A CRITICAL STUDY
OF
A SEVENTEENTH CENTURY TAMIL DOCUMENT
RELATING TO A COMMERCIAL TREATY

S. THANANJAYARAJASINGHAM
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Lecturer in Tamil
University of Ceylon

THE HINDU STUDENTS' UNION
UNIVERSITY OF CEYLON
PERADENIYA
1968
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THE HINDU STUDENTS' UNION
UNIVERSITY OF CEYLON
PERADENIYA
1968

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Royal Printers,
190, Colombo Street,
Kandy.
To

The Memory of My Parents
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FOREWORD

Mr. S. Thananjayarajasingham, Lecturer in Tamil at the University of Ceylon, has made a study of several Tamil plakkaats, biljets and other documents of the 18th and 19th centuries. Encouraged by the valuable data his studies had yielded he has entered upon a study, chiefly linguistic, of a document belonging to the 17th century and relating to a commercial treaty between the Dutch Governor of Ceylon and Çetupati Kāṭta Tevar of Rāmēśhwaram.

Although the present document, which is a treaty, is couched in phraseology rather legalistic, it does not cease to be of interest to scholars in tracing the development of Tamil prose. How foreign vocables have been adopted to Tamil, and how foreign idioms have been expressed in Tamil will be noticed by discerning readers. The author has spared no pains in making a detailed analysis of the phonology and morphology of the language of the Tamil document.

Mr. Thananjayarajasingham has rendered a valuable service in placing before the public the English translation of this document together with its original in Dutch. His analysis of the language should facilitate the study of this document as well as of other contemporary records.

D. E. HETTIARATCHI, M. A., Ph.D.
Professor and Head of the
Department of Sinhalese &
the Dean of the Faculty of
Oriental Studies.

University of Ceylon,
Peradeniya, CEYLON.
13th October, 1967.
PREFACE

The history of the Tamil language as revealed in the inscriptions and other documents from century to century has not been fully studied. The changes occurring in colloquial Tamil speech are more clearly shown by inscriptions and documents than by literary compositions. This point provides the focus of my interest in studying the Tamil documents available in Ceylon from century to century. On a suggestion made by Mr. J. H. O. Paulusz, former Government Archivist, Government Archives, Nuwara Eliya, I worked on a linguistic analysis of the Tamil plakkats of the eighteenth century for the M. Litt. degree of the Annamalai University during the years 1959-1961. Subsequently I undertook a critical edition of Tamil documents of the nineteenth century relating to the deportation of the relatives of the last king of Kandy.

The present study, while it contains a historical introduction, an English translation, a discussion of certain discrepancies between the Tamil translation and its original in Dutch, etc., is mainly linguistic. The principles of modern descriptive linguistics have been applied to the language of a Tamil document of the seventeenth century relating to a commercial treaty between the Dutch Government of Ceylon and Cetupati Katta Tevar of Rameshwaram. This study reveals certain characteristic features of the Tamil language of the seventeenth century. However, it cannot be assumed that it provides a complete picture of either the colloquial or the literary Tamil of that period. For one thing, it is only a legal and commercial document, full of the jargon which characterizes such documents. For another, it is a translation from Dutch so that it often introduces the foreign idiom into the Tamil language. Therefore, the evidence available here should be collated by further research with the information which may be available in the folksongs and popular dramas about the colloquial language of that age and also with the literary language of important Tamil works produced during that century.

The study of the syntax and the semantics of the language of the document necessitates among other things, comparison of Dutch words and phrases with their translations in Tamil. This involves problems of an etymological and sociological nature which require investigation on a scale beyond the compass of this short monograph.

Professor D. E. Hettiaratchi, the doyen of dons of the Oriental Faculty of the University of Ceylon, Peradeniya, has always given me encouragement to conduct research on Tamil documents. As such, it is but fitting that a foreword from him should grace this publication.
I am indebted to Mr. G. P. S. H. de Silva, Assistant Archivist, Department of National Archives, Nugegoda, for making available to me the Tamil and Dutch documents for perusal and for providing me with photostat copies of the same.

I am very grateful to Mr. H. G. A. Van Zeyst, Administrative Officer, The Encyclopaedia of Buddhism, University Park, Peradeniya, and to Dr. S. Arasaratnam, Senior Lecturer in Indian Studies, University of Malaya, for checking the accuracy of my English translation by comparing it with the original in Dutch and also for spotlighting certain discrepancies in the texts.

I am obliged to Mr. S. Selvanayagam, Lecturer, in Geography, University of Ceylon, Peradeniya, for providing me with a map of India and Ceylon illustrating some of the important seaports and other places mentioned in the document.

My thanks are due to Mr. J. G. Rodrigues, Proprietor and Manager of Royal Printers, Kandy, for his willingness to undertake a printing job, which on account of various linguistic symbols and charts involved, presents many difficulties of composition to the printer.

Both the Dutch and Tamil documents bearing register numbers, 3368 and 3369 respectively are being published with the authority of Mr. A. Devaraja, Director, Department of National Archives, Nugegoda, Ceylon.

S. Thananjayarajasingham

University of Ceylon, Peradeniya.

**SCHEME OF TRANSLITERATION OF TAMIL LETTERS**

*as found in the Madras Tamil Lexicon*

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*Foreign Consonants*

| ََََََ | ََََََ |
| ََََََ | ََََََ |
| ََََََ | ََََََ |
# ABBREVIATIONS

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<td>v. n.</td>
<td>verbal noun</td>
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<td>1st. pers.</td>
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<td>2nd. pers.</td>
<td>second person</td>
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<td>3rd. pers.</td>
<td>third person</td>
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<td>LWP</td>
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<td>LWS</td>
<td>&quot;</td>
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<td>vol.</td>
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<td>Sanskrit</td>
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<td>Urdu</td>
<td>&quot;</td>
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</table>


Dictionaries, Memoirs, Books and Journals

CADCG: Jurriaanse, M. W.

DBIA: Emeneau, M. B. & Burrow, T.
Dravidian Borrowings From Indo-Aryan,
University of California Press,
Berkeley and Los Angeles, 1962.

DED: Burrow, T. Emeneau, M. B.
A Dravidian Etymological Dictionary,

DEED: Fernand G. Renier,
Dutch-English and English-Dutch Dictionary,

EPO: Encyclopaedia of Phrases and Origins (First Edition)
Edited by Edwin Radford
John Crowther & Goodman [Margate] Ltd.

GLA: Sebastião Rodolfo Dalgado.
Glossário Luso-Asiático, Volume I.
Coimbra,
Imprensa da Universidade, 1919.

Hobson Jobson: A Glossary of Anglo Indian Colloquial Words & Phrases and of Kindred Terms,
John Murray, Albermarle Street, London, 1903.

MHB: Memoir of Hendrick Becker for his successor,
Issac Augustyn Rumpf, 1716.
Translated by Sophia Anthonisz.

MJCP: Memoir left by Jacob Christiaan Pielat to his successor,
Diederik Van Domburg, 1734.
Translated by Sophia Pieters.

MTVR: Memoir of Thomas Van Rhee for his successor, Gerrit de Heere, 1697.
Translated by Sophia Anthonisz.

RS: Sathyanantha Aiyar, R.
History of the Nayaks of Madura,
Oxford University Press, Madras, 1924.
ST: Thananjayarajasingham, S.
A Phonological and Morphological Study of a Tamil Plakkaat,

STH: "" The Language of the Tamil Documents of the Eighteenth Century:
Thesis submitted to the Annamalai University in December, 1961, for the
M.Litt degree, (unpublished) The abbreviation refers to the second volume
of the thesis containing the dictionary and text.

STHA: "" A Critical Edition of Tamil Documents Relating to the Deportation of Sri Vikrama
Rājasimhā’s Relatives,
Journal of the Ceylon Branch of the Royal Asiatic Society,
Vol. X (New Series)

STHAN: "" The language of a Tamil Plakkaat of the Eighteenth Century,
University of Ceylon Review, Vol. XXIII, Nos. 1 & 2.

TL: Tamil Lexicon, Volume, I, II, III, IV, V, VI and an Appendix,
University of Madras, Madras, 1936.

TPM: Meenakshisundaran, T. P. and Shunmugampillai, M.
The Portuguese Influence Revealed by Tamil Words,
Prof. T. P. Meenakshisundaran, Sixty-First Birthday Commemoration
Volume,
Annamalai University, Annamalainagar, 1961.
A MAP OF INDIA AND CEYLON ILLUSTRATING SOME OF THE IMPORTANT SEAPORTS AND OTHER PLACES MENTIONED IN THE DOCUMENT.
PART 1

HISTORICAL INTRODUCTION

The Dutch East India Company from the very commencement of its trading activities in the east was aware of the importance of carrying on trade in the small ports of the eastern territories for the purpose of enriching its major annual trade. The profits which accrued from the Asian trade were utilised for the purchase of merchandise for Europe. Some of the merchandise which was purchased by these means was exchanged with other kinds of commodity by the Company. The profits were also utilised for the establishment and running of the administrative system and for the maintenance of a military force in Ceylon. Arecanuts, chanks and pearls had a lucrative market in India. The Indo-Ceylon trade was in the hands of petty traders distributed along the coast of South India and Ceylon. The Dutch felt the need of participating in this trade from very early times. It was their cherished ambition to gain a foothold on the South Indian Coast Line. Between Ceylon and the southernmost tip of India was visible the bay to the east of Madura which was a central area for the conduct of this trade. A vessel could reach the Indian Coast from Ceylon through this bay in three or four days. Most of the trade in arecanuts was done through the bay. Cloth and other merchandise from South India were also brought through it. The control of the bay on the Coast also conferred on the holder the distinct advantage of regulating the transportation of arecanuts and pepper that came from Malabār and of the cloth that was being taken to this place in the West Coast. The Dutch desired to gain control over the bay in order to keep other European powers out of it. To procure such rights, it was found necessary for the Dutch to exert some form of political control over the southern point of the Indian mainland. This avowed object brought them into close contact with native rulers of this part of South India. One of them was Cētupati Kāṭta Tēvar of Rāmēshvaram.

In the year 1684, the territory to the east of Madura facing the gulf of Mannār on the Ceylon coast was administered by Cētupati Kāṭta Raghunātha Tēvar. This ruler was a vassal of Raṅga Krishna Muttu Virappa Nāyaka III (1682-1689) who ruled Madura at that time. But his allegiance to this ruler was a nominal one. He was the independent ruler of Rāmēshvaram, Pāṇḍya Mandala and other territories, and ruled them for thirty-six years from 1674 to 1710. He was also known as Kilavaṇ Cētupati. “Cētupati” was a reduced form of the hereditary title “Cētupati Kāṭta” which the Marava princes were entitled to prefix to their names on account of their guardianship of Adam’s Bridge or Cētu embankment.

2. R. Sathyanatha Aiyar, History of the Nayaks of Madura, Humphery Milford, Oxford University Press, Madras, 1924, p. 198.
3. ibid. pp. 198-199.
4. ibid. p. 225.
DESCRIPTION OF THE TAMIL DOCUMENT

A certified copy of the original of a Tamil document relating to a commercial treaty between the Dutch government of Ceylon and Cētupati Kāttā Tevar of Rāmēshvaram is preserved in the Department of National Archives, Nuvegoda, Ceylon. The document bears the register number 3369 and is a translation in Tamil of the Dutch original, which is also preserved in the Ceylon Archives under the register number 3368. The document is dated 10 Aṇāḷi, 1684. The length of the document is 13 inches and its breadth is 8 inches. It is written in black ink on white thick hand made paper which has a margin of 2 inches on the left side, 1½ inches at the bottom and 1 inch at the top. The writing is continued to the very end of the right side. It is slightly damaged along the top and bottom margins and in the interior of the written portion affecting the 6th, 11th and 16th clauses of the treaty. However, the handwriting is not damaged by silverfish or other insects. The document runs into seven pages. Th number of written lines contained on page one, two, three, four, five, six and seven are 39, 39, 40, 40, 39, 39 and 39 respectively. The document is found bound with several other documents in Tamil and Dutch.

The unemended Tamil text of the document, its transliteration into English and my English translation follow on the order in which they have just been listed.

THE UNEMENDED TAMIL TEXT OF THE DOCUMENT

1. நன்றாக வருங்கினாவிட்டா முட்டா துவா பாகம் வருக்கையல்
2. காண்டு உருட்டான் உன்னைவை என்னுடைய இயலுக்கு என்றால்
3. கறுவக்க காசாக வளாகம் அதாக காத்மைட்டு மகராவி
4. புகழ கருதியின்போது பலரும் பதின்வரும் யமையத்து
5. பெரும்பாளை விழுப்புரி கட்டு திருச்சூச்சராக சாகுவார
6. மன்னர் அண்டை பலரும் கூறுகள் வருகையல் சுசடச்சு
7. குறக்கசாயிராய வன்னாயின் பெரும்பாளையல் வாய்ப்
8. யரு குடியிருந்து பலரும் காசாக வளாகத்து பலரும் சாகுவார
9. குறக்கசாயிராய வன்னாயின் பெரும்பாளையல் வாய்ப்
10. குறக்கசாயிராய வன்னாயின் பெரும்பாளையல் வாய்ப்
11. பெரும்பாளையல் வாய்ப் பலரும் காஸ்வரியல் வாய்ப்
12. பலரும்
13. பலரும்
14. தற்காலச் பலரும் காஸ்வரியல் வாய்ப்
15. குறக்கசாயிராய வன்னாயின் பெரும்பாளையல் வாய்ப்
16. பெரும்பாளை வாய்ப் பலரும் காஸ்வரியல் வாய்ப்
17. பலரும் காஸ்வரியல் வாய்ப்
18. காஸ்வரியல்
19. காஸ்வரியல் வாய்ப்
20. காஸ்வரியல் வாய்ப்
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24. காஸ்வரியல் வாய்ப்
25. காஸ்வரியல் வாய்ப்
26. காஸ்வரியல் வாய்ப்
121. தலை ரத்தின் சுவர்களின் மேல் வளர்ந்து கைகள்
122. கரை கொள்ளல்லை ரத்தினின் துணை அரங்கம்
123. மேல் மத்தியில் நட்பவுண்டா பிறவியில் ரத்தின் சுருக்கம்
124. இயங்கும் சுவர்களின் நட்பவுண்டா நுனிசை அரங்கம்
125. மேல் மத்தியில் ரத்தின் சுவர்களின் நுனிசை அரங்கம்
126. கரை நட்பவுண்டா நுனிசை அரங்கம்
127. தொண்டி யுத் சுத்ரின அரங்கப்பள்ளியை
128. பாதுகா
129. முதல் நட்பவில் நூற்றத்தில் சுற்றுக்குழு கல்லற
130. முதல் நட்பின் பல்லவர் புருஷிக்குறுத்து நூற்றாண்டுகள்
131. தொண்டி குறித்து நூற்றாண்டுகள் சுற்றுக்குழு கல்லற
132. கரை நட்பங்கள் சுற்றுக்குழு கல்லற முற்பாடு
133. தொண்டி நட்பங்கள் புருநிக்குறுத்து நூற்றாண்டு
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215. போக்குரை சரியான முக்கியாகும் என்று கூறும்
216. மனித பாதுகாப்பு செய்யும் கூறு வரும்
217. நூற்றணக்குறியாக குறிப்பிட்டு வந்தது இற்றுப்பட்டு தங்கும்
218. பக்தரின் ஆவமான நூற்றணக்குறியாக செய்யப்படும்
219. மக்கள் பாதுகாப்பு செய்யும் கூறு வரும்
220. வேதியியல் சார்ந்த நூற்றணக்குறியாக செய்யப்படும்
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232. வேதியியல் சார்ந்த நூற்றணக்குறியாக செய்யப்படும்
233. தெளிவான பாதுகாப்பு செய்யும் கூறு வரும்
234. வேதியியல் சார்ந்த நூற்றணக்குறியாக செய்யப்படும்
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TRANSLITERATION INTO ENGLISH OF THE UNEMENDED TAMIL TEXT OF THE DOCUMENT

1. 1684 ḻu āvaṇi mī 10u īntiya vennappaṭṭa
2. cintu tecattukku ālocaṇaip perum ilaṅkait tīvu maturaik
3. kätāturai cājākkaraī mutalāṇa matta talanḵajukkuk koveriṅa
torun tireyttorumākyi uttama ceṇṇor lorencup
4. pīlavarkal mikutiḏum uttama ceṇṇor koveriṅator yenarāl
5. mākaṟāca avarkal mutal īntiya vennappaṭṭa cintu tecattu
6. kku ālocaṇaip perkalākiya cīmār avarkaliṭamākap potu
7. vāṅa uttama kompaṇṅiyar stāṇattile oru pakkamākavum
8. rāmecuram pāṇṭi maṇṭalam mutal atarkaṭutta mottac cīrmai
9. kajukkum coyakattaṇaṇa cirimatu cetupati kāṭta tevar avarkal
10. maru pakkamākavum taṅkalīle peci utampitikkai paṇṅikko
11. ṇṭatu.
12. mutalāvaṭu
13. cantirāṭṭar pirakācikkiravarai nittiyamāka uttama
14. kompaṇįyarukkum rācaciṅi tevaravarkajukkum mattiyile muṅivu
15. yillāmal oru nilaṅkọṭṭa camāṭaṇanum necamum nalla
16. nampikkaṇiyum uṇṭāyirukkavum
17. ranṭāvatu
18. irupirattir kuṭiyāṅvarkajukkum avaravār cīrmai
19. kāḷile turaiṁukaṅkalīle maṭtumāṭtiraiyāṇa kāṭaloṭṭu
20. uṇṭāyirukkavum rācaciṅi tevar vakai maṇṉuṣar māṅnār
21. āṟukatantupokavum urramma kompaṇṅiyar vakaiṅ
22. kuṭiyāṅvarkal rāmicuramutal pāmpanāru kaṭantu
23. pokavum kūṭum itukkut tecattile ulla muṟamaiyin
24. paṭiyē avaravār koṭukkaṭtaka cuvantai koṭuttu
26. விதவும் அவரவர் காட்டலையிட்டுகிறா காகை விடக் காட்டலைப்
27. பிராகாருத்துக்குள் செய்விக்கடி நான்கிகா வலப்பட்டிய் பிராகார்
28. துற்றுக் காகா காங்க வாசவாதகாராரம் நாடுவிட்டுக்கோள்ள
29. வெள்ளியாற்றுக்குறுங்காள் போருட்கி கீழ்வு
30. கம்பாண்டய வகையடயியூறும்துப்பா
31. நார் காண்டப்பராத்துக்கு அவாத்தக்கு இலங்கை
32. சாண்டேராக்கு முப்பாண்டாயியியம் பாக்காக்கியா ஓசு
33. பொதுக்கு முந்து பாணான் கொற்றகவும் துடுருக்குமிடுதல்
34. மோண்ட சாண்டேராய்க்கு பருத்தியூறும்து சாண்டேரை
35. பார்க்கு வலாய்கக் கொற்றப்பூரம் காங்கவாடகார
36. பொதுக்கூத்தை ஓசுவோரு பொதுக்கு சாண்டேரை
37. ஒருரைய பாணான் கொற்றகவும் மட்டப்பலா பாக்கை வகாகாள்
38. கேல்ல சாண்டேரை முருமையிப்பிய கொற்று
39. விதவும் ஆது முந்தரைர்மருண் நிடம்பிட்டுப்போக
40. முந்தரைர்மருண் அல்கான் கொற்றக்கூத்து தொடும
41. ஆவாத்திருமுறை தற்கட்டுறுறுத்து கொற்று வாருக்கு குதுசம
42. பால்லுக்கு சாண்டேரையும் முப்பாண்டாயியியம் பாக்கு பிளேயா
43. வோரு பொது முந்தினே அண்டக் சாண்டேர்வியுட்கு
44. கிர பொது பொது ஓசு ஓனையை பானா மூடா
45. காகல் வாகா சாக்குகளுக்கு முந்தரைர்மருண் நிடம்பிட்டுப்பியு
46. போகா அண்டக் முந்தரைர்மருண் வலப்பட்டிப்பிய ஆவா
47. தில்ல சாண்டேரை கொற்றகவும் ராசைய தூவாதகாலைக்குக் கிட
48. பாணின மார்த்த தலாண்கலில் எல்லாம் கம்பாண்டய வகாக்கு
49. முற்றா மூடா யாப்பாண்கற்றுக் கூறும் ஓரு பொதுடல்லடி மாடின
50. சாண்டேரை சேவார்ந் கொற்றகவும்
51. முந்தாவசு
52. சாக்கு யாப்பார் சாண்டேயாராமில்லாத பாண்டக்கல் முதல
53. உருக்கா பாம்பாண்டலியெய்தது திர்வை கொள்ளம
54. நிடமட்டா தாருகழ்த்தவு
55. நாலாவடு
56. சிறேகம் நிலனிக்கப்பன்பரிவிக்குள்கூத்து யு
57. சிவ்விரா காகல் பின்பாத்தாக்கல் முதலணா பாம்பாண்குடை
58. இல்ல சிறேகம் பரிவிக்குள்கூத்து தற்கட்டு
59. வருசாவதம் ஓருமுரை குராப்புத்தடம் யிருப்புத்து தடாற்பு
60. கலை அன்பப்பியாற்று கயின்று காண்காளா ஓயிய
61. பாண்டு ருத்துக்கு அதாம்ப டான்பாதிகை அன்புப்போ
62. டியான்பு யிருப்புடமெய்த யெய்தசூர் காண்கற்றா வங்டூ
63. சிவ்விரா ஆவா பவ்வியா நிடமட்டா இலாம்
64. ஆங்கவது
65. ராசைய பெரிய தூவரவரகா கலாண்களில் முடுப்புலே
66. காயதில் உராக நிடமட்டத பிராகாரம் முப்பாக்கு காள
67. பாண்டு யிருங்கும் பவ்வியா நிடமட்டா இலாம்
68. ஆங்கவது
69. ஓடம் கம்பாண்டய யெய்தசூர் சண்டை பின்பாக்கு அல்லா
70. மாரம் பின்பாத்தாக்கு மார்த்தாண்டா யிருங்கிர் தூவற்றூ
71. தூமுருக்காண்கற்றாம் ராசைய தூவரவரகாக்கு அவர்காள்
72. vakaik kuţiyāṇavarkajukkum urukkaţatāci koţukkavum
73. ākilum mārupatānāl koţukkiraţalla
74. elāvatu
75. yātoru kolaipatākar catimāṅkārār allatu marrat tučaṇa
76. rākiya uttama kompaniyya vakaik kuţiyāṇavarkaḷ rācacıri
77. tevaravarkaḷ cīrmaikālije olittuppoṇālum allatu rācacıri
78. tevaravarkaḷ vakai kuţiyāṇavarkalākiya turpotakar uttama
79. kompaniyya cīrmaikālije vantālum avarkajukkumītci ī
80. nīkkumpatākku anniyaonniyamākavum vicuvācamākavum
81. tețavum avararai antanta i camānukku oppukkoţukkavum
82. venṭiyatu
83. eṭṭāvatu
84. yātoru perṇākātu mutalaṇa pucalīnāle allatu
85. camuttirattile uḷḷa matta avalattīnāle kompanīyar vakaik
86. kappal allatu urukkal periyatu cīrīyataṇālum allatu
87. avarkaḷ vakaik kuţiyāṇavarkaḷ evuroppat tecattile
88. cātiyyāriyia velutta manitar tāṇītāmāyik kuţiyiyikkira
89. permutal mattak kuţiyāṇavarkalūṭaţiyatum rācacıri
90. tevaravarkaḷ cīrmaiyile centu allatu kaṭaṙkaraiyile
91. atāuntu allatu kappal murīvāka vantu citticāl
92. miccamāiyirunta carakkuţkalile allatu urukkalile rāca
93. cīrī tevaravarkal onrūni kaiyāti eṭṭūtukkoḷaḷap
94. pokātu ākilum avarkaḷ vakai maṇiyakārār mutal kaṭṭalai
95. yiţappatīrirkira matrap perkalaik kelkkumpotu
96. āvaciyaṁyaṭt tāṅkalukkutavi kānpikkaveṇṭiyatāyiruk
97. kum atu kāriyattukkup pāṭupatītu velaiyēta perukku kūli allā
98. mal verōṇru koţukkiraţalla antap pirakāramēkattēṭe uttama kom
99. paṇiyar vakaik cīrmaikālije rācacıri tevaravarkaḷ allatu avarkaḷ
100. vakaik kuţiyāṇavarkaḷ vakaıyaka yātoru kappal mutalaṇa urukkal
101. kaṭaṙkaraiyile vantu centālum muṇ collappaţhirukkira pirakāra
102. mākattēṇe nāṭṭutivicukkoḷaveṇṭiyatu
103. onpaṭāvatu
104. uttama kompaniyyar atirāmapatṭaţattile meṣakkūrai oṭ
105. tāṭukkēkac cutta ceenkalkoṇṭu vītu kāṭṭi attai mulḷukkoṇ
106. ṭu veli atāittukkolḷalam atile uttama kompaniyyar
107. vakaic carakkuc cētappatūmalun kollāipokāmālum
108. rācacıri tevaravarkaḷ tāṅkal vakai maṇutaraik kāvalāka vaittu
109. nalla parāparippuţaţe pāttukkolḷac collik kaṭṭalai
110. yīṭkkatāvatu avatāttille uttama komp
111. aṇiyar tankal yāţārapamạnヌkiraţukku vellaimaṇutaraī
112. kkoṇṭu viećiippuvaţtukkolḷacceyyalām ituventus
113. uttama kompaniyyar vakaik kuţiyāṇavarkajukkum rāca
114. cīrī tevaravarkaḷ vakaik kuţiyāṇavarkajukkum mattiyile
115. yātorutarkavatamūṭtānāl avararv nalla nāyamperu
116. kiţatukku polḷappaiiţut tavintirikkiiraţukkum uţaṇe
117. attai arikkaipanṇaveṇṭiyatu rācacıri tevaravarkalun
118. taŋkaḷ vakai maŋitarile yatorutarai maŋārile vaiceu yāpārampan
119. navum oru vițu kaṟtuvičukollavum maŋacāyiruntal atuvum
120. antappat naṭṭattivucukollalām āṅālam anta
121. maŋuṣar rācaciṟi tevaravarkal tāṇatu maŋutarallāmal cōṇa
122. karai vaikkappattaṇu rācaciṟi tevaravarkal vițu avarkal
123. vakai maŋuṣar kompaniyar cimaiyile rācaciṟi tevaravarkal
124. cilavakak kaṭṭikkollavum kompaniyar vakai vițum avarkal
125. vakai maŋuṣar rācaciṟi tevaravarkal cimiyile uṭtama kompan
126. tāṇatu cilavakak kaṭṭikkollavum ĭpāṭippatāṇa
127. vicārippu oru kuttamillāmal allavākkippotāḷam
128. pattāvatu
129. uttama kompaniyar māṭtiramallāmal evuroppaṭit tecat
130. tīḷc cāṭiyār yāṭoruvar pāraṅkikkāṟarāṇāḷum mattavarkalāṇā
131. lum oru vitatitleyum rācaciṟi tevaravarkal cīṁcaiyle viṭāṇ
132. koṭūkkappattaṇu itu nimittiyāmaka evuroppaṭit tecatti
133. c cāṭiyār yāṭoruvar pāraṅkikkāṟarāṇāḷum mttavarkalāṇā
134. lum rācaciṟi tevaravarkalūṭaṇe caṇṭai koṭūkkave
135. ṇumēṟu vantāl appotu rācaciṟi tevaravarkal keṭ
136. tāṅkāḷāṇāḷ avarkajukku uttama kompaniyar taṇ
137. kaḷ pelłattaikkoṇṭu mūṟcikkut takkatu ĭpāṭippotta
138. caṁmaiyaṅkāḷile utaviccéeeyaveṇṭiyīṭaṭiyyirukku
139. antap pirākārāmākattāṇe uttama kompaniyarṭaṇe
140. yāṭoru cāṭiyār evarākiliṇ caṇṭai koṭūkkumpo
141. tu keṭṭukkoṇṭal rācaciṟi tevaravarkal tāṅkāḷūṭaiya
142. mulūppelattūṭaṇe utaviccēyyak kāṭavatāṭiyirukku
143. patinorāvatu
144. uttama kompaniyar yāṭoru caṇṭaiyile rāca
145. ciri tevaravarkal vakai maŋuṣar veṇṭiyatenṛu
146. tevaṇṭiyiruntal appotu uttama kompaniya cilavu
147. koṭūkkavum rācaciṟi tevaravarkalam uttama kompaniyaratat
148. tile yāṭoru utavi veṇumēṛṭal rācaciṟi tevar
149. avarkalūṇ cilavu koṭūkkaveṇṭiyatu
150. panirāṭiyatu
151. rācaciṟi tevaravarkal vakai kūṭiyāṉavarkal vāḷi
152. nōkkattukkapāl vāṭapiṭamākac caṅku kūḷikkalām
153. avatṭatille kūḷikkira caṅkellām rācaciṟi tevaravarkal
154. tāṇatu kappalile etti vaṅkāḷattukku koṭṭupoy ava
155. ṭattille vittukkolḷalām atukāriyattukku oru
156. urukkaṭatācīyum koṭūppom rācaciṟi tevaravarkalum
157. vāḷinokkattukku mūnpāka ramicuramaṭṭumirukkuṟri tīvu
158. caṅḷile viḷukira cāyaver kallivucukkolḷukiratukku
159. utṭāram petitrippāṟakavum āyilum tirukkaiyya vilaip
160. pirakāṛattukku allatu mūnpiṅkapattanattile koṭutta
161. paṭikku uttama kompaniyarukktu tūṭukkuṭi
162. yile oppivikkaveṇṭiyatu antap pirakāraṇ kaiyā
163. jiṭṭiṭiṭiūntāl attāle varukira kēlvucilavu ottukko
211. llėmalintappi rakāramāka malaiyałattāle varukira kalippakku
212. aripilaku veryum carakkukal taṅkalurukkaṭataciyile kuṛit
213. tirāmal muṅkina appaṭippaṭa urukkalail uttama
214. kompanīyaivi pelattināle rācaciai tevaravarkal piṭitta
215. teṅuṣāgāl carakkilepole uruviletāguṇū
216. cempāti rācaciai tevaravarkalukku kītaikkum rācaciai
217. tevaravarkajukkuc centa cakala tuṟaimukaṅkaḷileyum uttama
218. kompanīya avatattile cilavaliṅkalam virkalām enkiṟa
219. attaṅai pākkuṅ koṭṭuvarappanaṅavum uttama kompanīya
220. tōttukkuṭiyile cuṅghampu cuṭukiratukku venṭiya
221. táyirunta attaṅai virakum veṭṭuviṭcukkolḷalaṁ anta
222. velaceykiravarkalukku kūli avarkaḷ cilavāyirukkum atarku
223. mārupāṭaka rācaciai tevaravarkajum taṅkajutaiya viṭukkaṭu
224. kiratukku venṭiyatirunta attaṅai maramum vanṇiyukkuḷ
225. īḷe taṅkaḷ cilaviṭṭu veṭṭuviṭcukkolḷukiratukku
226. uttāramuṇuḥ akilumite oppācārattuṇa
227. uttama kompanīya yāṇaippanti ceykira talāṅkaḷile veṭṭappokātu
228. patiṅārāvatu
229. tōttukkuṭiyileyum kāyalppaṭappattileyum marṭum talāṅ
230. kalattileyum āppottu rācaciai tevaravarkajutaiya paripālaṅntiṅ
231. kīḷe piṟivitṭu naṭantuvarukiratiniṅale yātoru kalapaṅkaḷ
232. vantu campuvittāl muṅṇāle nāyakkaravakalukku koṭuttiṟunta
233. tupole toṅkaliṅ naṅkSAMaimāmariyātaṅkaḷ rācaciai tevara
234. varkajukkuṅ kītaikkum atu ceyyakkaṭaṇeṅkiratu taṅ
235. niṭetiṅe kāṇuṭu uttama kompanīyaivīrpiracātām pet
236. tirukkira collappattha tōttukkuṭi kāyalppaṭṭaṇam
237. marṟulla turaimukaṅkaḷum aramanaiyāruṭaiya kālattile
238. naṭantpapole antap piṟakāramākattanė naṭakkavā
239. yiṟukkum allāmalum rācaciai tevaravarkajutaiya tecat
240. tile uttama kompanīya allatu avarkaḷ vakaiṅ kuṭiyā
241. naṅkaraṅ koṇṭuvarukira pākkellām intac collappat
242. ta kuṛitirukkira talāṅkalākiya atirāmapaṭṭaṇam toṅti
243. tiruppalaṅkkutte tēvippaṭṭaṇam attāṅkarai vetāḷai
244. periyaṇṭaṇam kiḷakkarai māriyur vālinokkam marṟum
245. rācaciai tevaravarkajukku naṭakkira talāṅkaḷile allāmal
246. vere yātoru turaimukaṅkalukku koṇṭupokkapatatu
247. taṅatu carakkujane varukira pirattiyokamāṇa yāpārikalutaiya
248. urukkalāṭiṟvai koṭāmalt tappippompaṭṭiku ut
249. tama kompanīyaivīn perac caṭṭināl atai nalla oppiṅai
250. koṇṭu poyyenru kaṅṭaḷ muḷutum rācaciai tevarav
251. kaḷ eruttukkolḷapatum
252. etṭiṁ pirivile kuṛittirukkeratu uttama kompanīya
253. vil cakalamāṇa kappalkalum avarkalukkaṭutta cakala evuroppai
254. kărārākiya veḷḷaimanitūrtyaiya kappalkaḷ urukkal putampā
255. pkaḷum īṇam uttama kompanīyaivil mattak kuṭiyāna
ENGLISH TRANSLATION

