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## The linguistic and historical contribution of the Arte Tamulica by Baltasar da Costa, S.J. (c. 1610-1673)

Cristina Muru

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*South Asian Languages from the 16th century onwards* (2018), *Grammaire Latine Étendue, Two Portuguese missionary Tamil Arte (17th cent.)* (2020), *Mood and modality in 17th century missionary grammars of Tamil. The subjunctive and the imperative* (2018). On these topics and on the role played by the Portuguese language, she organized an International Conference in 2017 in collaboration with other partners: *The Companion Language of the Empire? Formal and informal spaces of the Portuguese language (16th-20th cent.)*.

Part of her research has also been devoted to the linguistic outcomes deriving from other contacts. The one in South India with the English language in a diachronic and a synchronic perspective for which she worked extensively on archival documents and carried out fieldwork in different areas of South India. Her results have been published in two different contributions, *A variety of Anglo-Indian: the Butler English* (2009) and *Mapping the spread of the English language in India. A linguistic ecology approach* (2018). Her other focus has been on the contact in the Mediterranean area in the Modern era the results of which are collected in a book she edited in 2016 and in other articles published later.

Her current interests also focus on Language Documentation and Linguistic Fieldwork and, in this regard, in 2022 she organised a *Summer School in Language Documentation* in collaboration with colleagues from Tuscia and other Universities.

She is currently preparing the translation of another early missionary grammar of Tamil and a survey of the main linguistic features characterizing the ‘Christian Tamil’ used among Jesuits.

CRISTINA MURU

## THE LINGUISTIC AND HISTORICAL CONTRIBUTION OF THE ARTE TAMULICA BY BALTASAR DA COSTA, S.J. (C. 1610-1673)

Annotated and commented Portuguese  
transcription and English translation  
from Portuguese and Tamil by Cristina Muru



Cristina Muru (b. 1978) received her PhD in Historical Linguistics at the University of Rome ‘La Sapienza’ in 2009. She is currently Researcher and Adjunct Professor of Sociolinguistics in the Department of linguistic-literary, historical-philosophical, and juridical studies (DISTU) of the University of Tuscia (Viterbo, Italy). Her main research interests lie in Missionary Linguistics, in History of Language Sciences, and in Contact Linguistics. In particular, she has studied the contact of the Portuguese and the British with South India during the 16th and 17th centuries. Focusing on the study of the early missionary grammars of the Tamil language composed by Jesuit missionaries, she has contributed both to the History of Language Science and to Tamil studies, recording forms and varieties of the Tamil language attested in the 17th century. She has published two books on this subject: *Portuguese missionaries in India in the 16th and 17th century: the Arte of the Tamil language. A comparative study of some manuscripts* (2010) and *Glimpses of the Tamil language* (2010) as well as various articles, the most recent being *Early Descriptors and Descriptions of*

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ANNOTATED AND COMMENTED PORTUGUESE  
TRANSCRIPTION AND ENGLISH TRANSLATION  
FROM PORTUGUESE AND TAMIL BY CRISTINA MURU

COLEÇÃO LINGUÍSTICA 25



CENTRO DE ESTUDOS EM LETRAS  
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## ***Premise***

This project has taken me a long time to complete, partly because I kept finding something more to add but also because in recent years, I obtained a new copy of what is the centre of this study: one of the Tamil grammars composed in the 17<sup>th</sup> century by a Portuguese Jesuit missionary. Therefore, after Muru (2010 and 2020b), I wanted to add this new copy to my comparison and I obtained its digitised version, corresponding to manuscript Sloane 3003, from the British Library in 2019. Consequently, every time I looked at the pictures of the five copies of the same manuscript of this Tamil grammar in existence today, I found something new, something that I believed deserved to be studied carefully, to be analysed and understood. This maniacal obsession has guided me over the years, until the world came to a standstill due to the pandemic, and I realised that I could no longer delay this publication, I could no longer continue to seek an impossible perfection.

It will remain an unsatisfactory study for some and for others it will lack the analysis of some important aspects; it will have some gaps but at least it will be available to those interested in these matters, and it will offer a perspective on a document which had such a great, if indirect, influence on Western studies of the Tamil language. Furthermore, I felt I deserved to see the work of many years finally published.

Therefore, despite the pandemic preventing me from visiting the British Library to see the physical manuscript and not just a digitised version, and from returning to the Goa Library to check the watermark of my manuscripts (if any), I decided to publish this book as it is, even without the complementary information I would have wished to add. I will leave it to others to complete the puzzle. For now, I do not wish to delay any further the disclosure of the contents of this Tamil *Arte* that was so relevant for the missionary community, both Catholic and Protestant and contributed so much to the description of the Tamil language that will be discussed below.

## ***Purpose and value of this book***

The scope of this book is to present the *Arte Tamul* by Baltasar da Costa<sup>1</sup> (ca. 1610-1673) in its contents, paying attention to his description of the Tamil language, highlighting the nature of the language the missionary was dealing with.

Therefore, my intention is to highlight any linguistic feature that could be relevant for the linguistic change of the Tamil language as well as for observing its sociolinguistic variation in a diachronic perspective. The relevance of this grammar concerns different domains.

First, despite being produced by a foreigner in India, it is one of the few documents belonging to the so-called early Modern period (Wilden 2018: 9-13) and contains specimens of the Tamil language. Second, it was an important document, which circulated widely within the religious community contributing to a growth in the knowledge of the Tamil language among Europeans. This is revealed by the fact that, as described in paragraph 2, to the best of my knowledge there are five copies of this manuscript which can be identified in three different libraries in three different parts of the world all of which were the result of the work of missionaries belonging to different orders. For example, among the copies available today,<sup>2</sup> one circulated among the Discalced Carmelites, while another in the Protestant *milieu* became the model of reference for the composition of the famous *Grammatica Damulica* by Bartholomäus Ziegenbalg (see Jeyaraj 2010; Israel 2011; Sweetman 2006, 2014, 2017). Third, it helps to identify those linguistic forms which are useful for a better understanding of Christian translations of religious books into Tamil such as the Catechism and Confession found at the end of some of these manuscript copies. Finally, Costa's five manuscripts are all composed in Portuguese, consequently they represent a precious source for the study of the Portuguese language as it was used in India among missionaries in the 17<sup>th</sup> century.<sup>3</sup>

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<sup>1</sup> Also spelled as: Blathazar, Blathsar, Batlhassar, Baltassar, Baltessar. Following the suggestion of one of the revisor, who I thank, I have selected the Modern Portuguese spelling for Costa's name (Baltasar) in the same way I have done for Manuel Álvares.

<sup>2</sup> In reality, if Xavier Raj is also taken into consideration (1995: 63) this number would be six. See below, § 1.2.1 and fn. 30 for further details.

<sup>3</sup> For the most recent creolistic studies on the Portuguese language in India see Cardoso's projects (2013-2018; 2017-2019) and Pinharandas-Nunes and Cardoso (2019) as well as Cardoso (2014, 2016) and the excursus provided in Muru (2018: 9–12) along with the bibliographical references in the same article. For the role of the Portuguese language in India as well as for a perspective on the

The book is organized into three main sections. The first section, entitled *Introduction* includes four paragraphs. The first paragraph gives a short historical contextualisation of the author and of his *Arte*. The second describes the physical characteristics of the manuscript, the archives, and the collections where the manuscripts are to be found today. In an ideal world we would have a detailed reconstruction of the history of these collections, and therefore of the network behind the five manuscripts copies available today, but that would be beyond the scope of this publication which mainly concentrates on the linguistic aspects of the Tamil language found in Costa's *Arte*. Nevertheless, I will provide a brief reconstruction of how the manuscript entered the collection and I will propose a hypothesis regarding the history of its transmission which can be the starting point for further investigations. The third paragraph focuses on the comparison of the five different copies of Costa's grammar observed in this study. It highlights the differences existing in terms of contents, writings, order of topics, and linguistic variations both in Tamil and Portuguese. It then focuses on paratextual elements<sup>4</sup> and on palaeographic insights which are relevant for confirming the proposed chronological order of the manuscripts (cf. § 1.3). The last paragraph presents the criteria followed in the transcription and in the translation of Costa's grammar, both in its Portuguese version and in its English version also indicating the criteria behind the selection of the copy chosen to be transcribed and translated.

The second section (*Part 2* and *3*) is the core of the book, and it is the palaeographic transcription of the original manuscript in Portuguese along with its English translation that is as much as possible close to the Portuguese text. Both versions are commented with palaeographic or linguistic notes. The former has the aim of underlining the differences between the five copies of the manuscript, useful to the history of the Portuguese language as well as to the temporal contextualisation of the manuscript. This is the main reason why I decided neither to modernise and standardize the Portuguese language found in the manuscripts nor to translate the Portuguese footnotes into English being unnecessary for the scope of this book. The latter is useful for understanding the

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Portuguese language as a language of grammaticisation in India, refer to the project Missionary and Colonial Linguistics under the Portuguese Patronage in Africa and Asia by Assunção and Fernandes (2017).

<sup>4</sup> The importance of paratexts in Tamil Christian manuscripts has been largely discussed in Muru (2020a). For general consideration on the importance of the study of paratexts in Indian manuscript refer to Wilden and Anandakichenin (2020) Ciotti and Franceschini (2016: 59–129), and Ancel (2016: 269–299) as well as the references provided in Muru (2020a: 618–621).

*stadium* of the Tamil language as it was found by Costa during his attempt to describe it as well as to understand as the Latinate categories were applied and extended in the description of the Tamil language.

The last part (*Part 4*) is also of great importance and is divided into two sections. The first one briefly comments the model of reference Costa used for composing his grammar. It also resumes the linguistic features of the Tamil language as it was known and described by Costa, already underlined in the linguistic footnotes. The second section provides data useful for Tamil language studies as well as for the History of Language Sciences, therefore representing the starting point for future research. It includes four appendices:

- *Appendix 1* (1.A, 1.B, 1.C) provides all the Tamil word forms and the Tamil examples found in the manuscripts along with all the technical labels used by Costa for describing Tamil.
- *Appendix 2* lists the Latinate categories used by Costa in his *Arte*.
- *Appendix 3* gives a schematic representation of the Tamil finite and nonfinite verb forms found in Costa's *Arte* all derived from the verb root *vicuvāci* 'to believe'.
- *Appendix 4* provides evidence of Tamil palaeography comparing the Tamil letters as they are listed in the manuscripts.

### ***Acknowledgments***

Shutting us in our homes, far from libraries and classrooms, the pandemic gave me the impulse to pursue this long-lasting project, but more than anything it was the encouragement received by colleagues and friends which spurred me on to finish the project.

A deep gratitude goes to Jean-Luc Chevillard for having pursued and motivated me in this task – not only this one – since when I met him for the first time in 2007. Then, I want to thank my friends and colleagues Gonçalo Fernandes (Universidade Trás-os-Montes e Alto Douro, UTAD) and Giovanni Ciotti (CSMC). The former, for the warm days spent with me in Vila Real, and the latter for the cold days together in the *Centre for the Study of Manuscript Cultures* (CSMC), sitting in front of Costa's manuscript. My gratitude also goes to Eva M. Wilden for her continued hospitality at the CSMC over the years, both physically and virtually, and for her support. Credits also go to Rolf Kemmler

and Carlos Assunção for the nice time we enjoyed in Vila Real and also for their help, the former for his precious cooperation in the puzzling task of looking at the handwriting used in the manuscripts, and the latter for the support and the hospitality.

I express my deepest gratitude to them all for their encouragement and the trust they placed in me and in my work. At this regard, I am also grateful to many others who contributed, each one in a different way, to the realization and completion of this project. I list them here in alphabetical order: E. Annamalai, Anand Amaladass, Victor B. D'Avella, Jonas Bucholz, C. T. Indra, Luca Lorenzetti, Erin McCann, Laura Mori, S. Ramakrishnan, P. R. Subramanian, Margherita Trento, Mariarosaria Zinzi.

I am also indebted to the three anonymous revisors for their precious suggestions and comments, as well as to *Centro de Estudos em Letras* (CEL) for having trusted in and published this editorial project realised both within the Project *Text surrounding Text* (ANR-DFG 2018, P.I. Eva M. Wilden and Emmanuel Francis) and the *CEL project*. I would like also to express my gratitude to the archives and libraries mentioned in my study who gave me the permission to consult the manuscripts and reproduce some of their sections. In particular, I express my thankfulness to the Krishnadas Shama Goa State Library in Panjim, to the British Library, to the Vatican Apostolic Library, to the *Archivum Romanum Societatis Iesu* (ARSI) in Rome and in Shembaganur, to the Propaganda Fide Historical Archive in Rome for allowing me to consult the manuscripts and for their precious guide during my visits.

Finally, special acknowledgments go to my family who encouraged me and tolerated my absences, and to my dear friend Ramakrishnan Seetharaman, better known as *Crea Ram*, for his ongoing-lasting help, encouragement, and friendship to whose memory I wish to dedicate this book.

It is obvious but important to say that I take the full responsibility for any mistake.

# **PART 1**

## **INTRODUCTION**





## 1.1 A short contextualization of the author

The history of the arrival of the first missionaries in India and their impact has already been narrated in many books and papers and from different angles and perspectives.<sup>1</sup> Therefore, I prefer to focus exclusively on the history and contextualization of the author of the grammar analysed here: the *pañāraswāmi* Baltasar da Costa (ca. 1610-1673). For a general contextualisation, it will suffice to say that the Portuguese power, which was wiped out by the late seventeenth century both by the Dutch and the British, took root in India in the fifteenth century when the Portuguese merchants guided by Vasco Da Gama (1469-1524) reached Kozhikode (Calicut) in 1498 via the Cape of Good Hope. They were the first Europeans to have reached India directly from Europe. Their first destination was the Malabar Coast, “which had the pepper producing area as its hinterland” (Karashima 2014: 230). Thus, the pepper was exported to Lisbon from Kochi which became the first Portuguese government settlement of India. However, Portuguese merchants did not remain alone in their enterprise in India, and they were swiftly joined by Jesuit missionaries in the 1540s. From this moment onwards, the Jesuit order continued to send missionaries to India – as well as other parts of the world – creating a network of Fathers who applied themselves to the understanding of the local customs and to the learning of the local languages with the aim of being more effective in their proselytism of the Christian faith.

Baltasar Da Costa, who was born in Aldeia Nova in the diocese of Guarda, in the North of Portugal in 1610, was one of the Jesuit missionaries who contributed a great deal to the study of the local language. Information about his life as a Jesuit in the mission in India is found in the catalogue of the Province of Cochin kept at the HARSÍ in

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<sup>1</sup> For those interested in the history and contributions of Christian missions in South India and in the role played by specific missionaries, some basic references are Neill (1984, 1985) and Rubiés (2004), Aranha (2008a, b), Amaladass (1988), Amaladass and Clooney (2000), Županov (1995, 2005, 2006, 2016), Xavier and Županov (2015).

Rome, in Goa vol. 29. The *Catalogues* where Costa is mentioned are reproduced below:

*Primus catalogus Patrum, fratrum q Provincia Coccinensis factum mense novembris, anno 1639* (f. 53v):

137: Balthazar da Costa Guardensis bonis viribus, annorum 29, societatis 12, sutdiis absolutis, [fuit rector seminarÿ per 2 fere annos, nume et in conversione per duos annos] (f. 56v).

*Primus catalogus Patrum, fratrum q Provincia Cochinesis factus mense dezembris anno 1644* (f. 63r):

Balthazar da Costa Guardensis bonis viribus, annorum 34, societatis 17, sutdiis absolutis, fuit Rector seminarÿ 10 Negarum per duos ferè annos, nume et in conversione missionis madurensis, versatur quattuor annis (f. 66v).

*Index primi & secundi catalogi ordine alphabetico dispositus ex Provincia Malabarica in India Orientali [1648]*. P. Batlhasar da Costa 125 (f. 68r).

Padre Balthazar da Costa Guardensis, bonis viribus, annorum 41, societatis 21, studiis absolutis, fuit Rector seminarÿ externorum per duos annos. Versatus, et versatur in missione madurensi sub professione Pandaræ 8 annis, Optimè callet linguam Tamulicam. Professus quattuor votorum (f. 77r). 125. Ingenium bonum, jjuditium at prudentia ultra mediocritatem. Experientia aliqua. Colericus sanguineus. In litteris bene profecit. Ad aliquae societatis munia aptus est. (f. 83r).

*Primus catalogus Patrum, fratrum q Provincia Cochinesis India Orientalis factus mense Desembris 1652*. (f. 84r).

Padre Balthazar da Costa Guardensis, bonis viribus, annorum 45, societatis 25, studiis absolutis, fuit Rector seminarÿ externorum per duos annos. Ad Theologiam docendam vocatus elegit missionem Madurensis in qua duodecim annis mutata [?] Optimi callet linguam Tamulicam. Professus quattuor votorum (f. 91r). In Collegio Bengalensi. P. Balthazar, à Costa superior., P. Emmanuel Alvarez, P. Antonius de Proença, P. Estephanus de arey = [tutti] Pandaras...etc. (f. 94r).

*Primus catalogus Patrum, fratrum q Provincia Coccinensis India Orientalis factus mense Julii 1659*. (f. 95r). 13. Padre Balthazar da Costa Guardensis, bonis viribus, annorum 51, societatis 31, sutdiis

absolutis, fuit Rector seminarij externorum per duos annos. Versatus et versatur in Missione Madurensi 20 annis, optime callet linguam Tamulicam. Professus quattuor votorum. (f. 95v).

*Secundus catalogus Provincia Malabaricæ in India Orientali factus mense Julii 1659.* 13. Ingenium bonum, iudicium et prudentia bona. Experientia multa. Cholericus sanguineus. In litteris bene profecit. Ad societatis munia aptus est. (f. 101r).<sup>2</sup>

As the Catalogues point out, Costa applied himself to the study of the Tamil language in which he became particularly proficient. We know from the historical documents available today that, with the aim of producing tools which could also be useful to other missionaries (cf. Hovdhaugen 1996: 9-22), Costa composed a Portuguese-Tamil dictionary that was printed in Ambalacat in 1680 [no copies exist today, see *below*] and a grammar of the Tamil language [see *below*]. Indeed, Costa was a great connoisseur of the Tamil language, and his work, probably referring to both the grammar and the dictionary, was also mentioned by Hervás y Panduro in *Idea dell'Universo* (1785, tome XVIII: 92–93 and footnote a) p. 93):

“Arrivato in Roma cercai d’investigare attentamente la natura, ed affinità, o diversità di queste lingue, e principalmente di quelle, che io credeva dialetti della Malaya, e della Hindua, ed a questo fine non pochi discorsi feci con alcuni Alunni di Propaganda nati in que’ paesi: ma le ricerche riuscironmi inutili, finché non ebbi la sorte di vedere alcune grammatiche e dizionarij che di suddette lingue aveano acquistato l’erud. Monsignore Borgia, ed alcuni Exgesuiti.”

[On arriving in Rome, I tried to investigate carefully the nature, affinity, or diversity of these languages, and mainly of those, which I believed to be dialects of the *Malaya*, and of the *Hindua*, and to this end I had many discussions with some students from Propaganda who were born in those countries. However, the research was useless until I had the good fortune to see some

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<sup>2</sup> The accents are rereproduced as they appear in the original manuscript. Apart from Goa 29, information about Costa and his studies can be also found in Besse (1914).

grammars and dictionaries which had been acquired by the erudite aforesaid Monsignor Borgia, and some Jesuits.]