This treaty was made on the 10th day of Āvāni, 1684, after negotiations between His Excellency, Laurens Pyl, Councillor of India, otherwise known as Sindhu, Governor and Director of the Island of Ceylon, Coast of Madura, Cāḷakkarai and other territories, acting on behalf of His Excellency, the Governor-General and their Lordships who are Councillors of India, otherwise known as Sindhu, with those of the Honourable Company on the one side and His Royal Highness Cētupāti Kāṭa Tēvar, Independent Lord of the districts of Rāmeshvaram and Pāndya and other territories on the other side:

First

As long as the moon and sun shine, let there be permanently no enmity but perpetual peace, friendship and good faith between those of the Honourable Company and His Royal Highness Tēvar.

Second

Let there be sea-traffic in clear cut terms in their respective territories and harbours for the subjects of both parties. The subjects of His Royal Highness Tēvar may be allowed to cross the river to Mānṇār. The subjects of the Honourable Company may be allowed to cross the Pāmban channel through Rāmeshvaram. For this, whatever toll or fee that could be granted in accordance with the custom of the country, be granted by the respective parties. It is the agreement that all merchants be made to abide by the
orders laid down by the respective parties and to conform to the custom of the territories concerned. For transporting arecanuts of the Company from Kalpitiya across the Pamban channel, a payment of three fanams per load containing thirty thousand nuts should be paid as Ceylon customs duty in that place. Merchants transporting (arecanuts) from Tuttucorin and distant places from that port should pay as customs duty one and a half fanams for each load of a similar kind. For all other merchandise, customs duty should be paid in accordance with the prevailing practice. Two-thirds of such merchandise is exempted from duty and as such the duty should not exceed one third of such merchandise. In addition for the Ceylon arecanuts which are brought from that place to Adirampatnam, a customs duty of three fanams per load comprising thirty thousand nuts (should be paid), for each load of a similar kind coming from that coast, one and a half fanams (should be paid). For all other kinds of merchandise, apart from the exemption of two-thirds (of merchandise), the customs duty on one third (of the merchandise) should be paid there in accordance with the usual practice. In all other territories coming under the rule of His Royal Highness Tëvar, only in one territory, should the customs duty be paid as half the toll for arecanuts and other trade of the Company.

Third

Warships and schooners not carrying any merchandise could freely cross the Pamban Channel without payment of any duty.

Fourth

For the perpetuation of friendship and for settling aright in a friendly manner all disputes, dishonours and the like which may arise, it would be necessary to send annually without failure envoys from both parties. If it is found necessary to send more envoys to furnish information on any matter by any one of the two parties, it could be so carried out.

Fifth

As was allowed in the time of His Royal Highness the old Tëvar during the pearl fishery and was granted free vessels, now in any future fishery also shall be permitted and allowed free.

Sixth

The Honourable Company should grant passes for the vessels of His Royal Highness Tëvar and His subjects in all the territories with which it is not in any war, rift or enmity but in peace. But it shall not be given if opposition arises.

Seventh

If any murderer or traitor or other evildoer among the subjects of the Company seeks refuge in the territories of His Royal Highness Tëvar or evil doers among the subjects of His Royal Highness Tëvar come into the territories of the Honourable Company, it shall be the duty of both parties to please each other by mutually and faithfully searching for them and to hand over such persons to their respective lords.
Eighth

If on account of any gale or disaster in the ocean, ships or schooners whether great or small belonging to the Company or their subjects or white men from the Country of Europe or free men or other subjects reach the shore of His Royal Highness Tèvar or encounter a shipwreck, nothing of the remaining merchandise or vessels should be misappropriated by His Royal Highness Tèvar. Yet, His District Revenue Officers and other persons who are ordered when asked should readily come to the rescue. They who labour for work of this nature shall be paid nothing else but wages. Similarly, if any ship or schooner of His Royal Highness Tèvar or His subjects come into the territory or shore of the Honourable Company, the treatment would be as already prescribed.

Ninth

The Honourable Company be permitted to build a residence in Adirāmapatnam with baked bricks and cover the roof with tiles, and fence it with thorns. It shall be the duty of His Royal Highness Tèvar to maintain His men as watchers there on the order of the Company so that the merchandise may not get damaged or stolen and in order that it may be maintained with good care. The Honourable Company could manage their trade through white men. If any enmity occurs between the subjects of the Honourable Company and those of His Royal Highness Tèvar, it shall be made known immediately so that impartial justice could be sought and evil avoided. If His Royal Highness Tèvar is desirous of maintaining one of his men in Mannār and building a residence for purposes of trade, He be permitted to do so. But His Royal Highness Tèvar should maintain only His men and not employ Moors. The expenses for putting up a residence in the territory of the Company by persons of His Royal Highness Tèvar, should be borne by His Royal Highness Tèvar. The expenses for putting up a residence in the territory of His Royal Highness Tèvar by persons of the Company should be borne by the Company. The management of these residences may again be disbanded without any offence.

Tenth

His Royal Highness Tèvar, under any circumstance, should accommodate in His territory only those of the Honourable Company and not Portuguese and others. On account of this, if any of the European races or Portuguese or other nations come to wage war with His Royal Highness Tèvar and if on such occasions His Royal Highness Tevar asked, it shall be the duty of the Honourable Company to help His Royal Highness Tèvar with the required military force at its command. Similarly if any race wages war against the Honourable Company and if asked, it shall be the duty of His Royal Highness Tèvar to render help with all the military force at His command.

Eleventh

If the Honourable Company needs the services of persons of His Royal Highness Tèvar for any war, the Honourable Company shall then bear the expenses incurred. If His Royal Highness Tèvar seeks any kind of assistance from the Honourable Company, His Royal Highness Tèvar shall bear the expenses.
Twelfth

The subjects of His Royal Highness Tēvar be permitted to fish chanks in the northern part beyond Wāli Mukam. His Royal Highness Tēvar be permitted to transport in ships all the chanks fished in that area to Bengal and sell them there. For this purpose, we shall grant passes for His vessels. His Royal Highness Tēvar should obtain permission to dig the dye roots grown in the islands facing Wāli Mukam and situated as far as Rāmēshvaram. But at Tutucorin, such goods should be handed over at price paid for ray fishhide or price paid earlier in Nāgapatnam. If they are not disposed of in that manner, it should be agreed to pay the freight charges accruing from them. Besides, of the chanks fished from the southern area of the corner of Wāli Mukam to Manapaar, not even a chank should be taken to the northern area. In accordance with the practice prevailing before, they should be handed over to the Company. If the Company’s sloop detects any schooner with a contraband of such chanks being taken northwards, the vessel together with all other cargo shall be confiscated. Contrary to this, His Royal Highness Tēvar should neither say anything nor ask for recovery. If such schooners carrying contraband of chanks come to the ports in the territory of His Royal Highness Tēvar, it shall also be His duty to surrender such schooners with the full merchandise in the aforesaid manner.

Thirteenth

If the Company feels that in order that no adverse conditions may arise in its trade and no enmity may arise, it should be necessary in its own interests to increase the strength of weavers and merchants, it could do so. No District Revenue Officer should cause any act of injustice towards them. If the persons mentioned happen to commit any offence against the King’s Government, the latter before prosecuting them should order them to pay the arrears that lie to their credit. Otherwise, the King’s Government will have to bear the payment and thereby suffer. In the same way, the Government should hand over all the debtors of the Honourable Company to them. Otherwise, they will have to pay the debt.

Fourteenth

If His Royal Highness Tēvar’s Officials detect persons engaged in illicit pearl fishing in the pearl banks of the Honourable Company or any attempts at pearl fishing without the Company’s proclaiming it through the beating of the tom-tom or pearl fishing in any pearl fishery bank beyond the specified period, it shall be their duty to catch all such persons with all their possessions and hand them over to the Honourable Company. Such detected persons, whoever they be and whatever their loyalty be and whether they be Paravas, Moors or Tamils, should not be released.

Fifteenth

If persons transporting a contraband of boiled arecanuts or sliced arecanuts or any other prohibited merchandise obtainable from Malabār, in unauthorised boats, secretly avoid inspection at assigned territories in the sea coast and hasten to Pāmban, they should not be allowed to cross the channel. (Such vessels) should not be allowed to hasten to the territories of His Royal Highness Tēvar. Besides, if His Royal Highness Tēvar, with the strength of the Honourable Company, seize schooners hastening with
(a load of) boiled arecanuts, sliced arecanuts and other merchandise obtainable from Malabār, which are not specified in the passes of the vessels concerned, His Royal Highness Tēvar will be entitled to equal half of the booty of such schooners and merchandise. The Honourable Company shall provide in all the ports of His Royal Highness Tēvar as much arecanut as can be disposed of and sold there. At Tūtucorin, the Honourable Company is permitted to cut the amount of firewood required for burning lime. Payment of wages to those who are employed for that work should be borne by them. On the contrary, His Royal Highness Tēvar is authorised to fell timber in the Vanni district at His expense for building a residence. But on this agreement, timber should not be cut in areas where the Honourable Company captures elephants.

Sixteenth

As Tūtucorin, Kāyalpatnam and other territories are separately under the protection of His Royal Highness Tēvar, He will be granted the same privileges of the vessels as granted before to the Nāyak, in the event of finding any pearl fishing bank. It is only evident that we are bound to do so. Tūtucorin, Kāyalpatnam and other ports that have the privileges of the Honourable Company should be administered in the same manner in which they were administered under royal administrative officials. Besides, all the arecanuts that are to be brought by the Honourable Company or its subjects into the country of His Royal Highness Tēvar should not be taken to any place other than those specified here such as Adirāmapatnam, Tondi, Triuppālaikkutti, Tēvippatnam, Āttaṅkarai, Vēṭālai, Periyapatnam, Kīṭakkarai, Māriyār, Wāli Mukam and other places under the control of His Royal Highness Tēvar. His Royal Highness Tēvar, if He could detect with substantial proof the falsity of the vessels of private traders claiming to represent the Honourable Company in order to escape payment of duty, could confiscate whole of them.

As mentioned in the eighth section (of the treaty) if the ships of the Honourable Company, ships, schooners and sampans belonging to white men of Europe representing the Honourable Company, ships and schooners belonging to other subjects of the Honourable Company, whether great or small, reach the shore wrecked on account of any gale or other circumstances, nothing of what remains of all of them, should be taken possession of. They should be handed over in the prescribed manner. But, if ships, schooners and sampans of any other European subjects, Moors, and Urdu speaking Moors are wrecked in this bay and reach the shore, the Honourable Company should not render any help to them or seek justice or say that they are their men.

Signature placed in the usual style Cētupati Kāṭta Tēvar.

We sign below this to certify that this copy tallies with the one in the Contract Book kept here at the Tūtucorin Secretariate.

Anothony Mendis, Interpreter for the Seven Coasts.

Domingo Dias, Interpreter, Secretariate, Colombo.

Salvador Henrique sa de Krux, Interpreter for the Seven Coasts.
WRITING

The orthographical peculiarities of the document under our consideration are as follows:-

The consonants are not dotted. The short e and o are not differentiated from the long ē and ē. They are written alike. Similarly, in vowel-consonants, the short vowel-consonants are not differentiated from the long vowel-consonants.

The letter న was originally written as న and this original way of writing it is found in three places in the document.

There are some numerals written in Tamil characters. నే = four. ఎనే = six. అం = eight. Ten is written as ఎ. Hundred is written as న. Six hundred is written by prefixing ఎనే to న which is the sign for hundred. Thousand is written as నే.

The letter కామ stands for year. The word for month in Tamil is "మామి" and this is written in one instance as "మి". The letter "౧" stands for date.

మేమం ఆమ కామ కామ లోయ ఉంటే 2 "on the 10th day of the month of Avani, in the year, 1684."

There are some stylistic peculiarities of the scribe who transcribed this document. Certain geminated consonants are combined. ల్య్లి is written as ల్లి. ప్లి is written as ప్లి. అయ్య is written as అయ్య.

Certain vowel-consonants are combined with the letter 'మ'. -యమ is written as యమ. -యమ is written as యమ. Some of the other peculiarities of the scribe are:- న is written as న. ధ is written as ధ. ఇ is written as ఇ. వ is written as వ. అ is written as అ.

The facsimile of the Tamil document reproduced at the end of this Monograph also reveals some of the stylistic peculiarities of the scribe who transcribed the document.
PART II A
PHONOLOGY

DISTRIBUTION OF SOUNDS IN THE INITIAL POSITION

The variations from the rules of Naññul, a grammar of the thirteenth century are starred. They are the developments after the Naññul period.

Vowels

a - atu   ï - ïjam   e - êtti
ä - àru   u - urukkal   o - oppãçarrattuñâñë
i - ina   e - ellohm   õ - õtû

Consonants

k with a,ä,i,i,ï,u,u,e,ë,a,i,o and õ
kappal  küli
kâttu  keývu
kiyaikkum  kaiyäjjikka
kiptapinta  koçukka
kuttam  kôveñнатör

c with a,ä,i,i,ï,u,u,e,ë,o and õ
cakalam  ceyta
câtiyar  cënta
cintu  colli
cimaikalîle  oñakaraï
cuţta

ã with á
nâãyam

m with a,ä,i,i,ï,u,u, and ë
manîtar  mutal
matîram  munru
mikutyim  melpõttu

y with á
yapparam,

* r with á
rämeçuram~ramîcûram

t with a,ä,i,i,ï,u,u,e,ë,o and õ
talattile  tûratîlyïruntu
tânë  teñ
tirutîna  têçattile
tivukalîë  tôntî
tuviţppäî  tônikîläñ

n with a,ä,i,e and ë
nalla  necavukâgaraiyüm
nâñkaî  nêcâmum
nintam

p with a,ä,i,u,ë,e,o and õ
parai,  periyatu,  perêkku,
pâkku,  poy,
pîtîttu,  pôle,
pucalinâle,  * l with o

loreênçup pllavarkanål

v with a,ä,i,i,ï,e,ë and aí
vakai  vêçutta
vâli nôkkam  vêrû
vilai  vaittu
vitû
### Initial Cluster of Two Consonants


stānattile

### Medial Cluster of Two Consonants

**Examples**

| kk - pakkam | ṇṇ - cunṇämpu | r̥k - avarkaḷ | ṛp - karṭtiyileyyiṃtu
| nk - ilaṅkai | ṇp - kāṅpikka | rm - cīrmaikaḷiḷē | ṛt - urṭamam
| cc - cittićiḷum | tt - mättavarkaḷaḷănalum | rv - tīrvaḷ | ṛṭ - urṭamam
| ōc - mīṇciyirunataukaḷiḷē | nt - nintam | lk - kappalkaḷ | nk - catimāṅkārār
| nū - ceṅṅr | pp - kappal | ll - elloṃ | ṇp - tuṃpam
| tće - icci | mp - pāmpan | vv - cevvām | ṇm - naṅmaḷī
| tt - kaṭṭalai | yk - ceykira | īv - kēḷvu | ṇr - onṛukaḷ
| tp - kīṭaṭiṭānta | yt - ceyta | ll - vanniyukkullāḷē | ṇn - eṇṇappāṭṭa
| nk - kāṅkiraḷu | yy - ceyya | rk - atarku | rc - myuṛci
| ōt - maṇṭalam | | | |

### Medial Cluster of Three Consonants

**Examples**

| -ytt- | tiṟeyttor | -lkk- | kappalkkal
| -ţikk- | keṭkkum | -ḷpp- | kāyaḷpattanaṃ
| -ṛtt- | maṛṭṭa | |

### Final Position Consonants

**Examples**

| -m - cinēkam | -r - paravar | -l - avarkal |
| -y - poy | -l - mūtal | -n - mun |
| *s - antōniyu menti |

### Vowel-Consonants

**/a/** | **/-ā/** | **/-i/**

| k - takka | y - ṭiṇṭiya | c - mākaṛaça |
| c - piṭicca | r - tavira | c - pēci |
| t - koṇṭa | l - pala | t - toṇṭi |
| n - paṇṇa | īḷaḷa | ɳ - āvaṇi |
| t - anta | r - naṭakkiṭaḷa | t - ēṭṭi |
| p - anuppa | ṇ - āṇa | p - tappi |

**/-u/** | **/-ē/** | **/-ai/**

| k-paṅku | v-muṛivu | k-iṅkē | ɺ-kilē | k-ilaṅkai | r-mātuṟai |
| c-valcoon | r-oru | t-piṭṭitaṭē | ṛ-vēṛē | c-īṟcai | l-vilai |
| t-kaṭṭalṭṭu | l-mulu | y-apparṭiṇē | n-uṭaṇē | t-caṇṭṭai | l-kaṭṭalai |
| t-kāṇṭuṭu | r-ārū | l-maṭṭiyiḷē | | t-attai | v-tirvai |
| p-viṟṟippu | | | | m-naṁmaḷi | ṛ-muṟai |
| | | | | p-pollāppai | ṇ-āḷoṇaḷai |
### INITIAL POSITION OF SOUNDS

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# TWO CONSONANT CLUSTERS

## MEDIAL POSITION

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</tbody>
</table>


**Sound Change**

\[ a > \ddot{a} \] plosive \[Ja[r > \ddot{a} \]uttaram > uttāram

The central vowel ‘a’ between a plosive and alveolar flap ‘r’ becomes lengthened to prevent a loss. This sound change can be semantically explained as a curative device against semantic pathology in the sense in which Gilliéron uses it. This occurs wherever there is the possibility of two words having the same shape and being used in a sphere of activity, for instance, domestic life where both are of frequent occurrences. “uttaram” means “permission” and it also means ‘a beam’. Both of them are of very frequent occurrences in ordinary daily life. Therefore, they had to be differentiated. Whilst for the beam, the form “uttaram” was retained, the form “uttāram” developed for the word meaning “permission”.

\[ a > i \]

\[\text{cōtnaiikk } > \text{cōtinaikk }\]
\[\text{ettanaiñkal } > \text{ettinañkal }\]
\[\text{oppoñaikk } > \text{oppinaikk }\]

/\text{an}/, the empty morpheme becomes /in/ in some words. This alteration has started during the time of Tolkāppiyar itself where we have the forms, peñtu, vañtu, etc. On this analogy, the ‘an’ in the loan words from Sanskrit ‘cōtana’ and ‘ettanam’ and the indigenous word ‘oppañai’, through not a separate morpheme have also become ‘in’.

\[ a > e \]

[b] palattai > pelattai

The central vowel ‘a’ following a Sanskrit voiced plosive in in the initial syllable becomes the front mid unrounded vowel ‘e’ in Tamil.

\[ a > aï \]

\[\text{a}[palatal~aï \text{ camayaṅkaḷile } > \text{camaiyaṅkaḷile}\]

This is according to the literary language and grammar. Therefore ai > a in other instances as well. This has become the general rule which is expressed by the concept of aikārakkurukkam.

\[\text{aintu } > \text{aṅcu}\]
\[\text{muṛaimaiyṅpaṭiyē } > \text{muṛamayṅpaṭiyē}\]

\[\ddot{a} > a\]

\[\text{mākārācā } > \text{makarāca}\]

This has been tamilised. Where two long vowels follow, the long central vowel ‘ā’ is shortened for dissimilation.

\[i > a[ta\]

\[\text{avviṭṭ tilē } > \text{avaṭṭ tilē}\]

The front high unrounded vowel ‘i’ becomes influenced by the central vowel ‘a’ after the retroflex stop ‘t’. One of the cluster of two labio-dental fricatives is lost.

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5. J. Gilliéron,
Pathologie et thérapeutique verbales, Paris, 1921
The back high rounded vowel ‘u’ between a voiceless bilabial plosive ‘p’ and an an alveolar trill ‘r’ becomes the front high unrounded vowel ‘i’.

The back higher mid rounded vowel ‘o’ in the first syllable changes to the back high rounded vowel ‘u’.

This is a case of the loss of the medial voiceless velar stop ‘k’ and ‘v’ coming as a glide.

In akkāñai singular finite verb, the present tense morpheme /-kīru/ is lost altogether.

-ku- is lost in the colloquial dialect when taking the tense sign/-kīru, etc., or it may be a case of kīr > i r > r. It may be then an instance of a loss of the medial plosive.

The lateral fricative ‘l’ intrudes between the voiceless velar stop ‘k’ and the long front mid unrounded vowel ‘e’ and before the voiced labio-dental fricative ‘v’. Compare this change with that of tavāi>telvai in the Jaffna dialect of Tamil.

This is a case of dissimilation. Ʌ + k > Ɇk is an old grammatical rule. From the fifteenth century onwards Ɇ + k > Ɇkk in the South Indian dialects and it must have influenced the Ceylon Tamil as well. The ‘Ɇ’ is retained and the following plosive doubles as it does after ītaiiñam sounds.

The retroflex stop ‘t’ in a cluster of retroflex nasal and stop is lost.

<table>
<thead>
<tr>
<th>ai</th>
<th>tt &gt; cc</th>
<th>naṭattuvitukkolla &gt; naṭattuvicukkolla</th>
<th>kaṇṭupiṭittāl &gt; kaṇṭupiṭiccāl</th>
</tr>
</thead>
<tbody>
<tr>
<td>a1</td>
<td></td>
<td>paṇṇuvitukkolla &gt; paṇṇuvicukkolla</td>
<td>kūṭitivitukkolla &gt; kūṭitivicukkolkolla</td>
</tr>
<tr>
<td></td>
<td></td>
<td>veṭṭitivitukkolla &gt; veṭṭituvicukkolla</td>
<td>vaippū &gt; vaiccu</td>
</tr>
</tbody>
</table>
The geminated voiceless dental plosives before a palatal front high unrounded vowel 'i' or diphthong 'ai' are palatalised into cc. These changes are also typical of South Indian dialects of Tamil.

-\texttt{tt-} > t
oruttar > orutar

This is due to the foreign influence and also Sinhalese where the doubled plosive is written as single plosive.

\texttt{ai}nt > ñc
aintu > ñcu

This is an instance of palatalisation of dental nasal and its homorganic plosive into palatal nasal and stop on account of the palatal front high unrounded vowel 'i'.

-\texttt{y-} > c
puyal > pucal

The palatal semi vowel 'y' becomes the palatal stop c in the colloquial dialect. Compare this change with that of muyal > mucal in the Jaffna dialect of Tamil.

-\texttt{r-} > r
pirakāram > pirakāram
piracātam > piracātam
pirakācikkira > pirakācikkira

pirattiyēkam > pirattiyēkam
pirivē > pirivē

When the alveolar flap 'r' and trill 'r' fall together, we get all this confusion. The confusion occurs mostly in foreign words.

\texttt{kāntkārar} > \texttt{kaṅtkārar} \texttt{maṇiyakārar} > \texttt{maṇiyakārar}
\texttt{paraṅkikkārar} > \texttt{paraṅkikkārar} \texttt{catimāṅkārar} > \texttt{catimāṅkārar}
\texttt{kaccavāṭkārar} > \texttt{kaccavāṭkārar} \texttt{ērppaikkārar} > \texttt{ērppaikkārar}
\texttt{necavukārar} > \texttt{necavukārar} \texttt{velḷaikkārar} > \texttt{velḷaikkārar}

The Sanskrit \texttt{-kāra}/ which has become a masculine termination for certain nouns in Tamil is pronounced as \texttt{/kāra}/.

-\texttt{r}
\begin{tabular}{llll}
\texttt{ktta} & > & \texttt{kta} & \texttt{pārtaikkola} & > & \texttt{pāttaikkola} \\
\texttt{cnt} & > & \texttt{cēn} & \texttt{tavintirukkiraṭukkk} & > & \texttt{tavintirukkiraṭukkk} \\
\end{tabular}

In the colloquial dialect, the alveolar flap 'r' is lost when followed by consonant, more often after geminated plosives or homorganic nasal and plosive.

-\texttt{l-} > l
\begin{tabular}{llll}
e\texttt{l} & > & e\texttt{l} & k\texttt{lē} & > & k\texttt{lē} \\
tamil\texttt{ar} & > & tami\texttt{lar} & v\texttt{a} & > & v\texttt{a} \\
\end{tabular}

The voiceless medio palatal retroflex fricative 'l' has coalesced with the lateral retroflex 'l' in the Ceylon dialect of Tamil. Even in South India, the distinction is only preserved in the South Arcot dialect of Tamil.
-tt-> tt äṭṭakarai > äṭṭakarai kūṟam > kuttam
kāṟu > kāṭtu marravaṟkaḷaṇāḷum > marravaṟkaḷaṇāḷum
ēṟi > ēṭṭi cāṟrāmal > cāṭtāmal
pāṟṟaṇṭilē > pāṟṟaṇṭtilē perriruppār > perriruppār
vīṟu > vittu marrumpaṭṭi > marruppaṭṭi
pēṟṟuṅkkiṟa > pēṟṟuṅkkiṟa

This is the colloquial pronunciation.

Combination of Words

-l + c- > lc When a word ending with the alveolar flap ‘l’ combines with a word beginning with the palatal stop ‘c’, the usual rule is that -l > r. But, in this document there are instances to show that the colloquial pronunciation of doubling the palatal stop which forms the initial sound of the second part of the compound, is followed.

tēcattil + cāṭiyr > tēcattile cāṭiyr

-l + t- > lt When a word ending with the alveolar flap ‘l’ combines with a word beginning with a dental plosive ‘t’, the usual rule is that both the -l of the stationary word and the initial t- of the oncoming word are changed into alveolar trill ‘r’. But, here, in accordance with the colloquial pronunciation, the final -l is retained and the initial dental plosive of the second part of the compound is doubled.

tuṇpamillāmal + taṅkal > tuṇpamillāmakt taṅkal
koṭāmal + tappi > koṭāmalt tappi
appāl + tūṟattileyiruntu > appālt tūṟattileyiruntu

Hyperurbanisation

When a change has taken place in the colloquial language, some continue to write in the old way. But in so doing, they alter the correct forms as well. For instance, when ɿ is change to ɿ, they not only write what they pronounce as paḻam as paḻam but also rewrite the older forms like vaḻi also as vaḻi, because they had lost the old habit of speech and are reconstructing them from their own colloquial forms on the basis of an empirical rule which they form for themselves.

c] e [l > i

celavu > cīlavu

The general rule is that i > e in the colloquial dialect.

6. Charles F. Hockett,
A Course in Modern Linguistics,
When foreign words are borrowed, they are adapted to the phonemic system of the Tamil language. Whether there was in the spoken language a widespread full bilingualism or not, it cannot be traced in the writings which used only conventional scripts. The sounds in one language are rendered by the nearest phonemic shape in the borrowing language.

Most of the changes are necessitated by the fact that there are no corresponding sounds in Tamil. The swarabhakti comes in the clusters which are usual in the Tamil language. But there are cases of clusters occurring in the initial syllable itself, perhaps representing a widespread bilingualism. There are prothetic vowels introduced because certain sounds do not occur as initial sounds in the Tamil language. But in the document, l and r are found to occur initially in a few places, showing that the language has changed to that extent, to tolerate them as initial sounds.

Rules of Tamilisation as laid down by Pavananti the author of Nāppūl with reference to Sanskrit words which are found extended to other foreign words as being applicable to them

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>k, kh, g, gh</td>
<td>k in Tamil</td>
</tr>
</tbody>
</table>

Medially Sanskrit kh > k in Tamil

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mukha</td>
<td>Mukam</td>
</tr>
<tr>
<td>Śaṅkha</td>
<td>Caṅku</td>
</tr>
</tbody>
</table>

In Other Foreign Words, initially kh > k in Tamil

| Urdu, khewā > kējvu |

Medially Sanskrit g > k in Tamil

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Tamil</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vaṅga</td>
<td>Vaṅkālam</td>
</tr>
</tbody>
</table>

In Other Foreign Words, Initially and Medially g > k in Tamil

| Portuguese, governador > kövērinatōr |
| Portuguese, Domingo > tomiņku        |
Sanskrit c, ch, j, jh > c in Tamil
Initially Sanskrit ch > c in Tamil
   chēda > cētam
   chāya > cāyam
Initially and Medially Sanskrit j > c in Tamil
   jana > caṇar  rājan + srī > rācacirī
   jāti > cāti    yajamāna > icaṇān
Sanskrit t, th, d, dh > t in Tamil
Initially and Medially Sanskrit d > t in Tamil
   desa > tēcam  bhēdaka > pētakam
   dūra > tūram  candrāditya > cantirātttar
   dur + jana > turcānar  siddhi > cītī
dvīpa > tīvu    bhēda > pētam
   chēda > cētam  maryādā > mariyātaṅka'
pra-sāda > piracātam
   apa-vāda > avādam

Other Foreign Words
Portuguese, director > tīreyttör
Portuguese, Domingo Dias > tomlīṅku tiyacu
Portuguese, governador > kōverṅātör

Medially Sanskrit dh > t in Tamil
   adhika > atikam  sindhu > cīntu
   virōdha > virotam  madhura > maturai
   vidhā > vitam  sam-ā-dhāna > camatāṇam
   śōdhana > cōtiṅai  madhya > matti

Sanskrit p, ph, b, bh > p in Tamil
Initially b > p in Tamil
   bala > pelam
Initially and Medially Sanskrit bh > p in Tamil
   bhēda > pētam  bhōdaka > pōtakar
   bhēdaka > pētakam  sam-bhava > campuvi

New Aryan, dubāśi ~ dobāśi < Sanskrit, dvibhāṣya > tuvippāsi ~ tuppāci
Initially and Medially Sanskrit ś > c in Tamil

śōdhana > cōtiṇai Prakrit, śippī > cippi
śaṅkha > caṅku rājan + śri > rācacīri
śrimat > ciṇīmatu viṣvāsa > vicuvācām
āśā > ācāi āvasyaka > āvaciyam

Medially Sanskrit h > k in Tamil

sahāya > cakāyam
mahat > māka
snēham > ciṇēkam

Initially and Medially Sanskrit s > c in Tamil

samaya > camaiyam sētu + pati > cētpati
sindhu > cintu sam-ā-dhāna > camatāgam
sahāya > cakāyam pra-sāda > piracātam
sa-kala > cakalam siddhi > cītī
Prakrit, sari > cari pra-kāsa > pirakācam
samudra > camuttiram sam-bhava > campuvi
viṣvāsa > vicuvācām

Other Foreign Words

Malay & Javanese, sampan > campān
Portuguese, senhor > cēnôr
Dutch, secretariat > cakkaṭattariya~cekkarattēriya
Dutch, sleept > culippu
Portuguese, salvador > calavatōr

Finally Sanskrit ā > ai in Tamil

laṅkā > ilaṅkai āśā > ācāi

Prothetic Vowel i

Sanskrit, laṅkā > ilaṅkai Prakrit, rūva > uru

Absence of Prothetic Vowel

Sanskrit, rāja > rācā rājan + śri > rācacīri
Sanskrit, rāmā + īśvara > rāmēcuram~ramicuram

Other Foreign Words

Dutch, laurens Pyl > lorencup pil

Medially Sanskrit ks > kk in Tamil

pakṣa > pakkam
Vowels j, i and u to break Initial Cluster

pr > pir pra-sāda > piracātam pratyēka > pirattiākam
pra-kāra > pirakāram pra-kāsa > pirakāci
sn > cin snēham > cinekam
śy > ciy āvaśyaka > āvaciyaṃ
dv > tīv dvīpa > tīvu
śv > cuv viśvāsa > vicuvācam

Other Foreign Words

sl > cul sloep > culippu

Vowel i to break Mediol Clusters

tr > ttir ṁātra > māṭtiram
dr > ttir samudra > camuttiram
ty > ttiy nīya > nittiyaṃ
ndr > ntir candraditya > cantiḷatittar
ry > riy kārya > kāriyaṃ
maryādā > mariyātaṅkaḷ

PART II B
MORPHOLOGY

[I] NOUNS
CASES

In this document, there are nouns which before taking the case signs undergo certain variations. These are considered to be oblique forms. The noun takes the following inflexions which the grammarians call cāriyai. Dr. Caldwell looks upon them as old case signs which having lost their old significance have to be strengthened by the new case signs. This kind of study reveals to us a structure where we have a number of case signs old and new. In this way, new case signs seem not only to express old cases but also new idioms.

Cāriyai or Empty Morpheme Examples

/-u/
/-attu/
/-aṅ/
/in/
/-attu/+/-īn/
munṇukku
camuttirattil
ataṅku
tōṅikālīn
avalattīṅāl
Most of the nouns taking a cāriyai or empty morpheme belong to akṛiṇai. But the following instances are some exceptions. Uyartīṇai words, when taking the case sign/-ku/ take the euphonic /-u/ which the traditional grammarians call a cāriyai though it cannot be brought under that category as defined by Dr. Caldwell.7

<table>
<thead>
<tr>
<th>kompaṇīyarukku</th>
<th>kuṭiyāṇavarkalukkum</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭaṅkaḷukku</td>
<td>icamāṇukku</td>
</tr>
<tr>
<td>ceykiravarkalukku</td>
<td>pērukku</td>
</tr>
<tr>
<td>aramanaiyārukku</td>
<td></td>
</tr>
</tbody>
</table>

Persuing still further the structure of the nouns taking the case sign, we have the following structures:-

1. Noun [itself denoting the oblique case]. It is considered to be ṭverrumai-t-tokai or declensional compound where a case sign can be supplied and expanded, though the compound occurs as a more frequent idiom. As a matter of fact, by the very juxtaposition of two nouns, the first becomes a kind of qualifier forming the attribute of the second which is the head.

āyantīrvai, kaṭaṅkarai, urukkaṭatāci, ḫappākku.

2. Noun + case sign.
   cōṭiṇaikkku, urukkalai.

3. Noun + cāriyai showing the genitive.
   tēṅkaḷin manṇimai mariyāṭaṅkal, pārin nilaṅkalile.

4. Noun + case sign + ē
   caṇṭaiyile, talaṅkalile.

   tēcattil, pelattai, piraṅkārattukku.

6. Noun + cāriyai + case sign + um
   pirakārattukkum.

7. Noun + cāriyai + case sign + ē.
   camuttirattilē.

   "eṅkilum" if occurring once will mean “even if they were”. If it occurs more than once, the idiom formed will be equal to the "either . . . or" construction in English.

   vitattileyum.

7. Robert Caldwell
   A Comparative Grammar of the Dravidian or South Indian Family of languages (Third Edition Reprint.)
   University of Madras, Madras. pp. 269-270.
The Accusative Case /-ai/

The accusative case /-ai/ denotes the direct object of a verb or an indefinite verb.

There are certain phrases in the document which are not idiomatic. It is a Tamil idiom to use the akriṇai words without any accusative case sign as the object except where there is ambiguity. But since the original document was in Dutch, this translation follows the original idiom and translates the accusative cases, makes all cases by using the Tamil accusative case sign /-ai/ as otherwise ambiguity may arise because of the new constructions. As a result, the idiom of this translation looks foreign. When Tamil terms not frequently used occur, the /-ai/ must follow.

appaṭipaṭṭa urukkaḷai kāṇṭuṇipīṭiccāl.

In instances where there may not be any ambiguity also the the accusative case is used very much against the ‘Tamil idiom’.

kaṭaṇai uttarikkavum,
niluvaiyai koṭuṇkacak colli,
apamāṇaṅkaḷai yellaṁ cinekamāṃpaṭiyē cīṟṭukkolḷuṅkiṟatukkuk,
caṅkukāḷai koṇṭu vaṭapiram pōkumiṟattīl,
uttama kompoṇīyavin pēraic cāṭṭiṇāl,
kāriyaṅkaḷai ariyappaṅṇuṅkiṟatukku.

for

kaṭan uttarikkavum,
niluvai koṭuṇkacak colli,
apamāṇam ellaṁ cinekamāṃpaṭiyē cīṟṭukkolḷuṅkiṟatukkuk,
caṅku koṇṭu vaṭapuram pōkumiṟattīl,
uttama kompoṇīyavin pēr cāṭṭiṇāl,
kāriyaṅkaḷ ariyappaṅṇuṅkiṟatukku.

Here one gets a list of verbs which form from a syntactical point of view, a separate class taking an object adverb or transitive verb. Morphologically, there are only a few verbs which can be so distinguished the so called piravinai and causals.

avarkalai ārukaṭattavum parātu,
attai arikkaipañṇavaṇṭiyatu,
necaṅkaṭaraiyum kaccavaṭakāṟaraiyum kūṭṭuvikkuṅkolḷalam.

Semantically, we get certain idioms where a verb and its appropriate object alone come together.

Nouns belonging to the rational class generally take the accusative case sign when they are governed by active verbs According to Dr. Caldwell, “this probably proceeds from the principle that it is more natural for rational beings to act than to be
acted upon; and hence when they do happen to be acted upon—when the nouns by which they are denoted are to be taken objectively—it becomes necessary, in order to avoid misapprehension, to suffix to them the objective case sign".

cōñakarai vaikkappatātu,
aramaṇaṇiyār avarkalait tuṭaru muṇṇiṭaka,
 necavukāraṇiyum kaccavāṭkāraṇiyum kūṭuviṭcukkoḷalām,
avararari antanta icamāṇukku oppuKKoṭukkavum,
stāṇapatiḳalai anuppavēntiyatāyirukkum,
mattap pērkalik keḷkkumpōtu,
yātorutarai maṇṇarilē vaiccu,
kaṭaṅkārār cakalaraiyum avarkalukku kaiyāṅkkavum,
cakalamāṇa pērkalaṇiyum... kaṇṭāl.

The ancient usage of using the accusative case to denote the direct object which exists as things that are separate (nīkkal) is also found in the following instances. The conjunctive participle "viṭṭu" follows the declined noun.

pollāppaiḥviṭṭu tavintirukkiriṭukkum,
talaṇkaiḥ viṭṭoṭittupppōnal.

The accusative case denotes the direct object which exists as things that are reached (aṭaṭai). But in the document the locative case sign /-il/ is used in place of /-ai/ in the following instances.

kompaniyār vakaik kappal allatu avarkal vakaik kuṭiyāṉavarkal
evuroppat tēcattile cātiyārākiya velutta maṇitar taṇṇitamāyak
kuṭiyirukkira pēr mutal mattak kuṭiyāṉavarkalataiyatum rācacići
tēvaravarkal cīrmaiyīle cēntu allatu kaṭaṅkaraṇiyīle aṭaṇtu,
velaikkārār cōñakar paṭṭaṇikaṭalaiya kappal urukkal campaṅkaḷ
intak kuṭāvilē viļuntu kaṭaṅkaraṇiyīle aṭaṇtal.

"kaṭaṅkaraṇiyai or kaṭaṅkaraṇi aṭaṇtu or aṭaṇtal" would be more idiomatic than the above usages.

The following accusative declensional compounds are found in the document:

cuvantai kōṭuttuvīṭa, muṇṇattorupaṇku nintamviṭṭatu pōka,
nallā ḍāyampeṭukiraṭukku, oru viṭṭu kāṭuviṭcukkoḷalavum,
ippatippaṭṭa vicārippu oru kuttamillāmal allavākkippōṭalaṃ,
yāṟaṃ paṭṭaṇukiraṭukku, urukkaṭaṭaciyum kōṭuppōṃ, kaiyeḷuttu,
vaiṭṭatu, oru caṇyaamum ceyyappatātu, piracātam.

8. Robert Caldwell,
A Comparative Grammar of the Dravidian or South Indian family of
languages, (Third Edition Reprint),
University of Madras, Madras. 1936. p. 271.
The Third Case

The Third case signs are /-āl/, /-uṭan/ and /-koṇṭu/ in this document. /-ōtu/ is recognised as the social case sign. But instead of /-ōtu/ the so called word case sign /-uṭan/ alone appears. /-āl/ and /-uṭan/ according to Dr. Caldwell⁹ show different case:

1. The instrumental and causal ablative.
2. The social ablative.

/-āl/ may be taken up taken up for consideration. It occurs in a majority of cases as ablative of reason meaning "because of".

yātoru kāttuppucaliṇālenkilum allatu vēru campavippuk-
kaliṇālenkilum kaṭarkaraiyilē cēntu muṅintupōnāl
yātoru perforēt mūtalāṅa pucaliṇālen allatu camuṭṭirātīle
uḷḷa matta avalattiniūlē kompaṇiyar vakaik kappal allatu
urukkaḷ periyatu ciriyaṭiṅālīm allatu avarkaḷ vakaik
kuṭiyānavaṅkaḷ evuṟṟappat tēcattile cātiyārākiya velutta
manitar tannīṭamāyik kuṭiyirukkira pēr mutal mattak

⁹. Robert Caldwell,
A Comparative Grammar of the Dravidian or South Indian Family of
University of Madras, Madras. 1956. pp. 275-278.
kutiyāṅavarkaḷuṭaiyatam rācaciri tēvaravarkaḷ cīrmaiyīlē
cēntu allatu kaṭarKaraiyīlē aṭaintu allatu kappal muṟivāka
vantu citticcālum,
tūttukkuṭiyīlēyum kāyalppaṭṭaṇattīlēyum maṟṭum talaṅkāḷiḷēyum
ippōtu rācaciri tēvaravarkaḷuṭaiya paripāḷanattin kīlē
piṟiviṭṭu naṭantuvarukiratīlē yātoru calāpaṅkaḷ vantu
campaṭtītal muṇṇāḷē nayekkaravarkaḷukku koṭuttiruntatupōlē
tōṅikaiḷ manṇimai mariyātaṅkaḷ rācaciri tēvaravarkaḷukkuṅ
kiṭaṅkum.

There is a trace of the ancient language where the same case sign was used for both
the instrumental and the social.

uttama kompanṭiyāvīr pelattināḷē rācaciri tēvaravarkaḷ
piṟittīṭal ūntiṭāl.

This is evidently a translation retaining the foreign idiom. “pelattoṭu rācaciri
tēvaravarkaḷ piṟittīṭal” may give us a better Tamil idiom.

The other idiom which has developed in the language because of the new analytic
tendency consists in using the word case sign or collurupu /-koṇṭu/ for the third case sign
/-āl/. The Tamil idiom is to use /-koṇṭu/ with the uninflected noun. We have three
instances of such usage and two instances where the noun is declined before taking the
collurupu /-koṇṭu/.

cēṅkalaiṅṭu viṭṭu kaṭṭi attai mulḷukkoṇṭu vēḷi aṭaittukkoḷḷalām,
atai nallai oppinaikoṇṭu poyyeṟru kaṇṭāl,
tāṅkaḷ yāpāram paṅṅukiratukku vēḷḷai maṅṭaraikoṇṭu
vicārīppu vaṭtukkoḷḷac ceyyalām,
tāṅkaḷ pelattaikoṇṭu mūrarcikkut takkatu ippaṭikkoṭa
camaiyāṅkalīḷē utavicceyya.

The collurupu /-uṭaṅ/, occurs in the following instances:

nalla parāparippuṭaṅē pāṭtukkoḷḷa,
rācaciri tēvaravarkaḷuṭaṅē caṇṭai koṭukka,
tāṅkaluṭaiya mulḷuppelattuṭaṅē utaviceyya,
cakala kaṭaiyārattuṭaṅē koḷḷai paṭiyāy eṭuttukkoḷḷappatum,
kaṭaiyārattuṭaṅē kaiyāḷikka,
kaḷḷappatavukkaluṭaṅē kaṭalpirattāḷē cōṭiṅkku kaṭaṅṇaṅa,
nemitta talaṅkalaiṿvīṭolituppapp pāṃpanē muṭukinināl
inta oppācārattuṭaṅē uttama kompanṭiyār yānaippanti ceykira
talaṅkalīḷē veṭṭappōṅkātu.

The instrumental declensional compound is found in two instances.

avaravar. koṭukkattakkak cuvantai,
urukkaḷ . . mulḷum tēccaciri tēvaravakal eṭuttukkoḷḷappatum
The Dative Case /-ku/

In this legal document, the dative case is very frequently used to express the legal jargon. The dative case expresses "for the sake of or purpose" in the following examples:

cāyavēr kalliviccukkollukiratukku uttāram pettiruppārākavum, yātoru kāriyaṅkāḷai ariyappànṇukiratukku atikamāy stāṅgāpatikāḷai anuppa-vēṇṭiyatāyirkum, uttama kompanīyār tāṅkaḷ yāpāram pāṇṇukiratukku veḷḷaimanaṯutaraikkoṇtu vicārippu vaittukollac ceyyālām, cēkaṉ nivāninrkapānṇukiratukku cītt-kkira cakakal pinnapētakaṅkal mutalāṇa amāṇaṅkaḷaiyellām cinēkāmāmpatiyē cīṛiṭuṅkulukiratukku varuṣāntam orumurai kuruṇapattuttalām yirupurattu stāṅgāpatikāḷai anuppa-vēṇṭiyatāyirkum, avarvar nallā nāyam perukiratukkum pōḷappaiñṭut tavintirukkaniratukku utāṅgē attai ārīkkaipānṇavēṇṭiyantu, itu kāriyattukku oru urukkaṭatāciyum koṭuppōm, uttama kompanīyat tunparillāmal tāṅkaḷ yāpāram pāṇṇukiratukku pinnapētam vantu cīṭtiyāṭapatikku avarkal tarceyālāka naṃmaiyākā tōṭṭiyiruntapaṭi necavukāraraicyum kaccaṅaṭakāṛaraiyum kaccaṅvaṭavuṭṭukkalalām, cēcyanpūṃma cūṭukiratukku vēṇṭiyatāyirunta attapaṅg vīṭkum vēṭṭuvaiccukkoḷalām, tāṅkajūṭaiyā vīṭu kāṭṭukiratukku vēṇṭiyatāyirunta attapaṅg maraṃum vāṇṇiyukkuḷalē tāṅkaḷ cilavīṭu vēṭṭuvaiccukkoḷukiratukku uttāramunṭu, kompanīyār vakaip pākku karpīṭṭiyīḷiyiruntu pāmpaṅahu kāṭṭantuṭatukku . . . mūṇṭu paṇṇa koṭukkkavum, ovvuott potikku āvantīrvai ontrare paṇṇa koṭukkkavum, cārakkal vakaṅkaḷuṅkkellām āvantīrvai muṟṟamaiyinṭiṭiyē koṭuttuvitavum, ilaṅkai āvantīrvaiṅkku muppattinṭiyam pakkākira ovvuott potikku mūṇṭu paṇṇa koṭukkkavum.

The ancient usage of the dative as denoting the recipient of some object also occurs in the document.

carakkilēpēḷé uruvilētnun cēmpāti rācacīṛi tevavarkalukku kiṭaikkum, mūṇṇāḷē nāyakkaraṅkarkalukku koṭuttiruntaṭupōḷé tōṅkaḷin, māṇṇimai mariyāṭaṅkaḷ rācacīṛi tevavarkalukku ni kiṭaikkum, rācacīṛi tevavarkalukku avarkal vaṅk kūṭṭiyāṅgarkalukku urukkaṭatāci koṭuppōm, mātta yāpāraṅkaḷuṅkkellām orēoru talattilē māṭṭiram, āvantīrvai cēvārāṇi koṭukkkavum, vēḷai cēya ṗerukkk kūḷi allāmal vērōnuṅ koṭukkkiratalla.

"Hand over possessions or persons to [Noun] one" is translated by putting the noun in the dative.

mūṇṇākapāṭṭaṅntattillē koṭuttapatikku uttama kompanīyarukku tūttukkuṭiyīḷē oppuvikkavēṇṭiyantu, oru caṅkaṅnāḷum vaṭapiramākak koṭuppō- kāmal mūṇṇuḷḷa vaḷappattinṭiṭiyē cakkalamum uttama kompanīyarukku
kaiyäjikkavëntiyatu anta uruvaipyum mun colappaṭṭirukkirapati muluk kaṭaiyārattuteṇe kaiyālīkkak kaṭavatāyirukkum, akappaṭṭa cakalamum raccirī tēvaravarkaṭutaia maṇuṣaṇa pitīttu uttama kompanīiyavukkuk kaiyālīkkavēnum, aramanaiyar uttama kompanīyar vakaik kāṭan-karaṇ ca kalaraiphyum avarkalukku kaiyājikkavum, avaravaīr antanta icamāṇukku oppukkoṭukkavum vēṇtiyatu.

"To a place" - the place of destination or station is also put in the dative. The sense of "limit" or "elai" is expressed by putting the noun in the dative and adding an adverb of place like "appāl", etc.

vaṅkālattukku koṭṭupō, atirāmapaṭṭaṅgattukku koṭṭuvarukāra, vērē yātoru turāimukāṅkalukku koṭṭupōkappāṭatu, vālinōkkatukkappāl vaṭapiramākac caṅku kulikkalam, antak kaṭatūrikkappāl tūrutaḷiyiruntu pāmpānaru valiyākak koṭṭupōra kaccavaṭakārār, vālinōkkatukku mupākā ramicuramattumirukkkārā tīvukalilē vilukkkārya cāyavēr, vālinōkkattu muntalukkut tenпиrām maṇappāṭuvarai kulik-kirā caṅkellēm.

"What is within the jurisdiction of [Noun] one" is expressed by putting the noun in the dative and it is to be followed by the verb "naṭakkiṭa" or "kiṭpaṭinta".

rācari tēvaravarkalukku naṭakkiṭa talaṅkalilē, taṅkalukku naṭakkiṭa talaṅkalilē, rācari tēvaravarkalukku kiṭpaṭinta marṭta talaṅkalilē.

When anything is assigned or ordained or fixed as proper and obligatory for any person or place or act, the dative is used.

avaraṇa kaṭṭalaipirakkārattukkuṇ ciṁaiṅkalilē naṭakkiṭa vaṭappattin pirakārattukkuṇ cakala kaccavaṭakāgarum naṭattuvicukkolavēntiyatāyirukkum, kaḷḷappatavu-

kulaṇṭe kaṭalpirattāle cötinaṅku kaṭanaṇa nēmitta talaṅkalai viṭṭolittuppōy.

The idea of certifying and comparing the copy with the original occurs in the document. The original is put in the dative and the verb "carīyāyirukkiṭa" is used.

ituyiṅke tūttukkūṭic cakkaṭattariyavilē yirukkiṭa kontarātup potta-
kattukkuc carīyāyirukkirapatiṅku nāṅkaḷi yitiṅ kīḷę kaiyēḷuttu vaikkirōm.

The parties to whom the terms of the treaty are binding are put in the dative.
irupirattir kūṭiyāṇavarkalukkum avaravar cīrmaiṇālile tuṟaimukaṇkaḷile maṭṭumāṭṭiraṅaṅa kaṭalōṭṭu uṇṭāyirukkavum, uttama kompañiyar vakaik kūṭiyāṇavarkalukkum rācaciri tēvaravarkaḷ vakaik kūṭiyāṇavarkalukkum mattiyile yātorutarkavātamanṭānāl.

“The persons or parties as belonging to [Noun] one” is expressed by putting the noun in the dative and the verb “cēnta” or “aṭutta” is used.

rācaciri tēvaravarkalukkuc cēnta cakala tuṟaimukaṇkaḷileyum, avarkalukkatutta cakala evurōppaikkārārākiya veḷḷai manitaruṭaiyay kappalkaḷ.

The dative case denotes the object of enmity in following examples.