### Specifying in the footnote that

“Il Sig. Ab. Don Antonio Diaz mi ha donata graziosamente una grammatica MS anonima dell’idioma Tamulico in Portoghese [...] questa grammatica è del Gesuita Costanzo Beschio Missionario del Madurè, poiché la sua letterale traduzione in Latino ho veduto stampata col nome del P. Beschio da’ Missionarij Danesi in Trangambaria l’anno 1738, donde l’avuto il prelodato Monsignor Borgia, che ancora mi ha favorito di due grammatiche Damuliche, l’una MS e l’altra (che è opera del Danese Bartolomeo Ziegenbalg) [...]. Lo stesso monsignore mi ha favorito colla grammatica MS. Tamulico-Portoghese del Gesuita Baldassare de Acosta Missionario del Madurè, e con un eccellente dizionario MS. Anonimo Malabarico-Portoghese in quarto con 214 pagine”.

[Mr. Ab. Don Antonio Diaz graciously gave me an anonymous manuscript grammar of the *Tamulic* language (written) in Portuguese [...] this grammar is from the Jesuit Costanzo Beschio Missionary of *Madurè* since its literal translation into Latin I saw printed with the name of Fr Beschio from the Danish missionaries in *Trangambaria* in the year 1738. They were obtained by Monsignor Borgia, who favored me with two *Damulic* grammars. One is manuscript and the other (which is the work of the Danish missionary *Bartolomeo Ziegenbalg*) [...]. Monsignor himself favored me with the *Tamulic-Portuguese* manuscript grammar by the Jesuit *Baldassare de Acosta* Missionary of *Madurè*, and with an excellent anonymous manuscript *Malabaric-Portuguese* dictionary in 214 quarto pages.]

Just like the other missionaries with whom Costa worked, he also recognised the importance of the knowledge of the local languages for missionaries in order to communicate with locals, and Costa stressed this awareness in the *Preface* of his translation from Tamil into Portuguese of Nobili’s *Catechism* (1661) as Chakravarti (2014: 155) underlines: “The

preface bespoke of Costa's ardent commitment to Madurai, the Tamil language and his mimetic practice there."

Costa entered the novitiate on 20<sup>th</sup> June 1627 in Lisbon. Before reaching India, he had studied Latin and Philosophy in Coimbra and despite his health, he asked to be sent to India when he was 25. When the list of missionaries for India came out in 1635, his name had not been included but he literally begged the Provincial and, despite the contrary opinion of doctors, he sailed on 13<sup>th</sup> April 1635 in the Jesuit party of Marcello Mastrilli (Županov 2006: 2).

He was 27 when he reached the *Costa da Pesqueria* [Fishery Coast], after having completed his studies and having taken four vows. Later on, he spent time in Vembar in 1639 and in Karur in 1640 to cultivate the caste of the *Paraiyans* (the low caste of drummers). Costa always offered to work among the lowest castes even though he faced many difficulties because of the effect the conversion of the lowest castes had on the conversion of the Brahman castes. To resolve this matter, in 1640, Manuel de Azevedo, Father Nobili, Manuel Martins, and Sebastião de Maya formally established a new mission in Madurai divided into two: *paṅṭāraswāmi* and *sanyassi*. The former was involved in the conversion of the lowest castes, the latter in the conversion of the highest castes. When Costa was in Karur he received his call to the Madurai Mission guided by the Italian Jesuit Roberto Nobili.

"The Provincial ... decided that he (Da Costa) should change his dress, i.e., his black cassock for the garb of a Paṅḍāram, which he did after getting his ears bored and putting on gilt earrings. He swathed his body in a loose yellowish tunic slightly darker than that of the Roman Sanyasi. A shawl was thrown round their shoulders, their long hair twisted into a knot on the top of the head which was protected from the fierce rays of the sun by a loose-fitting turban.... They wore sandals but were usually barefooted and carried a staff, a small bundle of spare clothing, and a water pot. Thus, was born the

Pandāraswāmi Mission which was otherwise called the Mission of the Yogis, 4<sup>th</sup> July 1640.” (Francis 1988: 322-323).<sup>3</sup>

In 1643 Costa joined F. Manuel Álvares so that in 1644 there were two Jesuit residences in Trichinopoly (Trichirapalli): one for *sanyassi* and one for *paṅṭāraswāmi* clearly separated so that one would not pollute the other. The situation and the political context in which the missionaries worked is described in Chakravarti (2014: 139):

“The Malabar province of the early seventeenth century was beset politically, economically and militarily by the Dutch, to whom the Portuguese temporal allies of the Jesuits were quickly losing ground, and riddled with controversy on the ecclesiastical front. On both coasts of southern India, the hegemony of the Jesuits was beginning to erode. In this landscape, the Madurai mission, in the shadow of burgeoning Nāyaka power, would prove an unlikely bright spot.”

Therefore, Costa was immersed in the *Nāyaka*<sup>4</sup> politics and ideology which greatly differed from the reality of Madurai as understood by Nobili. In particular, *Nāyaka* ideology was opposed to Nobili’s *accommodatio* based on Brahminical norms of purity, since the *Nāyaka* ideology of kinship and hierarchy was based on their proud identity as *Śudara* kings with deep links to trade and commerce. In this perspective, the Brahmins were unequivocally considered as servants of the king rather than the highest ones in accordance with the ideology of *dharmic* norms (Chakravarti 2014: 143–144). This feature implied that Costa, even though he conformed to Nobili’s *imitatio* and *accommodatio* by dressing

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<sup>3</sup> This mimesis in clothes and lifestyle, also testified by Costa in a drawing of Nobili he reproduced in the translation of his Catechism mentioned above, also passed throughout the local languages.

<sup>4</sup> “For more than a century since the beginning of the thirteenth, south India had been divided politically into four states fighting each other [...] The establishment of Vijayanagar state changed this situation, consolidating almost the whole area south of the Tungabhadra River into one state for about three centuries from the middle of the fourteenth century” (Karashima 2014: 188).

The whole reign was divided into *Nāyakas*. During the sixteenth century, the three big *Nāyakas* of Senji (Gingee), Tanjavour, and Madurai, in the South, in the Tamil region, were almost independent after separating from the Vijayanagar empire when its rule ended in the middle of the seventeenth century.

like a *pañṭāraswāmi*, had to shape himself in a way which could be acceptable to the *Nāyaka* system as well as the European.<sup>5</sup> The efforts that Costa made in order to obtain benefits and to secure the missionaries from the Indians, as well as the difficulties that missionaries faced with the local authorities, are described in a letter sent by his colleague Antão De Proença (1625-1666) from Tiruchirappalli to the R. P. Govin Nickel, General of the Company of Jesus, in 1659 (Bertrand 1850: 56-57). Therefore, Costa had to manage to achieve the sympathy of the local authorities without compromising his activity before European eyes. Costa used to change his *pañṭāraswāmi* dress for the black cassock of the foreign priest when, and if, he needed to reach Madurai because the low caste *Pañṭāram* were not regarded in a favourable light, the *Nāyaka* being against the aforementioned hierarchization of society based on *dharmic* norms rather than on their proud origin of *Śūdara* kings linked to merchant activities. As Chakravarti (2014) states, in Costa's Annual report dated 14.10.1646 (cited in Arumairaj 1988: 34), he gave a description of the traditional Indian classificatory system showing strong criticism of the first caste, the Brahmin, who sprang forth from the breast of Brahma and his sympathy toward the second caste, the core of the *Nāyaka* society: the trading castes. Subsequently, the *Komatīs* or *Cettīs* of the third caste, who emerged from Brahma's thighs, and the *Śūdaras* from his feet. These were the castes among which Costa worked and that he baptized: *Chettīs*, *Vadugaru*, *Vellālas* as well as *Parīas* and *Paīen* (Francis 1988: 324). From the same report it is clear how much effort Costa made to understand and to describe these castes, even offering a description of the *Kottai Vellālas* women.<sup>6</sup> He also points out how many troubles he experienced during his time in India, having been imprisoned three times in Sathyamangalam, Tanjore, and in Trichinopoly respectively.

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<sup>5</sup> For further discussion about the *Nāyaka* system see Karashima (2014: 194-198; 224-229). For a detailed analysis of Costa's mimesis consisting in a complex interplay between imitatio and accommodatio with the aim of being eligible to both *Nāyaka* and Europeans, see Chakravarti (2014) and Chakravarti (2018, 6<sup>th</sup> chapter).

<sup>6</sup> "They should not rear fowls or pigs lest when calling them their voice be heard by outsiders. Nor can they have fruit trees in their gardens for their hands might be seen when they raise them to pluck the fruit." (Arumairaj 1988: 34).



Consequently, letters and annual reports become precious sources not only for understanding the missionary activities and the perception missionaries had of Indian customs and society, but they are also important documents providing insight into political, sociological, and ethnographical information about South India in the 17<sup>th</sup> century. One of the many places where these documents can be found today is the Historical Archive of the Society of Jesus in Rome (henceforth HARSJ) and the old Jesuit Archive in Shembaganur, Tamil Nadu (see *below* for the complete list). I had the chance to consult the annual reports from HARSJ with no problems while I faced some difficulty accessing those in Shembaganur. However as far as I could glean from these documents, none, apart the catalogues found in HARSJ, Goa 29, mentioned the work that Costa carried out in terms of producing a dictionary or grammar of the Tamil language.

For example, in the letter sent to the Fathers in Coimbra and Evora college (from Tanjaour, in 1653) reproduced in Bertrand (1850: 1–40), Costa informs them of all the difficulties missionaries faced in their mission and gives information about the Indo-Christians who were involved in the proselytizing process. Such assistants were highly sought after by the missionaries and Costa referred to them many times in his letters (Francis 1988: 325). This is probably the reason why Costa was one of the first missionaries to instruct Indians converted to the Christian religion as catechists. He gives notice in the letters sent between 1643 and 1648<sup>7</sup> where he mentions *Savéri-Ràyen/Pierre-Xavier*, *Yèsoupathen/Amator*, *Xavier*, *Dairiam/Constant*, *Yèsou-Adien/Serviteur de Jésus*, *Hilaire*, *Maria Dessi*, *Gaudence*.<sup>8</sup> The most prominent

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<sup>7</sup> The letters are listed at the end of this paragraph. In the letter dated 1648, Costa not only mentions the Nayras caste to which a woman from Cananor belonged, but also about the expedition that Nobili made to Jaffnapatão (Sri Lanka).

<sup>8</sup> The transliteration of these catechists' names follows Bertrand (1848 and 1850) being the main source consulted. However, some of these names are also reported in Neill (1984: 301-302) and Chakravarti (2014). Hence they are written like *Savarirayan* (*Peter Xavier*), *Dairiam*, *Jesupattan/Amator*, *Xavier* a Vellāla; *Vesuadiyan* one of the first Christians from Tiruchiarapalli. The one *paṅṭāram* is the faithful *Muttiudaiaya* who was the first Paraiyan baptized by Nobili. In the latter as follows: *Savery Rayan* for *Peter Xavier*, *Constantine* “with a particular trade in music who had been a yogi before his conversion”; *Glorioso* “a former *paṅṭāram*”. According to Chakravarti

catechists who helped Costa in the evangelisation of the Kingdom of Tanjore and of the province of Sathyamangalam were the high caste *Mouttioudeian* (known as Hilaire) in the church of Candalour and the *Paria's* Catechists *Maria-Dassi* and *Aroulanda* (known as Jean) who gave their service to the Gospel without a salary. Some of them, like *Maria-Dassi* were poets who composed remarkable works, such as *la vie du Saint roi Josaphat* or *la vie de Sainte Marguerite* (Bertrand 1850: 9). Missionaries were helped by Christianised Indians not only in the daily services but also in the production of their missionary tools (dictionaries, translations, and grammars). With this precious assistance, they could overcome the difficulties related to the language. These Indians were trained in missionary schools like the one run by Costa, attended by some *Paria* boys and a few of the other castes and to which he refers in his letter dated 16th October 1642 (Francis 1988: 326). However, as Neill (1984: 302-303) stresses, often it was clear that the Indians who helped the missionaries had undergone “no formal process of training. They seem to have been selected on the basis of tried devotion and of the respect in which they were held by their fellow Christians”. Furthermore, even though “one of the advantages of employing the “native” catechists in the Christianization of Asia was the issue of linguistic ability and translation” as Županov (2006: 7) underlines “the topazes and interpreters were, early on, considered as untrustworthy, and the learning of Asian languages became imperative for those who specialised in frontier missionary fields.” So, missionaries like Costa applied themselves to the study of the local language and to the redaction of linguistic tools which could also be useful to other missionaries.

As stated above, Costa belonged to and worked for the Mission of Madurai for twenty-seven years. However, as André Freire, missionary in Madurai, informs us, his regular residence was in Candelour until 1666 even though he had been assigned to the district of Tiruchirappalli. From there he travelled to the other residences of Tamil Nadu such as the Brahmin father's residence of Sathyamangalam – a place also mentioned

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(2014: 152) Costa joyfully reported about the conversion of two hundred members of the Veļļāla caste in Sathyamangalam, through the intercession of a lowly Paraiyan.

in A. De Proença's dictionary (see *below*) or Touttiam, where his colleague Proença stayed and Costa arrived to offer his help at the time of Proença's death from illness, in December 1666.<sup>9</sup> From another letter written by the same father, dated 1676 and composed in Colei (Bertrand 1850: 247), A. Freire says that Costa left his apostolic work in order to carry out the printing of Nobili's work in Ambalacat, the same place where both his grammar and Proença's dictionary also seem to have been printed (James 2000). This task lasted one year. Freire not only wrote about Proença's death (see Muru 2010: 59-60) but also about Costa's death in a letter dated 1673. However, as Bertrand (1850: 247) states "cette letter de 1673 ne nous est point parvenue [...] il paraît qu'elles se perdirent au milieu des troubles et des ravages occasionnés sur les côtes de l'Inde par la guerre entre les Portugais et les Hollandais" [this 1673 letter has not reached us [...] it seems that it was lost in the midst of the disturbances and devastation caused on the coasts of India by the war between the Portuguese and the Dutch]. Bertrand goes on to say that the only thing which is certain is that Father Baltasar da Costa was named as Provincial of Malabar from 1667 to 1670 when he was elected as Procurator of the province of Rome in 1670. Once he ended his mission in Rome, he left Portugal again in 1673, heading to India with a reinforcement of six missionaries including Jean de Britto in 1673. However, Costa never returned to India because he died on the Coast of Guinea during the trip on the 21<sup>st</sup> of April 1673<sup>10</sup> after 30 years devoted to the Madurai mission (Bertrand 1850: 414).<sup>11</sup> "A violent epidemic fever broke out and da Costa himself was one of the victims. Britto, whose own health had been so frail as to make it uncertain whether he could be accepted as a missionary, somehow survived, and arrived in Goa in September 1673, considerably worn by the labours which he had endured on the voyage as medical attendant and spiritual healer" (Neill 1984: 305).

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<sup>9</sup> Letter of A. Freire to R. P. Paul Oliva, from Candelour, in 1666 reproduced in Bertrand (1850: 201-246). Also found in HARSI, Goa 54, ff. 325r-352v.

<sup>10</sup> Rajamanickam (1972: 270) states that his death occurred on 11<sup>th</sup> April 1673.

<sup>11</sup> This information is also found in DHCI (2001: 975); HARS, Goa 24, 29, 31; Streit (1929: 987, 1022); Streit and Dindinger (1965: 155); Besse (1914); Correia-Afonso (1997: 164-168).

***(a) List of letters and Annual report composed by Baltasar Da Costa***

1. Letter mentioned in Backer and Backer (1861: 101) and found translated into French in Bertrand's *La mission du Maduré, Paris, 1847-54*:

- Letter sent to the Provincial Father from Tirouchirapalli in 1643 [Bertrand 1848, T. II, p. 317-340];
- Letter sent to the R. F. Caraffa, General of the Company of Jesus, from Tirouchirapalli in 1644 [Bertrand 1848, T. II, p. 340-365];
- Letter sent to the R. F. Caraffa, General of the Company of Jesus, from Cochin in 1648 [Bertrand 1848, T. II, p. 365-393; also, in HARSI see *below*];
- Letter sent to the PP. et FF. of the College of Coimbra and Evora from Tanjore in 1652 [Bertrand 1850, T. III, p. 1-41].

2. Letter mentioned in Chakravarti (2014):

- Baltasar da Costa, August 1640, Doc. 420, Jesuit Madurai Mission Archives, Shembaganur.
- Baltasar da Costa, 1644, "Relazione del successo nella Missione de Maduré delli 8 di Iuglio 1643 insino a 29 d'outobre de 1644", Doc. 430, Jesuit Madurai Mission Archives, Shembaganur.
- Baltasar da Costa, 14<sup>th</sup> October 1646, "Relação Anua da Missão de Maduré desde Outubro de 644 até o de 646", Doc. 432, Jesuit Madurai Mission Archives, Shembaganur.
- Baltasar da Costa, 9<sup>th</sup> September 1653, "Anua da missam de Madurê", Doc. 446, Jesuit Madurai Mission Archives, Shembaganur.
- Baltasar da Costa, July 14<sup>th</sup> 1672, "Do que os Olandeses tem feito na India...", 50-V-37, fl. 365, Biblioteca da Ajuda, Lisbon.

- Baltasar da Costa, September 7<sup>th</sup> 1672, carta original do Jesuíta Balthazar da Costa..., Armário Jesuítico, maço 29, Doc. 14, ANTT, Lisbon.<sup>12</sup>
- Letter sent to Vitelleschi, from Trichy in 08.07.1643 [S.No. 425; doc. No. II-35].

### 3. Letters found and consulted at HARSI and Shembaganur Archive:

- Letter sent to the R. F. Caraffa, General of the Company of Jesus, from Cochin in 28.11.1648 [HARSI, Goa 56, ff. 536r-542v, 1<sup>o</sup> via; corresponding to Doc. 434 in Shembaganur Archive (O.C. II-43, N.C. Goa)];
- Letter sent to Nickel Goswino, from Cochin on 22.12.1655 [corresponding to Doc. 462 in Shembaganur Archive (O.C. VIII-61, N.C. Goa)]

## 1.2 Manuscript copies of Costa's *Arte*

The following subparagraphs aim to present the five manuscript copies of Costa's grammar located up until now in India and in Europe. Whenever possible, they also provide information about the library as well as the collection they are part of. They also provide some information about the network by which these manuscripts entered each specific collection. This information about the history of the manuscripts, not being one of the main scopes of this book, is not exhaustive but accurate enough to be useful in enabling other scholars to achieve the task of rebuilding the exact trajectory that each of these manuscript copies followed.

### 1.2.1 The Goan Manuscripts

The *Krishnadas Shama* Goa State Central Library in India holds the highest number of Costa's *Arte* manuscripts. This library is the oldest public library in India founded through the initiative of the Vice Roy Dom Manuel de Portugal e Castro who ordered its creation as *Pública Livraria* in 1832, with the purpose of serving the Goan Military

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<sup>12</sup> This document is available online: <https://digitarq.arquivos.pt/details?id=4374909>.