“virōṭamāka or virōṭamāy” - This verb is proceeded by the noun in the dative, the noun denoting the person or thing opposed.

aramaṇaṇiyārulkku virōṭamāka yātoru tapputtavaṅkaḷile vilukiraṅaṅa vantu cītticāḷ ītukku virōṭamāy rācaciri tēvaravarkaḷ onṛukaḷ collavum tirumpak kēḷkkavumpaṭatu, uttama kompañiyarukkum, rācacirī tēvaravarkalukkum mattiyile muṟivu illāmal.

The dative is used to denote the object for which an action is done in these instances.

avarkalukku uttama kompañiya oru cakāyamum ceyyappaṭatu ottācai paṇṇavum paṭatu, avarkalukku uttama kompañiyar taṅkaḷ pelattaikkonṭu muyoṛcikput takkatu ippatikkotta camaṇaṇkaḷile utavicceyya vēṇṭiyāṭiyirukkum. avarkalukku yātoru aṇṭītaṅkaḷ naṭattuvikkkappatatu, avarkalukkumītcai uṇṭākkumpaṭi anniyaonṇiyamākavum vicuvācamākavum tēṭavum, taṅkaḷukktavi kāṇpikka vēṇṭiyāṭiyirukkum.

The ancient use of the genitive is that it should be followed by a noun in the rational class. “aṇṭat” makan” is not permissible. In these instances, the Tamil idiom is to perfer the dative to the genitive although the sense of possession is expressed by the noun as in “ṇāṭukkut talaiwaṇ”. Herein below are a few other such instances:

İntiya vennappāṭa cintu tēcattukku ālcaṇaip pērum matta talaṇkalukkuk kōvĕriṅatorum tīryōṭīrōmākiya uttama cēṅṇor lorencup pilavarkaḷ mikutiyum uttama cēṅṇor kōvĕriṅator venaru makaracā avarkaḷ mutal intiya vennappāṭa cintu tēcattukku ālcaṇaippōrkalākiya cīmr avarkalitsámākap potuvāya uttama kompañiyar stānattile oru pakkamākavum rāmēcuram pānti manṭalam mu’al ararkatutta mattac cīrmaiṇālukkum coyakattanāṇa cirimatu cēṭupati kāṭta tēvar avarkaḷ marupakkamākavum talāṅkaḷile pēci.
The following dative declensional compound is found in the document:

uttama kompanñiyar yätoru cañtaiyile räcacigi tävaravarkal vakai mañšar vëntiyatenru tëvaiyäyiruntäl,

The Ablative Case

The ablative of motion is distinguished in Tamil as the fifth case but really this does not differ from the locative except for the word case sign /-iruntu/ or /-ninru/ suffixed to the case sign /-il/. One may state therefore the ablative of motion is not only followed by verb of motion or transfer but has also the expanded case sign /-il+iruntu/ in majority of cases. /-il+ninru/ does not appear at all in the document.

kompanñiyar vakaip pakkuk karptittiyileyiruntu pampañàru kañtupto- ratukku, antak kañtuptairakkappäl türattileyirutu pampañàru valiyäakk konuptoñratukku, avatattiruntu atirämapañtañratukku konçuvarukiña îlappäkkukku, intak kañtuptaiyiliruntu varukina appatippatta poti ovvoñtukku.

The following are instances of the use of the particle /-mutal/ as a termination of the ablative case, meaning “from henceforth”.

uttama ceññor kovëginatör yenaräl mäkaraçä avarkal mutal ñntiya veppappatta cintu tëcattukku álɔçañaiip përkalañiya cimär avarkal- itamäka, rämcēräm pañtì maññalam mutal atarkatutta matta cîr- maikalukkum coyakattaña cîrimatu cëtupati kätta tévar, pañaikkappal mutal urukkal pampañàttile yätoru tïrvai koñtamal, evuröppat tæcattile cätiyäräkiya velutta mañitar tannitamäyk kuñiyirukkira pèr mutal maañk kutsiyaßavarkalùaiyatum räcacigi tëvaravarkal centu, avarkal vakai mañiyakärar mutal kañtaiyitappatirukkkira maañp përkalaik kekkum- pötu.

The instrumental case sign /-ål/ is used instead of /-il iruntu/ to express the ablative of motion in four instances.

malaiyäattälë varukira kalipakkuku, attälë varukira keļvucilavu, kalî- apatavukajuñëe kañtapiirattälë cöttiñakku kaññañëa nëmitta talaiñal- aiviñloñtuppoyp pampañilë muñukinnál, iruñpittälë yätorutar kàñkira- täka vantu cìticcäl.

The compound case sign of /-ku/ + /-ul/ + /-ål/ is used once to translate the expression “from Vanni”.
The Genitive Case

The genitive case or the sixth case expresses possession. /-atu/ and the collurupu /-utaiya/ are the two case signs that are found in the document for the genitive case. The Tamil idiom is to avoid the use of the genitive case sign. The genitive case is the only case which is followed by another noun. Therefore the Tamil idiom prefers forming a compound of these two nouns and then the first by its very fact of being placed first becomes an attribute. The genitive noun is usually an attribute.

paṭaikkappal, kaṭarkarai, ḫappākku, carrakkuyāpāram, taṅkaḷ manitar taṅkaḷ pelattai, taṅkai ḫṛukaṭāci, taṅkaḷ yāpāram, uttama kompanī-yapparai, uttama kompanīya cīrmaikaḷilē, avarkai vakai, avarkai peril, tēvaravarkai kālaṅkaḷilē, rācaci rēvaravarkai cilavu, ilaṅkaī ayanti-rvaikku, kompanīyar vakaic culippu.

The old genitive case sign is /-atu/, but this is used only in four instances in the text.

taṅatu cilavu, taṅatu manitar, taṅatu carakkuṭanē, taṅatu kappalilē.

The analytic tendency replaced this particle /-atu/ by a word /-utaiya/. This has really become the case sign.

taṅkaluṭaiya muluppellattuṭanē, taṅkaluṭaiya vīṭu, rācaci rēvaravarkaluṭaiya tēcattile, aramaṇaiyāruṭaiya kālattile, yāpārikaḷuṭaiya urukkaḷ veḷḷai manitaruṭaiya kappalkal, paṭaṅkaluṭaiya kappal, rācaci rēvaravarkaluṭaiya maṅuṣar, kuṭiyāṅavarkaluṭaiya kappal.

But the document also affords instances of the more ancient usage of the oblique form of the noun with the inflexion /-in/. This is according to Dr. Caldwell, an old genitive case sign.¹⁰

pāriṅ nilaṅkaḷilē, tōṅkaḷin maṅnimai mariyātaṅkaḷ, uttama kompanī-yāvin perlai, uttama kompanīyavin pelattiṇāle

The Locative Case

What is expressed by the English preposition “in” is translated by suffixing /-il/, the case sign of the locative or the seventh case as is called in Tamil to the noun governed by “in” in English. It will be thus seen that fifth case is only the “il”

¹⁰. Robert Caldwell,
University of Madras, Madras. 1956. pp. 259, 261 and 293.
with "iruntu" for the preposition "from". This 'il' is added not only to place but also person in the sense of 'at' which is sometimes put in the dative and action [shown by something taking place with reference to the action or during the action].

"Among their men" is translated by putting the noun for men in the locative.

tañkål vakai mañitaril. "Out of" is translated by /-il/. antac cañkukañil, miñiyi runtatukañil.

"To their credit" is translated by putting the noun for name in the locative.

avarkal peril.

The word case sign /-kil/ meaning "under" also expresses location. The noun taking either the empty morpheme /attu/ or /-iñ/ alone is followed by /-kil/.

paripalañattin kil, itin kil.

The collurupu /-vali/ occurs with the noun for river in one instance.

pampañãru valiyãka. /-il/

stañattil mattyil pirattil turaimukañkalil cimañkalil teçattil avatañtil talañkalil talattil pampañattil kalañkalil camuttirattil taññil kañtaña garayil carakukañil urukkañil atariña manañtil cimañyil vitattil cañtañyil kappaliñ tivukalil tugukkuñiyil kalañtil kompanñyayil cañkatattériyayil kolumpili tapputtavarañkalil vakayil.

/-iñam/ + /-il/

When the noun is epicene plural, the locative case sign is either /-iñam/ or the expanded form /-iñattil/ to mean 'from them' or 'to them'. It also occurs in the neuter.

avarkañiñam taññiñam,
avarkañiñattil uttama kompanñyariñattil,
iñattil.

The dative is used in place of locative in the following instance.

elukaraituraikkum tuppãciyãkiya anthonyu mentis

**GENDER**

**Neuter Singular** /-tu/

In the document, all the forms taking the neuter singular suffix /-atu/ are finite verbs. There are no negative forms. Forms like "takka-tu" do not nowadays show any tense. There are only a few future tense forms as in "kañava-tu". The present tense forms and past tense forms seem to predominate. These are used as verbal nouns. If the actions are past acts, past tense is used. If they are continuous
acts, the present tense is used. The singular is used as an abstract verbal noun. If concrete acts are denoted, then these forms are pluralised. Please see the neuter plurals. It is because of the legal jargon of this document that one has a multiplication of these forms occurring as nouns.

koṭukkira-tu, paṇṇukira-tu, perukira-tu, viṭukira-tu, cuṇukira-tu, kaṭantupōra-tu, tavintirukkira-tu, veṭṭuvicukkoḷukira-tu, kaṭṭukira-

Apart from these there are real neuter nouns which except as shown here as taking the plural suffix occur as pālpakā aṅriṇai, i.e., as showing no difference between the singular and plural for neuter in their morphological forms.

tēcam, maṭṭaḷam, utampithikkai, murivu, āru, kaṭṭai, pākku, tīrvai, kolai, paṇam, carakkū, paṇku, yāpāram, kappal, uru, calāpam, caṇṭai, piṇakaṟku, kaṭatāci, vēlai, utavi, kūli, ceṅkal, mulḷu, koḷai, avātam, ṇāyam, vīṟu, vīrakku, cīmai, cilavu, caṇku, kuttam, vēr, uttāram, vilai, virōtam, niluvai, culippu, cippi, aripiṇku, paṟai, oppiniṇai, pakam, muramai, vakai, āyam, cakāyam, kuṟai, karai, tuṟai, kaṭali,

maram, poy, tīvu, kaṭan, vēli, cuṇṇāmpu, cōṭinai, vicārippu.

**Neuter Plural** /-kaḷ/

The singular forms of neuter nouns are pluralised by the addition of the plural suffix /-kaḷ/. The ancient literary way of pluralising is to substitute the plural suffix for the singular. In the aṅriṇai, the singular was /-tu/ and the plural suffix /-ai/. In this document /-kaḷ/ is added to pluralise the singular noun. The final -m before /-kaḷ/ becomes ŋ in talaṅkaḷ, kāriyaṅkaḷ, etc.

turangaṅkaḷ, vakaṅkaḷ, caṅkukaḷ, yāpāraṅkaḷ, paṭavukaḷ, tōṅkaḷ, talaṅkaḷ, kāriyaṅkaḷ, kappalkaḷ, campaṅkaḷ, tiṅukaḷ, tapputava-

raṅkaḷ, pārukaḷ, ettīmaṅkaḷ, cīrmaṅkaḷ, pinnapētaṅkaṅkaḷ.

There are certain usages which sound foreign to Tamil. It is idiomatic in Tamil to use the nouns kālam, apamāṇam, anmaṇam and camaṇam without the addition of plural suffixes. But in the document, these forms are pluralised as kālaṅkaḷ, apamaṅkaḷ, and camaṇkaḷ, perhaps on account of their being translations of foreign concepts. Even the numeral "onṟu" which **cannot be pluralised** is found in two instances to be pluralised as "onṟuṅkaḷ".

miṇciyiruntatukaḷ (instead of miṇciyiruntavai) is an instance where the neuter plural /-kaḷ/ is added to the neuter singular /-tu/.
If the word preceding /-kal/ ends in what the grammarians call kurgiyalu-karam, the k doubles.

campavippukkal, carakkukkal.

Words of two open short syllables ending in ‘u’ make the ‘k’ of /-kal/ double.

urukkal.

**The Masculine Singular Rational /-an/**

In this legal document, to denote any person, the epicene plural came to be used not as honorific plural but as a term which will be colourless and common to all gender. That is how the plural forms are overwhelming in number. There is are only one instance in the loan word from Sanskrit, “kattan” where we have a masculine singular suffix.

**Epicene Plural /-ar/**

The uyartinai words also are dealt with similarly as those of the akriṇai category. In the epicene, the plural suffix /-ar/ is substituted for /-an/ in the ancient way. avan > avar, etc. But one cannot have the masculine singular for cakalar. But if the morphological pattern is root plus masculine suffix, this also can be explained as cakala-an. This is the morphotactics of all these forms.

kompaniyar, magaṣar, maṇītar, orutār, oruvār, cantirāttitar, tur-pōtakar, tamālār, paravar, cōnakar, kolaipātakar, evar, avar.

The noun “caṇam” (from Sanskrit, jana) usually takes the plural suffix /-kal/. But here it is found to take /-ar/ in “tucanar”

**Epicene Plural /-kal/**

There are three words in the uyartinai with the plural suffix /-kal/. Two of them end in -i.

stāṇāpatikal, paṭṭānikal, pērkal.

**Epicene Plural /-mār/**

There is only one instance of the use of the epicene plural /-mār/.

cīmār

**Epicene Plural /-ār/**

There are also other words pluralised in the ancient way. The suffix here is /-ār/ which has come to be considered an allomorph of /-ar/. The singular masculine forms for all these will end in the masculine suffix /-an/, cātiyān, etc.

cātiyār, aramanātaiyār.
Epicene Plural: /-kārər/

There are a number of words with the suffix /-kārər/. Here the singular will be kāran. If “kār” is isolated, -ən will remain as the masculine suffix. In the plural -ar is substituted for -ən. This “kār” has become very productive. This kind of pluralising is according to the old grammatical rule.

kaccavātakārər, vellaiikkārər, katānkārər, necavukārər, maṇiyakārər, ēroppaiikkārər, catimānkārər, paraṅkikkārər.

Double Plurals

There are forms in which there are two plural suffixes. That is because the form without the second plural suffix is felt to be singular. The language was to start with democratic enough—the masculine singular was used for all. This explains why “kattan” which is used with reference to God, is used in the document for referring to the king. Later on, social stratification led to the formation of honorific singular.

/-ar/ + /-kal/

avarkal mattavarkal, kuṭiyāṇavarkal, ceykigravarkal.

In the following instances /-ar/ + /-kaḷ is used honorifically.

loreṇcup pīlavarkal, rācaciṛi tēvaravarkal, ciṛimatu cētupati kāttatēvar avarkal, nāyakkaravarkal, kōvēṅnatōr yēṇarāl makarācā avarkal.

Gender Suffixes

<table>
<thead>
<tr>
<th>Uyartiṇai</th>
<th>Aṛiṇai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>plural</td>
</tr>
<tr>
<td>-an</td>
<td></td>
</tr>
<tr>
<td>honorific</td>
<td></td>
</tr>
<tr>
<td>-ar + kal</td>
<td></td>
</tr>
<tr>
<td>-ar</td>
<td>singular</td>
</tr>
<tr>
<td>-är</td>
<td>-tu</td>
</tr>
<tr>
<td>-mār</td>
<td>-kaḷ</td>
</tr>
<tr>
<td>-kaḷ</td>
<td>-ar + kal</td>
</tr>
<tr>
<td></td>
<td>plural</td>
</tr>
<tr>
<td></td>
<td>kal</td>
</tr>
<tr>
<td></td>
<td>-tu + kal</td>
</tr>
</tbody>
</table>
PRONOUNS

The Derived Pronouns can be classified into three main categories, namely Demonstrative, Interrogative and those which had become more or less indeclinables now used as what may be called adverbs of place, time and manner. The Demonstrative Pronouns can be subdivided into Remote, Proximate and Mediate. The Superior Class (Uyartıqai) falls into three sections, Masculine, Feminine and Epicene and the Inferior Class (Akirişai) falls into two sections, Singular and Plural.

In the documentary materials, we have no Mediate Pronouns. Coming to the Demonstrative Pronouns, we have only the epicene section in the superior category.

Remote

av~a is the base here. The remote a— comes in the epicene with the plural suffixes /-ar/ and /-kal/. There is an idiom for translating “their respective [noun]. “avar” is repeated and these two are placed immediately before the noun. “avaravar cimaikašile” etc. “avar” occurs in four instances reduplicated and without case signs to mean “their respective”. In one instance, the reduplicated form “avaravar” takes the accusative case sign /-ai/. Excluding the honorific singular, /-kal/ comes in addition to /-ar/ in fourteen instances. The case signs /-ai/, /-ku/ and /-iṭattil/ are affixed to these double plural suffixes.

Coming to Akirişai, we have the form “attu” only in the accusative and instrumental taking the case signs /-ai/ and /-al/ respectively. We have the form “atu” which loses the final-u when taking the case signs /-ai/, /-ku/ and /-il/ (atai, atarku, atil). The suffixing of /-ku/ which is the dative case sign makes the base “atu” lose the final vowel and at the same time take the empty morpheme /-an/. We do not have any plural in the Akirişai.

“anta” is another free or common form occurring fourteen times in the text. This occurs as what may be called an adjective. The orthodox grammarians describe these forms as expansions of the demonstrative base. In two instances, “anta” is repeated to form “antanta” meaning “those respective”.

Proximate

Next, one can discuss the proximate pronoun—the second section of the demonstrative pronouns. In the document, there are no forms in both Masculine, Feminine and Epicene of the Superior Class.

“itu” is the form for the singular in the Akirişai. It occurs eight times. It takes the dative case sign /-ku/ without any addition of the empty morpheme /-an/ and loss of final -u in two instances (ituukkan). There are no plural forms in the proximate section. Corresponding to “anta” of the remote section, we have “inta” in the proximate section occurring twice.
Interrogative Pronouns

ä, e and yā are the bases that come as interrogative bases in the text. “ār” is the epicene form which comes only once without any case sign. It is a mutation of the older form “yār”. With the base e-, the epicene form “orav” is found in a solitary instance. The interrogative pronoun formed with the base yā- is “yātu”. It is found to occur in a bound form in twenty-one instances. It occurs with the derived nouns of numbers “oruv” and “orut” and the numeral adjective “oru”.

Primary Pronouns

With the Primary Pronouns which occur in the document, one can classify them in the following manner:

1. Free forms.
2. Bound forms which can be subdivided into two divisions. One as occurring as the first part of the compound and the other as occurring as forms taking case signs.
3. There are three Persons which are classified as Singular and Plural.

First Person

There is no singular form in the document. The first person plural form “nānkal” is used only in one instance to refer to the interpreters who certified the document as a true copy of the one drafted at Tutucorin Secretariat. The plural suffix /-kal/ affixed to the base “nām” becomes “nānkal” and it excludes the persons addressed.

Second Person

The document being of a legal and bilateral nature between two governments makes use of the third person consistently. As such, there are no forms for the second person in its text.

Third Person

“tān” is the free form and “tan” is the bound form for the third person singular. The oblique form “tan” takes the case signs /-atu/ in four instances. The /-a/ in “tanatu” is regarded as the old sixth case sign to which when its significance was lost, another case sign was added. “tān” has lost its singular significance and occurs as an expletive qualifier.

The bound form “taṅkal” is derived by shortening “tām” to “tam” and adding /-kal/. It has a frequency of nine. It occur once with the genitive collurupu /uṣaiya/ and the locative case sign /il/ and twice with the dative case sign /-ku/.
Pronouns Denoting Place

We have occurrences of av- in the compound form “avaṭam”. This form is colloquial as explained under phonology and the classical base is “avviṭam”. Apart from this, there are no pronouns denoting place in the remote category. The form “iṅku” which belongs to the proximate occurs once taking the expletive particle -a.

Pronouns of Totality

“ellām” and “cakalam” are the forms which occur to express the sense of totality. “ellām” means “all, personal and impersonal”. “ellām” has a frequency of eight. “cakalam” has a frequency of eleven. The latter is a loan word from Sanskrit, sa-kala. It also occurs once in the uyartiṇai taking the accusative case sign /-ai/ (cakalarai).

Uyartiṇai

<table>
<thead>
<tr>
<th>Kinds of Pronouns</th>
<th>Base</th>
<th>Masculine Form</th>
<th>Masculine Case Sign</th>
<th>Feminine Form</th>
<th>Feminine Case Sign</th>
<th>Epicene Form</th>
<th>Epicene Case Sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrative</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remote</td>
<td>a</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>avar+ai</td>
<td></td>
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<tr>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>avarkal+ai</td>
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<td></td>
<td></td>
<td></td>
<td>&quot; + ku</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>&quot; + iṭṭtīl</td>
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</tr>
<tr>
<td>Interrogative</td>
<td>ā</td>
<td></td>
<td></td>
<td></td>
<td>ār</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>e</td>
<td></td>
<td></td>
<td></td>
<td>evar</td>
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</tr>
</tbody>
</table>

Pronouns of Totality

<table>
<thead>
<tr>
<th></th>
<th>cakalar+ai</th>
</tr>
</thead>
</table>


### Akṣiṇai

<table>
<thead>
<tr>
<th>Kinds of Pronouns</th>
<th>Base</th>
<th>Singular Form + Case Sign</th>
<th>Plural Form + Case Sign</th>
<th>Free or Common Form</th>
<th>Compound Form</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Demonstrative</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remote</td>
<td></td>
<td>atu † ai</td>
<td>anta</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>/atťai/ atu † ai</td>
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<td></td>
<td></td>
<td>/atťal/ atu † ʔal</td>
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<td>/ataʔku/ atu † ku</td>
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<tr>
<td></td>
<td></td>
<td>atu † il</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Proximate</td>
<td>i</td>
<td>itu † ku</td>
<td>inta</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>/itukku/</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Interrogative</strong></td>
<td>yā</td>
<td>yātu</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Pronouns Denoting Place

| Remote            | av ~ a                       | avaṭam                   |                         |                     |               |
| Proximate         | i                            | ińku + ē                 |                         |                     |               |

#### Pronouns of Totality

|                  | ellām                        | cakalam                  |                         |                     |               |

<table>
<thead>
<tr>
<th>Person &amp; Number</th>
<th>Free Forms</th>
<th>Bound Forms</th>
<th>Occurring as the first part of the compound</th>
<th>Occurring as forms taking case signs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>First Person</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td>nāńkaḷ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Second Person</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Third Person</strong></td>
<td>(a) Singular tān</td>
<td>tāńṇītam</td>
<td>tāńatu</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(b) Plural</td>
<td>tāńkaḷ mańitàr</td>
<td>tāńkaḷukku</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>tāńkaḷ pelattai</td>
<td>tāńkaḷuṭaiya</td>
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<tr>
<td></td>
<td></td>
<td>tāńkaḷ turai</td>
<td>tāńkaḷile</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>tāńkaḷ yāpāram</td>
<td>tāńkaḷvakai</td>
<td></td>
</tr>
</tbody>
</table>
NUMERALS

Cardinals

The numerals fall into two major categories, called Cardinals and Ordinals. The Cardinal numbers have two forms, namely the free form and the bound form. The bound form occurs in compounds and in derived nouns. Compound numbers can be classified into those based on multiplication and addition. Nouns derived from number are formed by adding personal endings to the bound forms of the Cardinal numbers.

Orū

“orū” is the free form and “oru” is the bound form. There are both forms in the document. The form “orū” cannot precede the substantive and only its short form “oru” or “ōr” can precede it. It is a peculiarity of the document that “ōr” never occurs and “oru” alone occurs. It occurs in five instances in derived nouns of numbers with the third person singular suffix (orutar, oruvar). “oruvar” is the old form but “orutar” is the colloquial form, though as old as Kalittokai. The interrogative form “yātu” is compounded with the bound form “oru” and is followed by a noun in the following instances. These reveal the new development of an idiom where “oru” ceasing to refer to number, has the meaning of “[the noun used after it] whatsoever”.

<table>
<thead>
<tr>
<th>yātoru</th>
<th>kolapāta kar</th>
<th>yātoru</th>
<th>kāriyaṅkaḷ</th>
</tr>
</thead>
<tbody>
<tr>
<td>urukkaḷ</td>
<td></td>
<td>kappal</td>
<td></td>
</tr>
<tr>
<td>annitaṅkaḷ</td>
<td></td>
<td>calāpaṅkaḷ</td>
<td></td>
</tr>
<tr>
<td>caṅtai</td>
<td></td>
<td>maniyakārār</td>
<td></td>
</tr>
<tr>
<td>tirvai</td>
<td></td>
<td>cātiyar</td>
<td></td>
</tr>
<tr>
<td>ettināṅkaḷ</td>
<td></td>
<td>kāttu</td>
<td></td>
</tr>
</tbody>
</table>

“oru” is reduplicated and the particle /-ē/ is added to the first part of the compound in the form “orēoru” to mean “only one”. The distributive “ovvoru” meaning “each” occurs thrice. It is formed by combining “oru” the bound form of “orū”. “oru” occurs in the compound number of addition, “patinōru” (10 + 1 = 11). “poti orukku” is the only instance in the document of a numeral following a substantive.

Iraṇṭu

“Iraṇṭu” is the free form and “iru” is the bound form. In the document “iraṇṭu”, the colloquial form of “iraṇṭu” is found in one instance. “iraṇṭu” also occurs in the compound number of addition, “paṇiraṇṭu” (10 + 2 = 12). The bound form “iru” occurs thrice.

Mūnru

The free form is “mūnru” and the bound form is “mu”. We have only the shortened form “mu” and not “mū” as in “mūvēntar, etc. “muppatu” (10×3=30) is an instance of multiplication. “mūnru” occurs in the compound number of addition “patimūnru” (10+3=13).

Nāńku

“nāńku” is the free form according to traditional grammar and “nāl” is the bound form. In the document, instead of “nāńku”, “nālu” which is the colloquial form of this numeral is used. It is used once with the compound number of addition, “patiñālu” (10+4=14).

Aintu

Only the form “ańcu” is found. This form is colloquial. It occurs in the compound number of addition, “patiñańcu” (10+5=15).

Ańu

The free form “ańcu” occurs with the ordinal suffix in one instance. The bound form “āńu” does not occur at all in the text. “āńu” is also found in the compound number of addition, “patiñāńu” (10+6=16).

ēļu

“ēļu” is the free form and “eļu” is the bound form. The former occurs once and the latter occurs twice.

The free forms, “eļu” and “onpatu” are only found in the ordinal category.

āyiram

The highest numeral which occurs in the document is “āyiram” and it is found only in the compound number of multiplication, “muppatiñāyiram” (10×30×1000=30,000). This is the only instance of a compound number of multiplication and it occurs twice.

Ordinals

Ordinals are formed by adding either /-ām/ or /-āvatu/ to the Cardinals. In the text both /-āvatu/ and /ām/ are used. The suffix, /-āvatu/ comes only for the numerals, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, and sixteen. The suffix /-ām/ is occurring once with the numeral eight. “mutil” is the Ordinal form for the numeral one.

mutalāvatu, raṇṭāvatu, mūṅgāvatu, nālāvatu, ańcāvatu, ārāvatu, ēḷāvatu, eńjāvatu, ońpatāvatu, pattāvatu, patiñorāvatu, pańiraṇṭāvatu, patimūntrāvatu, patiñālāvatu, patiñańcāvatu, patiñańrāvatu.

The numeral “ońru” follows the substantive “poti” in one instance (poti ońrukkku). In all other instances, the numerals precede the substantives.
Fractions

"arai" meaning "half" is found. It occurs as a compound with the numeral "onru" and precedes the substantive "paṇam" in two instances. "pāṭi" which also means "half" is found and it is derived from "pakuti" by the elision of the medial consonant and the lengthening of the vowel after the bilabial plosive 'p' into long central vowel 'ā'. One-third is expressed by suffixing the empty morpheme /-attu/ to the numeral "mūnru" and combining it with the bound form "oru" (mūnattoru [paṅku]). Two-third is expressed by suffixing the empty morpheme /-attu/ to the numeral "mūnru" and combining it with the bound form "iru" (mūnattiru [paṅku]). The former occurs once and the latter twice in the text. Both these fractions precede the the substantive "paṅku".