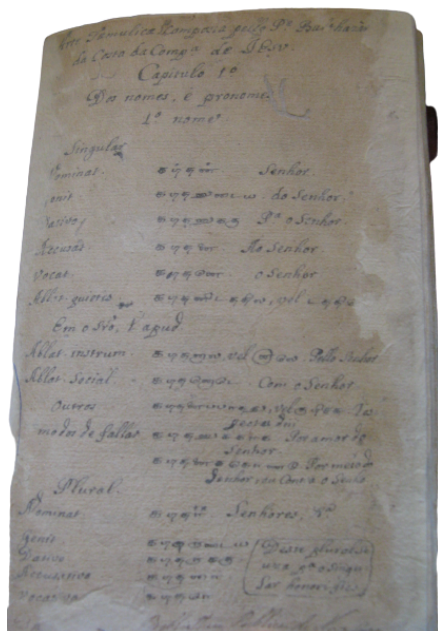
Academy, founded in 1817, to which it was originally annexed.<sup>13</sup> However, in 1836 it was renamed as *Public Library (Bibliotheca Pública)* and enriched with the deposit of manuscripts coming from the earliest libraries of the different religious orders like the College of St. Paul, the College of Rachol or the College of Holy Faith, as well as from the convents of the Old Goa religious orders which were all suppressed in 1834. As Ataíde Lobo (2011: 5) underlines, from this moment onwards, the library acquired a conservation function that was reinforced after 1841, when a new reform separated the library of the Military Academy from the Public Library. Furthermore, its collection increased with the annual income allocated from 1870 onwards for new acquisitions when the library was also renamed *Bibliotheca Publica da Nova Goa*. On February 15<sup>th</sup> 1897, the status of the library was raised to that of a National Library, and it was renamed as *Biblioteca Nacional de Nova Goa* (Rodrigues 1999: 478). During this time and before it was annexed to the academic and cultural institution Vasco da Gama – being redesignated as *Biblioteca Nacional Vasco Da Gama* – the library had two important curators who contributed a great deal to its collections: Ismael Garcia (1857-1919) and Octavianoo Guilherme Ferreira (1870-1954). The latter also published a catalogue of the library which was revised and updated until 1912. In this catalogue, entitled *Catalogo dos Livros, Opusculos e Manuscriptos pertencentes á Bibliotheca Nacional de Nova Goa (India portuguesa)* [Catalogue of Books, Opuscles, and Manuscripts belonging to the National Library of New Goa – Portuguese India, henceforth *Catalogue* (1907)], published for the first time in 1907, an evidence can be found of Costa's manuscripts as well as other works relevant to this study, suggesting that the manuscripts were all 'stamped'<sup>14</sup> with the label of *Bibliotheca Publica da Nova Goa* from 1836 onwards, while they must have entered the library through the acquisition of convent libraries deriving from the dissolution of the religious orders in

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<sup>13</sup> The main sources for the history of this library are the Central library webpage, Ataíde Lobo (2011) and Rodrigues (1999).

<sup>14</sup> Even though manuscripts in the Goa library are not stamped at all but rather the fact of belonging to one library or another is marked by a handwritten label usually written on the first page of the manuscript, i.e., image in correspondence of letter A, I will use the word 'stamp/stamped' for the Goa manuscripts too.

1834. However, as Ferreira writes in the introduction (1907: 3-6), this *Catalogue* is to be considered no more than a short summary of the papers, works and books, some in better condition than others, rather than a detailed catalogue of what belonged to the Library.<sup>15</sup> Therefore, the descriptions provided do not specify detailed information about the manuscripts but they are still useful for identifying what was included in the Library at that time and how it was identified. Below is the list of manuscripts that are relevant for this study in the same order in which they appear in the *Catalogue* (1907) and I have assigned a letter to each one:



[courtesy of Krishnadas Shama Goa State Central Library]

**A. “Costa (Pe. Baltasar da) – Arte tamulico-lusitana. 1731, 1 vol. Ms” (1907: 56).**

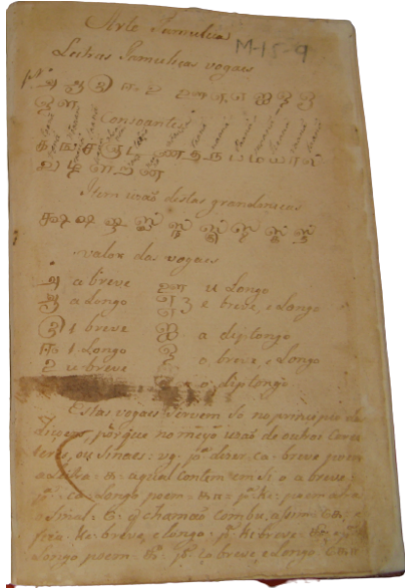
Further details are given at the end of the *Catalogue* (1907) in the section *Manuscripts*, this document is described as follows:

“Arte tamulica-lusitana – composta pelo padre Balthazar da Costa, da Companhia de Jesus – 1731 – 1 vol. Em 8º de 49 paginas, faltando as 2 primeiras (o

frontespicio e o proemio). Avariado. A pagina 49 vem uma nota declarando pertencer ao padre Fr. Antonio das Chagas – Segue, desde a pagina 51 em diante: Cathecismo de doutrina christãã, escripto em tamul (provavelmente pelo dito padre Balthazar) e que vae até á pagina 87, faltando o fim. Authographo em portuguez e tamul – Letra do seculo” (1907: 245).<sup>16</sup>

<sup>15</sup> “Apenas uma breve resenha de peças, folhetos e livros, uns em bom estado e outros bastante velhos e avariados” (*Catalogue* 1907: 4).

<sup>16</sup> Tamil-Portuguese *Arte* – composed by Father Balthazar da Costa, from the Society of Jesus – 1731 – 1<sup>st</sup> vol. In octavo pages, 49 pages, the first 2 pages are missing (the title page and the



[courtesy of *Krishnadas Shama* Goa State Central Library]

**B. “Noronha (Padre Paulo Francisco de). – Grammatica inédita da língua tamul. Que á exposição industrial de Goa de 1890 envia Antonio Augusto Maria João de Gouveia e Noronha. 1 vol. Ms.” (1907: 152).<sup>17</sup>**

Further details are given in the final section *Manuscripts*:

“pelo Padre Francisco de Noronha, missionario que foi em Madrasta no ultimo quartel do seculo XVIII – 1 vo. Em 4º de 72 paginas, além de uma de appendice – Não está em mau estado. Escripita em portuguez e tamul – Caligraphia do seculo 18, regular e legivel – Offerecida á Exposição Industrial de Goa, de 1890, por Antonio Augusto Maria João de Gouveia e Noronha, natural de Ucassaim e sobrinho do auctor e enviado pelo governo a esta bibliotheca” (1907: 255).<sup>18</sup>

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preface). Damaged. On page 49 there is a note declaring that it belonged to Fr. Antonio das Chagas – From page 51 onwards: Catechism of Christian doctrine, written in Tamil (probably by the aforementioned Father Balthazar) until page 87, the end is missing. It is an autograph in Portuguese and Tamil – Writing of the century, translation mine.

<sup>17</sup> The second Jesuit manuscript about the Tamil language mentioned in the *Catalogue* (1907: 249) is *Dictionarium Tamulico-Lusitanum (Vulgaris Tamulicæ linguæ) [...] Auctore P. Constantio Josepho Beschio, Societatis Jesu missionario A.D. MDCCXLIV* which I have not included in the above list for its lack of relevance to my discourse. In the list available before 2007 (cf. *infra*) this was catalogued as MS 12, while in 2016 it had become MS 13.

<sup>18</sup> By Father Francisco de Noronha, a missionary who was in Madras in the last quarter of the 18<sup>th</sup> century – Quartos. On 72 quarto, plus an appendix – Legible condition. Written in Portuguese and Tamul – Handwriting from the 18<sup>th</sup> century, regular and legible – Offered to the Industrial Exhibition of Goa in 1890 by Antonio Augusto Maria João de Gouveia e Noronha, born in Ucassaim and nephew of the author and sent by the government to this Library, translation mine.



Apart from another manuscript grammar of the Tamil language which seems to have disappeared,<sup>19</sup> one only finds bilingual dictionaries to some of which a grammar may be attached. The documents consisting of four Portuguese-Tamil dictionaries and three Tamil-Portuguese dictionaries are listed below:



### C. Vocabulario lusitano-tamulico

acabado de escrever aos 19 de setembro de 1738 por Balthazar Esteves da Cruz indigno moço de muito rev(erend)o Sr. Padre Manoel de Jesus irmão aquem Deus Guarde muitos e felizes annos – segundo uma nota que se lê na ultima pagina do livro, onde consta igualmente ter elle pertencido a Fr. Francisco do Carmo – Começa pelo Vocabulo “A” primeira letra e acaba pelo vocabulo “Zuzir” – 1 vol. sem numeração escripto em boa caligraphia. Avariado (1907: 264).<sup>20</sup>

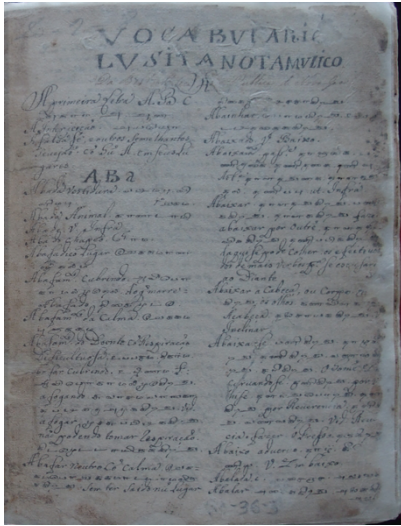
[courtesy of Krishnadas Shama Goa State Central Library]

<sup>19</sup> The following Jesuit manuscript about the Tamil language mentioned in the *Catalogue* (1907) is *Grammatica latino tamulica (A.M.D.G.) – ubi de vulgari tamulicæ linguæ idiomate dicto ad usum missionariorum societ. Jesu auctore P. Constancio Josepho Beschio ejusdem societ. In regno mandurensi missionario – A.D. 1728* – Escrita em Tranquebar, em latin – com vocabulos em tamul; e aprovado pelo bispo de Meliapur José, em 2 de novembro de 1737 – 1 vol. em 4º com 260 paginas, além de 4 do frontispicio e aprovações e 3 do indice. Crivado – Parece authographo (1907: 255-256) [Written in Tranquebar, in Latin – with words in Tamil; it was approved by the bishop of Meliapur José, on November 2<sup>nd</sup>, 1737 – 1 vol. in 260 quarto pages, in addition to 4 from the frontispiece and approvals and 3 from the index. Screened – It seems to be an autograph manuscript, translation mine].

I assume that it disappeared since it is not mentioned in later lists, and I was not able to trace it when I visited the library both in 2007 and in 2016.

<sup>20</sup> As specified in a note which can be read on the last page of the manuscript, it was written on September 19<sup>th</sup> 1738 by Balthazar Esteves da Cruz, a worthy young man of the much Reverend Father Manoel de Jesus. May God bless him with many happy years. In the same note it is also mentioned that the book belonged to Father Francisco do Carmo – It begins with the word “A” first letter and ends with the word “Zuzir” – 1 vol., not foliated, written in good handwriting. Damaged. Translation mine.

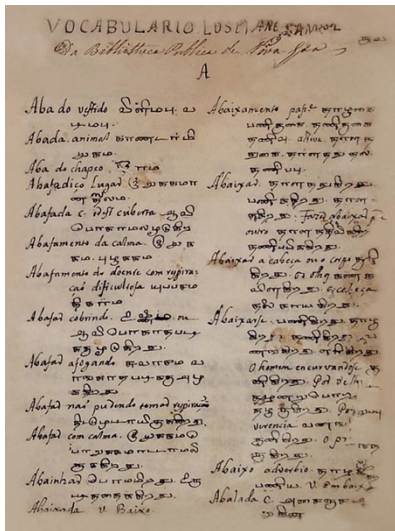
Balthazar Esteves also copied another dictionary, a Tamil-Portuguese one which is to be found in Shembaganur Archive, India. It is dated 1733 and its catalogue number was MS 222/2 in 2007. This seems to be a copy of Proença’s dictionary two more copies of which are in the National Library of France (MS Ind. 221 and MS Ind. 222).



### D. Vocabulario lusitano-tamulico

escrito em portuguez e tamul – caligrafia do século 17, regular e legível – Começa pelo vocábulo “A” primeira letra e acaba pelo vocábulo “Zurzir”. A pagina 206 e a ultima apagadas. – 1 vol. Em 4º, corrupto e crivado (1907: 264).<sup>21</sup>

[courtesy of Krishnadas Shama Goa State Central Library]



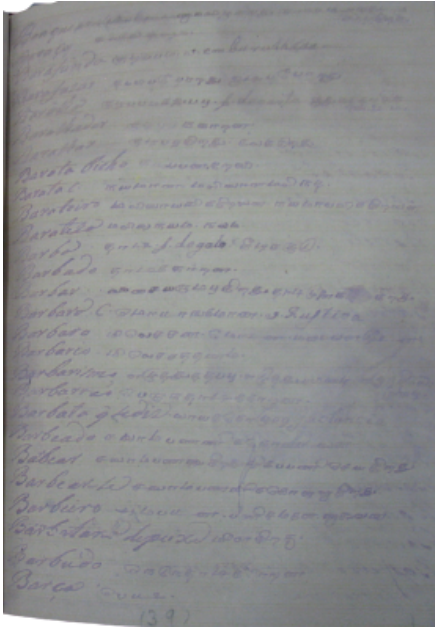
### E. Vocabulario lusitano-tamulico

escrito em portuguez e tamul – Começa pelo vocábulo “Aba do Vestido” e acaba pela palavra “Zurzir” – Ingora-se o auctor, lugar e época de composição – Caligraphia do seculo 17, regular e legível. Parece ter pertencido a Fr. Gaspar de Santa Izabel. Provisor do bispado de São Thomé – 1 vol. em 4º, sem numeração corrupto e crivado (1907: 264).<sup>22</sup>

[courtesy of Krishnadas Shama Goa State Central Library]

<sup>21</sup> It is written in Portuguese and Tamil – 17<sup>th</sup> century calligraphy, regular and legible – It starts with the word “A” first letter and ends with the word “Zurzir”. 206 pages in total, the last one is deleted. – 1 vol. In quartos without foliation, riddled [by worms] and corrupted. Translation mine.

<sup>22</sup> It is written in Portuguese and Tamil – It starts with the word “Aba do Vestido” and ends with the word “Zurzir” – Unknown author, place and period of composition – Writing of the 17<sup>th</sup> century, regular and legible. It seems to have belonged to Father Gaspar de Santa Izabel, Provisor of the Bishop of São Thomé – 1 vol. in quartos, without foliation, riddled [by worms] and corrupted. Translation mine.



## F. Vocabulario lusitano-tamulico

escrito em portuguez e tamul seguido d'uma arte tamulica – Ignora-ce o auctor, logar e época de composição. Suppõe-se escrito pelo padre Henrique Henriques<sup>23</sup> chamado o Apostolo do Comorim e companheiro de S. Francisco Xavier cujas obras se encontram mencionadas na *Bibliotheca Lusitana* de Barbosa Machado – (Cunha Rivara Ensaio hist. Da lingua Concany – pagina 21). Falta o frontispicio; tem as primeiras paginas gastas e corruptas. Começa pelo vocabulo “aba da animal” e termina pelo vocabulo “Zurzir” – 1 vol. em 4° de 340 paginas crivadas – Tinta amarellada e quasi apagada em alguns logares (1907: 264).<sup>24</sup>

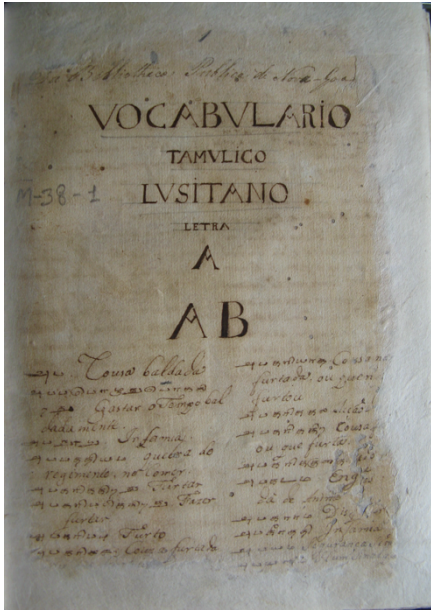
[courtesy of Krishnadas Shama Goa State Central Library]

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<sup>23</sup> This is not possible for two reasons: because Henriques lived in the 16<sup>th</sup> century and the Portuguese writing conventions in this manuscript are not older than the 17<sup>th</sup> century; secondly an autograph manuscript by Henriques is available in Lisbon National Library and if compared to this text, it is evident that this is not Henrique's text. Another attempt of identification was made in 1995 by Xavier Raj who attributed this manuscript to Costa. See *below* for this discussion.

<sup>24</sup> It is written in Portuguese and Tamil and followed by a Tamil *Arte* – Unknown author, place and period of composition. It is supposedly written by Father Henrique Henriques, named the Apostle of Comorim and companion of St. Francis Xavier. His works are mentioned in the *Bibliotheca Lusitana* by Barbosa Machado – (Cunha Rivara Hist. Essay on the Concany Language – page 21). The title page is missing; the front pages are damaged and corrupted. It starts with the word “aba do animal” and ends with the word “Zurzir” – 1 vol. in 340 quarto pages riddled [by worm] - Yellowish ink and almost erased in some places. Translation mine.

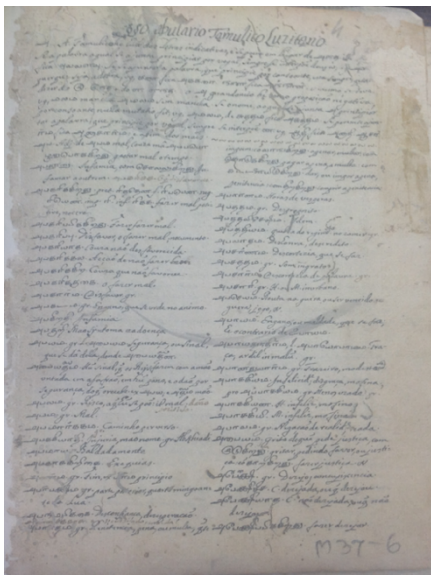
The reference to Machado is to his Volume II of *Bibliotheca Lusitana* (1747: 449-450).



**G.Vocabulario tamulico-lusitano**

Ingora se o auctor, logar e época de composição. Escripto em tamul e portuguez – caligraphia do seculo 18 – 1 vol. em 4º de 240 paginas avariadas. Começa pela letra “A” e acaba na letra “X” – parece faltar a conclusão (1907: 264).<sup>25</sup>

[courtesy of *Krishnadas Shama* Goa State Central Library]



**H.Vocabulario tamulico-lusitano**

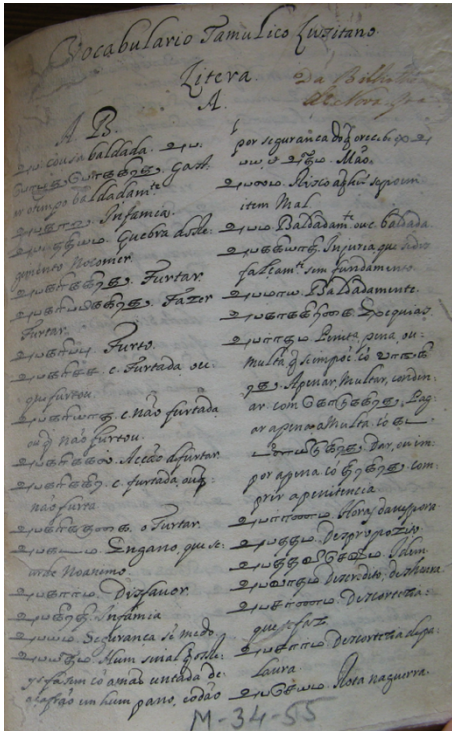
(ad M.D.G.) para uso dos missionarios da companhia de Jesus. Composto e augmentado pelo padre Domingos Madeyra da mesma companhia, missionario da missão de Madurey [...] (1907: 265).<sup>26</sup>

[courtesy of *Krishnadas Shama* Goa State Central Library]

<sup>25</sup> Unknown author, place and period of composition. Written in Tamil and Portuguese – writing from the 18<sup>th</sup> century– 1 vol. in 240 damaged quarto, pages. It starts with the letter "A" and ends with the letter "X" - the conclusion seems to be missing. Translation mine.

<sup>26</sup> Tamil-Portuguese Dictionary for use by missionaries of the company of Jesus. Composed and augmented by Father Domingos Madeyra of the same company, missionary of the Madurey mission. Translation mine.





**I. Vocabulario tamulico-lusitano** precedido d'uma arte abreviada em tamul e seguido de termos poeticos [...] Caligraphia do seculo 17 (1907: 265).<sup>27</sup>

[courtesy of Krishnadas Shama Goa State Central Library]

Much later than 1907, but before 2007, the library composed a list of the above items assigning them a catalogue number according to their order of appearance in the original *Catalogue* (1907). When I visited the library for the first time in 2007, even though most of the manuscripts in the above-mentioned list had maintained the same number, some of them had changed. However, the greatest change occurred when the library moved from the centre of Panjim to the current new building. The table below summarises and provides the correspondence between the original *Catalogue* manuscripts and the number assigned to the same documents over the years.

<sup>27</sup> Tamil-Portuguese Dictionary preceded by an abbreviated *Arte in Tamul* and followed by poetical terms [...] 17<sup>th</sup> century writing. Translation mine.

Catalogue 1907	After 1907 – before 2007	year 2007	year 2016	Actual online catalogue
A	A had become MS 49		A had become MS 66	Sr. No. (manuscript): 61
B	B had become MS 15		B had become MS 16	Sr. No. (manuscript): 15
C	C had become MS 32 <sup>28</sup>		C had become MS 47	Sr. No. (manuscript): 42
D	D had become MS 34	D had become MS 36	D had become MS 49	Sr. No. (manuscript): 43
E	E had become MS 33 <sup>29</sup>		E had become MS 48	Sr. No. (manuscript): 45
F	F had become MS 35 <sup>30</sup>		F had become MS 51	Sr. No. (manuscript): - <sup>33</sup>
G	G had become MS 36 <sup>31</sup>	G had become MS 38	G had become MS 53	Sr. No. (manuscript): 46
H	H had become MS 37		H had become MS 52	Sr. No. (manuscript): 47
I	I had become MS 38	I had become MS 34 <sup>32</sup>	I had become MS 50	Sr. No. (manuscript): 48

**Chart 1 - References to Costa's manuscript in Goa library over the years**

The first copy of Costa's *Arte* in Chart 1 corresponds to letter A. It was originally described in the *Catalogue* (1907) as an autograph (by Costa?), as being written/copied in 1731, as being composed in the "letras do seculo", and as being a manuscript belonging to Fr. Antonio das Chagas.<sup>34</sup> It is 17.5 cm high x 11.5 cm wide x 1.7 cm thick (18.5 cm x 12 cm x 2.3 cm with cover). It is a composite manuscript, including various texts written by the same hand in black ink and on brown paper:

<sup>28</sup> Number of order 7574 ("numero de ordem 7574" in Xavier Raj 1995: 63).

<sup>29</sup> Number of order 7573 ("numero de ordem 7573" in Xavier Raj 1995: 63).

<sup>30</sup> Xavier Raj (1995: 63) writes: "Cote M/35 "Vocabulario portuguez-tamul et arte tamulica de Balthazar da Costa", 340 pages. Sous la cote M/49 il existe une autre copie de cette grammaire seule de da Costa." If this grammar, which was no longer legible when I visited the library in 2007, is Costa's *Arte* thus, the number of copies in existence today would be six, rather than five. However, unless the final grammar is restored this will not be possible.

<sup>31</sup> According to Xavier Raj (1995: 63) this manuscript seems to be anterior to MS 33.

<sup>32</sup> Number of order 7578 ("numero de ordem 7578" in Xavier Raj 1995: 63).

<sup>33</sup> Compared to the list I have, today one of the Vocabulario Lusitano-tamulico is missing from the online catalogue. One possibility is that the manuscript 35, later 51, has been removed from the list for its illegibility.

<sup>34</sup> See Machado (1759: 30).

- 1) *Arte Tamulica composta pello P(adre)e Balthazar da Costa da Comp(anhi)a de Jesus* (ff. M-49-1 to M-49-63, original foliation ff. 3r–34v) [*Arte* of Tamil language composed by the Father Baltasar da Costa of the Company of Jesus]. The *Arte* is followed by:
  - Titulo 3° Daõ-se algumas regras pera preteritos, futuros, Imperativos, Infinitivos, e Pluraes* (ff. M-49- 64 to M-49-76, original foliation ff. 34v-40v) [wWerein some rules are given for preterites, futures, Imperatives, Infinitives, and Plurals];
  - Titulo 4° Regras de ortographia* (ff. M-49-76 to M-49-81, original foliation 40v-43r) [Spelling rules];
  - Titulo 5° Da collocação das letras Tamues pella ordem do nosso alfabeto* (ff. M-49-81 to M-49-89, original foliation ff.43r-47r) [Collocation of the Tamil letters following the order of our Alphabet];
  - Titulo 6° De alguns sinaes que neste vocabulário se observaõ* (ff. M-49-89 to M-49-91, original foliation ff. 47r-48r) [About some signs that are used in this dictionary];
- 2) Tamil letters (M-49-91 to M-49-93, original foliation ff. 48r-49r);
- 3) three unnumbered blank folios (ff. 49v- 50v);
- 4) *Doctrina Christaã* (M-49-94 to M-49-100, original foliation ff. 51r – 54r) [Christian Doctrine];
- 5) சின்ன உபதேசம் (M-49-100 to M-49-109, original foliation ff. 54r to 58v) [Small Sermon];
- 6) *Confessionario Tamulico. Dialogo entre o Confessor e o Penitente* (M-49-110 to M-49-169, original foliation ff. 59r to 88v) [Tamil Confession. Dialogue between the Confessor and the Penitent].

There is an original foliation on the upper right-hand side of each folio with a total of 88 folios. Then, as with the other manuscripts described below there is a later numeration written in pencil at the bottom of the page revealing the old catalogue number for a total of 167 pages followed by 2 blank pages. The sections following the *Arte* reveal that the grammar was attached to a dictionary and preceded by a first *Titulo*. On f. 49 r, in the last page of the *Arte*, there is a note, written in a brownish rather than black ink, mentioned in the *Catalogue* (1907): *Lettra e Arte Tamulica Luzitana per[tenceu ao] Pe. Fr. An.to. das Chagas* [Alphabet and Tamil-Portuguese *Arte*, belonging to Father Fr. (Antonio) das Chagas].

As already mentioned in footnote 23, Xavier Raj (1995: 63) attributed another manuscript from the same library to Costa which would make the number of Costa's copies six if counted: a Portuguese-Tamil Vocabulary identified as MS 35 (hence corresponding to the letter F in the Chart 1 and later to MS 51)<sup>35</sup> that was also printed in Ambalacat in 1680 – even though no copies of it seem to have survived (James 2000: 96). According to Xavier Raj (1995), at the end of this dictionary there was also a grammar. However, when I visited the library for the first time in 2007, I observed that this old manuscript of ca. 385 pages and written by the same hand, not only had the title of *Vocabulario Tamulico-Lusitano Precedido d'una Arte Abreviada em Tamul e Seguido de Termos poeticos* on its protective leaf [Tamil-Portuguese dictionary preceded by a short Tamil *Arte* and followed by poetical terms]<sup>36</sup> – rather than the other way round – but was also illegible and very damaged. Very few pages of the dictionary were still legible but the final grammar, if that is what it was, had completely disappeared. Despite this, I was able to compare its handwriting with Costa's handwriting available in the document preserved at HARSI (Lusitania 6, ff. 140-141) as well as in an autograph letter kept at the *Arquivo Nacional Torre do Tombo* (see footnote 12) and I can confirm almost certainly that it cannot be Costa's autograph as the following figure 1 highlights.<sup>37</sup>

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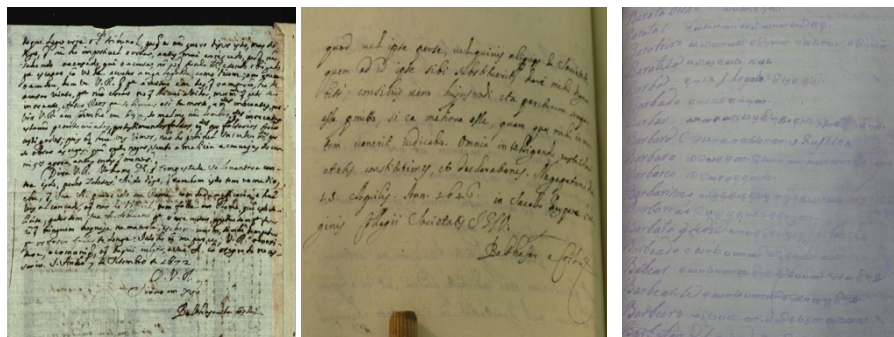
<sup>35</sup> The manuscript measures are: 19,5 cm high x 14,7 cm wide x 3,6 cm thick (the measure with the cover: 20,2 cm high x 15,4 cm wide x 4,3 cm thick).

<sup>36</sup> The same title is also found on the protective leaf of what was MS I in the *Catalogue* (1907) and later became MS 50 (ex MS 34).

<sup>37</sup> A possibility which needs to be further investigated by a specialist paleographer is that the hand that wrote MS 51 (ex MS 35) resembles the hand that copied, later than the 17<sup>th</sup> century, MS 47 (ex MS 42) or MS 53 (ex MS 36). The former resembles it in the Portuguese writing, the latter for the Tamil transcription as shown by letters *ṁ*, *ḡ*, *ḥ*. Furthermore, the fluent Tamil writing and the mistakes in the Portuguese forms seem to suggest that the person who copied MS 51 was Indian rather than Portuguese. However, the quality of MS 35 (now MS 51) does not allow us to reach a definitive conclusion and what is more scribes used a similar writing style, and it is very difficult to differentiate between two hands. Maybe a specialist in palaeography could achieve a better result even given the poor quality of the manuscript.



**Fig. 1 – Costa’s handwriting (a, b) compared to MS 51 (ex MS 35) (c)**



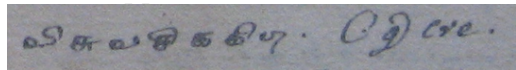
**a. Armário Jesuítico, maço 29, b. HARSÍ, Lusitânia 6, f. 141 c. MS 51 (ex MS 35), Goa**  
**Doc. 14, ANTT**

Furthermore, palaeographic evidence such as the *periya R* of MS 51 (ex MS 35) suggest that this manuscript was written later than the 17<sup>th</sup> century by an Indian, rather than a Portuguese hand. Indeed, the Tamil writing is fluid while the Portuguese writing shows several mistakes and compared to the other manuscript, displays an unfamiliarity with the European writing system. Finally, this manuscript seems to be a reduced version of another Portuguese-Tamil dictionary, i.e., MS 49 (ex MS 36). This other Portuguese-Tamil dictionary is preceded by three folios on which a total of 12 entries are organized in semantic fields in light ink, while on the third page there is also a paragraph entitled *Dos nomes e pronomes* [Of nouns and pronouns] where the single noun *Senhor* கந்தன [Lord], transliterated as *Carten*, *Cartenorea*, *Cartenea*, *Cartener(ai)*, *carten*, is inflected for nominative, genitive, dative, accusative, vocative, and ablative (*quietis, instrumentalis, sociat*) cases. These few items are also found in Costa’s *Arte*. The dictionary begins on the fourth page. The second level paratext suggests that this manuscript, as well as the others, was stamped no earlier than 1870, when the library assumed the name of *Bibliotheca Publica de Nova Goa* (cf. *above*). If the hand that composed this manuscript resembles only partially the hand of MS 51 (ex MS 35) (see fn. 37), I am sure that it is the same that that also composed two further manuscripts. One of them is kept in the same library and it is the above-mentioned *Arte* by Costa [MS 66 (ex MS 49), letter A], the other is

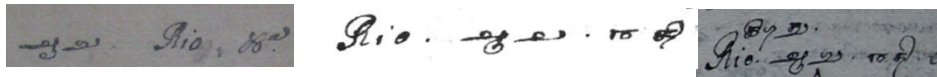
in Paris, at the Bibliothèque National de France and is catalogued as Ind. 223<sup>38</sup> (see Fig. 2 below for a comparison between the three copies). The Paris document belongs to the stock of manuscripts that were sent between 1729 and 1734 to the *Bibliothèque Royal* in Paris<sup>39</sup> suggesting that none of these documents can be considered as Costa's autograph but later copies of his original work copied by some other Jesuit father or by any of the Indianized Christians who worked for the Royal Court. This perspective would also explain why in the *Catalogue* (1907) as well as in the protective leaf of the manuscript the year 1731 is present, therefore after Costa's death.



MS Ind. 223 - fragment



MS 66 (ex MS 49) - fragment



MS 66 (ex MS 49) – fragment    MS Ind. 223 – fragment    MS 49 (ex MS 36) – fragment

**Fig. 2 – Comparison between the Goan and Paris manuscripts (Ind. 223)**

Furthermore, I am quite convinced that all these manuscripts should be attributed to Indian scribes rather than to Portuguese or Western scribes because of the way in which the Tamil letters are written. The characters

<sup>38</sup> It was possible to make this discovery thanks to the *Text Surrounding Texts* project (TST, 2019–2022), funded by the research program FRAL 2018 (ANR & DFG) that has digitized a vast amount of manuscripts of the Indian collection in the *Bibliothèque nationale de France* (BnF) many of which were sent to the *Bibliothèque Royal* in Paris at the beginning of the 18<sup>th</sup> century. I would like to express my gratitude to the PIs, E. Francis (CNRS, Paris) and E. M. Wilden (CMSC, Hamburg) for this opportunity.

<sup>39</sup> For further details on these collections some old basic bibliographical references are: *Catalogus Codicum Manuscriptorum...*(1739), Omont (1902), Cabaton (1912), Vinson (1868). For more updated information refers to the blog of the *TST* project available at <https://tst.hypotheses.org/the-tst-project> that provides extensive details.

are fluid and decisive, revealing a hand which was familiar with this writing system, the loops of letters such as ன or ண are small and regular, the letter ஞ is fluidly written. In contrast, the Tamil writing system of manuscripts composed by Western scribes presents certain features, particularly with reference to the letters already mentioned as well as for letters such as ல, ட, ட, ட, which are very peculiar and mostly found among Western missionaries.<sup>40</sup>

The discussion concerning Costa's handwriting brings us to another manuscript kept in the same library, MS 50, previously catalogued as MS 38 and then MS 34 which I considered in Muru (2010) as a good candidate as being Costa's autograph, an idea of which I remain firmly convinced especially after having seen Costa's letter from ANTT (cf. Fig. 1.a) despite the reflections that the comparison between Costa's manuscripts arose (see § 1.3). It is erroneously catalogued as *Vocabulario Lusitano Tamulico Escripto em Portuguez e Tamul Seguido d'uma Arte Tamulica Pelo Antaõ de Proença, SJ*. Indeed, at present this dictionary is a Tamil-Portuguese dictionary, it is not followed but rather preceded by a Tamil *Arte*. On the protective leaf of the manuscript, the title changes once again. It becomes *Vocabulario Tamulico Luzitano precedido de uma arte abreviada em tamul e seguido de termos poeticos* – even though the poetical terms are not really included, at least not in the manuscript version in existence today. Indeed, according to the *Introduction*, the whole original work also included “Finalm(ent)e pomos algu(m)as erudicoẽs, e fabulas p(er)a os curiosos e intertinimento dofastio, as quais historias tirei, ou do que li em livros gentilicos, ondo que vulgarmente anda no co(m)mu(n) do povo”<sup>41</sup> [So we include some erudite texts, for the curious and for the bored'. I took these stories from the *gentile's* [Indian's] books, otherwise they are stories that are well known among the common people]. In 2016 the dictionary was displayed, protected by

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<sup>40</sup> In this perspective, I offered other examples in Muru (2019) and in the presentation *Lingua, testo e paratesto: analisi di un manoscritto bilingue tamil-portoghese* given at the XLIV SIG Annual Conference, Naples 24-26.10.2019. See also the *Appendix 4*.

<sup>41</sup> This section at f. M-34-9, along with a previous subdivision of the Introduction into six different parts (*titulus*) is only found in the manuscript version of Proença's dictionary but not in its printed version.

glass, in the main manuscript room of the renovated library, along with other manuscripts belonging to the same collection. The information given incorrectly informed the visitors to the reading room of the attribution of this document to Henrique Henriques despite my having informed them of the mistake and even though this attribution was originally assigned to MS 35 now MS 51 in the *Catalogue* (1907). However, it contains a copy of Costa's grammar along with the manuscript copy of the Tamil-Portuguese dictionary<sup>42</sup> composed by the Jesuit Antão de Proença (1625-1666)<sup>43</sup> and published in Ambalacat one year before Costa's *Dictionary* (cf. James 2000 above). James (1991, 2000, 2009), Chevillard (2021),<sup>44</sup> Malten (1997), and Thani Nayagan (1964, 1966) have studied Proença's dictionary in detail.

The manuscript is 20.5 cm high, 15.5 cm wide and 3.8 cm thick (with the cover board 21.8 cm high, 16 cm wide and 4.8 cm thick). When the manuscript was restored, three protective leaves were added at the beginning and at the end of the dictionary. The grammar is written occupying the whole page apart from a few folios, up to page M-34-16, and is mainly written in two columns as in the dictionary. It was copied by the same hand that also copied the dictionary. The title page is missing and some of the first pages are in the wrong order. While the dictionary has an original foliation on the upper right side of the manuscript, the grammar does not. However, not all the folios in the dictionary are numbered. Indeed, it seems that the pages were cut on their upper side so that some folio numbers have disappeared. Therefore, f. 1r has the title of the dictionary along with the information that the manuscript was stamped when the library became *Bibliotheca Publica de Nova Goa*; f. 1v is blank; f. 2r-v is found at the beginning of the manuscript, but this is probably due to a mistake during the restoration of the document, since it

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<sup>42</sup> The full title of the dictionary is *Vocabulario Tamulico com a significaçam Portugueza composto pello P. Antam de Proença da Companhia de Iesu Missionario de Madurey*.

<sup>43</sup> Proença was born in Ramela in the diocese of Guarda. He took his vows when he was 19 years old in 1643. He arrived in India in 1647 and he spent his whole life working for the Madurai mission. He died on 14<sup>th</sup> December 1666 in Tuttiam (see Machado 1741: 182, Vol. I and Backer 1872: 2175, Vol. II).

<sup>44</sup> Chevillard has also produced a digitalized version of this dictionary.

should follow f. 10v (modern numeration M-34-18). The original foliation in the dictionary begins at page M-34-57 with f. 2r and continues up to f. 15r-v (M-34-84). Therefore, pages M-34-85 and M-34-86 do not have any numeration. It starts again on the next folio with number 16 up to f. 37r-v. Then, there is another folio without numeration (M-34-131 and M-34-132) and foliation starts again at f. 38r-v (M-34-133). This alternation is constant throughout the manuscript.

There are a few notes in different handwriting and ink (lighter ink), such as the one on page M-34-19 stating: *entre a letra e pospondo(lhe #) அபடுபா he em lugar do praterito (# do futuro)* [between the letter e and placing அபடுபா after it, in the place of the preterit (# the future)]. On each page, even though almost illegible, in the same ink and calligraphy of the notes on page M-34-19, there are instructions on the letters followed by the entries of the dictionary written in Portuguese rather than in Tamil. The manuscript counts 253 folios r–v, the dictionary occupies 227 folios r–v.

Like Costa's dictionary, Proença's work was also printed in Ambalacat, a year earlier in 1679. The only copy in existence today is kept at the Vatican Library in Rome and it is catalogued as Borgiano Indiano 12. Today it is available online at [https://digi.vatlib.it/view/MSS\\_Borg.ind.12](https://digi.vatlib.it/view/MSS_Borg.ind.12). Thani Nayagam made a photostatic copy of it in 1966. It is important to mention this because it contains the third manuscript of Costa's *Arte* which is also the second oldest. Indeed, it was copied in Verapoly in 1685 by the Discalced Carmelite Paulo Francisco (cf. § 1.2.2). Since I will discuss it in the next subparagraph, I will now move onto the last copy of Costa's *Arte* preserved in the same library in Goa, which is also the most recent copy.