Cardinals

<table>
<thead>
<tr>
<th>Free Form</th>
<th>Bound Form</th>
<th>In the case of free forms</th>
<th>In the case of bound forms</th>
<th>Compound Numbers of Multiplication</th>
<th>Addition</th>
</tr>
</thead>
<tbody>
<tr>
<td>onru</td>
<td>oru</td>
<td>poti onrukku</td>
<td>oru vīṭu</td>
<td>&quot; cempāti</td>
<td>&quot; patiṇoru</td>
</tr>
<tr>
<td>raṇṭu</td>
<td>iru</td>
<td></td>
<td></td>
<td>&quot; cakāyam</td>
<td>&quot; urukkatacī</td>
</tr>
<tr>
<td>mūnru</td>
<td>mu</td>
<td>mūnru paṇam</td>
<td>muppatu</td>
<td>&quot; caṇku</td>
<td>&quot; vitattil</td>
</tr>
<tr>
<td>nāṅku</td>
<td>nāl</td>
<td></td>
<td></td>
<td>&quot; talattil</td>
<td>&quot; murai</td>
</tr>
<tr>
<td>aṅcu</td>
<td>aṅ</td>
<td></td>
<td></td>
<td>&quot; paṅku</td>
<td>&quot; kuttam</td>
</tr>
<tr>
<td>āṭu</td>
<td>ēḷu</td>
<td></td>
<td></td>
<td>&quot; pakkam</td>
<td>&quot; paṅku</td>
</tr>
<tr>
<td>eṭṭu</td>
<td></td>
<td></td>
<td></td>
<td>iru pīṭattil</td>
<td>&quot; paniraṇṭu</td>
</tr>
<tr>
<td>onpatu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>patimūnru</td>
</tr>
<tr>
<td>pattu</td>
<td>patiṇ</td>
<td>paṅ</td>
<td></td>
<td></td>
<td>patiṇālu</td>
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<td></td>
<td></td>
<td>patiṇāṇcu</td>
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<td>patiṇāru</td>
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<td></td>
<td></td>
<td></td>
<td>patiṇoru</td>
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<td></td>
<td></td>
<td></td>
<td>paniraṇṭu</td>
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<td></td>
<td>patimūnru</td>
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<td></td>
<td>patiṇālu</td>
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<td></td>
<td>patiṇāṇcu</td>
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<td></td>
<td>patiṇāru</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>muppatiṇāyiram</td>
</tr>
<tr>
<td>Without Suffix</td>
<td>-āvatu,</td>
<td>-ām</td>
<td>Derived Nouns of Number</td>
<td></td>
<td></td>
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<tr>
<td>---------------------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>mutal-āvatu</td>
<td></td>
<td></td>
<td>orutar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>raṇt-āvatu</td>
<td></td>
<td></td>
<td>oruvār</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mūnr-āvatu</td>
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<td></td>
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<tr>
<td>nāl-āvatu</td>
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<tr>
<td>aṅc-āvatu</td>
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<td></td>
</tr>
<tr>
<td>ār-āvatu</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>ēl-āvatu</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>eṭṭ-āvatu</td>
<td></td>
<td></td>
<td>eṭṭām</td>
<td></td>
<td></td>
</tr>
<tr>
<td>onpat-āvatu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>patt-āvatu</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>patigor-āvatu</td>
<td></td>
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<td></td>
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<tr>
<td>paṇiraṇṭ-āvatu</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>patimūnr-āvatu</td>
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<td></td>
</tr>
<tr>
<td>patināl-āvatu</td>
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</tr>
<tr>
<td>patināṅc-āvatu</td>
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<tr>
<td>patināṛ-āvatu</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Fractions

onṭaraip-paṇam
pāṭī
mūṛrattoru paṇku
mūṛrattiru paṇku

**VERBAL NOUNS**

The document affords instances of the following types of verbal nouns:

1. Lengthening of the vowel of the initial syllable of the verbal roots in compound words.
   
   māṟupatu > māṟupāṭu

2. Doubling of the plosive and the loss of the preceding nasal. Otherwise, it may be described as the conversion of the nasal into a homorganic plosive.
   
   piṇāṅku > piṇakku
3. Doubling of the plosive when not preceded by a nasal.

\[ \text{kaṭalōtu} \to \text{kaṭalōttu} \]

4. Doubling of the plosive when the preceding nasal is lost thereby and `/am/ is added.

\[ \text{miɣcu} \to \text{miccu + am = miccam} \]

The ordinary formula for the formation of the verbal noun is root+suffix with the usual rules for glides, disappearance of \( \text{kurriyalukaram} \), the doubling of the consonants in roots following a single short syllable.

5. Addition of Suffixes of Verbal Nouns.

<table>
<thead>
<tr>
<th>Root</th>
<th>Suffix</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>utavu</td>
<td>i</td>
<td>utavi</td>
</tr>
<tr>
<td>kol</td>
<td>ai</td>
<td>kolai</td>
</tr>
<tr>
<td>paṭu</td>
<td>&quot;</td>
<td>paṭai</td>
</tr>
<tr>
<td>vil</td>
<td>&quot;</td>
<td>vilai</td>
</tr>
<tr>
<td>aṭaṅtukkol</td>
<td>al</td>
<td>aṭaṅtukkolal</td>
</tr>
<tr>
<td>allavākkippōtu</td>
<td>&quot;</td>
<td>allavākkippōtal</td>
</tr>
<tr>
<td>kā</td>
<td>&quot;</td>
<td>kāval</td>
</tr>
<tr>
<td>kuḷi (l&gt;l)</td>
<td>&quot;</td>
<td>kuḷikkal</td>
</tr>
<tr>
<td>cilavaļi&lt;celavaļi</td>
<td>&quot;</td>
<td>cilavaļikkal</td>
</tr>
<tr>
<td>cey</td>
<td>&quot;</td>
<td>ceyyal</td>
</tr>
<tr>
<td>naṭattuviccuļkol (tt&gt;cc)</td>
<td>&quot;</td>
<td>naṭattuviccuļkolal</td>
</tr>
<tr>
<td>vil</td>
<td>&quot;</td>
<td>virkal</td>
</tr>
<tr>
<td>vittukkol (tt&gt;tt)</td>
<td>&quot;</td>
<td>vittukkolal</td>
</tr>
<tr>
<td>aṛi (shortened form of aṛivi)</td>
<td>kā</td>
<td>aṛapiṭiikkai</td>
</tr>
<tr>
<td>uṭaṅpaṭu</td>
<td>&quot;</td>
<td>uṭaṅpaṭu</td>
</tr>
<tr>
<td>nampu</td>
<td>&quot;</td>
<td>nampikkai</td>
</tr>
<tr>
<td>poruttu</td>
<td>&quot;</td>
<td>poruttikkai</td>
</tr>
<tr>
<td>muyal</td>
<td>ci</td>
<td>muyarci</td>
</tr>
<tr>
<td>vilaku</td>
<td>tal</td>
<td>vilakutal</td>
</tr>
<tr>
<td>vicāri</td>
<td>pu</td>
<td>vicārippu</td>
</tr>
<tr>
<td>pollā</td>
<td>&quot;</td>
<td>pollāppu</td>
</tr>
<tr>
<td>campavi</td>
<td>&quot;</td>
<td>campavippu</td>
</tr>
<tr>
<td>parāpari</td>
<td>&quot;</td>
<td>parāparippu</td>
</tr>
<tr>
<td>pīḍi (r&gt;r)</td>
<td>vu</td>
<td>pīḍivu</td>
</tr>
<tr>
<td>muṇi</td>
<td>&quot;</td>
<td>muṇivu</td>
</tr>
<tr>
<td>cel~cela &gt; cila</td>
<td>&quot;</td>
<td>cilavu</td>
</tr>
<tr>
<td>tīr</td>
<td>vai</td>
<td>tīrvai</td>
</tr>
<tr>
<td>nil</td>
<td>&quot;</td>
<td>niluvai</td>
</tr>
</tbody>
</table>
The verbal nouns noted here do not often denote the action. By a shift in the meaning called by Tamil grammarians, ‘tojilāku peyar’, they have come to denote the agent, the instrument, the object of the act, etc. Therefore it has not been attempted to distinguish amongst these suffixes as instrumental suffix, objective suffix and agency suffix.

canṭai and the loan word from Sanskrit, cōtinai are by nature verbal nouns. They cannot be segmented and traced to verbal roots.

As already explained, the verbs with the neuter singular suffix /-/tu/ are used in this document as verbal nouns. They may seen under neuter singular /-/tu/.

**Morphology**

/2/ VERBS

**Past Tense Conjunctive Participle**

The conjunctive participle or or the past verbal participle called the absolute by Jules Bloch is formed in the following way:-

1. Reduplication of the final consonant of verbal themes which end in

   -tu. pāṭupaṭu > pāṭupaṭṭu, viṭu > viṭṭu,
   mēṟpōṭu > mēṟpōṭṭu, pīrviṭu > pīrviṭṭu.

2. Suffixing some particle or sign of past time.

   - pēc-u+i > pēci, kaiyāt-u+i > kaiyāṭi, kaṭṭ-u+i > kaṭṭi,
   paṅṭ-u+i > paṅṭi, tapp-u+i > tappi, coll-u+i > colli.

   - pīti+t+t+u > pīttu, vai+t+t+u > vaittance, o+t+t+u > ottu,
   viju+nt+u > vijuntu, aṭai+nt+u > aṭaintu, cēr+nt+u > cērntu.

   y - olittuppō+y > oloittuppōy.

   kol+t+u > koṭṭu. Here the final l > n and the past tense morph t > t.

   en+t+u > ennru. The root is “en” and the past tense sign is r. The negative verbal participles are formed by the addition of -āmal to the root.

   i l + āmal > illāmal, al+āmal > allāmal, koṭṭu+āmal > koṭāmal
   koṇṭupō+k+u+āmal > koṇṭupōkāmal, cēṭappaṭu+āmal > cēṭappaṭāmal,
   kuraipatutto+āmal > kuraipatuttāmal, kūriittirū+āmal > kūrit-
   tirāmal, cāttu+āmal > cāttāmal, koḷḷaipō+k+u+āmal > koḷḷai-
   pōkāmal.

---

12. Jules Bloch,
The grammatical Structure of Dravidian Languages,
Deccan College Post-graduate and Research Institute,
The negative relative participle “cittiyātu” plus the noun “paṭṭi” in the dative become “cittiyāṭapaṭṭikku” and this compound form has the sense of the negative verbal participle “cittiyāmal” in the text.

**PAST TENSE RELATIVE PARTICIPLE**

The relative participle suffix is added to the verbal past participle in most cases and the resulting forms are the respective relative participles.

\[ \text{enappat}\, a > \text{enappat}, \, \text{akappat}\, a > \text{akappat}, \, \text{collappat}\, a > \text{collappat}, \, \text{eppappat}\, a > \text{eppappat}, \, \text{appatippat}\, a > \text{appatippat}, \, \text{ippatikkott}\, a > \text{ippatikkott}, \, \text{kippat}\, a > \text{kippatint}, \, \text{ippatippat}\, a > \text{ippatippat}, \, \text{cuttu}\, a > \text{cutt}, \, \text{atuttu}\, a > \text{atutta}, \, \text{piittu}\, a > \text{piitta}, \, \text{ceyu}\, a > \text{ceyta}, \, \text{vijuntu}\, a > \text{vijunta}, \, \text{iruntu}\, a > \text{irunta}, \, \text{niamittu}\, a > \text{niamittha} > \text{nemitta}, \, \text{tirut}+\, n/ + a > \text{tirut}, \, \text{kōntu}\, a > \text{kōnta}, \, \text{āy}+\, n/ + a > \text{āyina} > \text{nāna}.

Other forms are ā+kū+iyaאםeea, uļ+a>uļa and näl+a>nalla.

**PRESENT TENSE RELATIVE PARTICIPLE**

The present tense relative participle is formed by adding -kira to the root. In some instances, the -r alone remains of this -kira. See pōra. This is more or less uniform in the twentieth century.

\[ \text{pirakaci} + \text{kiru} + a > \text{pirakaci kiru}, \, \text{cey} + \text{kiru} + a > \text{cey kiru}, \, \text{en} + \text{kiru} + a > \text{en kiru}, \, \text{končup} + \text{kiru} + a > \text{končup kiru}, \, \text{varukira}, \, \text{iru} + \text{kiru} + a > \text{irukira}, \, \text{petiru} + \text{kiru} + a > \text{petirukira}, \, \text{kuji} + \text{kiru} + a > \text{kułikira}, \, \text{citti} + \text{kiru} + a > \text{cittikira}, \, \text{collapattiru} + \text{kiru} + a > \text{collapattirukira viju}, \, \text{kiru} + a > \text{virukira}, \, \text{kattālaiyi} + \text{kiru} + a > \text{kattālaiyitukira}, \, \text{kattālaiyitappatiru} + \text{kiru} + a > \text{kattālaiyitappatirukira}, \, \text{kūrittiru} + \text{kiru} + a > \text{kūrittirukira}, \, \text{collappatțiru} + \text{kiru} + a > \text{collappatțirukira}, \, \text{nața} + \text{kiru} + a > \text{națakira}.

“illāta” (from il+ā+t+a) is a negative relative participle wherein the sense of negation is expressed in the root “il” itself and /-ā/ comes as an empty morpheme.

**THE PARTICIPIAL NOUN**

The participial nouns are formed by adding gender number suffix to these relative participles. The glide v will come in between the relative participle /a/ and the gender suffix if the latter begins in a vowel.

Masculine - no example
Feminine - „”, „”
Epi'cene - ku'iya'ga-värkəl, ceykira-värka, ku'iya'ga-värka'laiyatu
Neuter Singular - no example
,, Plural - mišciyiruntatukał

**INFINITIVE**

What Dr. Caldwell calls the infinitive is the verbal participle of the pattern ceya. cey stands for the root and/-a/ is the suffix. If the root is a closed short monosyllable, the final consonant doubles /cey-y-a/ before any vowel according to Sandhi rules and also the euphonic u or the kurīyalukaram at the end will disappear before a vowel. anupp’u/+a>anuppa. There is no other change.

This infinitive goes with the verb next following or the finite verb, as stating an action which follows that verb or finite verb, usually as something intended, so that it is substituted by ceyarku. The other usages are not found. In the pattern ceyavēntum, ceya has the force of a verbal noun taking vēntum as its predicate. But ceyavēntum has become more or less one word and may be treated as a combination of ceya form with vēntum. It is obligatory in meaning.

unṭāiyirukka, kaṭantup'ka, koṭukka, koṭuttuvita, kaṭatta, oppivikka, naṭattuvicukkolla, nilainirka, anuppa, teṛa, oppukkoṭukka, kānpikka, paṇna, pāṭtukkolla, kaṭṭalaiyita, eṭuttukkolla, vaṭuttukkolla, kaṭṭik-kolla, uttarikka, kaiyājikka, colla, tirumpa, keṭka, naṭattuvikka, vīṭtvita, muṭukaviṭta, eṭukka, veṭṭa, koṇtuvara, ceyya, tavira, kaṭṭuvicukkolla.

“unṭākkumpaṭikkū” occurs as one unit. It consists of a relative participle, unṭākkum+paṭi in the dative. But the whole is substitutable by the infinitive “unṭākkā”. Similarly “tappippompatiṭikkū” can be substituted by the infinitive “tappippūkā”.

**THE AORIST AS RELATIVE PARTICIPLE**

The old finite aorist was formed by adding-um to the root. The pattern is [representing any root as cey] ceyum. This aorist once upon a time as seen in Kannada must have been used with all persons; but later, this comes to be restricted in usage to the third person singular. But it was used as relative participle before a noun even in the age of Tolkāppiyar. In this document, it is this usage which remains. Since, there are separate relative participles for the present [ceykira] and the past [ceyta], this has come to be restricted to the future. But it is used as the relative participle which is common to all the tenses, showing something habitual.

ciṇekamā(ku)m, unṭākkum, koṭukkum, keṭkkum, pōkum.
THE CONDITIONAL

The conditional is expressed by a verbal participle in the earlier ages which results from adding /-in/ or /-āl/ to the root. In the document, /-āl/ alone is found and it is mostly added to the past participial form.

iruntu + āl > iruntāl, cēruntu + āl > cē(r)ntāl, citticcu + āl > citticcāl, kēṭtukkonṭu + āl > kēṭtukkonṭāl, kaṇṭu + āl > kaṇṭāl, aṭaintu + āl > aṭaintāl, naṭantu + āl > naṭanātāl, çṇru + āl > çṇrāl, campavittu + āl > campuvittāl, olittuppōy + in + āl > olittuppō(y)iṅāl, uṇṭāy + in + āl > uṇṭa(y)iṅāl, muṛ-intupōy + in + āl > muṛintupō(y)iṅāl, kēṭṭārkālēy + in + āl > kēṭṭārkālē(y)iṅāl, çāṭtu + in + āl > cāṭṭiṅāl, muṭuku + in + āl > muṭukīṅāl.

THE FINITE VERBS

The first person plural finite verbs occur as referring either to the Dutch government of Ceylon or to the Interpreters who signed to certify that the copy of the contract tallies with the original kept at Tūucorin Secretariate. The first person singular and second person plural do not occur in the language of the document. The finite forms are explained as being formed on the pattern, root + tense sign + gender number suffix.

First Person Plural - Present Tense
vaikkirōm

First Person Plural Future Tense

The future finite verb occurs only in two instances; one in the first person plural and the other in the third person epicene. The future tense sign /-p/ is added to the root.
koṭuppōm

Third Person Epicene - Future Tense

The epicene suffix /-ār/ is used honorifically in the following instance.
pettiruppār

Third Person Neuter - Past Tense
panṇikkonṭatu, vaittatu.

Here as already explained in the chapter on phonology, the present tense morpheme /-kṛu/ is altogether lost.

Third Person Neuter - Present Tense
kāṇtu, kurittirukkiriṭatu
Third Person Future Tense

irukkum, kitaikkum, venum, katum, veppiyatu, katavatu, etuttukkollappatum, natattuviccukkolalam, virkalam, cilavajikalam, kuttuviccukkolalam, ataattukkolalam, vettvicccukkolalam, ceyyalam, kutikkalam, allavakkippalalam.

The negative finite forms of the verb in the document are:-

pokatu, patatu, alla.

Implied Finite Verbs

The implied finite verbs in the text are:-

periyatu, utu, cijiyatu, alla.

“utu” is common to all gender and person.

Viyaŋkōl

There was a verb called “viyaŋkōl” in ancient times when the rule or command was stated in terms of a third person. This, later on, became an honorific command [and blessing, curse, etc.). When the legal necessity for expressing the command as of universal application was felt, the old viyaŋkōl which was generally of the ceya form was not found sufficient because it was used as the infinitive. Therefore a suffix /-um/ was used in the original meaning of the old viyaŋkōl. The v comes in as a glide.

uṭṭayirukka-v-um, koṭuttuvita-v-um, kaṭikkolla-v-um, pettituppāraka-v-um, koṭuvarappanṇa-v-um, kaṭatta-v-um, koṭukka-v-um.

THE AUXILIARY VERBS

The document being a translation of a foreign language, frequently makes use of auxiliary verbs to express the subtle nuances of meaning contained in the original of the translation. The auxiliary verb helps to modify or intensify the shade of meaning of the principal verb and to express certain moods and tenses. It also helps to convert a noun into a verb.

There are several compound verbs where the second verb becomes an auxiliary. The conjugation of the auxiliary verb alone matters in such cases. The main verb though occurring in the form of a conjunctive participle or in the form of an infinitive does not show any tense so much so the grammarians speak of the past tense sign, etc., as empty morphemes. For instance in ‘vantiṟuntān’, ‘vantiṟu’ is taken as the root. ‘t’ or ‘nt’ does not show any tense and hence it is called cāriyai. Herein below are given the auxiliary or compound roots. For some meanings more than one
auxiliary verb is used. But they have not been analysed here. The pattern of the compound verb in the document is conjunctive participle + auxiliary verb, infinitive + auxiliary, and noun + auxiliary verb.

The auxiliary verb /-kol/) is often used in the document. It is added to the conjunctive participle of the principal verb to give a reflexive meaning.

nilainirkappanavicckkolukiga, natattuvicckkol, etuttukkol, aatittukkol, patuttukkol, vaattukkol, katuttuvicckkol, kattikkkol, kettukkontal, vittukkol, vetttivicckkol, kallivicckkolukigatukku, kutttivicckkol.

The auxiliary verb /-äm/ is a mutation of 'akum' which is derived from á+ku+um. It corresponds to the English auxiliary verb "may" expressing permission. It occurs in the text with the verbal nouns formed with the suffix /-al/.

vittukkolalám, natattuvicckkolalám, atittukkolalám, ceyyalám, kuttivicckkolalám, vetttivicckkolalám, kulkalám, virkalám, cilavakkalam.

The auxiliary verb /-vēnum/ or its colloquial equivalent, /-vēnum/ follows an infinitive of the verb to express compulsion. This auxiliary is used with certain terms of the contract, the execution of which are obligatory on the part of the signatories to the contract.

kočkkavančiyatu, oppuvikkavēnciyatu, anuppavēnciyatu, ottukkočuk-

kavēnciyatu.

kočkkavančum, kāttalaiyāvēnum, utarikkavančum, kaiyāikkavančum.

The auxiliary verb /-paṇ/ is added to the infinitive form of the principal verb to give a causative meaning. It is also used to convert a noun into a verb.

ariyappanāṇukirattukku, nilainirkappan.

ariykkapana, yāpāramaṇa, ottācapaṇa.

The auxiliary verb /-cēy/ is used to convert a noun into a verb in a majority of the instances. It also expresses causative meaning when added to the infinitive form of the verb.

utavicceyya, velaiyeykiravarkalukku, yanaippanticeykiya, vaattukkolaceey.

The auxiliary verb /-iru/ is added to the conjunctive participles of the principal verb to express more tenses and moods. It is also used to convert a noun into a verb. It occurs with negative forms as well.

uṭāyiruntā, tōttiyiruntā, koṭuttiruntatu, kuṛittirukkiya, kaiyāiṭiyiruntāl, kuṭiyirukkiya.
The auxiliary verb /-paṭu/ always occurs with the transitive form of the verb and expresses the passive voice. The negative form of the verb /-paṭum/ is /-paṭātu/ which is from paṭu + ā + tu. This negative form is added to infinitive verbs to mean “should not”.

kuṟaiṇapattāmal, cētappatāmal, etuttukkolappatum.
kōṭukappatātu, naṭṭutuvikkappatātu, ceyappatātu, collavumpatātu, ottācaipaṇṇavumpatātu, vaikkappatātu.

The auxiliary verb /-iṭu/ is used in the following instances to convert a noun into a verb.

The auxiliary verbs /-paṭu/ and /-iru/ are added to the infinitive forms of the verb to denote continuity of action.

collappatṭirukkira, kaṭṭalaiyitappatṭirukkira.

The auxiliary verb /-iṭu/ is used in the following instances to convert a noun into a verb.

kaṭṭalaiyitukira, cīṭṭukkolukiratukku, piṟivittu, cilavittu, kaṭṭalaiyitita.

The auxiliary verb /-pō/ is added to the conjunctive participle of the main verb to express certainty and completeness. The negative form of the verb ‘pōkum’ is ‘pōkātu’ which is derived from pō + ku + ā + tu. In the document ‘pōkātu’ is used with the infinitive in place of ‘paṭātu’ as an auxiliary to express the meaning of “should not”.

kaṭantupōka, koṇṭupōra, ojittuppoṇālam, koṇṭupōy, koṇṭupōkāmal, tappippōmpaṭi, muṅintupōṇāl.
etuttukkolappōkātu, veṭṭappōkātu, koṇṭupōkappatātu, viṭṭuvitappōkātu.

The auxiliary verb /-viṭu/ is added either to a conjunctive participle or to an infinitive to express certainty.

kuṭuttuvita, muṭukavita.

The auxiliary verb /-pōṭu/ is added to the conjunctive participle to express certainty. It occurs with the transitive verb ‘ākki’. The negative appellative verb ‘alla’ takes the auxiliary verb /-pōṭu/ to make a verbal noun in ‘allavākkippōṭal’ and this verbal noun takes the auxiliary verb /-ām/.

allavākkippōṭalām.

The auxiliary verb /-kūṭum/ formed from ‘kūṭu+um’ is used to express the sense of possibility.

kaṭantupōkavumkūṭum.
The auxiliary verb /-nil/ is used to convert a noun into a verb.

-nilainiṅka.

The auxiliary verb /-vā/ when added to the conjunctive participle form of the main verb expresses habitual continuation.

-naṭantuvarukiratiṅāle

There are also other verbs suffixed to nouns to form an idea.

-muttuccippi kulikkiṅa, viṭu kaṭṭi, āru kaṭṭatta, cilaṅaḷi, cāyār kallivuccukkolukiṅatukku.

ADJECTIVES

There are no adjectives in the true sense of the word in Tamil. But the forms, ‘appaṭikkotta, appaṭippaṭṭa’ meaning “such (as that)”, ippaṭikkotta, ippaṭippaṭṭa’ meaning “such (as this)” and ‘eppaṭippaṭṭa’ meaning “such (as what)” are used in the document as adjectives. The more frequent way of contracting an adjectival expression is by suffixing the verb /-āna/ or /-ākiya/ to nouns.

mutal + āna > mutalāṇa, potu + āna > potuvāṇa, coyaṭṭan + āna > coyaṭṭanāṇa, maṭṭumāṭṭiṟai + āna > maṭṭumāṭṭiṟaṅāna, vilakutal + āna > vilakutalāṇa, kaṭṭan + āna > kaṭṭanāṇa, pirattiṛokam + āna > pirattiṛokamāṇa, cakalam + āna > cakalamāṇa, kuṭṭi + āna > kuṭṭiṅaṇa, tireyṭṭorum + ākiya > tireyṭṭorumākiya, pērkal + akiya > pērkalākiya, tuvippaṣi + ākiya > tuvippaṣiākiya, cāṭiṛa + ākiya > cāṭiṛākiya, kuṭṭyanavarkal + ākiya, kuṭṭyanavarkalākiya, evurōppaikkār + ākiya > evurōppaikkārākiya.

‘attanai’ meaning “that quantity” is an adjective formed by adding the particle ‘tanai’ meaning “quantity” to the remote demonstrative pronoun base a-.

It occurs twice in the text.

ADVERBS

We have instances of four forms, ‘iṇṇam’ (<iṇnum<ini+um) meaning ‘yet’, ‘muṅ’, ‘muṇṇal and muṇpu’ meaning “formerly” which are by nature adverbs. ‘uṭaṇe’ which is formed from the particles, uṭaṇ and ē, is an adverb meaning “immediately”. It occurs once in the text. The more frequent way of forming an adverbial construction to modify the verb is by suffixing the morpheme /-āy/ or /-āka/ to nouns. The suffixation of /-āka/ is of much more recent origin than /-āy/.

atikam + āy > atikamāy, vēṇṭiyatu + āy > vēṇṭiyatāy, camāṭanam + āy > camāṭanāmāy, tanṭiṭam + āy > tanṭiṭamāy, miccam + āy > miccamāy, āvaciya + āy > āvaciyaṁāy, maṅagau + āy > maṅgaṅāy, kaṭṭavatu + āy > kaṭṭavatāy, tēvai + āy > tēvaiyāy, pari + āy > pariṅāy, virōtam + āy > virōtamāy, kaṭṭan + āy > kaṭṭanāy, cari + āy > cariṅāy.
The remote demonstrative pronoun base a- plus the noun ‘pōtu’ meaning time become ‘appōtu’ which is an adverb of time meaning “then, at that time”. The interrogative pronoun base e- plus the noun ‘pōtu’ become ‘eppōtu’ which is an adverb of time meaning “at which time”. The former has a frequency of 3 three and the latter occurs only once in the text. Similarly, ‘ippōtu’ meaning “at this time,” is formed with the proximate demonstrative base i- and the noun ‘pōtu’. It occurs once. An adverb of manner ‘appaṭi’ meaning “in that manner” is formed by adding the noun ‘paṭi’ to the remote demonstrative pronoun base a-. It occurs twice. The demonstrative adjective ‘anta’ plus the noun ‘paṭi’ meaning “manner”, become ‘antaappaṭi’ which is an adverb of manner meaning “in that manner”. It occurs twice. ‘appāl’ is an adverb of place formed by adding the noun ‘pāl’ to the remote demonstrative base, a-.

PART III

DESCRIPTION OF THE ORIGINAL DUTCH DOCUMENT

A certified copy of the original document in Dutch relating to a commercial treaty between the Dutch Government of Ceylon and Cētu Paṭi Kattā Tēvar Rāmēśvarm is preserved in the Department of National Archives, Nugegoda, Ceylon. The register number of this document is 3368. The document runs into ten pages. Its length is 13 inches and its breadth is 8 inches. There is a margin of two inches on the left on all the pages excepting the first page where the margin is 4 inches up to the end of the first clause of the treaty and 2 inches on the rest of the pages. The top and bottom margins of all the pages are one and a half inches respectively. There is no margin on the right side as the writing is continued to the very end.

The document is made of thick white hand made paper. The handwriting is in black ink and is well preserved. The number of lines contained on pages one, two, three, four, five, six, seven, eight, nine and ten are 29, 30, 31, 34, 32, 31, 32, 30, 21 and 5 respectively. The certified copy of the original is dated September 5th 1684. The original Dutch version of the treaty has been published. 13

13. Corpus Diplomaticum, Neerlando - Indicum
Verzameld en toegelicht door Dr. F. W. Stapel (1656-1691)
Edited by J. E. Heeres
THE UNEMENDED TEXT OF THE ORIGINAL DUTCH DOCUMENT

Anno 1684, den 10 Augustus, versproken en gemaakt contract tusschen den Edle Heer Laurens Pyl, Raad-extraordinaris van India, gouverneur en directeur des eylands Ceylon, d'cust Madure-Indiads enden resorto van dien, wegens de Edle, Heer Gouvrneur-General ende d'E. Raden van India, representeerende d'Edle Generale Gomie ter eene, ende Chedoepatte Cate Theuver, vryheer van Rammancoil, Pandymande-lam ende de verdere ondergehoorende landen ter andere zyde.

Ten eersten

Datter sal sijn een vaste vreede, liefde en goet vertrouwen tusschen d'E. Compie en den theuver, voor eeuwig, onverbrekelyk, en soo lange zon en maan sal schynen.

Ten tweede

Datter sal zyn een gelimiteerde vaart tusschen wedersyts onderdanen in malcanders landen en havens, en dat de enge van Manaar door theuers volk mag worden bevaren, en de enge van Rammancoil en Pambenaer by d'onderdanen vand'E Compie mits betalende yder als de usantie des lands medebrengt, en dat haer alle coopluyden zullen voegrn na alle soorten van ordee, die een yder sal werden gegeven en de weteren der landen zullen medebrenghen alsmede dat's compies areek van calpenty, Panpencer doorgebragt werdende, aldaer voor Ceylonse geregtigheyt en thol betalen zal drie fanums de boyado van 30000 stux; en die van Tutucoryn en die verdere cust door Pambenaar gebragt werden, zullen voor een gelyke boyado aan geregtigheyt en thol betalen een en een half fanum. En voor alle andere coopmanschappen sal voor geregtigheyt en thol volgens gewoonte, daer en daarvan ynte, tweederi gelegeen [en] niet meerder als een derden deel betaalt werden. Almede sal voor den Ceylonse areek die van daar op Adramapatnam werden aangebragt, voor geregtigheyt en thol drie fanums per boyado van 3000 stux betaelt werden, en die, van deze cust comt een en een half fanum d'gelyke boyado; ende voor alle andere diverse coopmanschappen sat niet meerder als (twee derde vrygegeven) een derden deel der gewoone thol en geregtigheyt aldaer betaelt werden. Ende op alle andere plaetsen, onder den theuverheer sorterende, sal van's Compies areek en alle andere coopmanschappen maer op een plaets geregtyge helfte der thol en geregtigheyt betaelt werden.

Ten derde

Dat d'oorlogscheppen, vaertuygen etca, die geene coopmanschappen inhebben, sonder eenige geregtigheyt te betalen door Pambenaar vrye passagie zullen gegeven worden.

Ten vierde

Dat om de vaste vrientschap te onderhouden en alle voorvallende verschillen en gravamina in vrientschap te vereffenen sonder fout jaerlyx eens gesanten van wederzyde sullen werden gesonden; ende indien d'een ofte d'antere parthyne nodig agte meerdere legalie te doen en iets voor te dragen, sal't selve vermogen te doen.
Ten vijffden

Dat gelijk ten tyden der ouden theuwer by de oereelvisserye toeigestaan en vrye vaartuygen verleent is, toegestaan en vrygegeven werden.

Ten sesde

Dat aan den theuwer en zyne ondersaten passen sullen werden verleent naar alle havens, daer d'E. Compie in alliantie en geene oorlog ofte ander vershil zy, maar anders niet.

Ten sevende

Eenige doodslogers verraders ofte andere boose onderdanen van d'E. Compie naer des theuvers landen comende te verloopen off wel eenige zodanige quade onderdanen van den heer theuver naers Compies landen, zullen van wederzyden dezelve getrouwelijk werden opgesocht en yder aan zijn heer werden overgegeven, om haar correctie te ontfangen.

Ten achtsten

By eenige stormwinden ofte andre toevallen ter zee's Compie scheepen en vaertuygen tzy groot ofte kleen, als desself onderhorige Europaensche blanke natien vrye ingesetenen en onderdanen, aan des heer theuvers landen comende te vervallen, te stranden off schibbreuke te lyden, sal van de overgeblevene goederen ofte vaertuygen niets vermogen naar hun te nemen, want zyn menigaerts ofte andere gestelde persoonen versocht werdenende en de hulpsame hand te bieden 't selve sekerlijk sullen moeten doen, voor't wele nist anders als ambagsstoloon aan de werklieden sal werden betaalt. Van gelyken op des Compies landen eenige scheepen en vaertuygen comende te stranden, soo van den heer theuver als desselfs onderdanen, sal in gelyke manieren als voorschraven staat gehandelt werden.

Ten negende

d'E Compie sal tat Adramapatnam huysinge van gebacken steen, en pannen bedeckt, mogen maken, en dezelve met een dooreen heyning onsingelen, sullende den theuverheer aldaar zijn volk en wagt stellen, met beveling an des E. Compies goederen sorgvuldig voor schade en dieverye te bewaren; en sal d'E. Compie aldaer residentie van blanck volk †mogen plaetsen, om daer voor haer te negoticereen; ook, so der eenige twisten tusschen d' onderdanen van d'E. Compie en den theuver heer mogten voorvallen, datter terstont kennisse van te konnen doen, opdat yder goet regt mag erlangen en van zijn volk op Manaar wil laten koophanden doen en een wooninge oprigten, sal het sodanig ook mogen geschieden, mits geen Mooren, maar van des theuvers eygen volk; en sal de huysinge voor des theuvers volk in des Compies landen op theuvers kosten endie door des E. Compies kosten worden gemaakt, ende ook residentie weder mogen uitgelijt worden sonder offentie.
Ten thiende

Dat Geene Europaense natie, 't sy Portugese of andere als eenlijk d'E. Compie in geen manieren in des theuvers landen plaats sullen vergunten; en soo daerdoor eenige Europaensche naties 't sy Portugese ofte andere, den theuverheer den oorlog mogten aan te doen, sal 'de E. Compie wanneer het Sijn Excellentie mogt versoecken, gehouden zijn hem met haer magt naar haer vermogen in die gelegentheydt by te staan. En van gelyken sal ook den heer theuver d'E. Compie, wanneer sy van eenige natie, wienhet ook zouw mogen zijn, den oorlog wert ongedaen, by versoek gehouden zijn met zijn gehele magt te helpen.

Ten elfsde

Soo d'E. Compie des theuvers volk van noden heeft in eenige oorloge, sal d'E. Compie d'costen betalen; en soo ook den theuver eenige hulp van d'E. Comp begeert, sal d' theuver de onkosten betalen.

Ten twaelfde

Het duyken der chancosen sal door des theuvers inwoonders van Walimoken verder naer de Noort, mogen gedaan worden, en alle d' chancosen, die daer gedaeken werden, sal den theuverheer met Zijn schip naer Bengale mogen laten vervoeren en aldaar verkopen; en sal hem een zeebrief daartoe gegeven werden. Ook sal den theuver vryeligh alle saaye-wortelen op d' eylandtjes van voor Walimockan tot Rammancocil vallende mogen laten uytgraven; en sullen d' roggevellen volgens marktgang, of e gelijk bevoeren on Nagapatnam daervoor betaelt is, aan d'E. Compie op Tutucoryn geleverd worden, off anders soo veel mnder daervoor genieteen. als die vragt van't derwaerts brengen sal beloopen. Ook sullen alle d'chancosen, die van d'hoek van Walimockan an de Suyt tat voor Manapaer gedoochen werden, sonder daarvan on de Noort te vervoeren, alle, gelijk van outs geweest zy, aan d'E. Compie werden geleverd. En soo eenige vaertuygen, die met eenige dier chancosen ter sluyk na de Noort wilden, door's Compie chaloup gerencontreert ofte agterbaelt werden, sullen gemelte vaertuygen met alle hunne verderse lading verbeurt zy, sonder dat den theuver daer iets sal mogen tegens seggen. ofte wederoom eyssen. En sal ook den theuver gehouden zy, eenige diergelyke vaertuygen met chancosen ter sluyk aan eenige syner plaatse aancomende, deselve als vooren gesegt met hunner volee lading over te geven.

Ten dertiende

Opdat d'E. Compie hunnen handel gerustelijk dryven en geen verschillen mogen komen te outstaan, sal sy hunner hooflwervers en gelijk coopluyden naer goetdunken mogen kiersen, sonder dat eenige manigaers aan dezelve eeninge onbehoor-likkeden sullen mogen doen; en soo gemelte persoonen haeral in iets tegens d' armene, nogten komen te misgaaen salde armene, alvoorens en eerd' selve sullen mogen-aantasten, hunnen agterstal verordonneren en laten voldoen; ofte soo nietsal d' armene zelfs daervoor moeten instaan en dat betalen. Insgeleijz sal d'armene ook gehouden zijn alle debieteuren der E. Compie aan haer over te geven, of d'agterstal betalen.
Ten veertiende

Date alle d’geene, die bevonden ofte agterhaelt sullen werden ’s Compies peerbanken to beroven ofte butyten d’ordinaire tijt en uytschryving van d’E. Compie elders op de peerbanken gevonden werden, en het duykergeretschap by haer hebben sullen door des theuvers volk werden opgevath en aan d’E. Compie werden overgegeven, ’t sy dan wat ofte wiens volk het ook soude mogen wesen ’tsy Mooren Sjentiven, Parruas niemant uytgesondert.

Ten vijfthiende

Den gekookten en andere gesneden areek, die van Mallebaer comt, nog andere verbodene waren, welke met vaertuuygen ter sluyk te water de behoorlycke wagten en visite ountloopen hebben en tot Pembenaer aankomen, sal den theuver geen deurtoog verleenen, nog ook op eenige syner plaetse laten aancomen, en ook alle sulke Mallabaerson geacocke en gesneden areek als andere goederen, sonder dat sulx in haer passadul vermelt staet, overcomende, ende die vaertuuygen door den theuver uyt des E. Compies mag aangehaelt werdende, sal den theuver soo van de goederen als vaertuuygen de geregtige helft hebben, en sal d’E. Compie in alle de havens van den heer theuver soo veel areek besorgen, als arbeitsloonen, waarentegens den theuverheer weder toegestaen wert sooveel hout uyt de Wanny t’ syner oncosten sal mogen laten cappen, als tot het maken syner woning sal benedigt sijn, mits dat sulk geschieden sal moeten buyten de plaetsen en corraalen daer d’E. Compie hunner oliphants vangst hout.

Ten sestiende

Tat tutucoryn, Cayalpatnam en die verdere plaetse, omdat als present onder des theuversheers gebiet sorteren, sal by een visserye d’selfde prevliegie van vaertuuygen aan den theuver gegeven geweest zijn, waervoor sig verbiet op de voorgemelte plaetse als Tutucoryn, Cayalpatnam ende verdere havens, alle voortegte aan d’E Compie soodanig te continueren, als ten ty den der armene g’uzeert is; ook sal al den areek dig in des tenners land, ’t sy door d’E. Compie ofse deselfs onderdanen, aangebragt wert, allenlich mogen geschieden op dese genoemde en volgende plaetsen; als Adramapatnam Tondy, Tiroepalycoery Tyviepatu, Atangara, Wedale, Pirriepatnam, Killykare, Madyoer, Walineezen ende verdere plaetse, die onder des theuvers gebiet staan, sonder dat deselve aan andere poortes sal mogen gebracht worden; en zullen de particulieren coopeledens vaertuuygen, welke met hunner goederen aankomen en, om de geregtigheden te ontgaan, de naem der E. Compie gebruy ken, by goet ondersoek agterhaelt, en valselyck bevonden werdende, in’t geheel aan den theuverheer verbeurt wesen.

By het agste articul staet genoteert, dat alle Compies scheepen, als deselfs onderhoorlige Europaense blanke natie hare schepen, vaertuuygen en camanes als anders,mitsgaders alle andere onderdanen der E. Compie hunne scheepen, groot en kleen by eenige stormwinden ofse andere toevallen comende te stranden en schipbreuke leyden, ’t overgeblevene daervan sal niet genomen en eeneelyk aan de sodanie maer wedergegeven werden; dog eenige andere blanke coopeleden, dese bogt in comende te stranden, sal d’E. Compie aan deseelve geen hulp noge gunst mogen bewysen, nog ook mogen voorstaen en seggen, dat hun volk sijn.

Was geteekent met de gewone hantteekeningth van Chedoepatte Cate Theuver.
Accord met het translaet uyt het mallabaars in ’t nederduytsch overgeset
Tutucoryn de 5den September 1684

J. B. Kempen
(signed)
CERTAIN DISCREPANCIES IN THE TEXTS OF THE TAMIL AND DUTCH DOCUMENTS

When the text of the Tamil translation is compared with the certified copy of its original in Dutch, one cannot fail to observe that an important phrase of the Dutch text has been omitted in the Tamil translation. On the other hand, it is interesting to note that the Tamil text, which is supposed to be a translation of the Dutch document, contains certain lines and phrases that are missing from the original Dutch text.

The Tamil document does not contain a translation of the Dutch phrase “om haar correctie te ontvangen” meaning “to receive their punishment” (Clause seven of the treaty).

The phrase in Tamil “Intiyaveṇṇapatta cintu tecattukku” (Lines, 1-2 & 6) means “for India or for the country otherwise known as Sindhu”. Of this phrase, the sub phrase, “enṇappatta cintu tecattukku” meaning “for the country otherwise known as Sindhu” does not have a corresponding phrase from which it could be translated in the Dutch version of the treaty.

The phrase in the Tamil text “nittiyamaka ... murivuillamal” (Lines, 14-16) meaning “permanently no enmity” has no phrase corresponding to it in the Dutch text of the treaty.

The lines from 218 to 221 in clause fifteen of the Tamil text, “uttama kompaniya tūttukkutiyile cuṇṇampu cutukīratuquku veṭṭiyatāyiruntāl attanai virakum veṭṭivicckkoḷalām. anta velaiyeķīravarkajukku kulī avarkaḷ cilavāyirukkum meaning, “At Tutucorin, the Honourable Company is permitted to cut the amount of timber required for burning lime. Payment of wages to those who are employed for that work should be borne by them” have no original in the Dutch version of the treaty.

There is no original of the phrase in line 261 of the Tamil text “cuṇakar paṭṭānīkalutaiya” meaning “of Moors and Urdu speaking Moors” in the Dutch version of the treaty.

Both the Tamil and Dutch documents being but certified copies of the originals, there is ground to believe that the scribes have not accurately copied them. Otherwise, the discrepancies noted here would not have arisen.
PART IV

DICTIONARY

This dictionary contains all the words and morphs found in the text of the Tamil document. The usual pattern of arrangement is as follows:-

(i) The word or morph is rendered in English transliteration.
(ii) Grammatical notes according to context are given.
(iii) The meaning is given in English. As far as possible, the root-meaning is only given. In the case of paradigms and forms that are in free variation, a certain form is chosen as the base and the meaning is given only under that form. The symbol - follows the bases of demonstrative pronouns and verbal forms. The various meanings of a word are serially numbered. The difficulty of translating verbs expressing negation has been avoided and the meaning is only given in the affirmative.
(iv) The Arabic numerals indicate the relevant line of the text in which the word or morph occurs. The Arabic numeral over a numeral indicates the frequency of occurrence of a word morph within a particular line.
(v) If possible, the etymology of the word is traced. In instances, where the origin of a word is indefinite or doubtful, the abbreviation prob. or perh. precedes the suggested root.
(vi) For the etymology and meaning of some foreign words, dictionaries and other authorities are cited within brackets.

a-

'Base of the remote demonstrative pronoun expressing the person or thing'

atu. rem. dem. pro. sg. 'that, the thing remote from the speaker' 63, 97, 155, 164, 210, 234.
atuvum. rem. dem. pro. sg. 119.
attanai, adj. 'of such size or measure' 219, 221, 224.<a+tañai
attalē rem. dem. pro. sg. inst. for abl. 163.
atlaī. rem. dem. pro. sg acc. 105, 117, 249.
atağku. rem. dem pro. sg. dat. 9, 222.
atil. rem. dem. pro. sg. loc. 39.
atilē rem. dem. pro. sg loc. 106, 259.
antappañ. rem. dem. adj. 'that' : 34, 46, 81°, 98, 120°, 139, 162, 168, 177, 193, 191, 193, 221, 238.
antappañ. adv. of manner. 'in that way, manner' 120 < anta + pañi < a + pañi.
antappañikk. adv. of manner. 260.
apañi. adv. of manner. 'in that manner, way.' 63. <a + pañi
appañiyē. adv. of manner. (ē, emp. parti ) 67.
apañikkotta. rel. pple. pas. 'such (as that)' 36. < appañikk + o < a + pañi + o
appāṭippatā. rel. pple. pas. ‘such(as that)’ 44, 170-171, 175, 213.
< a + paṭi + paṭu

appaḷ. adv. of place. ‘beyond’ 34, 152.<a + pāl

appōtu. adv. of time. ‘then, at that time’. 135, 146.
< a + pōtu < a + poļutu

avaṭattiliruntu. adv. of place. abl. ‘there, in that place.’ colloquial form of avviṭattiliruntu. 41.<a + iṭam


avar. rem. pro. sup. pl. ‘plural of avaṇ or aval’ 19a, 25a, 26a, 81, 115.<a-

avarai. rem. dem. pro. sup. pl acc. 81.


avarkalum. rem. dem. pro. sup. hon. pl. 147, 149, 156, 174-175, 223.

avarkalum. rem. dem. pro. sup. hon. pl. 177.

avarkalai. rem. dem. pro. sup. pl acc. 188, 208.

avarkalujānē rem. dem. pro. sup. hon. pl inst. (ē, emp. parti. 134.)
avarkalukku. rem. dem. pro. sup. hon. pl. dat. 47, 136, 217, 232, 245, rem. dem. pro. sup. pl. dat. 184, 193, 253 264,
avarkalukku. rem dem pro. sup. hon. pl. dat. 216.
avarkalu kkum. rem. dem. pro. sup. hon. pl. dat. 15, 71, 79, 234.
avarkalu tya. rem. dem. pro. sup. hon. pl. gen. 201, 230, 239

avarkalitattile. rem. dem. pro. sup. pl loc. (ē, emp. parti.) 200.
avarkalitam. rem. dem. pro. sup. pl loc. 7.
akappāṭu-
‘to be obtained’
akappatā. rel. pple. pas. 200.

aṇcu.
card. num. ‘five’ colloquial form. 64.<aintu

aṭu-
‘to belong to’
aṭutta. rel. pple. pas. 9, 253.
aṭukku.
‘pile’ 105.
aṭai-
‘to reach’
aṭaintāl. conj. pple. ft. 263-264;
aṭaintu. conj. pple. pas. 91.
aṭaittukkol-
‘to fence’
aṭaittukkolā. v. n. 106.
atirāmapatṭanam.  atirāmapatṭanattukku. prop. n. dat. ‘A coastal settlement in, South India, bordering the Palk Strait’ 41.
atirāmapatṭanattile loc. (ē, emp. parti.) 104.

atīkam.  n. ‘much’ 40, 61. LWS<adhika (TL. Vol. I)
antōniyu mentis. prop n. LWP<Anthony Mendis ‘This is the name of an interpreter for the seven coasts’ 272.
apamāṇaṅkaḷ.  apamāṇaṅkaḷai. n. pl. acc. 57 LWS<ava-māṇa ‘dishonour’
arāmaṇaiyār.  n. sup. pl. ‘The literal meaning of this term is “Those of the royal palace.” The term here refers to the main officials of court-those immediately surrounding the king, his chief advisers and used also to mean the entire royal administration’<araṃmaṅai, probably from Sanskrit, saraṇa + Tamil, maṅnu (TL. Vol.I). 192.
arāmaṇaiyārukku, n. sup. pl. dat. 186.
arāmaṇaiyārūṣaiya n. sup. pl. gen. 237.
aripijaku.  n. sg. ‘split or sliced arecanut’ 206, 212<ari+pila The roots ‘ari’ and ‘pila’ mean ‘to split’; ‘pilavu’ which means anything that is split has come to mean split arecanut.
arai.  num. fra. ‘half’ 37, 44. prob.<aru (TL. Vol. I)
al-  ‘base of the appellative verb that negatives the attributes of a thing’
alal. imp. fin. v. 73, 78.
alalatu. imp. conj. pple. ‘or, if not, or else, an adversativ: conjunction’: 69, 75, 77, 84, 86, 90, 91, 92, 160, 193, 197, 198, 240, 257-258, 265.
allavākkippal. v. n. 127. < al+ākku+pātu (cf. alal).
allāmal. imp. neg. conj. pple. ‘besides’ 97-98, 121, 129, 210-211, 245.
allāmalum. imp. neg. conj. pple. 239.
avalam.  avalattigōle. n. inst. ‘distress’ 85. (ē: emp. parti.)
avātam.  n. ‘enmity’ 115 LWS<apa-vāda
āri-  ‘to know’ :ārikkai. v. n. 117.
āriyappaṇṇu-  ‘to make known’
āriyappaṇṇukiratukku v.n.dat. 61.<āri+pāṇ
āṇṇiyaṇṇiyam.  n. ‘mutuality’ colloquial form of āṇṇiyaṇṇiyam. 80. LWS<anyōnya
āṇṇītaiṅkal  n. pl. ‘injustic’ : 185. LWS<a-niti
ānuppu-  ‘to send’
ānuppa-. conj, pple. non. pas. 60, 61.
ā-  ‘to become’
āka. conj. pple. non. pas. 7, 14, 35,54,62,91, 98, 100, 102, 105, 107, 124, 126, 132, 139, 152, 157, 166, 182 186, 187, 188, 191a, 211, 223, 238.
ākavum. conj. pple. non. pas. 8, 11, 80; fin. v. 159.
ākiya. rel. pple. pas. 4, 7, 76, 78, 88, 242, 254, 272, 274.
ākilum. parti. ‘if it be’ 73, 94, 140, 226, 261.
ākira. rel. pple. pres. 32.
ām. 3rd. pers. fin. v. 63, 112, 120, 127, 152, 155, 184, 218, 221; ord.
suff. ‘affix of ordinal numbers’ 222. <ākum
āmpaṭiyē. adv. of manner. (ē, emp. parti.) 58.
<ām + paṭi<ākum+paṭi
āy. conj. pple. pas. 17, 21, 29, 60, 61, 66, 67, 70, 88, 92, 96, 119,
146, 173, 178, 194, 221, 222, 224, 238-239, 270.
āyilum. parti. ‘if it be’ 159.
āvatu. ord. suff. ‘affix of ordinal numbers’ 13, 18, 51, 55, 64, 68, 74
83, 103, 128, 143, 150, 179, 195, 205, 228. <ā-
āpa. rel. pple. pas. 3, 8, 10, 20, 57, 84, 100, 176, 197, 207, 208, 247,
253, 261. <āyīna<ā-
āpālum. parti. (1) ‘though it be’ :86, 130, 202-203, 203, 256-257,
260. (2) ‘but’ 120. <āyīpālum<ā
āṭtaṅkarai. prop. n. 243. ‘A settlement in South India, near Kilakkarai’
<āru perh. <āru+karaī
āma. n. sg. ‘turtle’ 159. <āma<ām
āyam. n. sg. ‘customs’ 32, 36, 38, 42, 47, 50. LWS <āya
ār. int. pro. sup. ‘who’ 203.<yār<yāvar
ālōcanai. n. sg. ‘council’ 2, 7. LWS<ā-lōcana
āvaciyam. n. ‘that which is indispensable’ 96. LWS<āvaśyaka (TL. Vol. 1)
āvaṇī. n. ‘the fifth Tamil month, August-September’ 1. LWS<śrāvaṇa
(TL. Vol 1)
āru. n. 22, 23, 31, 35, 41, 209; attilē. n. sg. loc. 53 (ē: emp. parti.)
(cf. pāmaṇāṇu)
āru. card. num. ‘six’ 68.
i- iṅkē. adv. of. place ‘Here, in this place’ (ē, emp. parti.) 269.
itu. prox. dem. pro sg ‘this, the thing close to the speaker, used
impersonally’ 32, 267, 269.
itu. prox. dem. pro. sg. ‘this, the thing close to the speaker, used
impersonally’ 32, 267, 269.
itukku. prox. dem. pro. sg dat. 24, 174.
ituvum. prox. dem pro sg 29, 40, 212.
itin. prox. dem pro sg 271.
itīna. prox. dem adj. 43, 211, 226, 241, 263.
ippaṭikkotta. rel. pple. pas. ‘such (as this)’ 137<ippaṭikkku+o
<i + paṭi + o
ippatiippaṭṭa. rel. pple. pas. 'such (as this)' 126<śi+i+pati+patu
ippati. adv. of time. 'Now, at this time' 230.
innam. adv. 'more than this' 255<śi+i+um
icamān. icamānukku. n. sup. sg. dat 'lord' 81. LWS<śayajamāna
iṭcai. n. 'desire' colloquial form of iĉcai. 78. LWS<śicchā
iṭam. n. 'place' :131;
itattil. n. loc. 170.
iṭu-. iṭukira. rel. pple. pres. 26 (cf. kaṭṭaśai)
iru. num. adj. 19, 39, 45, 59. <śiraṇṭu
iru- 'to be'
irukkaavum 17, 21 (cf. uṇṭayıirukkaavum)
irukkira. rel. pple. pres. 70, 157, 269 (cf. kuṭiirukkira)
irukkum. fin. v. 29, 60, 67, 96-97, 142, 178, 194, 222, 239.
irunta rel. pple. pas. 92, 221.
iruntāl. conj. pple. non. pas. 67, 119, 146, 163
ilaṅkai prop. n 'Ceylon' 2, 31. LWS<śilaṅkā
il- 'non-existence'
ilāta. neg rel pple. 52. <śi
ilāmal. neg conj. pple. 16, 70, 180.
Intiya. prop. n. 'India' 1,6 Latin, india. <Śanskrit, Sindhu
Intiya vēṇṇappaṭṭ ciṇtu tēcattukku āl-caṇaip pēr. 1-2. This phrase
means 'Councillor of India'. There was the advisory council of
of the Indies in Batavia in which there were ordinary and extra-
ordinary members. The phrase refers to the membership of the Dutch
Governor of Ceylon, Laurens Pyl, in the Council of the Indies in
Batavia. (CADCG. p. 10 )
Iḷam. prop n. 'Ceylon' 41 <Pali Śihala <śimhala
uṭampiṭikkai. n. 'treaty' ll. colloquial form of uṭanpaṭikkai. <uṭanpaṭu
uṭanē. adv. of time. 'immediately' 116, <uṭan
uṇṭā-
uṇṭākkumpaṭṭkku. 80. This consists of a relative participle of the
ceyyum pattern 'uṇṭākkum' plus the noun 'pāṭi' in the dative.
As it has the force of an infinitive it is substitutable by
the infinitive 'uṇṭākka' meaning 'to make.'
uṇṭāyirukkaavum. fin. v. 17, 21 <uṇṭā+i+iru
uṇṭānāl. conj. pple. ft. 'if been' 115 (cf. piṭittatē)
uttari-
uttarikka. inf. 'to bear' 191. LWS<śut-tara
uttarikkaavum. inf. 194.
uttamam. n 'that which is pre-eminent' 4, 5, 8, 14, 69, 76, 78, 98, 104, 106,
110, 113, 129, 136 139, 144, 146, 161, 167, 186, 192, 197, 201, 213,
217, 219, 235, 249-250, 252, 255, 264. LWS<śut-tama
urttamam. n. 125.  (cf. uttamam)
urramam. n. 22.  (cf. uttamam)
uttaram.
n. ‘permission’ 159, 226 LWS<ut-tara
utavi.
uru.
n. ‘vessel’ 72, 156, 212. LW Pkt.<rūva
uruvilė. (ē, emp. partii.) n. loc. 215.
uruvaiyum. n. acc. 177.
urukkal. n. pl. 53, 86, 168, 175, 248, 254, 256, 262.
urukkalilė. n. pl. loc (ē, emp. partii.) 92, 100,
urukkalai. n. pl. acc 171, 213.
urukkaṭatāci. n. ‘pass for a vessel’ 72. LW Pkt.<rūva+LWP<cartaz
urukkaṭatāciyium. n. 156.
urukkaṭatāciyilė. (ē, emp. partii.) n. loc. 212.
ul-
uella. rel. pple. pas. ‘to be’ 24, 85, 166, 171, 189, 237;
uṇṭu. imp. fin. v. 226.
eppaṭippatā. rel. pple. pas. ‘such (as what)’ 202 <e+paṭi+paṭu
eppolum. adv. of time ‘always’ 267. <e+pōtu <e+poj putu
evar. int. pro. sup ‘who’ 140. <e
eṭṭu.
card. num. ‘eight’ 252. <eṇ
eṭukkappatu-
<eṭu+paṭu ‘to take’
eṭukkappatātu. neg. fin. v. 260. <eṭu+paṭa+ā
eṭuttukkol-
<eṭu+koḷ ‘to take’
eṭuttukkolappatum fin. v. 172-173, 251. <eṭu+koḷ+paṭu
eṭuttukkolappokatu. neg. fin. v. 93-94 <eṭu+koḷ+pō+ā
eḷḷām.
evūróopa. prop. n. ‘Europe’ 87. The name is derived from the Greek euros,
broad, and ops, the face. In other words, Europe is “the broad
face of the earth” (EPO.)
evūróoppai. prop. n. 129, 132.
evūróoppaikkāra. n. sup. pl. ‘European’ 253-254.
eḷu. num. adj. ‘seven’ 272, 274. <eḷ
eṇ- ‘to say’
eṅkilum. conj. pple. ft. 207, 257, 258.
eṅkira. rel. pple. pres. 29, 218.
eṅkiratu. v. n. 234.
eṅṟāl. conj. pple. ft. 148.
eṇru. conj. pple. pas. 62, 135, 145, 250, 266.
eṇnappattā. rel. pple. pas. 1, 6.
ëttu-<ëtti-
'to load' as a cart or ship'
ëtti conj. pple. pas. colloquial form of ëtti. 154.