The manuscript is catalogued today as MS 16 but used to be MS-M-15. This is also a composite manuscript of a total of 152 pages in which two different hands can be identified. The page is 20.6 cm high x 13.7 cm wide x 1.5 cm thick, and with the cover is 22 cm high x 13.5 cm wide x 2 cm thick. The two main parts composing the manuscript also differ in the

paper used and in the ink. The first part is in black ink and is only a few pages long. It contains the title page (barely legible, ff. M-15-1 to M-15-2) and two prefatory pages (illegible, ff. M-15-3 to M-15-4). Even though the title page is very damaged, it is still partially legible. However, we can have a complete title through the *Catalogue* (1907): *Grammatica inedita da lingua tamul pelo Padre Paulo Francisco de Noronha missionario que foi em Madrasta no ultimo quartel do seculo XVIII oferecida á Exposição Industrial de Goa, de 1890, por Antonio Augusto Maria João de Gouveia e Noronha, natural de Ucassaim e sobrinho do auctor e enviado pelo governo a esta bibliotheca 1890* [Unpublished grammar of the Tamil language by Father Paulo Francisco de Noronha, missionary who was in Madras in the last quarter of the 18<sup>th</sup> century. It was offered at the Industrial Exhibition of Goa in 1890, by Antonio Augusto Maria João de Gouveia e Noronha, born in Ucassaim and nephew of the author and sent by the government to this library in 1890].<sup>45</sup> Despite the fact that the title page mentions the name of the Carmelite Noronha, the manuscript contains a copy of Costa's *Arte* (ff. M-15-14 to M-15-66) and is preceded by a list of Tamil letters (ff. M-15-5 to M-15-7) written in a brownish ink on yellow paper along with a section entitled *Arte Tamulica. Letras Tamulicas. Vogaes; Consonantes* [Tamil *Arte*. Tamil letters. Vowels; Consonants] (ff. M-15-8 to M-15-13) and followed by a glossary. Its palaeographic characteristics, such as the *periya Ra* written with a double loop and the writing conventions used for indicating long *e/o* – officially introduced by the Italian Jesuit Giuseppe Costantino Beschi in the first half of the 18<sup>th</sup> century – suggest that the manuscript was written after Costa's death. The final colophon confirms it (*infra*). At the bottom of page M-15-13, there are two pieces of writing, both scratched. However, one of the two is still legible: *J. a livraria Noronha de Cunha de Uccassim* [?. Noronha of Cunha library from Ucassim]. In the second section, *Arte Tamulica. Letras Tamulicas*, the intervention of a second hand is evident, writing the Tamil names of the Tamil letters in darker

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<sup>45</sup> The title given in James (2000: 132, fn. 49) differs a little: [unpublished grammar of the Tamil language by the father Paulo Francisco de Noronha. Missionary in Madurai, native of Ucassaim, of the (parish) council of Bardez - 1890]. About the 'native' Goan missionary community see Županov's studies (2006) and Melo (1995, *non vidi*).

ink. This section, albeit similar to others found in the remaining manuscript copies, is exclusive to this manuscript. The third section is Costa's *Arte* (ff. M-15-14 to M-15-66) the title of which, appearing before the noun declension, is scratched,<sup>46</sup> although still legible: *Arte Tamulica eomposta pello P(adre)e Balthazar da Costa*. The *Arte* runs up to page M-15-66 ending with the Chapters also found in the other manuscripts. Then, *Titulo 3º Daõ se algumas regras pera preteritos, futuros, Imeprativos, Infinitivos, e Pluraes* (ff. M-15- 66 to M-15-76); *Titulo 4º Da collocação das letras Tamues pela ordem do nosso alfabeto* (ff. M-15-76 to M-15-81); *Titulo 6<sup>o</sup>47 De Alguns sinais que neste vocabulário se observaõ* (ff. M-15-81 to M-15-85); *Titulo 6º Regras da ortografia* (ff. M-15-85 to M-15-86).

The following sections are represented by:

- 1) *Confessionario Tamulico. Dialogo entre o Confessor e o Penitente* (ff. M-15-87 to M-15-131), [Tamil confession between a confessor and a penitent];
- 2) a blank page with a signature (?) (f. M-15-132);
- 3) *Significação de todas palavras que estaõ no Confessionario p(er)a mayor commodidade dos que começaõ aprender a lingoa* (ff. M-15-133 to M-15-148, where the colphon says *Acabei de copiar nos 3 de Março de 1794 பாத்ரி தூமிங்கு* [Finished copying on March 3<sup>rd</sup> 1794. Father Domingo]), [The meaning of all the words in the Confession, for the greater convenience of those who are beginning to learn the language]. According to James (2000: 96) the glossary contains 833 one-to-one equivalents from *a* to *c* [அ to ச],<sup>48</sup>
- 4) A few Tamil sentences transcribed in Roman characters along with their Portuguese translation (ff. M-15-148 to M-15-150). On

<sup>46</sup> The same title was restored later with blue ink.

<sup>47</sup> In the manuscript there is a mistake and this one is defined as the sixth title rather than the fifth.

<sup>48</sup> This section seems to correspond to what is given in the protective leaf of MS 50 (ex MS 34) (cf. *above*).

- page M-15-150 there is a statement that is difficult to read saying:  
*Depaortment sempordor* [?];  
5) again, Tamil letters (M-15-151 to M-15-152).

This manuscript is older than the others discussed above. This is confirmed not only by palaeographic evidence – see *above* – but also by the fact that on the first folio, where one can read the title *Arte Tamulica* at the bottom of the page, one can also read that the manuscript was stamped when the library had already become *Bibliotheca Publica de Nova Goa*.

### 1.2.2. *The Vatican Manuscript*

As already anticipated in the previous paragraph, the manuscript Borgiano Indiano 12 contains two different documents: a manuscript of Costa's *Arte* and a printed book which is Proença's dictionary (see *below*). Both these documents entered the Vatican Library in 1902, when the library of the Congregation of Propaganda Fide, which included both documents sent from India and other parts of the world as well as collections donated by single individuals, was purchased (see *below*).

It must first be said that the realization of this copy of Costa's *Arte* cannot be attributed to Jesuits but to another order: the Discalced Carmelites. This fact, in my opinion, confirms the great relevance of Costa's *Arte* as a reference tool, even outside the Jesuit community. Jesuits were not the only religious order to be involved in India and in the learning of local languages. Indeed, as Xavier and Županov (2015: 117-118) point out “chronologically [the Jesuits] were neither the first nor the last of the religious orders to arrive and labour in Asia under the Portuguese royal Padroado.” Before them, several dozens of Franciscans had reached India. When Jesuits arrived some decades later, there were already different orders active in Goa.<sup>49</sup> For example, there were two Franciscan provinces

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<sup>49</sup> According to Xavier & Županov (2015: 117-118) “The last Padroado missionary order confirmed only in the early eighteenth century was *Congregação do Oratório de Santa Cruz dos*



in 1629, a number which would reach six hundred in 1635; Dominicans and Augustinians, who had arrived in India in 1547 and in 1572 respectively. Furthermore, the Propaganda Fide<sup>50</sup> regularly sent Discalced Carmelites, Capuchins, and Theatines who both cooperated and entered into competition with the Padroado missionaries.

The missionaries that PF sent to India were mostly Italian and French but also included missionaries recruited from various nationalities belonging to the Holy Roman Empire (*Germans*). However, in the northern part of Kerala, in the region of Malabar, the PF ruled some missions alongside

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*Milagres*, staffed by the Catholic Brahmans from Goa who became both missionaries and precocious Orientalists in Sri Lanka.”

<sup>50</sup> As Pizzorusso (2007: 43-45) points out, the Sacred Congregation of Propaganda Fide (henceforth PF), also known as *Sacra Congregatio Christiano Nomini Propagando*, was officially founded on 6<sup>th</sup> January 1622 by Gregorio XV while the *Bolla Speculatores* of Clemente IX which established the dependence of missionaries on vicars dates back to 1669. Its task was to maintain the relationship between Rome and the Orient. It was able to re-establish under the control of Rome all the missions in the most remote countries which were led by a tight network of delegations, dioceses, vicariates, and prefectures. In fact, PF jurisdiction had been created with the aim of placing all mission activities under papal control. One of the major contributions of PF to the dissemination of knowledge about non-European languages was the Polyglot Typography, instituted with the aim of printing liturgical texts and catechisms in the different alphabet systems of several languages around the world. Another major contribution was the founding of the Collegio Urbano in 1627 by Urbano VIII as the general seminariate for all the missions, a kind of international school in which young missionaries could be trained. Since the missionaries could not keep what they collected when staying abroad, whatever they found all around the world became the property of the collection of PF first and to the Borgia Museum of Velletri later (Mastrangelo 2018: 27).

In around 1660 PF led many orders to different parts of the world, such as Eastern Asia, including Discalced Carmelites and Jesuits. This is the main reason for which its Archive contained (and still contains) so many documents relating to many different orders, despite the conflicts that arose after the foundation of the PF among the them, in particular, with the Jesuits (Pizzorusso 2007: 44-45; see also fn. 18-19 for bibliographical references.)

Indeed, despite the long reflection carried out by representatives of different orders, including the Jesuits and the Carmelites, all of whom were convinced of the need for a central organization directly connected with the Pope, PF frequently caused disagreements among different orders. The Jesuits entered in contrast with PF more than other orders because of the privileges they received from Innocenzo X, the general Vincenzo Carafa, and Francesco Piccolomini. In fact, Jesuits maintained a degree of autonomy from Propaganda in sending, moving, or recalling religious men but above all on the fourth vow which directly depended on the Pope. The Jesuits were the only ones to vow chastity, poverty, and obedience but also the fourth vow corresponding to their obedience to the Pope regarding their mission. Therefore, the main consequence of this autonomy from PF was that Jesuits did not send as many documents and information to PF as the other orders, like the Capuchins or the Discalced Carmelites. Furthermore, the conflict between Jesuits and PF developed on both a central and local level provoking disputes between Jesuits and Apostolic Vicars directly delegated by PF which manifested in secular issues such as the *Malabaric rites* (Pizzorusso 2007: 53-59).

the Portuguese *Padroado* with its own jurisdiction in Cochin and Cranagore (Mastrangelo 2018: 26). They used to set up their missions in territories far away from the Portuguese official settlements such as Patna, Surat, Tibet, Verapoly, and Madras (see Xavier & Županov 2015: 118, fn. 6). When the Discalced Carmelites joined the mission, there were still many controversies, one in particular being between the *Padroado* and the PF (Mastrangelo 2018: 23). However, many orders arrived after the expulsion of Jesuits profiting directly from the knowledge they had collected in different fields among which the local languages. For example, the Discalced Carmelite library in Verapoly preserved some of the precious Jesuit works and collections, among which the manuscript Borgiano Indiano 12 MS which was sent from Verapoly to Rome by the Discalced Carmelite Pietro Paolo Francisco on 25<sup>th</sup> June 1685 (see *below*).<sup>51</sup>

As stated above, the handwritten and printed library of the PF became part of the Vatican Library in 1902 when the Barberini Library, which had rivalled the Vatican library in importance during the seventeenth century, was also purchased.<sup>52</sup> With the annexation of the PF library, the manuscripts collected from the Near and Far East by Cardinal Stefano Borgia (1731-1804) also entered the Vatican Library constituting the *fondo* Borgiano Indiano.<sup>53</sup> Stefano Borgia, who had been named secretary of PF in 1770 by Pope Clemente XIII, had collected many manuscripts thanks to the missionaries' activities and the Velletri museum. He had made his collection available to many scholars among whom the Discalced Carmelite Paolino Bartholomeo who described his Indian

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<sup>51</sup> Another important document preserved in the same library was the Sanskrit grammar by Johann Ernst Hanxleden (1681-1732) published and translated by Van Hal and Vielle (2013).

<sup>52</sup> The Barberini library included approximately 11,000 volumes (Latin, Greek, and Oriental manuscripts) and over 36,000 printed documents representing a notable increase for the Vatican Library. For further details and information about the Vatican library history see <https://www.vaticanlibrary.va/it/la-biblioteca/la-storia-della-BAV.html>.

<sup>53</sup> The Borgiano Indiano fund is digitized and available here: <https://digi.vatlib.it/mss/Borg.ind>.

collection mentioning both Proença's Tamil-Portuguese dictionary and Costa's *Arte* as the following paragraph demonstrates:<sup>54</sup>

Num. XII. *Vocabulario Tamulico com a significaçam Portugueza composto pello P. Antam de Proença da Companhia de Iesu Missionario de Madurey*. Liber editus anno 1679. 30 Iulii in oppido Ambalacatta in Malabaria per Ignatium *Aichamoni* indigenam Malabarensis qui characteres Tamulicos in lignum incisos curantibus PP. Societatis tunc Ambalacatae missionariis primus protulit atque hoc vocabularium Tamulicum impressit. Vocabularium hoc suo calculo approbavere P. Antonius Pereira, P. Valerianus Cataneus, P. Ioannes de Maya aliique missionarii. Concinnatum fuit ex scriptis P. Ignatii Bruno, P. Roberti Nobili, P. Emanuelis Martins, ex opusculo *Flos Sanctorum* inscripto in ora Piscaria impresso, ex vocabulario Tamulico in urbe *Iafanapatam* in insula Ceylan confecto per P. Bruno, atque ex scriptis P. Roberti Nobili vocabulis Samscredamicis refertis. Vide praefationem auctoris in qua multa tradit de imperfectione characterum & linguae Tamulicae. Ex. gr. vocabulum *Cayam* legi potest *Gayam*, & utrumque apud Tamulicos iisdem litteris scribitur, primum tamen significat *corpus*, alterum *vulnus* &c. Ad calcem operis exstat grammatica Tamulica inscripta, *Arte Tamulica composta pello P. Baltesar da Costa Missionario de Madure*. Haec descripta fuit Verapoli anno 1685. 25. Iunii a R. P. Petro Paulo a S. Francisco

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<sup>54</sup> Extracted from the § IV. *Libri Grammatici Chartacei in Examen historico-criticum codicum indecorum. Bibliothecae Sacrae Congregationis de Propaganda Fide. Auctore P. Paulino A. S. Bartholomaeo. Carmelita Discalceato Malabariae ex-missionario academiae volsorum veliternae socio. In collegio Missionum Romae ad Sanctum Pancratium linguarum orientalium Praelectore*. Roma MDCCXCII. Ex Typographia Sacrae Congregationis de Propaganda Fide. Praesidium adprobatione, pp. 56-57. It is also mentioned in *India Orientalis Christiana continens Fundationes Ecclesiarum, Seriem Episcoporum, Missiones, Schismata, Persecutiones, Reges, Viros illustres. Auctore P. Paulino A. S. Bartholomaeo Carmelita Discalceato Malabariae Ex-Missionario, Acad. Veliternae Socio, in collegio Missionum S. Pancratii linguarum Orientalium Praelectore, Arc. Rom. Romae. Typis Salomonianis Anno Dom. MDCCXCII*, p. 182.

In the footnote Bartholomaeus also refers to Henriques' *Flos Sanctorum*: "Flos Sanctorum de quo heic mentio, typis Tamulicis editus fuit characteres Tamulicos curante & scalpente R. P. Ioanne Faria S. I. in ora Piscaria Missionario anno 1578. Anno praecedenti 1577. Ioannes Gansalvez Hispanus laicus S.I. iam alios Indicos characteres scalpserat, quibus prima, christiana catechesis in India vulgata fuit. Vide librum inscriptum: *Oriente conquistado a I.C.* auctore P. Francisco a Sousa. *Lisboa anno 1708*."

This information, as well as the information in the footnote, is repeated in Machado (1741: 182, Vol I) and Backer (1872: 2175, Vol. II).

Carmelita Discalceato olim missionario Malabariae, deinde Archiepiscopo Ancyrano & Vicario Apostolico regnorum magni Mogolis. Character est nitidus & correctus. Vocabularium R. P. Antonii a Proença de quo supra, elegancia vocum, nitore & correctione linguae praestat, sed characteres, utpote in lignum incisi, luridi sunt & indistincti, haec tamen fatis demonstrant linguarum Indicarum studium & impressionem codicum Indicorum a missionariis catholicis primo caepisse, ac proinde criminationes, quas nonnulli Angli & Galli in eos iniiciunt, falsas & flocci faciendas esse.

After Borgia's death, the biblical manuscripts were donated to PF and later entered the Vatican Library.

As stated above, Costa's *Arte* is included in MS Borgiano Indiano 12. The paratexts of first and second level found in the manuscripts, already discussed in Muru (2020b), trace the history of transmission of this document giving information on where, when, and by whom the manuscript was copied. Indeed, as already stated above, in the final colophon at the end of the short introductory preface one reads that in 1685 the Discalced Carmelite Pietro Paolo Francisco copied Costa's *Arte* in Verapoly and sent it to PF in Rome. The grammar was accompanied not only by Proença's Dictionary but also by a workbook and some drawings of Indian customs as stated in the report written by Giovanni Pastrizio (Ivan Paštrić) (1636–1708) who worked for the Urban College of PF as a lecturer in theology in 1659 and later, from 1669 until March 1700.<sup>55</sup>

The Dictionary has a printed foliation on the upper right-hand side of each folio<sup>56</sup> and the 29 folios of *Arte* display a handwritten foliation on the same side. The *Arte* is split into two sections which are attached to

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<sup>55</sup> For further details on this report see Muru (2021c: 116–119). The report is contained in Borgiano Latino 747, ff. 235r-248v and it is available online at: [https://digi.vatlib.it/view/MSS\\_Borg.lat.747](https://digi.vatlib.it/view/MSS_Borg.lat.747).

<sup>56</sup> In the dictionary the foliation is incorrect: the pages are sometimes in the wrong order and some are missing. For detailed descriptions about this document see Thani Nayagam (1956, 1966), James (2009), and Chevillard (2015, 2017, 2021).

Proença's printed dictionary in the wrong order. The first section includes 18 folios and following the dictionary foliation, it goes from f. 225r to f. 243v, its contents corresponding to the second part of Costa's grammar. The second section runs from f. 249r to f. 259v, and it includes 11 folios containing the first section of Costa's grammar. The grammar is written in Portuguese with evident interferences from the copyist's mother tongue, Italian.

### 1.2.3 *The Sloane Manuscript*

A further copy of Costa's *Arte* was discovered at the British Library as part of the Sloane collection<sup>57</sup> by Jeyaraj in 2010 (Jeyaraj 2010: 20).<sup>58</sup> MS Sloane 3003 entered the British library through the British Museum and, as its name suggests, it belonged to the collection formed by the physician, naturalist, and collector Sir Hans Sloane Bart (1660-1753), also Secretary and President of the Royal Society. Sloane's desire was that all his possessions, which included roughly 45,000 printed books, 4,000 manuscripts, prints, drawings, herbaria, coins, medals, antiquities, and other treasures kept initially at his home in Bloomsbury, and later at the manor house in Chelsea, be offered to the nation so that they could be available to the public for free. His wishes were realised through the Act of Parliament that, upon his death in 1753, bought his entire collection for £ 20,000 creating the British Museum where the old Royal Library and the private libraries of the Cotton and Harley families also converged. Sloane's collection therefore constituted the original nucleus of the British Museum fulfilling his desire that it be visible and useful to everybody and today it is one of the foundation collections of the British Library.

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<sup>57</sup> See *The Sloane Collection of Manuscripts* (1953), Hunt (2012: 190-207), Walker (2018), the *Sloane Letters Project* available at <http://sloaneletters.com/about/>, <https://reconstructingsloane.org/sloanes-library-and-printed-books/> and <https://www.britishmuseum.org/about-us/british-museum-story/sir-hans-sloane> available through the British Museum web page. Those interested in reading more about the *circulation of knowledge* in the 17<sup>th</sup> century may refer to the following two links: [http://ckcc.huygens.knaw.nl/?page\\_id=51](http://ckcc.huygens.knaw.nl/?page_id=51) & <http://digitalarkproject.blogspot.com>.

<sup>58</sup> I purchased the digitised version of this *Arte* that Jeyaraj (2010: 20) defines incomplete, in 2019 from the British library. Therefore, I have not seen the original manuscript with its physical features (i.e., size, paper, watermarks, etc.).

Sloane had assembled his collection in the decades after his stay in Jamaica<sup>59</sup> (1686-1687) as personal physician to the Duke of Albemarle, through different channels. He was able to collect documents on a variety of subjects which were all catalogued.<sup>60</sup> One of these channels was to absorb complete collections made by others, often friends, like William Charlton (1642-1702), James Petiver (d. 1718), Nicholas Joseph Foucault (1643-1721), or Engelbert Kämpfer (1651-1716).<sup>61</sup>

Another way he obtained objects for his collection was to receive them from the network of contacts he had with various kinds of people. For example, fellow travellers, as was the case for the Physician to the East India Factory at Chusan in China who described a consignment on 12<sup>th</sup> February 1703:

“In the foresaid Box there’s for yourself a Chinese Common Prayer Book, which I procur’d from the Bonzes at Pũ-tó, the Lords Prayer Belief & 10 Commandments translated into Chinese by the Jesuits [...]”<sup>62</sup>

Another example is the correspondence Sloane had with librarians like Abbé Jean Paul Bignon (1662-1743) of the King’s Library in Paris which testifies “the informal network for the exchange of scholarly information

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<sup>59</sup> “In 1687 Hans Sloane travelled to Jamaica as physician to the English governor. On his return, he married an heiress to sugar plantations in Jamaica which were worked by enslaved people. The profits from these plantations contributed substantially to Sloane’s income and financed his collecting.” Most of the manuscripts from this collection have Sloane numbers from 1 to 4100. Two further groups of manuscripts are from Sloane’s collection but bear Additional MS numbers. These are Add MS 5018-5027 and Add MS 5214-5308.” [Information available on the British Library website: <https://www.bl.uk/collection-guides/sloane-manuscripts>].

<sup>60</sup> Sloane’s own catalogues of books and manuscripts are Sloane MSS 3995, 3972C, and 3972B to D kept in the Department of Manuscripts of the British Library. See below in the text. Later catalogues describing Sloane’s manuscripts collection are: Ayscough (1782) and Scott (1904).

<sup>61</sup> Sloane purchased Kämpfer’s literary legacy in 1723-25, it is the Japanese material in his collection. Kämpfer was in fact a famous German physician and traveller to the Middle East and Asia, particularly Japan. He was employed by the *Dutch East India Company* as physician at Isfahan and Hormuz in the Persian Gulf and later travelled via India to Batavia (Java). He sailed, via Malabar, Ceylon, and Sumatra, to Batavia. When Sloane heard about his death, he was able to arrange to purchase his collection with his widow and nephew. For further details about the Kämpfer-Sloane connection see Gray (1953) and the following link [www.britishmuseum.org/collection/term/BIOG11220](http://www.britishmuseum.org/collection/term/BIOG11220) accessible through the British Museum web page.

<sup>62</sup> Quoted in *The Sloane Collection of Manuscripts* (1953: 7).

and new publications that provided unifying links of knowledge in Anglo-French intellectual life during the eighteenth century” (Clarke 1980: 475).<sup>63</sup>

Additional examples are illustrated by Sloane’s close relationships with Dutchmen like Nicolaes Witsen, Frederik Ruysch, Levinus Vincent, Albertus Seba, Maria Sibylla Merian, and Herman Boerhaave, “who all became involved in correspondence with Sloane and his agent James Petiver”, with whom he expanded his network and obtained books, prints, information and objects (Jorink 2012: 58-60).<sup>64</sup> Indeed, “Sloane was very aware of the importance of the Netherlands as a source [...] while the Dutch saw contacts with the British in terms of outreach and prestige” (Jorink 2012: 69).

Even though the huge task of understanding the history of the manuscript transmission is beyond the scope of this publication, I nevertheless managed to gain a reasonable understanding of *when* and *how* Costa’s manuscript entered the Sloane collection.

Firstly, it should be stressed that the presence of Costa’s *Arte* in Sloane’s collection not only underlines Sloane’s voracity as a collector but, also, how relevant the work was in the circles of that time. As discussed in more detail below, this manuscript represented the base from which a missionary belonging to the Protestant mission, Bartholomäus Ziegenbalg (1682-1719), composed his *Grammatica Damulica* published in Halle in 1716 (see *below*).

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<sup>63</sup> Clarke (1980: 476) informs us about the fact that Sloane stayed in Paris in 1708 and he actively participated in French intellectual life as an associate of the Académie des sciences of which Abbé Jean Paul Bignon was named presiding officer. While Bas Martín (2018: 196) states that Sloane’s collection “included approximately eight hundred booksellers’ catalogues from various European countries” and that he was “an habitué of many book auctions that took place in London” during which he purchased, for example, the Bibliotheca Hookiana of Robert Hooke (1635-1703).

<sup>64</sup> Among these Dutchmen, Witsen (1641-1717) was particularly “fascinated by geography and exotic languages” [...] “he possessed an enormous and truly universal collection of books” and “generously shared his information and possession with other citizens of the Republic of Letters” (Jorink 2012: 61).

As a collector, Sloane differed from his previous bibliophile colleagues in making catalogues of his collections and it is through these catalogues that we can define the period in which Costa's *Arte* entered in Sloane's library.

Credit for the pioneering deciphering of Sloane's catalogues goes to Nickson (1988) who made great efforts to understand his systematic approach in documenting his library collection. She also shed light on the many 'amanuenses' who helped Sloane in shaping his catalogues. This task has been further detailed by Blakeway (2011) who has identified further 'amanuenses' and clarified their contribution to the composition of Sloane's catalogue. These two studies helped a great deal both in deciphering the second level paratexts (cf. Muru 2020a) found on the protective leaf of MS Sloane 3003 as well as in understanding when Sloane came into possession of Costa's grammar.

Sloane's own catalogues of books and manuscripts are Sloane MSS 3995, 3972C, and 3972B to D kept in the Department of Manuscripts.<sup>65</sup> MSS 3995 is the earliest catalogue that lists the printed books and a few manuscripts that Sloane collected over the period 1685 to 1687. MS 3972B, C "first began to take its present form about 1693 although it includes the books and manuscripts which had been acquired earlier"

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<sup>65</sup> These catalogues have been digitised within the *Reconstructing Sloane project* that is a valuable source of information from which to start to understand how Sloane's collection was assembled. It is accessible here: <https://reconstructingsloane.org/about/>. The Sloane catalogues, in particular 3972B and 3972C, vol. vi, are available at <https://reconstructingsloane.org/enlightenmentarchitectures/2020/01/02/digitised-catalogues-2/>, while Sloane's printed books, which also contains Ziegenbalg's *Grammatica Damulica* (1716) see <https://www.bl.uk/catalogues/sloane/Home.aspx>.

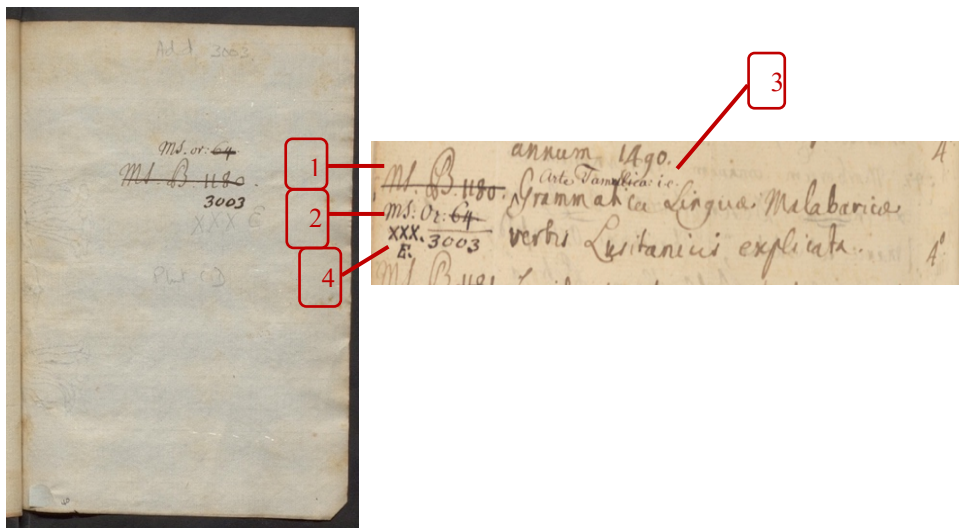
The digital scholarly edition of Sloane's manuscript catalogues has been produced as part of the Leverhulme Trust funded research project *Enlightenment Architectures: Sir Hans Sloane's catalogues of his collections*, a grant held at the British Museum in association with the Department of Information Studies and Centre for Digital Humanities University College London. Further information about Sir Hans Sloane's collections and catalogues across the British Museum, the British Library and the Natural History Museum, London can be found on the *Reconstructing Sloane* website: [www.reconstructingsloane.org](http://www.reconstructingsloane.org).

For further details about these catalogues see Nickson (1988: 52-89) and the bibliographical references listed at <https://reconstructingsloane.org/about/> and at <https://www.bl.uk/catalogues/sloane/References.aspx>.



(Nickson 1988: 53). It includes all the items that Sloane acquired before his death in 1753.

Looking at the protective leaf of MS Sloane 3003, one can identify four different press marks or cataloguing references. They are also found in Sloane's catalogue (MS 3972B p. 361/p. 2430, Sloane's numeration) but in a different order, as shown in figure 3 (courtesy of British Library):<sup>66</sup>



**Fig. 3 – Correspondence between references on the MS protective leaf and Sloane's catalogue**

Even though the reference to Costa's manuscript showed in Fig. 3 is taken from MS 3972B where it is described as *Grammatica Linguae Malabaricae verbis Lusitanius explicatae*, it originally belonged to the 6<sup>th</sup> volume of Sloane's catalogue (MS 3972C)<sup>67</sup> which was deprived of all the folios containing references to manuscripts. Indeed, after Sloane's death in 1753, the Trustee gave the order to separate Sloane's manuscripts from Sloane's printed books in 1755. It is probably for this reason that later, in

<sup>66</sup> The full page from which this extract is taken is available here: [https://enlightenmentarchitectures.reconstructingsloane.org/catalogueMS3972B/#doc=1&page=Sloane\\_MS\\_3972\\_B\\_687](https://enlightenmentarchitectures.reconstructingsloane.org/catalogueMS3972B/#doc=1&page=Sloane_MS_3972_B_687).

<sup>67</sup> This is a bound manuscript volume held at the British Library containing numbered entries that list and describe a substantial selection of the books and printed ephemera collected by Sir Hans Sloane (1660-1753) between the 1680s and the 1750s.

1758, the Trustee ordered that the folios in Sloane's catalogue (in this case MS 3972C, Vol. vi) containing manuscript entries should be removed from Sloane's library catalogue and rebound in a new volume, creating what is now Sloane MS 3972B.

This is confirmed not only by a comparison between the two digitized versions of these manuscript catalogues which clearly displays how Sloane's missing folios in catalogue C are found in catalogue B with a continuous numeration with C, but also by comparing the handwriting found on the page containing the reference to MS Sloane 3003 with that of Sloane's catalogue compilers that have been collected and listed in Blakeway (2011: 35, fig. 11). Indeed, this handwriting corresponds to Johann Gaspar Scheuchzer's (1702-1729) hand. This amanuensis started to work for Sloane when he arrived in London in 1727 and remained with him until his death in Sloane's house on 10<sup>th</sup> April 1729. His main innovation in Sloane's manuscript collection was its reorganization by size of the whole collection: both new and old acquisitions were provided with new numbers and with 'A' for folios, 'B' for quartos and 'C' for octavos. This typical press mark is n. 1 in figure 3 above, which suggests that the manuscript of Costa's *Arte* entered Sloane's collections in the same period in which Scheuchzer worked as a librarian for him, therefore between 1727 and 1729. This period of time is also confirmed by the preceding and subsequent items found in the catalogues for which the date of entry is clearly stated. Indeed, as Nickson (1988) states, entries in Sloane's catalogue appeared in chronological order based on the date of their acquisition. Consequently, navigating the catalogue beginning to end, and starting from the certain date of entry for some items, it is possible to work out an approximate period of entry for those items for which no information is provided. In this case, the items preceding MS Sloane 3003 were mainly purchased between 1725 and 1726 in Paris or in London and this confirms that Costa's grammar entered Sloane's collection no earlier than 1727, as we will see below. This remains true, even though one can observe a reference mark n. 2 corresponding to Ms. Or. which is one of the innovations introduced in 1719 by another

amanuensis identified as ‘Hand 4’<sup>68</sup> by Blakeway (2011: 29-33). Firstly, the fact that this paratext is placed below press mark n. 1 in the catalogue, and having been crossed out, leads us to believe it is a later addition occurring after 1727, presumably carried out by one of the librarians who succeeded Scheuchzer, either Cromwell Mortimer (1693-1752) or Thomas Stack (died 1756). Indeed, during their time working for Sloane, they had the task not only of keeping the list of new entries in Sloane’s collection updated but also of checking and reorganizing Sloane’s existing books.<sup>69</sup> Secondly, comparing them with the handwriting of the two librarians provided in Blakeway (2011: 37, fig. 13), it is possible to identify Stack’s hand in this addition. Therefore, press marks n. 2 and n. 3 in figure n. 3 above should be considered as two examples of later additions that these librarians made to the existing collection.

The press mark n. 4 (Fig. 3) is the last catalogue number introduced at a later stage by Samuel Ayscough (1782: 3027, Vol. II)<sup>70</sup> when he composed his catalogue describing the manuscripts kept at the British Library. Indeed, in his preface, he writes:

“Those manuscripts numbered from 1 to 4100 were collected by Sir Hans Sloane Bart, and were part of his museum, purchased by parliament (agreeably to his will) for the public use. In this part, I have, as much as possible, retained the numbers which had been made use of in Sir Hans Sloane’s own Ms catalogue; so that whatever references may have been made to any of these MSS. They will in general answer the present numbers; but as the old Catalogue was numbered before the volumes, *it frequently happened*, that those articles which had several numbers affixed to them were bound together, and only one number given to the volume and from the MS Catalogue of MSS. And printed books being written indiscriminately, *it sometimes occasioned* numbers to be given to printed books as though they had been MSS on which account, there will appear a deficiency in the numbers: to remedy

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<sup>68</sup> This amanuensis worked for Sloane between 1715 and 1719 (Blakeway 2011).

<sup>69</sup> Mortimer worked for Sloane from 1729 until 1740, while Stack worked as librarian from 1733 until 1740.

<sup>70</sup> Cf. footnote 60.

which I have altered the numbers of about 150 volumes, which as they had not been found entered in the original MS Catalogue were added to it, and the numbers placed in [Crochets;] and to prevent any inconvenience from this alteration, I have added after the index of numbers, a table of the former numbers with the numbers they now bear; but this has not been quite sufficient to fill up all the deficiencies, and there will yet appear a defect of some numbers, and consequently *deest* will appear against them in the Index.”

Other second level paratexts<sup>71</sup> useful for understanding the transmission history of MS Sloane 3003 are represented by the two stamps found in the first folio recto of the manuscript and in the last folio verso, reproduced in figure 4 below.



**Fig. 4 – Stamps in MS Sloane 3003**

The oldest (on the right) of the two is the octagonal ‘Museum Britannicum’ stamp that was intended to be stamped with black ink on Sloane’s books alone. Other colours were used for purchased or donated material, and for the Royal collection. The more recent one (on the left), consisting of round stamps containing the royal arms but no lion or unicorn, belongs to Type 3 stamps that were in use from 1929 to 1973. Considering that the British Library came into existence in 1973, and that the use of the stamp on the left was discontinued in the same year and that there no other stamps found on the manuscript, it is reasonable to say that it entered the British library in the year of its foundation.<sup>72</sup>

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<sup>71</sup> Another important paratext is the watermark visible at the center of the protective leaf. The fact that it is only partially visible and that I could not consult the physical manuscript prevented me from being able to identify it.

<sup>72</sup> For further detail about British library stamps see Harris (2009) and Pearson (1994).

As far as the second key question is concerned, i.e. *how*, therefore through which network Costa's *Arte* came to be in Sloane's collection, the first thing to be said is that "Sloane received many [manuscripts] for having been Secretary of the Royal Society".<sup>73</sup> Another aspect to be pointed out is that Sloane's collection also includes manuscripts and printed books about the Tamil language and the Malabar dimension which are correlated to B. Ziegenbalg and the Dutch Company. Therefore, a first possibility is that these additions to Sloane's collection occurred through the aforementioned Dutch network. As Jorink (2012: 58) states: "few people know that the provenance of many objects, drawings, and books now in the Natural History Museum, the British Library and the British Museum goes back to Sloane's Dutch contacts [...] Many of the objects in Sloane's collection were either gifts from Dutch collectors, were bought by Sloane himself or entered his collection via agents". However, the main candidate among the Dutchmen would be Kämpfer – rather than Witsen –<sup>74</sup> for having passed through Malabar and Ceylon, the date in which his collection entered Sloane's library.

Another possible source would be Sloane's friendship and exchanges with Abbé Jan Paul Bignon of the *Bibliothèque Royal* (Clarke 1980: 475-482). Indeed, Abbé Bignon, who worked as librarian for the King's Library, was the person responsible for enriching the current Indian collection held at the National Library of France (BNF). Is it thus possible that this manuscript was one that the two friends exchanged between them? It is a fascinating hypothesis which could also be corroborated by the fact that the items preceding the MS Sloane 3003 in the catalogue were purchased in Paris. However, the fact that Hans Sloane was in Paris in the first decade of 1700 and, above all, some internal peculiarities of the manuscript itself lead me to exclude this possibility. In fact, MS Sloane 3003 was copied with some omissions – i.e., the author's name in the title or internal references to the Portuguese language or to the Jesuit enclave – see § 1.2.3 for further details – which indicates an intention to hide his Jesuit provenance. This evidence brings me to another much more

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<sup>73</sup> *The Sloane Collection of Manuscripts* (1953: 7). Insertion into square brackets mine.

<sup>74</sup> Cf. footnotes 61 and 64.

valuable hypothesis for the provenance of MS Sloane 3003 even if not completely exhaustive: B. Ziegenbalg.

As Jeyaraj (2010: 22-23) states, on 5<sup>th</sup> February 1715, Ziegenbalg wrote to the Orientalist Michaelis in Halle about his intention of drafting “the indispensable grammatical principles” of the Tamil language, while in Volume I of Halle Reports (p. 652) it says that “Ziegenbalg’s report, written in Halle on 27<sup>th</sup> October 1715, mentions that for the benefit of Europeans he began writing his grammar (*Grammatica Latino-Damulica*) on 15<sup>th</sup> February 1715 and completed it before the ship reached the Ascension Island, 1,600 km away from the East Coast of Africa ” (quoted in Jeyaraj 2010: 23). Considering that he relied a great deal on Costa’s *Arte* in composing his grammar, and that Ziegenbalg’s *Grammatica Latino-Damulica* was printed in Halle when Ziegenbalg would have been there, it is probable that Ziegenbalg had Costa’s copy with him on his voyage from Tranquebar to London. We learn from Jeyaraj (2010: 23) that Ziegenbalg’s Latin manuscript of his Tamil grammar reached Halle and from there it went to Berlin, while Ziegenbalg stayed in Copenhagen anxiously waiting for his grammar to be printed in Halle where he arrived on 17<sup>th</sup> October 1715 and married Maria Doroteha Salzman (Jeyaraj 2010: 24). With his wife and Peter Malaiyappan, Ziegenbalg left Halle and “hurried via Amsterdam to London hoping to board the English ship leaving for India on 4 January 1716” (Jeyaraj 2010: 25) even though the ship did not set sail until March 1716. During this time Ziegenbalg promoted his work in London where roughly fifty copies of his printed Latin-Tamil grammar were sent. As anticipated above, Jeyaraj (2010: 26) concludes that one possibility is that “After his Latin-Tamil Grammar was printed [in Halle in 1716] and its copies were distributed in London [...] After Ziegenbalg had visited his patrons in London and before he had boarded the ship to Madras, he might have left the paper manuscript of Da Costa’s *Arte Tamulica* with one of his friends. Gradually, it found its way into the British Library”. This is a strong possibility, since we know from Sloane’s catalogue that some of the items preceding Sloane 3003 in his Catalogue were purchased in London at the time this manuscript entered his collection.