ël.
card. num. base 'seven' 74.

ottëcai.
n. 'help' 265.

ottukkoṭu-
'to agree to give'
ottukkoṭukka. inf. 163-164.

oppācāram.
oppācārattuṭaṇē, n. inst. 226. <tam. oppu + skt. ā-cāra 'agreement'

oppukkoṭu.
<oppu + koṭu 'to hand over'
oppukkoṭukkavum. inf. 81.

oppuvi-
'to hand over'
oppuviṅka. inf. 162.

oppinai.
n. 'proof' oppinaiṅkoṭu. n. inst. 249-250

oru.
num. adj. 'one' 8, 16, 40, 46, 49, 53, 59, 60, 69, 75, 84, 100, 115, 119,
127, 131, 140, 148, 155, 168, 184, 186, 231, 246, 257, 261, 264.<oruṅu
orē. num. adj. 'one' 49.

oruvar. der. n. of number. sup. sg. 'A person, male or female, an
honorable term'
orutarr. der. n. of number. sup. sg. 62, 133.<oruttar
orutarah. der. n. of number. sup. sg. acc. 118.
orutarka. der. n. of number. sup. sg. dat. 115.

ovvoru. dist. num. 'each' 32, 36, 42-43

oḷittupō-
<ōli+pō to go secretly'
oḷittuppōy. conj. pple. pas. 208-209.
oḷittuppōnālum. conj pple. ft. 77

onpatu.
card. num. 'nine' 103.
onprukku. card. num. dat. 44.
onprum. card. num. 93, 98.

ōtu.
n. 'tile' 104.

kaccavaṭam.
n. 'peddling trade, especially in cloth'
kaccavaṭakārār. n. sup. pl. 35. LWM<kaccavaṭam+Sanskrit, kāra
'merchant' (TL. Vol. II.)
kaccavaṭakāraram. n. sup. pl. acc. 28.
kaccavaṭakāraraṇyum. n. sup. pl. acc. 188.

kaṭṭalai.
n. sg. 'order' 26, 94, 109, 189.

kaṭṭalaiyit-u-
<kaṭṭalai+iṭu 'to order'
kaṭṭalaiyita. conj. pple. non-pas. 109-110, 189.190.
kaṭṭalaiyitappaṭṭirukkira. rel. pple. pres. 94-95.<kaṭṭalai+iṭu+paṭu

kaṭṭikkoḷ-
<kaṭṭu+koḷ 'to build'
kaṭṭikkoḷavum. fin. v. 124, 126. <kaṭṭu+koḷ
kaṭṭu- 'to build'
kaṭṭukirattukku. v. n. dat. 223-224.
kaṭṭa. conj. pple. pas. 105.

kaṭṭuvi- 'to cause to be built'
kaṭṭuviccukkollavum. conj. pple. non-pas. colloquial form of kaṭṭuvittukkollavum. 119 >kaṭṭu+koḷ

kaṭa-
kaṭavatu. fin. v. 142; n. 142, 178. 'that which should be done'

kaṭattu- 'to cause to cross'
kaṭattavum. caus. fin. v. 54; conj. pple. non-pas. 209.

kaṭatāci. n. 72. LWP <cartaz (cf. urukkaṭatāci)
kaṭatāciyum. n. 156.
kaṭatāciyile. n. loc. 212.

kaṭantupō- 'to cross'
kaṭantupōkavum. conj. pple. non-pas. 22, 23-24. <kaṭa+pō
kaṭantupōratukku. v. n. dat. 31.

kaṭalaṭṭu. v. n. 'sea traffic' 20. <kaṭal+ōṭu-
kaṭan. n. 'duty' 194, 208, 234.

kaṭaṇai. n. acc. 'debt' 194.
kaṭaṇkāra. n. sup. pl. colloquial form of 'kaṭaṇkāra' 'debtors' 193.

kaṭaiyāram. n. 52. The etymology of this word cannot be traced to any known root. It is used in the sense of 'merchandise' in the document.
kaṭaiyārattuṇe. n. inst. (ē. emp. parti.) 178.

kaṇṭupiṭi- 'to detect'
kaṇṭupiṭiccāl. conj. pple. fr. colloquial form of 'kaṇṭupiṭittāl'. 171.
<kaṇṭu+piṭi<kāṇ+piṭi

kattan. n. sup. mas. sg. 'Lord' 10. LWS <kartā (TL. Vol. II)
kappal- n. sg. 'ship' 52, 86, 91, 100.
kappalkaḷ. n. pl. 254.
kappalkkaḷ. n. pl. 256.
kappalkaḷum. n. pl. 253.
kappaliḷa. n. sg. loc. 154. (ē: emp. parti.)

karai. n. 'shore of a sea'
karaṇiḷa. n. loc. 90, 101, 258, 263 (ē: emp. parti.)

kallivi-<kalluvi- 'to cause to dig, as a hole'
kalliviccuukkanikārattukku. v.n.dat. colloquial form of 'kalluvittukanikārattukku' 158.<kallu+koḷ

kaḷḷam. n. 'illicit' 197, 207. <kaḷ
kaḷi. n. 'thick pulp, liquid paste' 206, 211.
kalippaktu. n. 'boiled arecanut covered with thick paste' 206, 211.<kaḷi+pākku
karpitṭi. prop. n. 'An ancient coastal settlement near Puttalam facing the Gulf
of Mannār'
karpitṭiyileyiruntu. prop. n. abl 30.

kā-. 'to watch'
kāval. v. n. 108.

kāṇ-. 'to see'
kāṇkiratru. fin. v. 62.
kāṇatu. 3 rd. pers. pres. colloquial form of 'kāṇkiratru'.
kāṇṭāl. conj. pple. ft. 200, 250.

kāṇpi-. 'to cause to see'
kāṇpiṅka. caus. conj. pple. non-pas. 96.

kāṭtu. n. 'wind' 84, 257. <kāṟṟu<kāḷ

kāyallappatṟaṇam. prop.n. 'A coastal settlement in South India, south of Tūtucorin' 236.
kāyallappatṟaṇattileyum. prop. n. loc. 229. (ē, emp. parti )

kāriyam.
kāriyakalai. n. pl. acc. 'matter' 60.<LWS kārya,
kāriyattukku. n. sg. dat. 97.

kālam.
kālattai. n. acc. 'time' 197 LWS<kāla.
kālakkalilē. n. pl. loc. (ē, emp. parti ) 65.
kālattīlē. n. loc. 237 (ē: emp. parti.)

kiṟai-. 'to obtain'
kiṟaikkum. 3rd. pers. fin. v. ft. 216, 234.

kiḷ-.
kiḷē. parti. 'a locative word case sign.' 231 (ē: emp. parti.)
kiḷē. 'below' (ē, emp. parti.) 271.

kiḷakkaraṇ. prop. n. 'A coastal settlement in South India, bordering the Gulf
of Mannār' 244.

kiḷppati-. 'to obey'
kiḷppaṭinta. rel. pple. pas. 47-48. colloquial form of kiḷppatiṇṭa.

kuṭā.
kuṭāvile. n. loc. 'bay' 263.<kuṭa (ē: emp. parti.)

kuṭiyāṅavarkal. part. n. sup. pl. 'subject' 23, 76, 78, 87 100, 151, 240-241;<kuṭi +ā
kuṭiyāṅavarkaḷukku. part. n. sup. pl. dat. 72.
kuṭiyāṅavarkaḷukku. part. n. sup. pl. dat. 19, 113, 114.

kuṭiyiru-. 'to reside'
kuṭiyirukkira. rel. pple. pres. 83. <kuṭi +iru

kuttam. n. 'offence' 127. colloquial form of 'kurraṃ'. prob.<kuṟu-mai
(TL. Vol. II)

kuḷi-. 'to dive for pearls'
kuḷikkal. v. n. 152.
kuḷikkira. rel. pple. pres 153, 165, 196, 197, 199.
kuri- 'to specify'
kurittirukkira. rel. pple. pres. 242. <kuri+iru
kurittirukkira. fin. v. pres. 252.
kurittirámal. imp. neg. conj. pple. 212-213. <kuri+iru+a
kuraipatu- 'to fail in rendering what is due; to cause deficiency'
kuraipatuttámal. neg. conj. pple. 59. <kurai+paatu+a
kuttivi- <kuttuvi 'to cause to increase'
kuttivicukkolal. v.n. colloquial form of 'kuttuvittukkolal'.183-184. <kuttu+ko
kurai. n. 'roof' 104.
küli. n. 'wages' 97, 222.
ke-' 'to ask'
kekkavum. conj. pple. non. pas. 174. colloquial form of kekum.
kekum. rel. pple. 95. colloquial form of kekum.
kekkaréanál. conj. pple. ft. 135-136.
kekkoñtal. conj. pple. ft. 141. <ke+ko
kekvu. n. gen. dec. comp. 'charge for transporting goods by sea; freight'
163. LWU<khevá (TL. Vol. II); 'kekvu' is the colloquial form of 'kevu'. Compare kevu>kekvu with that of tévai>tëyvai in the Jaffna dialect of Tamil. The term 'kekvu' is in common parlance in the districts of Jaffna and Mannar and is nowadays used to mean fare for any vehicle.

kaiyalí 'to hand over'
kaiyalikka. conj. pple. non. pas. 168, 178,202, 261. <kai+áli
kaiyalikkavum. conj. pple. non. pas. 193.
kaiyalíaátiruntál. neg. conj. pple. 162-163. <kaiyalí-á-iru
kaiyalí- 'to misappropriate'
kaiyalí. conj. pple. pas 93.<kaiyalí<kai+á
kaiyeluttu. n. acc. dec. comp. 'signature'267,267-268. <kai+eluttu<kai+elutu
kaiyeluttu. n. acc. dec. comp, 271.
koçu- 'to give'
koçukka. conj. pple. non. pas. 25, 40, 132, 134, 149, 189.
koçukkum. rel. pple. ft 140.
koçukkavum. fin. v. 33, 37, 47, 50, 72, 147.
koçukkiratu. v. n 73, 98.
koçamal. neg. conj. pple. 53, 248
koçuppo. pl. fin. v. ft. 156
koçuttapatikkku. 160-161. This occurs as one unit. It consists of a past relative participle, 'koçutta' and a noun 'pati' in the dative. It has the force of an adverb modifying the finite verb 'oppuvikkaevienia.'
koṭukkappatu- 'to give'
koṭukkappāṭu. neg. fin. v. 132. <koṭu + paṭu + ā

koṭuttiru- 'to give'
koṭuttiruntatu. v. n. 232-233. <koṭu + īru

koṭuttuvīṭu- 'to give'
koṭuttuvīṭavum. fin. v. 25-26, 38-39<koṭu + viṭu

koṭu. parti. 'an instrumental word case sign' 105, 105-106, 112, 137, 169, 250. <koḷ

koṭupō- 'to carry, take away'
koṭupōkā inf. 246. <koḷ + pō
koṭupōkāmal. neg conj. pple. 166.
koṭupōy. conj. pple. pas. 156.
koṭupōra rel. pple. pres colloquial form of koṭupōkira. 35.

koṭupōkappatu- 'to carry, take away'
koṭupōkappāṭu. neg. fin. v. 246: <koḷ + pō + paṭu

koṭuvā- 'to bring'
koṭuvāra. conj. pple. non-pas. 219. <koḷ + vā
koṭuvārūkira. rel pple. pres 41, 241.

kontarāttuppottam. 'a register of treaties or contracten boeken'
kontarāttuppottakkatukku n. sg. dat. 270. LWD<contract + LWS <pustaka. 'pottakam' is the colloquial form of 'puttakam'

LWP<Companhia. This term refers to the Dutch East India Company as ruling the island of Ceylon. (STHAN., p. 241)
kompaṇīyavukku. n. dat. 201-202.
kompaṇīyavin. n. gen. dec. comp. 214, 235, 249.
kompaṇīyavil. n. loc. 196, 252-253, 255
kompaṇīyarūtanē. n. sup. pl. inst. (é, emp. parti ) 139.
kompāṇīyarukku. n. sup. pl dat 161, 167, 192
kompaṇīyarukkum. n sup. pl dat. 15
kompaṇīyaritattilā. n. sup. pl. loc 147-148. (é: emp. parti.)
kompaṇīyar. n. sup. pl 8, 22, 69, 144.

kolai. v. n. 'murder' <kol,

kolaipāṭakar. n. pl 'persons who commit the heinous crime of murder'
75.Tamil<kol + Sanskrit, pātaka

koḷumpu. 'The capital city of Ceylon on the west coast'
koḷumpil. prop. n. loc 273.

koḷ- 'to contain'
koṭa. rel. pple. pas. 16.
kollai. n. 'seizure' 172<koł
kollai-p. 'to plunder'
kollai-pokāmalum neg. conj. pple. 107.<koł+p
köverinatör. 'Governor'
köverinatörum n. sup. 3-4 LWP<governador (STH. pp. 193-194)
köverinatör yenarāl. n sg sup. 5. LWP<governador-general (STH. p. 194)
cakalam. pro. of totality. 'all. the whole' 28, 45, 57, 171, 197, 217, 253. LWS<sa-kala (TL. Vol. III).
cakalamum. pro. of totality. acc. dec. comp. 167, 200.
cakalar. cakalaraiyum. pro. of totality. sup. acc. 'all persons' 193.
LWS<sa-kala

cakayam. cakayamum. n acc. dec. comp. 'help' 264 LWS<sahāya (TL. Vol. III)
caṅku. n. sg. 'chank' 152, 153, 165, 166 LWS<śaṅkha
caṅku-kaikkoṭu. n. pl. inst. 169.
caṅku-kile. n. pl. loc. 169 (ē: emp. parti.)
caṇṭai. v. n 'war' 69, 134, 140.
caṇṭaiyile. v. n. loc. 144. (ē: emp. parti.)
cati. catimāṅkārā. n. sup.pl. 'traitors' 75. prob. from Sanskrit, chad+
the Tamil affix to nouns, māṅ+Sanskrit, kāra. (TL. Vol. II, III & V.)
cantirātittar. cantirātittar. n. sup. pl. 'moon and sun' 14. LWS<candrāditya.
campaṅ. campāṅkaḷ. n. pl. "A kind of small boat or skiff. It must have
been adopted on the Indian coasts, for it was picked up there at an
early date by the Portuguese and it is now current all through the
further east." 256, 263. LW Mal. & Jav<sampan (HJ. p. 789)
campāṅkaḷum. n. pl. 254-255.
campavi- 'to happen' LWS<sam bhava
campavipukkaḷaṅgāl. v. n. inst. 258.
campuvittāl. conj. pple. ft. colloquial form of campavittāl. 232.
camāṭānānum. n. 'peace' 70 LWS<samā-ḍhāna
camāṭānānum. n. 16.
camuttirām. camuttirattile. n. loc. 'ocean' 85. (ē: emp. parti.) LWS<samudra

camaiyam. camaiyaṇkaḷilē. n. pl. loc. 'time' 138. LWS.<samaya

carakku. n. 'goods' articles of merchandise* 37, 52, 107.
carakkukkaḷ. n pl. 207, 212.
carakkuṭaṇē. n. inst. 247 (ē. emp. parti.)
carakkukkalukku. n. pl. dat. 45.
carakkilē. n. loc. 92. (ē: emp. parti.)
carakkukkalē. n. pl. loc. 215. (ē: emp. parti.)
cariyāyirukkira- ‘to tally with’
cariyāyirukkirāpāṭikku. 270-271. This occurs as one unit. It consists of a present relative participle, ‘cariyāyirukkira’ + the noun ‘paṭi’ in the dative. <Prakrit, sari + Tamil, ā+ iru + paṭi
calavatōr enrigi caka taka kurucu. prop.n. LWP<Salvador Henrique sa de krux,
‘Name of an interpreter for the seven coasts’ 275.
calāpam. n. sg. ‘pearl fishery’ 66-67.
calāpaṅkal. n. pl 231.
calāpaṅkāli. n. pl. loc. 65-66 (ē:emp parti.)
cāttu-<cārttu- ‘transfer, allege as a pretext’
cāttīngal conj. pple. ft colloquial form of ‘cārttiṅgal’ 249.
cāttu-<cāṛru ‘to beat, as a drum’
cāttāmal. neg. conj pple. 198>cāṭtu + ā<cāṛru + ā

cāti.
cātiyār. n. sup. pl. ‘race’ 88, 130. LWS<jāṭi
cāyavēr. n. Chayroot, Indian madder used for dyeing’ :158. LWS<chāya + Tamil, vēr.
cālakkarai. prop. n. ‘A place in South India’ 3.
citti- ‘to gain’ LWS.<<siddhi
cittikkira. rel. pple pres. 57.
citticēalum. conj. pple ft. 91.
cittiyātapāṭikkum. 181. This occurs as one unit. It consists of a negative relative participle ‘cittiyāta’ + the noun ‘paṭi’ in the dative. It has the force of the negative conjunctive participle, ‘cittiyāmal’ in the text.
cintu. prop. n. ‘Sindh, as the country of the Indus’ 1,6. LWS<Sindhu (TL. Vol. III)
cilavāli-<celavāli ‘to spend, use’
cilavālikkal. v. n 218.
cilavītu-<celavītu- ‘to spend’
cilavītu. conj. pple. pas. colloquial form of celavītu. 225.
cilavu. n. ‘expense’ colloquial form of celavu. 124, 126, 146, 149, 163, 222, <cil<cel
ciṭgitatu- ‘an honorific prefix affixed to the name of the king of Rāmēsh-
varam in the text’ 10. LWS<śrī-mat
ciṭu- ‘to become small’
ciṭiyatu. imp. fin. v. 86, 257.
cinēkam. n. ‘friendship’ acc. dec. comp. 56, 58. LWS<snēha
cimār. n. sup. pl. ‘Lords’ 7. LWS śrī + Tamil epicene plural suffix/-mār/
cîrmai. ‘territory’ prob. <cîr
cîrmayîlê. n. loc. 90, 131. (ê: emp. parti.)
cîrmayîlê. n loc. ‘territory’ 123. (ê, emp. parti.)
cîrmakajukkum. n. pl. dat. 9-10.
cîrmakalîlê. n. pl. loc.19-20, 77. (ê: emp. parti.)
cîритuukol- ‘to set a right’ <cîr + iṭu + koḷ-
cîритuukollukiratukku. v. dat. 58.
cuṭu- ‘to burn’
cuṭta. rel. pple. pas. 105.
cuṭukiratukku. v. n. dat. 220

cuṇṇâmpe. n. acc. dec. comp. ‘lime burnt in the kiln, quicklime’ 220. LWPkt <cuṇṇa (TL. Vol. III)
culippu. n. sg. ‘A one mastered vessel. It was mostly used in coastwise navigation’ 170. LWD<sloep. (DEED. p.258 & MJCP. p. 14.)
cuvantai. n. acc. dec. comp. ‘toll or fee’ 25.
cekkaratēriya cekkaratēriyavil. n. sg. loc. 273.
cakkatattariyavil. n. sg. loc. 269. 269 (ê. emp. parti.) LWD<secretariaat (ST. p. 199)

cenkal. cenkalkonṭu. n. sg. inst. ‘burnt brick, as red’ 105. <cem+kal
cenār. hon. pre. ‘sir, lord’ 4, 5, LWP<senhor (STH. p. 211)
cempâti. n. ‘exact half’ 216. <cem+pâti+cem+pakuti
cey- ‘to do’
ceyta. rel. pple. pas. 97.
ceyya. conj. pple. ft. 138, 142, 234 264.
ceyyal. v. n. 112.
ceyykîravarkajukku. part. n. dat. 222.

ceyyapattu. neg. fin. v. 264-265. <cey+pattu+a
ceyyapattatu.

cevvâram. n. ‘equal half’ 50. <cem+LWS<vâra
cêtappâtu- ‘to damage’
cêtappâṭamalum. neg. conj. pple 107. LWS. <chēa + tam. pattu+a
n. 10, 268. LWS<sêtu+pati. ‘Sêtu’ is the ridge of coralrocks between the Gulf of Mannâr and the Palk’s Straits, now known as the Adam’s Bridge and it is believed to be the bridge by which Râma crossed the sea to Ceylon. (TL. Vol. III) ‘Cêtupati’ was a reduced form of the hereditary title ‘Cêtupati kâṭa’ which the Marava princes were entitled to prefix to their names on account of their guardianship of Adam’s Bridge or Sêtu.
cētpati kātta tēvar. prop. n. 10, 268. This was the name of the ruler of Rāmēshvaram, Pāndya Mandala and other territories to the east of Madura facing the Gulf of Mannār. Cētpati Kātta Tēvar was a vassal of Raṅga Krishṇa Muttu Vīrappa Nāyaka III who ruled Madura from 1682-1689. But his allegiance to this ruler was a nominal one. He ruled for thirty-six years from 1674-1710. He was also known as Kīḻavaṇ Cētpati. Tēvar was a general title for the Marava princes of Rāmnad. (RS. pp. 198, 199, 225.)

cēr-
‘to belong to’

Cēnta. rel. pple. pas. colloquial form of ‘cērnta’ 217.
Cēntālum. neg. conj. pple. 101
Cēntu. conj. pple. pas. 90 258-259.

coya.
n. ‘one’s own’ 10. LWS<sva

col-
‘to say’

Collavum. conj. pple. non-pas. 174, 265, 266.
Colli. conj. pple. pas. 109, 189

collappatīru-
collappatīrukkirā. rel. pple. pres. 101, 185-136. <col+patu+iru
collappatīrukkirapati. 177. This occurs as one unit. It consists of a present relative participle ‘collappatīrukkira + the noun ‘paṭi’
It has the force of an adverb modifying the verbal participle ‘kaiyālikka’

collappatu-
collappatī. rel. pple. pres. 236, 241-242. <col+patu

cētiṅai.
cētiṅakkukku. n. dat. ‘examination’ 208. LWS<śōdhana

cēṅkar.
n. sup. pl. ‘Moor’. 203, 262. LWS<yavana
Cēṅkarai. n. pl. acc. 121-122

Nāyam.
n. acc. dec. comp. ‘justice’ 115, 265. LW Pkt<ṇāya<nyāya.

taku-
‘to fit’

Takka. rel. pple. pas. 25.
Takkuṭu. fin. v. 137.

Taṅkaḷ.
3rd pers. pro. sup. gen. dec. comp. ‘their’ 108, 111, 118, 136-137, 176, 180, 212, 225, 266. <tam+kaḷ<tām+kaḷ
Taṅkaḷukku. 3rd. pers. pro. sup. dat. 96, 210.
Taṅkaḷuṭaiya. 3rd. pers. pro. sup. gen. 141, 223.
Taṅkaḷile. 3rd. pers. pro. sup. loc. II. (e-emp. parti.)

Tappippā-
tappippōmapatikkua. 248. This occurs as one unit. It consists of a relative participle of the ceyyum pattern ‘tappippōm’ + the noun ‘paṭi’ in the dative. But the whole is substitutable by the infinitive ‘tappippōka’
tappu- `to go wrong, as a calculation`
tappi. conj. pple. pas. 198.

tapputtavaru. `fault`
tapputtavarakalile. n. pl. loc. 187 (e: emp. parti.) <tappu + tavaru

tamilar. n. sup. pl. `those whose mother-tongue is Tamil` 203.
talaml. `territory`
talattu. n. sg. gen. dec. com. `place` 70. LWS<sthala
talattile. n. sg. loc. 49 (e: emp. parti.)
talanikalai. n. pl. acc. 208.
talanikajukku. n. pl. dat. 3.
talanikalile. n. pl. loc. 48, 176, 210, 227, 245. (e: emp. parti.)
talanikalileyum. n. pl. loc. 229-230. (e: emp. parti.)
tavir- `to prevent, except`
tavira. conj. pple. ft. 164.
tavintiru-<tavirintiru-`to avoid`
tavintirukkiraatkum. v. n. dat. 116.
tarceyal. n. `ones own action` 182.<tan+cøy<tan+cey
tan-.
tanatu. (1) 3rd. pers. sup. sg. gen. 121, 126; <tan<bran
(2) 3rd pers. sg. gen `it` 247.
tannilë. 3rd pers. sg. loc. `it` 234-235 (e: emp. parti.)
tannitam. 3rd pers. sup. sg. loc. 88.
tan..
tangë. parti. `expletive affixed to any noun or pronoun and declined instead of it` 98, 102, 139, 192, 235, 238, 260. (e: emp. parti.)
tanum. parti. 215.
tirukkai.
n. sg. `Ray-fish` 159.
tirukkaiyama vilai. n. 159; This phrase cannot be satisfactorily explained. The Dutch original contains the word `roggevellen which means ray-fish and `amai` means a turtle. The ray-fish has been wrongly identified with the turtle species by the translator or translators of the document. As the territory of the sea coast to the east of Madura belongs to the Dutch Government in Ceylon, fishermen engaged in fishing ray fish have to dispose of them for the value of their hide to the Dutch. The term is used as a rating for the buying of dye roots dug from the islands facing Wali Mukam from His Royal Highness Tévar by the Dutch Government in Ceylon.
tirutu- `to steal`
tirutinma. rel. pple pas. 165, 175
tirumpu- `to turn back`
tirumpa. conj. pple. ft. 174.
tireyttör. tireyttörum. n. sup. ‘director’ 4. LWP<directør (ST. p. 200)

tīrvai. v. n. ‘duty’ toll’ 36, 38, 42, 47, 50, 53, 248. <tīr.
tīrvaikk. n. dat. 32

tifv. n. ‘Island’ 2. LWS<dvīpa
tīväkalīlē. n. loc. (ē, emp. parti.) 157-158.

tuṭtāna. n. sup. pl. ‘evil doers’ 75-76. LWS<dur + jana

tuṭār <tuṭar- ‘to prosecute’
tuṭārum. rel. pple. ft. 188.

tuvippāsī. n. sup., sg. ‘ bilingual interpreter’ New Aryan, dubāśī ~ dobāśī <Sanskrit, dvibhāṣya. This is a term which corresponds to ‘half-caste’ in English. It was applied to a somewhat degraded class of mixed Portuguese and native descent, and is allied to ‘dobash’ meaning, in the original, one who spoke two languages. (GLA. p. 381. & MTVR. p. 59.) tuppācī. n. sup. sg. 272, 274.

turpōtakar. n. sup. pl. ‘evil doers’ 78; LWS<dur + bhōdhaka

turai. n. ‘seaport’ 3,176.
turāikk. n. dat. 34.
turāikkum. n. dat. 272, 274.
turāiyiliruntu. n. abl. 43.

tuṟaimukam. tuṟaimukaṅkalum. n. pl. ‘seaport’ 231. <Tamil, tuṟai + Sanskrit, mukha
tuṟaimukaṅkalukku. n. pl. dat. 71, 246.
tuṟaimukaṅkalīlē. n. pl loc. 20 (ē: emp parti.)
tuṟaimukaṅkalīlēyum. n. pl. loc. 217 (ē: emp. parti.)

tuṟpam. n. ‘adverse condition’ 180.

tuṟtukkuṭi. prop. n. ‘A seaport in South India, bordering the Gulf of Mannār’ 33, 226, 269.
tuṟtukkuṭiyālē. prop. n. loc. 161-162, 220. (ē: emp. parti.)
tuṟtukkuṭiyālēyum. prop. p loc. 229. (ē. emp. parti.)

tūram. tuṟattilīyiruntu. n. abl ‘distance’ (ē, emp. parti ) 34: LWS<dūra

ten. n. ‘Southern region’ 165.

tēcam. tēcattukku. n sg. dat. ‘territory, country’ 1, 6-7. LWS<dēśa
tēcattil. n. sg. loc. 87, 129.
tēcattilē. n. sg. loc. 24, 239-240. (ē: emp. parti.)


tēvippāṭṭān. prop. n. ‘A coastal town in South India, south of Toṇti’ 243.
tēvai. n. 'need' 146.
toŋti. prop.n. 'An ancient seaport in South India, bordering the Palk Strait' 242.
tomīnkutīyacu. prop. n. 273. LWP < Domingo Dias, 'Name of an Interpreter of the Colombo Secretariate'
tōni. tōnīkalīn. n. pl. gen. *boat' 233; LWS < drōni 'to come to mind' < tōrī + iru < tōrru + iru
tōttiyruntāpi. 182: < tōttiyrur + paṭi < tōrru + iru + paṭi; This occurs as one unit. It consists of a past relative participle 'tōttiyrunta' + the noun 'paṭi' It has the force of an adverb modifying the verb 'kūttuviccekkoḷḷalām'
naṭa- 'to be fulfilled'
naṭakka. conj. pple. ft. 238.
naṭakkira. rel. pple. pres. 210, 245.
naṭantāl. conj. pple. ft. 238.
naṭattuvi- 'to cause to carry out'
naṭattuviccekkoḷḷa. conj. pple. ft. colloquial form of 'naṭattuvittukkoḷḷa' 28, 102. < naṭa + koḷ
naṭattuviccekkoḷḷal. v. n. 63, 120.
naṭattuvikkappatu- 'to take place as event'
naṭattuvikkappatītu. cans. neg. fin. v. 185. < naṭa + paṭu + ā
naṇtuvā- 'to be in vogue'
naṇtantuvārūkṛatiṇāle. 231. < naṭa + vā
nampikkai.
nampikkaiyum. v. n. 'faith' 17: < nampu-
nalla. rel. pple. (1) 'good' 16, 109; (2) 'impartial' 115; (3) abundant 249; < nal.
nanmai. n. 'welfare' 182. < nal-mai
nākapāṭṭānām. nākapāṭṭānattile. prop.n.loc. 'A seaport in the Tanjore District' 160; (ē: emp. parti )
nāṅkaḷ. 1st pers. pl. pro. 271: < nam + kaḷ < nām + kaḷ
nāyakkār. n. sup. 232. LWS < rāyaka; The Nayaks were the Viceroys who were placed in charge of the distant provinces of the Vijayanagara Empire. There were a number of these viceroylòties, the most important of them being at Madura, Trichinopoly and Tanjore. After the decline of the Vijayanagara Empire in the seventeenth century when its authority over the outlying areas ceased to be felt and the farthest provinces like Madura and Tanjore asserted their independence, the Nayaks themselves assumed the authority of kings. (STHA.)
nāl.
card, num. base. 'four' 55.
nittiyam.
n. 'permanence' 14. LWS<nītya
nintam.
n. 'exemption' 39, 45, 54, 66, 67. LWS. <nīja
nimittiyam.
n. 'on account of' 132. LWS.<ni-mitta
niyāmi~nēmi-
'to determine, assign'
niyamitta. rel. pple. pas. 198. LWS<niyama
nēmitta. rel. pple. pas. 208.
nilam.
nilānkaḷile. n. pl loc. 'places' 199. (ē: emp. parti.)<nil-
niluvai.
niluvaiyai. v. n. acc. 'balance, as dues' 189, 190-191. <nil
nilaiḳoḷ-
'to be permanent'
nilaikkonṭa. rel. pple. pas. 16. <nil+koḷ
nilainil-
'to be permanent'
nilainirkippanṇuviccu<kcollukiratkku. v. n. dat. colloquial form
of 'nilainirkippanṇuvittukollukiratkku' 56.<nilai+nil+paṇṇu+
+koll-
necavu.
necavukāgaraiyum. n sup. pl. acc. colloquial form of 'necavukarā-
raiyum' 'weavers' 182-183; Tamil, ney+Sanskrit, kāra
(TL. Vol. IV & II)
nēcam.
nēcamum. n. 'friendship' 16.
paṇku.
n. sg. 'portion' 39, 40, 45, 46. <paku-
pattāṇi.
pattāṇikaḷutaiya. n. sup. pl. gen. 'Indian Muhammadan whose
mother tongue is Urdu' 262; LWU<pathāṇī (TL. Vol. IV)
patavu.
patavukaḷutane. n. pl. inst. colloquial form of 'patakukaḷutane'
'small boat' 207.
patu-
patatu. neg. aux. fin. v. 174, 185, 209, 210, 246, 260, 264-265, 265,
266. <paṭu+a
patai-
v, n. 'war' 52<paṭu-
paṇnikkoḷ-
'to make'
paṇnikkonṭatu. 3rd. pers. fin. v. 11-12.<paṇṇu+koḷ-
paṇṇu-
'to make'
paṇṇavum. coj. pple. non. pas. 118-119, 265.
paṇṇavum. aux. fin. v. ft. 219.
paṇṇukiratukku. v. n. dat. 180-181.
paṇṇuvi-
'to cause to make'
paṇṇuviccu<kollukiratkku. colloquial form of 'paṇṇuvittukollu-
kiratkku' v. n. dat. 56.
pañam. n. sg. ‘a weight of copper used as a coin’ 33, 37, 43, 44; LWS< (DBIA. p. 47); fanam, an ancient small coin of different values in different places made of silver or gold, the silver coin being equal in value to 15 pies at Trichinopoly, 30 pies at Tanjore and Ramnad. (TL. Vol. IV)

pattu. card. num. ‘ten’ 128.

patimūrgu. comp. num. of addition colloquial form of ‘patīnumūrgu.’ ‘thirteen’ 179. <pattu + mūrgu

patīnārcu. comp. num. of addition. ‘fifteen’ 205 : colloquial form of patīnārcu = <pattu + ārcu

patīnālu. comp. num. of addition. colloquial form of ‘patīnākul’ ‘fourteen 195; <pattu + nāl

patīnāgu. comp. num. of addition. ‘sixteen’ 228<pattu + āru

patīnoru. comp. num. of addition. ‘eleven’ 143<pattu + oru <pattu + oru

paravar. n. sup. pl. 203<Prakrit, bharā ‘Paravar were of the fisher caste and formed in South India a community by themselves. They were christianised by the Portuguese’. (MHB. p. 49.)

parāparippu. parāparippuṇā. n. inst. (ē: emp. parti.) 109. LWS<parāmṛṣ, ‘to take care of’ (DBIA. p. 48.)

paripālando. paripālandhitin. n. ‘protection’ 230: LWS<paripālana (TL. Vol. iv)

pala. pro. ‘diverse’ 37.

paraṅki. paraṅikkāra. n. sup. pl. 130: This is from the foreign word, Frank + Sanskrit, kāra. During the Crusades, the French, the the Franks took a prominent part and their name came to stand generally for the Westerners. But the people who came to India first in great numbers were the Portuguese and these were called the Franks or Paraṅki by the Indian. (TPM. p. 13) In the document this term applies to the Portuguese. But now in Ceylon this is applicable to the descendants of Portuguese and Dutch who have intermarried with the natives.

pari-. ‘to confiscate’ 172.

parai. n. acc. dec. comp. ‘drum’ :198.

paniraṅtu. comp. num. of addition ‘twelve’ 150 : colloquial form of ‘paniraṅtu’ <pattu + iraṅtu


pākkukku. n. dat. 42.

‘to labour’ pāṭupaṭṭu. conj. pple. pas. 97.
pāṇṭi. prop. n. ‘The Pāṇḍya country of South India, embracing the modern districts of Madura, Tinnevelly, Ramnad & part of Travan-core’ 9. LWS<pāṇḍya (TL. Vol. V)

pāṭtukkoḷ- ‘to look after’
pāṭtukkoḷa conj. pple non-pas. colloquial form of pāṛtukkoḷ< pār + koḷ 109.
pāṭakar, n. sup. pl. ‘those who commit heinous crime’ 75.

pāṃpaṇ. pāṃpaṇilē prop. n. loc. 209. (ē: emp. parti.) cf pāṃpaṇāru.

pāṃpaṇāru prop. n. 'pimpaṇāru denotes the shallow stretch of sea between the Rāmēshvaram island and the coast. It is called the Pāṃpaṇ Channel’ 23, 30-31, 35.
pāṃpaṇāttilē prop n. loc. 53. (ē: emp. parti.)

pāṛ. ‘pearl bank’
pāṛīṇ. n. gen. 199.
pāṛukalilē n. pl. loc. 196-197. (ē: emp. parti.)

piṭi- ‘to seize, catch, contain’
piṭittu conj. pple. pas ‘to catch’ 201.
piṭittēṇṭānāl conj. pple ft ‘to seize’ 214-215. <piṭi + uʃ
piṭicca rel. pple. pas ‘to contain’ 42: colloquial form of ‘piṭitta’

piṇakkū. v. n. ‘to be at variance’ 69.<piṇaṇku

piṇakāci-<pirakāci- <LWS pra-kāsa

pirakācikkiṛa. rel. pple. pres 14.

pirakāram. n. ‘manner, way’ 66, 98, 101-102, 139, 162, 191, 211, 238;<pirakāram LWS<pra-kāra

pirakārattukku. n. dat 160.

piracātam. n. acc. dec. comp. ‘privilege’ 235; <piracātam, LWP<pra-sāda

pirattiyēkam. n. ‘separateness’ 247;<pirattiyēkam,LWS<pratyeka


pirivitu-<pirivitu<piri + iṭu ‘to separate’
pirivīṭtu conj. pple pas 231.

pirivu. pirivile. n. loc. 252. (ē: emp. parti ) ‘section, as of a paragraph’
colloquial form of ‘pirivile’

pinnapētakam. n. ‘dispute’ 70. LWS<bhinna + bhēdaka

pinnapētaṅkaḷ n. pl. 57.

pinnapētam. n. ‘enmity’ 181. LWS<bhinna + bhēda

pucai. pucalīṇālē n. inst. ‘gale’ :84, 257, (ē:emp parti.) puyal perh.<puy

puṟam. puṟattu n. gen. dec. comp. ‘side’ 52.
piram.n. ‘region’ colloquial form of ‘puṟam’ 165, 166.

petiru<pettu + iru,<peru + iru ‘to obtain’
petirukkiṟa. rel. pple. pres. 235-236.
petiruppār. 3rd. pers. fin. v. ft. 159.

periyapaṭṭanām. prop n. ‘name of a place in South India’ 244.
peru- ‘to become large’
perum. rel. pple. ft 84.
periya. rel. pple. pas. ‘to become old’ 65.
periyatu. imp. fin. v. 86, 256.

peruṅkāṭtu. n. ‘gale’ 84.<perum+kāṭtu<peru+kāṟru
pelam.
pelattaikkonṭu. n. inst. ‘with military force’ 137.
LWS<bala+tam<kol
pelattutanae. n. inst. 142. (ē: emp. parti.)
pelattināḷē. inst. ‘strength’ (ē: emp. parti.)

peru- ‘to obtain’
perukiratukku. v. n. dat. 115-116.

pēcu- ‘to negotiate, verbally, as business’
pēci. conj. pple. pas. ll.

pēr. n. sup. ‘person’ 89. <peyar
pērum. n. sup. 2.
pērai. n. sg. acc. ‘name’ 249.
pērukku. n. sup pl. dat. ‘person’ 97.
pērile. n. loc. ‘name’ 188-189. (ē: emp. parti.)
pērkaḷu. n. sup pl. ‘person’ 7, 202.
pērkaḷum. n. sup. pl. 186.
pērkaḷai. n. sup pl. acc. 95.
pērkaḷaiyum. n. sup pl. acc. 197.

poti.
potikkku. n. dat. 33, 36, 43.

potu. n. ‘that which is common or shared by many’ 7.
poy. n. ‘falsity’ 250.
poruttikal. v. n. 29<poruttu, ‘to cause to agree’
pollāppu.
pollāppai. v. n. acc. ‘evil’ 116.<pollā
(1) ‘to except’
pōka. conj. pple. non-pas. 39, 46.
(2)
pōkātu aux.neg. fin v. 40, 94, 204, 227. The negative form of the verb ‘pōkum’ is ‘pōkātu’ which is derived from ‘pō + ku + ā + tu’. In the document ‘pōkātu’ is used with the infinitive in place of ‘paṭṭatu’ or ‘kūṭatu’ as an auxiliary to express the meaning of ‘should not’
(3) 'to go'

pokum. rel. pple. ft. 70.

polē.  'particle of comparison' (*: emp. parti ) 215, 223, 238.

makarāca. n. sup. 'monarch' 6: <makārācā <LWS <mahā + rāja

mattu. n. 'limit' 20.

matāum. adv. 'as far as' 157. <mattu

maṇṭala. n. 'district' 9. LWS <maṇḍala

maṇṭappātu. prop.n 'A coastal settlement in South India, south of Tūtucorin' 165.

maṇiyanakāra. n.pl. 'The village revenue officer was called maṇiyanakāra or ambala-kāra,' (RS. 243). This officer was in charge of a district probably of parts as evidenced from this document. 94, 184.

maṭtiyilē. loc. parti 'between' 15, 114. (*: emp. parti ) <LWS madhya

maturai. prop. n. 'Madura, the capital of the Pāṇḍyas' 2. LWS <madhura

maṟam. maṟam. n. sg. acc. dec. comp. 'timber' 224.

maṟcu. parti 'other, another' 171.

maṟṟum. parti. 224, 237.

maṟṟum. parti. 229.

maṟṟa parti. 70, 75.

maṟṟa parti. 3, 9, 37, 49, 85, 89 95, 255.

maṟṟa parti. 44, 206.

maṟṟappati. adv. 'otherwise' 190. <maṟra + paṭi <maṟṟa + paṭi

maṟu. adj. 'other' II.

maṇṇār. prop. n. 'the island of Maṇṇār in Ceylon' 21.

maṇṇārīlē. prop. n. loc. 118. (*: emp. parti.)

maṇṇimai maṇiyanāṭaṅkaḷ. n. pl. 'privileges' 233. LWS <man + māryādā (DED.p.53)

maṇcu. n. 'desire' 119, LWS <manas

maṇitar. n. sup. pl. 'men' 88. LWS <manuṣya (DED. p. 53)

maṇitaraiya. n. sup. pl. gen. 254.

maṇitarilē. n. sup. pl. loc. 118. (*: emp. parti)

maṇutar. n. sup. pl. 121, 266.

maṇutarai. n. sup. pl. acc. 108, 111.

maṇuṣar. n. sup. pl. 21, 121, 45, 201, 203

maṭṭiram. adv. 'exclusively' 129. LWS <māṭra

maṇiyūr. prop. n. 'A settlement in South India' 244.

māṟupāṭu. n. contrariety' 223 <māṟuṇṭu

māṟupāṭaṅal. conj. pple. ft. 'to be in opposition' 73. māṟupāṭu + ā

miccam. n. 'reminder' 92 <miṇcu

miṇciyiru-. <miṇcu + iru 'to remain'

miṇciyiruntutakāli. part. n. pl. loc. 259. (*: emp. parti.)

mi. 'An abbreviation of the word 'māṭam' meaning month' I.

muṭukaviṭu-. 'to hasten'
mutukaviṭavum. conj. pple. non. pas. 210. <muṭuku + viṭu
muṭukiṇāl. conj. pple. ft. 209, 213. <muṭuku- ‘to hasten’

muttercalāṇkāl.
muttercalāṇkalile. n. pl. loc. ‘pearl fishery, 65-66 (e: emp. parti.)
LWS < muktā + calāpam

muttercippi.
n. ‘pearl-oyster’ 196 198-199. LWS < muktā + LWPkt < sippā

mutal.
(1) ‘a particle used in an adjectival sense with the suffix -āna/or the
ordinal suffix/-āvatu/: 6, 9, 23, 33, 49, 52, 89, 94.
(2) ‘an ablative of termination meaning from hence forth’ : 3, 13, 57,
84, 100, 176.

muntal.
‘corner, promontory’

muntalukku. n. dat. 164-165. < muntu

muppatiṇāyiram. comp. num. of multiplication ‘thirty thousand’ : 32, 42 < m < muputra
+ pattu + LWS < sahasra

muyarci.
muyarikkū. v. n. dat. ‘effort’ 137 < muyal

mulu.
adj. ‘all, entire’ 142, 177.

mujatum. adv. ‘whole’ 250.

mul.
mulukkoṇtu. n. inst. ‘with thorn’ 105-106, < muḷ + koḷ

mugai.
n. 59. (1) ‘time as once, twice’ n. 198. (2) ‘regularity’
mugamaiṇapatiyē. n (e; emp. parti.) 24-25, 38. This is a compound
of the nouns ‘muramai’ < muraimai and ‘paṭi’ meaning ‘according
to custom’ ‘It is used as an adverb to modify the verb ‘koṭuttuvātavum’

mugintupo-< muṭi + po ‘to be wrecked’
mugintupōnal. conj. pple. f. 259.

mūrivu.
v. n. 15 < muri (1) ‘enmity’ v. n. 91. (2) ‘to be wrecked’

mun.
adv. of time. 160, 166. (1) ‘before’
adv. of place. 177. (2) ‘in front’
munpu. adv. of place. 157.

munpale. adv. of time. (e: emp. parti.) 232.
munpukkum. adv. of time. dat. 66.
munitu. adv. of time. colloquial form of ‘munatu’ 188,

mūgru.
card. num. ‘three’ 33, 43, 51.
mūgratu. card. num. loc. dec. comp. 39, 40, 45, 46. < mūgru + the
empty morpheme /-attu/.

mēgpoṭu-< mēl + poṭu ‘to take upon oneself’
mēgpoṭtu. conj. pple. pas. 191.
mēṣam
n. 104. This noun is compounded with the noun ‘kūrai’ to form ‘mēṣakkūrai’ in the text. It is used instead of ‘mēṅkurai,’ to mean ‘roof of a residence’. Even if we take the reading as ‘mēṣkkūrai’, the meaning of ‘roof of a residence’ will not be expressed. ‘mēṣam’ is from Sanskrit, mēṣa, meaning ‘sheep, Aries of the Zodiac, etc.’ Perhaps, the scribe who transcribed this certified copy of the document, had confused ‘mēṅkūrai’ with ‘mēṣakkūrai’.

yātu.
int. pro. sg. ‘what, which’ 53, 60, 62, 69, 75, 84, 100, 115, 118, 130, 133, 140, 144, 148, 168, 184, 186, 231, 246, 257, 261. <yā

yāṇāram.
n. sg. colloquial form of ‘vyāṇāram’ ‘trade’ 52, 111, 118, 180. LWS <vyāṇāra
yāṇāraṇaḥ n pl. dat 49
yāṇārikulaṭaiya. n sup. pl. gen. ‘merchant’ 247.

yāṇaippar.ī.
n. 227 <tam. <yāṇai + skt <bandh. This compound literally means ‘tying an elephant’. But in comparison with the phrase ‘olifant vangst’ in the original Dutch document, it means ‘elephant hunt’.

card. num. colloquial form of ‘iraṇṭu’ 18 <iraṇṭu

raṇṭu.

rācaciṛi.
An honorific prefix always appearing before the king’s titular name “Tēvar” which is followed by the honorific plural pronoun “avarkal.” The honorific prefix “rācaciṛi” and the honorific plural pronoun “avarkal” perhaps are the nearest equivalents to mean “His Royal Highness” in the Tamil translation. 15, 21, 47, 65, 71, 76, 77, 89, 92-93, 99, 108, 113-114, 117, 121, 122, 125, 131, 134, 135, 141, 144-145, 147, 148, 151, 153, 156, 173, 174, 200-201, 214, 216, 223, 230, 233, 239, 245, 250. LWS <rājan + śrī

rāmēcuram. prop. n. 9. ‘A town in the Rāmēshvaram island and connected with the mainland by the Pāmpan bridge. It also refers to the island of Rāmēsvaram as being administered by Cētupati Kāṭṭa Tēvar’ LWS <rāma + īśvara

raṃıcucrcm. prop. n. 157.

lorencucppil.
prop. n. 4-5 ‘Laurens Pyl’ was the Dutch governor of Ceylon from the 3rd of December, 1680 to the 10th of January, 1693’ LWD <Laurens Pyl (MHB. p. 48.)

vakai.
n. ‘kind’ 21, 45, 48, 72, 76, 78, 85, 87, 94, 99, 100, 107, 108, 113, 114, 118, 123, 124, 145, 151, 170. <vaku
vakaikaḷukku. n. pl. dat. 37-38.
vakaiyil. n. loc. 203.

vaṅkājam.
vaṅkālattukku. prop. n. dat. ‘The former Bengal district in North India’ 154.

vaṭakku.
n. ‘north, the north point of the compass’ 152, 166.
n. ‘close of a year’ 59. LWS<varṣa + anta
n. 14. (1) ‘time’ 165. (2) ‘limit’
parti, colloquial form of ‘vaṭi’ ‘locative word case sign’ 35.
‘custom’
vaṭappatiṇṇaṭiye, n. (ē; emp. parti) ‘according to custom’ 46, 167.
<vaṭappam + paṭi <vaṭaṅgu + paṭi. This has the force of an adverb
modifying the verbs ‘koṭukkavum’ in line 47 and ‘kaiyājikka’ in
line 168 of the text.
vaṭappatti n. gen. dec. comp. 27

vani
vanniyukkuḷāle prop. n. inst. for abl. (ē; emp. parti.) ‘The jungle
covered northern region, south of ‘Elephant Pass in Ceylon’ 224-225.
to come
vantāl conj. pple. ft. 135, 176.
vantālam conj. pple. ft. 79.
varukira rel. pple. pres. 43-44, 163, 206, 211.

vaḷinōkkam
prop. n. ‘A coastal settlement in South India, facing the gulf of
Mannār’ 244.
vaḷinōkkattukku. prop. n. dat. 151-152, 157, 164.

vicāriippu
v. n. ‘management’ 112, 127.<vicāri<skt. vi-cāra

vicuvācam
n. ‘faith’ 80. LWS<viṣvāsa

vīṭu-
vīṭṭatu aux. fin. v. 39. This verb is compounded with the noun
‘nintam’ to form ‘nintamvīṭatu’ meaning ‘to exempt
vīṭu conj.
pple. pas. 116, 209. It is used in an ablative sense with the nouns
‘pollāppu’ and ‘talaṅkal’ which are declined in the accusative.
vīṭukiratu v. n. 45. This again is compounded with the noun
‘nintam’ to form ‘nintamvīṭukiratu’. It has the force of an auxiliary.
to release
vīṭuvīṭu-
vīṭuvīța conj. pple. non-pas. 204.
vitam.
n. ‘kind’ 26, LWS<vidiā
vitattileyum n. loc (ē; emp. parti.) 131.

virōtam.
n. ‘contrariety’ 173, 186. LWS<virođha
vilai.
v. n. ‘price’ 159.<vil
virkal. v. n. ‘to sell’ 218.<vil
vittukko. <vīṭukko<vil + ko. ‘to sell’
vittukkoḷal conj. v. n. colloquial form of ‘vīṭukkoḷal’ 155.
vilakutal.
v. n. ‘to prohibit’ 206-207.<vilaku
vilu-
‘to appear, to happen, to be wrecked’
vijukirga rel. pple. pres ‘to appear’ 158.
vijukiratu v. n. ‘to happen’ 187.
viluntu conj. pple. pas. ‘to be wrecked’ 263.
virakum n. acc. dec. comp. 'firewood' 221.

viṭu.

n. sg. acc. dec. comp. 'residence' 105, 119, 223. n. sg. 122, 124. <viṭu

veṭṭu 'to cut'

veṭṭa. conj. pple. non-pas. 227.

veṭṭuviccukkol <veṭṭuvittukkol <veṭṭu + ko! 'to cut'

veṭṭuviccukkolal. v. n. colloquial form of 'veṭṭuvittukkolal' 221.

veṭṭuviccukkolukiratukku. v.n. dat. colloquial form of 'veṭṭuvittukkolukiratukku' 205.

veḷu-<veḷu-

'to become white'

veḷutta. rel. pple. pres. 88.

veḷḷai.

n. white' III, 254.<veṇ-mai

veḷḷaiikkārar.n.sup.pl 'European’ colloquial form of ‘veḷḷaiikkārar’ 261-262. tam.<veṇ-mai+skt <kāra

veṇṭu-

veṇṭiyatu. aux. fin. v. 'auxiliary verb meaning, must' 60, 61-62, 82, 96, 102, 117, 138, 145 149, 162, 164, 168, 221-222.

veṇṭum. aux. fin v. colloquial form of 'veṇṭum' 134-135,190,191,261.

imp fin. v. 148.

veṭṭai

prop. n. ‘Name of a settlement in South India’. This come under Tēvar’s administration. 243.

veḷḷai.

n. acc. dec. comp. 'work' 97, 222

veḷḷu. adj. ‘other, that which is different’ 98, 258.

veṛṛ. adj. (ȩ; emp parti.) 206, 261.

veṛṛyum. adj. (ȩ; emp parti ) 212.

vai-

‘to place, to appoint’

vaikkigōm, 1st. pers. pl. fin. v. ‘to place’ 271.

vaittelatu. 3rd. pers. fin. v. 268.

vaitttu. conj. pple. pas ‘to appoint’ 108.

vaiccu. conj. pple. pas. colloquial form of ‘vaitttu’ 118.

vaikkigapaṭikkku. ‘to place’ 267. This occurs as one unit. It consists of a relative participle ‘vaikkira’ the noun ‘pati’ in the dative. It has the force of an adverb modifying the verb ‘vaikkigōm’.

vaikkappatu-<vai + paṭu. ‘to appoint’

vaikkappatatu. neg. fin. v. 122.<vai + paṭu + ā

vaittukko!-<vai + ko!

vaittukkol.la. conj. pple. non-pas. 112. This auxiliary verb is compounded with the noun ‘vicārippu’ to form ‘vicārippuvaittukkol.la’ which means ‘to manage’

stāṇam.

stāṇattile. n. loc. (ȩ. emp parti.) ‘place’ 8. LWS<stāna

stāṇāpati.

stāṇāpatikālai. n. sup. pl. acc. ‘A foreign secretary or envoy. He was the accredited representative of the king in his dealings with foreign rulers’ 59-60, 61. LWS<stāna + pati (TL. IV & VI RS.238)
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