However, there is another possibility which could explain how this manuscript entered Sloane's collection which is also the explanation of how Ziegenbalg's *Bibliotheca Malabarica* entered the same collection. Sweetman & Ilakkuvan (2012), write that Costa's *Arte* belonged to the library possessed by Ziegenbalg even though, as Jeyaraj (2010: 7 and fn. 12) states, not only did Ziegenbalg never acknowledge Costa's work in his grammar but neither did he mention it when in 1708 he reviewed "the content of 19 works written by Roman Catholic missionaries in Tamil country". Ziegenbalg possessed these works to make use of them when he reached India, since he had not studied anything of what was available about India and its languages in Europe before being sent to the Halle mission. When he reached the mission, he had Indian Christians make copies of many Roman Catholic manuscripts composed by Christian missionaries. Some of these works were copied on palm leaves, others on paper, until the Dutch introduced the press in India again (Sweetman & Ilakkuvan 2012: 5-6). For this purpose, "Ziegenbalg maintained six Tamil scribes in his household and would thus have been able to acquire copies of all of these works [...] by having the schoolmaster dictate them to the scribes" (cf. Ziegenbalg to Lütken, Tranquebar, 22 August 1708, cited in Sweetman & Ilakkuvan, 2012: 32).

Furthermore, he collected them two months after his arrival in India, including "some grammatical precepts [written] in the Portuguese language, drawn up by a missionary of the King of France" (Sweetman 2006: 802-803).

Ziegenbalg gave details of all these activities in his correspondence dated 22.09.1707:

"we also obtained various books written by the Catholics in the Malabarian [i.e., Tamil] language which, although full of dangerous errors, nonetheless contributed a great deal to my learning of this language, so that from them I was able to adopt a proper Christian style". Furthermore, "in a catalogue of Tamil books in his possession ... Ziegenbalg lists twenty-one such Catholic books, noting that they had belonged to a Jesuit in Tanjavur "who went

about among the heathen in the dress of Brahman”. During a time of “severe persecution” of Christians in Tanjavur, when all wanted to save their lives had had to flee to the European coastal settlement, this Jesuit had left his library for safe-keeping in Tranquebar, where it had long remained hidden, until “it was wonderfully arranged” that Ziegenbalg should come upon it.” (Sweetman 2006: 803)

However, one thing is for sure that “while underway [to Europe in 1714], he [Ziegenbalg] set down in Latin a grammar of Tamil, closely following a Tamil accidence, the *Arte Tamulica*, written by Baltasar da Costa SJ, and printed (?) at Ambalakad around 1680, which he had been given by Hassius in 1707” (Sweetman & Ilakkuvan 2012: 8).<sup>75</sup> Hence, Sweetman concludes that, despite the reference to a ‘missionary of the King of France’ the grammar that Ziegenbalg followed was the printed or unprinted version of the one composed by Costa. According to Sweetman & Ilakkuvan (2012: 10), Ziegenbalg received his library, and therefore Costa’s *Arte*, seven months after his arrival in Tranquebar in July 1706, thus at the beginning of 1707. The full library that Ziegenbalg acquired belonged to a Jesuit who used to dress as a *sanyassi* and was forced to abandon the library during a time of severe persecution of Christians in Tanjore, the most recent persecution having been in 1701 under Shahji II. Sweetman & Ilakkuvan (2012: 10) believes that it is possible that the library reached Ziegenbalg through Hassius who also gave him Costa’s Tamil grammar.

Later, Ziegenbalg’s library reached the British Library through a purchase made by “Hans Sloane at auction in Copenhagen in 1726, from the library of Fredrik Rostgard, a collector.”<sup>76</sup> It consists only of the first 112 entries of the third section of the Bibliotheca Malabarica, entitled “Verzeichnis

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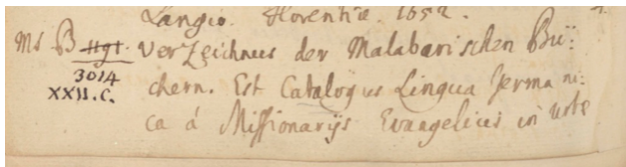
<sup>75</sup> Sweetman and Ilakkuvan (2012: 8) state that a reference to Costa’s *Arte* as the model for Ziegenbalg is also found in Rajamanickam who wrote that Ziegenbalg “follows rather closely...the grammatical treatise incorporated in the Introduction” to the Jesuit Antão de Proença’s Tamil-Portuguese dictionary which, as seen in §§ 1.2.1 and 1.3, corresponds to Costa’s *Arte*.

<sup>76</sup> At the auction, Hans Gram bought more than 1,000 volumes from Rostgaard’s collection. He also bought volumes for the English bibliophile Hans Sloane (Larsen 1970: 111).



der Malabarischen Bücher”. Rostgaard’s manuscript is likely to have been copied from the version of the *Bibliotheca Malabarica* sent by Ziegenbalg to Franz Julius Lütkens, the court preacher in Copenhagen. The manuscript was translated by Albertine Gaur” (Sweetman & Ilakkuvan 2012: 23).

Looking at the entry for *Bibliotheca Malabarica* found in MS 3972B, p. 363 and p. 2432 in Sloane’s numeration reproduced in Fig. 5 below, it is clear that this is the same hand that also registered the entry for Sloane 3003 seen in Fig. 3 above.



[Ms. B. 4491 / 3014 XXII.C. Verzeichnus der Malabarischen Bü: chern. Est Catalog is Lingua Germa ni:ca à Missionarÿs Evangelicis in write]<sup>77</sup>

**Fig. 5 – *Bibliotheca Malabarica* in Sloane’s Catalogue**

Therefore, despite the distance between Sloane 3003 (Costa’s grammar) and Sloane 3014 (Ziegenbalg’s *Bibliotheca*), considering that the entries were written by the same hand, Scheuchzer’s hand, it is more than reasonable to consider MS Sloane 30003 as a manuscript purchased at the same auction where Sloane purchased Ziegenbalg’s *Bibliotheca*. In conclusion, Sloane 3003 entered Sloane’s collection in 1727. I am more inclined to support this hypothesis rather than consider the possibility that Sloane 3003 entered the collection in the same way as other documents belonging to the Danish mission and Tranquebar did. For example, as stated in Ayscough’s catalogue (1789), Sloane received other Danish works from his friend Dr. Henry Halden. An example of these are the

<sup>77</sup> Courtesy of British Library and credits for encoding to: Alexandra Ortolja-Baird (BM), Julianne Nyhan (UCL), Andreas Vlachidis (UCL), Hui Xiong (UCL MA). *Bibliotheca Malabarica* corresponds to Sloane 3014 and the whole page of the manuscript where it is mentioned is available here: [https://enlightenmentarchitectures.reconstructingsloane.org/catalogueMS3972B/#doc=1&page=Sloane\\_MS\\_3972\\_B\\_691](https://enlightenmentarchitectures.reconstructingsloane.org/catalogueMS3972B/#doc=1&page=Sloane_MS_3972_B_691).

documents belonging to the Protestant preacher Philippus Baldaeus (1632-1672) which clearly entered Sloane's library earlier than 1727. In fact, the hand that composed this entry in the catalogue corresponds to that of amanuensis 'hand 4' who, as already mentioned above, worked for Sloane between 1715 and 1719.<sup>78</sup> Furthermore, the hypothesis about the auction in Copenhagen in 1726 as the main source for MS Sloane 3003 is also reasonable because Copenhagen was the place where Ziegenbalg stopped before reaching Halle in 1715 where his *Grammatica Damulica* was printed in 1716.

### 1.3 Costa's manuscripts: a general overview

The previous paragraphs have provided information about the features of each of the manuscripts of Costa's *Arte*, historical information about libraries and collections where each manuscript is found, and, whenever possible, the trajectory the manuscript followed and when it ended up in that collection.

This paragraph aims to offer a general overview on the five manuscript copies of Costa's *Arte* gathering together the information relating to time and place in which each manuscript was written or copied and adding information relating to similarities and differences among the five copies in terms of writing systems, linguistic variants, contents and order of contents. Firstly, it is necessary to define a unique criterion of reference for these five documents from this point onwards. In Muru (2020a) I used a system of abbreviation that included the manuscript catalogue number preceded by the acronym specifying the library where it is kept today (i.e. KSCLG\_MS50 (ex MS 34) corresponds to *Krishnadas Shama Central Library, Goa State*, number of catalogue: 50; old catalogue number: 34).<sup>79</sup> However, following the suggestion provided by one of the anonymous revisor who I thank, in this context, I preferred to use abbreviated forms

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<sup>78</sup> It is possible to compare the handwriting for this catalogue entry here: [https://enlightenmentarchitectures.reconstructingsloane.org/catalogueMS3972B/#doc=1&page=Sloane\\_MS\\_3972\\_B\\_893m](https://enlightenmentarchitectures.reconstructingsloane.org/catalogueMS3972B/#doc=1&page=Sloane_MS_3972_B_893m) with 'Hand 4' in Blakeway (2011: 29-33). Cf. footnote 68.

<sup>79</sup> As with the manuscripts in the Goa library I will follow the most recent catalogue number as I found it in 2016, followed by the previous one found in 2007.

in order to make easier the comparison between the different manuscripts, above all in *Part 2*. The following table summarises the number of references used in this book for each manuscript and also provides the date found in the colophon (if present), the library where it is kept, and the presumed date on which it entered the library.

<b>Manuscript</b>	<b>Date of composition</b>	<b>Catalogue Number</b>	<b>Library</b>	<b>Manuscript Reference Number used in this book</b>
Composite manuscript: TA-PT dictionary + <i>Arte</i>	1670  [presumed date of addition to the library: 1834-1836]	MS 50	Krishnadas Shama Goa State Central Library, Panjim, IN	GL1  (Corresponding to KSCLG_MS50 (ex MS 34) in Muru 2020a)
Composite manuscript: printed TA-PT dictionary + manuscript <i>Arte</i>	1685 <sup>80</sup>  [presumed date of addition to the library: 1902]	Borgiano Indiano 12	Vatican Library, Rome, IT	VL  (Corresponding to VL_Borg.Ind.12 in Muru 2020a)
Single manuscript: <i>Tamil Arte</i>	ca. 1707  [presumed date of addition to the Sloane collection: 1726-1727; entered the British Museum in 1753; entered the British library in 1973]	Sloane 3003	British Library, London, UK	BL  (Corresponding to BL_Sloane 3003 in Muru 2020a)
Composite manuscript: <i>Tamil Arte</i> + <i>Catechism</i> + <i>Confession Manual</i>	1731  [presumed date of addition to the library: probably 1834]	MS 66	Krishnadas Shama Goa State Central Library, Panjim, IN	GL2  (Corresponding to KSCLG_MS66 (ex MS 49) 3003 in Muru 2020a)

<sup>80</sup> The date here refers exclusively to the *Arte*.

Composite manuscript: <i>Tamil Arte</i> + <i>Catechism</i> + <i>Confession</i> <i>Manual</i>	1794  [presumed date of addition to the library: 1890]	MS 16	Krishnadas Shama Goa State Central Library, Panjim, IN	GL3  (Corresponding to KSCLG_MS16 (ex MS 15) 3003 in Muru 2020a)
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**Chart 2 - Costa's manuscript copies: date, library, catalogue number, reference number used in the book**

The following Chart 3 compares the contents of the manuscripts and their order of appearance. Indeed, in almost every manuscript, apart from the *Arte*, there are also some appendices giving specific information about features of the Tamil language (i.e., how to form the past tense, the future, the imperative or the plural) and provide information about a dictionary that must have been complementary to this grammar. The question is: which dictionary? Is it Costa's Portuguese-Tamil dictionary? Or is it Proença's dictionary? Considering that the reference in the manuscript is to *Vocabulario Luzitano Tamulico* it must be the former because Costa's dictionary was Portuguese-Tamil. Therefore, one should take its explanation of *Tamil* letters according to the order of our alphabet as an attempt to explain how the Tamil letters should be pronounced, as it is at the beginning of Sloane\_3003. However, if one looks for a dictionary combined with this *Arte*, the only one to be found today is the Tamil-Portuguese dictionary composed by Antaõ de Proença. And this is the reason why in Muru (2010) I considered Costa's *Arte* as being complementary to Proença's Dictionary. Furthermore, if we consider the second option to be correct, one could also assume that at least the other copies of Costa's grammar were based on Proença's manuscript composed before 1679 on which the printed version is based and corresponding to GL1. This seems to find support in the statement found in the 5<sup>th</sup> *Titulo* (chapter) both of GL1 and GL2 which, however, is missing in the other copy of Costa's grammar, manuscript GL3:

- (1) Demos no prologo razaõ porque deixando a ordem do Alfabeto Tamulico seguimos a do Lusitano (GL1, f. M-34-50; GL2, f. M-49-81)<sup>81</sup>

The following Chart 3 clearly highlights differences and similarities in terms of sections, order, and contents in the five copies of the manuscript.

GL1, GL2, and GL3 partially differ from both VL and BL. Similarities and differences depend on the number and order of what in Portuguese are defined *Titulos*, therefore on the number of parts which constitute the manuscript. Both GL1 and GL3 have a total of six sections each (cf. Chart 3). Despite the fact that the first section differs between the two manuscripts – it is *1º figuras das letras e seu valor nas pronuncias Arte Tamulica* in GL1 and *Letras Tamulicas. Vogaes. Consonantes* in GL3 – and it is not found in GL2, we know that there was also a *first title* in the original manuscript from which each of these manuscripts was copied, because it is referred to in the other copies:

- (2) [...] porque tem a pronuncia maiz longe da nossa, do q(ue) o *ør* como vimos no primeiro título (GL1, f. M-34-51, R, lines 14-16; GL2, f. M-49-84; GL3, f. M-15-78)

GL1	VL	BL	GL2	GL3
<i>Da ordem que se guarda neste vocabulário</i> (ff. M-34-5 to M-34-9)	<i>Da ordem que se guarda neste vocabulário</i> (ff. 6v-8r)	<i>Letras Tamul pella ordem do nosso alphabeto</i> (ff. 1r-3v)	—	—
<b><i>Título Primeiro</i></b> <i>Da Fig(ur)a, Valor e Pronuncia dos caracteres Tamvlicos. Das letras vogaes; das consoantes; da</i>	<i>Da Figura, Valor e Pronuncia dos caracteres Tamvlicos. Das letras vogaes; das consoantes</i> (ff. 8r-10r) <sup>82</sup>		—	<b><i>Arte Tamulica.</i></b> <i>Letras Tamulicas. Vogaes Consonantes</i> (ff. M-15-8 to M-15-13)

<sup>81</sup> In GL2 one finds *rezaõ* rather than *razaõ* and *Luzitano* instead of *Lusitano*, otherwise the statement is identical.

<i>composição de consoante co(m) vogaes</i> (ff. M-34-9 to M-34-15)				
<b>Titulo 2º</b> em que se põem a recopilação da <b>Arte Tamulica</b> composta pello P(adre)e Balthazar da Costa da Comp(anhi)a de Jesus (ff. M-34-15 to M-34-42)	<b>Arte Tamulica.</b> Composta pello P(adre)e Baltessar da Costa da Companhia de Jesus. <i>Missionario do Madurey</i> (ff. 249r-259v; ff. 225r-238r)	<b>Arte Tamulica</b> (ff. 3v-31v)	<b>Arte Tamulica</b> composta pello P(adre)e Balthazar da Costa da Comp(anhi)a de Jesus (ff. M-49-1 to M-49-63)	<del><b>Arte Tamulica</b> composta pello P(adre)e Balthazar da Costa</del> (ff. M-15- 14 to M-15-66)
<b>Titulo 3º</b> Daõ se algumas regras pera preteritos, Futuros, Imperativos e plurais dos preteritos  Dos preteritos (ff. M-34-42 to M-34-44); Dos Futuros (M-34-44 to M-34-45); Dos Imperativos (M-34-45); Dos Infinitos (M-34-45 to M-34-46); Dos Plurais (M-34-46 to M-34-47)	<b>Appendix</b> <sup>83</sup> Daõ se alguãs Regras pera Preteritos, Futuros, Imperativos, Infinitos, e plurais (ff. 238v–242v)	<b>Appendix</b> Daõse alguãs Regras p(er)a Preteritos, Futuros, Imperativos, Infinitivos, e plurais  Dos preteritos (ff. 31v–33r) Dos Futuros (ff. 33v–34r) Dos Imperativos (f. 34r) Dos infinitivos (ff. 34r-35r) Dos Pluraes (ff. 35r-v)	<b>Titulo 3º</b> Daõ-se algumas regras pera preteritos, futuros, Imeprativos, Infinitivos, e Pluraes (ff. M-49- 64 to M-49-76)	<b>Titulo 3º</b> Daõ se algumas regras pera preteritos, futuros, Imeprativos, Infinitivos, e Pluraes (ff. M-15- 66 to M-15-76)
<b>Titulo 4º</b> Regras de Ortografia	—		<b>Titulo 4º</b> Regras de orthographia	<b>Titulo 4º</b> Da collocação das letra

<sup>82</sup> This section and the previous one differ from Costa's texts and they both precede the dictionary (See Thani Nayagam 1966: 13–20).

<sup>83</sup> This part is attached to the *Arte* and it is handwritten.

(ff. M-34-47 to M-34-49)			(ff. M-49-76 to M-49-81)	<i>Tamues pela ordem do nosso alfabeto</i> (ff. M-15-76 to M-15-81)
<b>Titulo 5°</b> <i>Da collocação das letras Tamuis pella ordem do nosso Alfabeto</i> (ff. M-34-49 to M-34-54)	—	It is found at the beginning of the text in a reduced version	<b>Titulo 5°</b> <i>Da collocação das letras Tamues pella ordem do nosso alfabeto</i> (ff. M-49-81 to M-49-89)	<b>Titulo 6°</b> <i>De Alguns sinais que neste vocabulário se observaõ</i> (ff. M-15-81 to M-15-85)
<b>Titulo 6°</b> <i>De alguns sinais que neste Vocabulario se observaõ</i> (f. M-34-54)	—		<b>Titulo 6°</b> <i>De alguns sinaes que neste vocabulário se observaõ</i> (ff. M-49-89 to M-49-91)	<b>Titulo 6°</b> <i>Regras da ortografia</i> <sup>84</sup> (ff. M-15-85 to M-15-86)

**Chart 3 - Comparison of Costa's manuscript copies**

As for VL, i.e., the printed text by Proença containing a manuscript copy of Costa's *Arte*, similarities can be found only with GL1, with which it shares part of the prologue to the reader preceding the dictionary<sup>85</sup> which is not to be found in the other manuscripts. However, the remaining sections up to the paragraphs about vowels and consonants, are almost the same. The only difference is that from the printed version of Proença's dictionary found in VL, any reference to Costa's grammar as well as to other sections of the manuscript (i.e., the *Titulos* listed in Chart 3) have been removed. Considering that GL1 dates back to 1670, can we take it as a 'draft' for the printed version of VL? I believe this to be a reasonable explanation, even though VL appears to have been reduced in content in the sections which were part of the manuscript version as the chart above has illustrated, as well as in the headwords of the dictionary which appear reduced in terms of information, especially those related to local religion.

<sup>84</sup> In manuscript GL3 the order is inverted between these last two titles, and they are both enumerated as the 6<sup>th</sup>.

<sup>85</sup> GL1 has only part of the *Prologue to the reader* found in Proença (1679) because the initial pages have been lost.

Finally, as for BL it is clear how much this manuscript differs from all the others and not only in terms of sections. Indeed, it is the only manuscript where Costa's name is not mentioned at all in the title and there are some omissions about the internal references to the Portuguese language, to the Jesuit missionary Aguilar (see *below*), and to the dictionary. The following examples are representative of the deleted passages in MS BL compared to the other manuscripts:

- (3) He materia esta assâs embaraçada e co(n)fuza para os Principiantes porq(ue) pella variedade dos preteritos se não pode todos reduzir a regras geraes, se bem depois de poucos annos de exerciçios se vem a cair sem se [sentir] tanto, [nesta matéria] q(ue) em nenhu(m) ou poucos preteritos se erra. Nos p(er)a q(ue) nella digamos alguá cousa e por evitar por todos os preteritos, no vocabulario, formaremos algumas regras gerais, ou quase gerais Remettendo os preteritos que nella senão co(m)prenderem, ao vocabulario, e deixando muitas particularidades ao uzo por não cauzar confuzaõ aos principiantes.  
(GL1, f. M-34-42, L, lines 12-28)
- (4) No .L. poremos os tres ll q(ue) o Tamul tem, e no p(rimeir)ro lugar ω, porq(ue) he conatural ao nosso .l., no 2º lugar ω, no 3º lugar porque tem a pronuncia mais longe da nossa do q(ue) ω como vimos no primeiro titulo.  
(GL1, f. M-34-51, R, lines 10-16)
- (5) ... porem como esta letra se nomea raramente no nosso Alfabeto, e ao Portuguese he peregrina ...  
(GL1, f. M-34-52, R, lines 8-11)

In my opinion, considering the origin of BL (§ 1.2.3), these features should be interpreted as the intention of the copyist to make this manuscript appear as if it were produced in a non-Roman Catholic context. This is also confirmed not only by the omission of the final appendices in which there were more references to the Portuguese language, but also by the fact that references to the grammar of another Jesuit missionary, Gaspar de Aguilar (1588-?), found three times in almost all the other manuscripts, are also omitted as shown by the following examples.



The first omission is found in the paragraph devoted to the *Relative pronoun* where Aguilar's name found in all the other manuscripts (example 6) is substituted by an anonymous *someone* (example 7):

- (6) Do Relativo  
Não hã nesta lingoa Relativo qui, quæ, quod e ainda quando P. Aguilar<sup>86</sup> na sua Arte diga que எனன o hé, emganouse [...] (GL1, fol M-34-18, R, lines 26-30; GL2, f. M-49-12; GL3, f. M-15-23; VL, f. 253v)
- (7) Naõ nã nesta lingoa relativo qui quæ quod e ainda q[ue] algũ digaõ que எனன o hẽ enganaõ se p[or]q[ue] எனன naõ hé se naõ ~~perguntando~~ quis vel quod, nẽ se acharã se naõ perguntando. (BL, f. 10v)

The second mention of Aguilar is found in the paragraph devoted to *Prepositions/Postpositions*. The other manuscripts mention his name (examples 8-10) except for MS BL but, quite surprisingly, also MS GL1 (examples 11-12):

- (8) cazos, como mostrarã o uzo, e no vocabolario se põem alguns; e quem quizer a serie destas propocições pospozitivas || das quaes sô aqi falamos || veja a Arte do P[adr]e Gaspâr de Aguilâr. (GL2, M-49-61)
- (9) cazos, como mostrarã o uzo, e no vocabolario se põem alguns; e quem quizer a serie destas propoziçoens pospozitivas || das quaes sô aqi falamos || veja a Arte do P[adr]e Gaspar de Aguiyar. (GL3, f. M-15-64)
- (10) uso e no vocabulario se poem algúns, e quem quiser serie destas posposiçoens veja a Arte do Padre Gaspare de Aguilar. (VL, f. 237r)
- (11) como mostrarã o uso e no vocabulario se podẽ alguns (BL, f. 30v)
- (12) Podem tanbe' diversos casos como mostrarã o uso. (GL1, f. M-34-40, R/L, lines 30-31)

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<sup>86</sup> In MS GL3 it is written *Aguiyar*.

The same is true even for the last reference: Aguilar's work is mentioned in the paragraph about the *Adverbs* in all the manuscripts (examples 13-15) except for MS BL and MS GL1 (examples 16-17):

- (13) A serie dos adverbios he maiz do Vocabulario que da Arte [quem] tiver a do P[adre]e Aguilar os pode ver diffuza(ment)e.  
(GL2, M-49-62)
- (14) A serie dos adverbios he maiz do Vocabulario que da Arte [quem] tiver a do P[adre]e Aguiyar os pode ver diffuza(ment)e.  
(GL3, f. M-15-64)
- (15) A serie dos adverbios he maiz do Vocabulario que da Arte [quem] tiver a do P[adre]e Aguilar os pode ver diffuza(ment)e.  
(VL, f. 237v)
- (16) A serie dos adverbios he mais do Vocabulario que da Arte.  
(GL1, f. M-34-41, L, lines 27-29)
- (17) Os adverbios q(eu) começaõ por *uñ* segnificaõ prezença do lugar ou da pessoa, ou da cousa...  
(BL, f. 30v).

If there is a reason why Aguilar's name is omitted from BL, it is unclear why his work was omitted from GL1 and only twice, while it is found three times in all the other texts. One reason could be that the scribe wanted to omit all references, but he missed one or he simply failed to copy it in the other two contexts, i.e. as he omitted to copy the word *Infinitivo* in the 3<sup>rd</sup> Title (cf. Chart 3). However, this would mean that either GL1 should not be considered the basic version from which the other texts were copied or that these texts should not be considered to be interconnected.

Another reason might be that GL1 is not the oldest manuscript. But rather GL2 should be considered as the oldest text, being the only manuscript without a colophon and whose date has been established on the basis of what is written in the *Catalogue* (1907). This might also explain some

graphic features of this manuscript revealing archaic Portuguese linguistic forms such as the ones listed in Chart 4 (i.e. desinence of the second plural person and the plural nouns in *-aes* rather than in *-ais* [*vos estavaes, geraes*]; the occurrence of *-y-* rather than *-i-* [*muyto, deyma*]; the occurrence of the auxiliary *haver* with etymological *h-* [*haja*]; the diphthong in the present, first singular [*creio*]). For example, if one looks at the paradigm of the verb *crer* ‘to believe’ graphic differences can be noted (i.e., *creio, creyo, creo*) suggesting that the form with the diphthong *-io-* is older than the form without the diphthong or with the semivowel *-y-*. However, GL3 is evidence of how this criterion cannot be truly reliable. Indeed, it shares many archaic linguistic features of the Portuguese with GL2, although the colophon suggests that it was not copied earlier than 1734, while GL1 was composed in 1670 and displays innovative characteristics compared to these two manuscripts. Another reason as already suggested above, could be that GL2 was copied by a native speaker from an earlier manuscript and re-copied by Father Domingo later in 1734 in GL3. Since these conservative features are not constant in the two manuscripts, they could be taken as interferences from a variety of Portuguese known among natives. In conclusion, these hypotheses must be investigated further through a systematic comparison of all the Portuguese linguistic variants between the two manuscripts since, as suggested above (cf. § 1.2.1). Comparing the handwritings, GL2 should be considered as a copy produced by the same scribe who also copied MS Ind. 223 which was included in one of the six parcels of books sent to Paris by the Jesuit missionaries between 1729 and 1735 (Colas 2012: 74). Therefore, as I will explain in the next paragraph, I maintain the selection of GL1 as my first choice for the transcription of Costa’s *Arte* and its translation.

Another difference between the five manuscript copies relating to contents, which does not appear in Chart 3, refers to the prefatory text opening Costa’s *Arte* between f. M-34-15, lines 11-30 and f. M-34-16, lines 1-4 of the transcribed text (cf. *Part 2* of the book). Therefore, apart

from the transcribed copy, this text is only found in MS VL<sup>87</sup> and in BL. However, it differs between the manuscripts, being longer in the former, because it adds the following paragraph (example 18), and shorter in the latter whose preface only consists of example (19) also found in MS VL:

- (18) I warn those learning this language of the importance of learning it in its own script. Without that diligence one will never achieve the exercise of this language in a way that is understood by the locals without difficulty and conversely knowing how to read this language in its own script is conducive to learning many words, easily to pronounce naturally, to facilitate the tongue in order to speak quickly, given that, most of all happens in the sentence that one has to pronounce and in the modes of speaking in this language which is, perhaps, the most difficult thing. Lastly, I warn that there is no *Arte* without master, therefore a good one should be procured, with whose help the pupil will be ready in three or four months, the pupil will be able to navigate autonomously and never without him.

(translation mine)

[Advirto aos q(ue) aprendem esta lingoa a {impo}rtancia q{ue ha} em aprender # nos proprios ca{racte}rs sem a qual diligencia nunca se alcançará o exercicio desta lingoa de sorte q(ue) venha a ser entendido dos naturais sem difficuld(ade) e pello contrario de saber ler esta lingoa em seus caracteres proprios se segue aprender com facilid(ade) m(uita) copia, pronunciar natural(men)te, facilitar-se a lingoa p(er)a falar de pressado, sobre tudo vense a cair na fraze e modo de falar nesta lingoa, q(ue) he p(or) ventura o mais difficultoso della. No último lugar advirto q(ue) não hà *Arte* sem mestre p(er)o q(ue) deve este buscarse bom, com ajuda do qual em três, ou quatro mezes ficará o discipulo apto p(er)a remar por sej, e sem elle nunca.] (VL, f. 249v, lines 6-19)

- (19) I shall divide this *Arte* into six chapters. In the First I shall state all that pertains to nouns and voices. In the Second, I shall conjugate a verb providing all the modes of speaking there are in this language, and because most of these are made by supplementation I shall note in the margin where they are formed, so that they can be easily used in all verbs. In the third I shall say how the passive voice is formed. In the

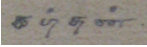
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<sup>87</sup> In a letter dated March 5<sup>th</sup>, 1693 and found in MS Borgiano Latino 747 [ff. 235-254, (ff.239-244 e ff. 246-248 blank), 17<sup>th</sup>-18<sup>th</sup> cent., ff. 393] one can read that the *Arte*, along with Proença's Dictionary and some drawings and exercises, were sent to Pastrizio, Giovanni by Father Pietro Paolo di S. Francesco, Olim duke of S. Elia, Neapolitan, Discalced Carmelite, missionary in the Malabar.

fourth I shall deal with the composition of verbs. In the fifth we shall conjugate the substantive verb and some irregular ones. The Sixth will deal with the other parts of the phrase.

(translation mine)

[Dividerei esta Arte em 6 capitulos. No 1º direi o q(ue) pertence aos nomens e vozes. 2º conjugarei hu(m) verbo pondo nelle todos os modos de fallar q(ue) nesta lingoa hà e p(or)q(ue) os mais delles se faze(m) p(or) suplem(em)to porei os lugares donde se fromaõ p(er)a q(ue) facilm(ent)e se possa uzar delles em todos os verbos. no 3º direj o q(ue) serve p(ar)a formar a voz passiva. No 4º trattareirei da composiçaõ dos verbos. No 5º se conjugará o verbo substantivo e algu(n)s irregulares. No 6º se tratará das mais partes da oraçaõ.] (BL, fol 4.r, lines 1-11)

Finally, GL2 and GL3 have other features in common which are not found in the other manuscripts. Specifically, they share the same palaeographic evidence mainly regarding the Portuguese language and the order in which some Tamil verbal forms are presented within the paradigms. For example, whenever there is a noun declension, the *pulli* is found only on the first word in the nominative form both in GL2 (i.e. ) and GL3 and it is not regularly used. In BL no *pulli* is found, while in GL1 it is not regularly used. Therefore, the *pulli* has been transcribed in the Portuguese version whenever it also appears in the original. In both GL2 and GL3 the Portuguese word for ‘substantive’ is always written *substantivo* rather than *sustantivo*; whenever there is a list with numbers and the corresponding Tamil forms are explained in the text, both in GL2 and GL3 they are preceded by the article *o*; in the explanation of the *Causative mode* both these manuscripts also add the title *item os modos seguintes* before the ten Tamil forms given for this mood. Compared to GL1, they both follow the order 1, 3, 2 for the first three forms while the remaining forms do not differ from GL1, and they both add the title *Negativo* before the last forms from 8 to 10 (cf. *Part 2*). However, while in GL2 the subsequent explanation of the Tamil forms ignores the inverted order and follows the contents as they are listed in GL1, GL3 adapts the explanations to the new order provided, thus 1, 3, 2.<sup>88</sup> Furthermore, both manuscripts display the use of <z> rather than <s>

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<sup>88</sup> For this concrete example refer to footnote 706 in the Portuguese transcription of GL1 (*Part 2*).

for the representation of the voiced intervocalic sibilant in the Portuguese language as it is found in GL1, in VL, and in BL. Therefore, one finds variants such as *vozes*, *cazos*, *uzo*, *couza*, *maiz*, *prezente*, *dizemos*, *diz* etc. instead of *vos*, *casos*, *uso*, *cousa*, *mais*, *presente*, *dissemos*, *dis*, etc. (see Castro 1991, 2006).<sup>89</sup>

Further variants in the manuscripts are listed below in Chart 4. They also include the innovative verbal morphology of the final ending of the second plural person in *-ais* rather than in *-aes* – the latter because of the syncope of the intervocalic Latin *-D-* (Martins 2016: 14-15); the conservative occurrence of the auxiliary *(h)aver* in composed tense along with the occurrence of the innovative *ter* (i.e. *(h)aver de crer*, *(h)aver de ser* vs. *ter crido*, *ter vindo*, *ter sido*).

<b>GL1</b>	<b>others</b>
<i>adjectivos</i>	<i>adiectivo</i> , VL, BL
<i>aja</i>	<i>haja</i> , GL2, GL3, VL
<i>ate</i>	<i>athê</i> , GL2 <i>athe</i> , GL3, VL
<i>aver</i>	<i>haver</i> , GL2, GL3
<i>bramanes</i>	<i>brymanes</i> , GL3 <i>braemenes</i> , GL2
<i>cair</i>	<i>cahir</i> , GL3 <i>caîr</i> , GL2
<i>caya</i>	<i>cahe</i> , GL3 <i>cai</i> , GL2
<i>concista</i>	<i>consista</i> , GL2
<i>condicionais, quais, cardinais, numerais</i>	<i>condicionaes, quaes, cardenaes, numeraes</i> , BL
<i>cousa</i>	<i>couza</i> , BL, GL3
<i>creo</i>	<i>creio</i> , GL2 <i>creyo</i> , GL3
<i>crese</i>	<i>cresse</i> , GL2
<i>creya</i>	<i>creia</i> , GL2 <i>creja</i> , BL
<i>creyo</i>	<i>creio</i> , GL2 <i>crejo</i> , BL
<i>criado</i>	<i>creado</i> , VL





<sup>89</sup> Since this variation is regular throughout all the manuscripts, while transcribing the Portuguese manuscript, the variation has been marked only in the first occurrences and omitted from others. Cf. *Part 2*.

<i>crivel</i>	<i>creivel</i> , BL
<i>dasima</i>	<i>da sima</i> , GL3, GL2
<i>deixa</i>	<i>deyxa</i> , GL2
<i>ditongo</i>	<i>diphthongo</i> , GL2
<i>dizeraõ</i>	<i>dicerem</i> , GL2 <i>dissessem</i> , GL3
<i>dous</i>	<i>dois</i> , BL
<i>fallar</i>	<i>falar</i> , BL
<i>foi</i>	<i>foy</i> , MS GL2, MS VL
<i>gerais</i>	<i>geraes</i> , GL2, GL3
<i>aver de crer, aver de ser</i>	<i>haver de crer, haver de ser</i> , GL2, GL3
<i>hontem</i>	<i>ontem</i> , VL
<i>inconvenientes</i>	<i>enconvenientes</i> , BL
<i>ir</i>	<i>hir</i> , GL3
<i>lembrais</i>	<i>lembreis</i> , BL
<i>lingoajem</i>	<i>lingoagem, linguagem</i> , BL, GL2, VL
<i>Merce</i>	<i>merçe</i> , GL3 <i>merced</i> , VL
<i>meyo</i>	<i>mejo</i> , VL <i>meio</i> , GL3, GL2
<i>muito</i>	<i>muyto</i> , GL2
<i>naõ andeis</i>	<i>naõ anda</i> , BL
<i>naõ creas tu</i>	<i>naõ creyas tu</i> , BL, GL3
<i>naõ creyais</i>	<i>naõ creaes</i> , GL3 <i>naõ creais</i> , VL
<i>naõ façais</i>	<i>naõ faceis</i> , GL3
<i>nos</i>	<i>em os</i> , VL
<i>O crer</i>	<i>o creer</i> , BL
<i>pello</i>	<i>pelo</i> , VL, GL3
<i>plurais, quais, gerais</i>	<i>pluraes, quaes, geraes</i> , GL2, GL3
<i>pois</i>	<i>poes</i> , GL2
<i>Prasa a Deos</i>	<i>praza a Deos</i> , GL2, GL3
<i>quais</i>	<i>quaes</i> , GL2
<i>sinalefa</i>	<i>synalepha</i> , GL2, GL3
<i>singelo</i>	<i>singelo</i> , GL2, GL3
<i>suprasse</i>	<i>supprese</i> , GL2 <i>suprese</i> , BL
<i>tais</i>	<i>taes</i> , GL2, BL
<i>tambem</i>	<i>taõ bem</i> , BL
<i>torpeças</i>	<i>tropessas</i> , GL2, GL3
<i>Vos estaveis</i>	<i>vos estavaes</i> , GL2
அலப்பம், அலப்ப	அற்பம், அற்ப, BL
பொது	பொழுது, VL
பொழுது	பொளுது, VL




**Chart 4 – Some Portuguese linguistic variants in the manuscripts**

As for the Tamil palaeography, there are three elements of writing conventions that should be pointed out: how the *periya R* is represented, if the long [r] differs from the long [ā], and if *ē* and *ō* differ from *e* and *o*.

As for the *Periya Ra* one may notice that:

- it is transcribed with a single loop  in GL1 and with a single and half loop  in GL2 confirming what we suggested above: that these manuscripts are probably older than the others and/or copied by an Indian native. In fact, both ways of writing it, as well as the other Tamil letters, reveal a certain familiarity with the Tamil script, therefore indicating an experienced hand. Finally, the *periya R* in GL2 is rather unusual and therefore easy to identify as being written by the same hand that also wrote the above-mentioned Portuguese-Tamil dictionary kept in the same library under the catalogue number MS 49 (ex MS 36) as well as the Portuguese-Tamil dictionary held at the French National Library under the catalogue number MS Indien 223. This confirms that this cannot be considered an autograph by Costa despite the linguistic peculiarities of the Portuguese language (see *above*) which place the composition of the manuscript between the end of the 16<sup>th</sup> and the beginning of the 17<sup>th</sup> century. It also suggests that the proposed date in the *Catalogue* (1907) of 1731 is reasonable, since it corresponds to the period in which many manuscripts were copied and sent to the King Library of France even though this would question its antiquity compared to the manuscript mentioned below;
- the *periya R* is written with a double loop both in BL  and GL3  revealing not only a later stage of both these manuscripts but also the inexperienced hand of the scribe who copied them. Furthermore, in GL3 the *periya R* resembles the *cinna ra* followed by a long *ā* when it occurs with *ā*, as in VL (*below*);
- the *periya R* is something in between the two previous ones in VL.



Indeed, sometimes it has a single and half loop , sometimes it is written with a double loop  and at other times it resembles the *cinna ra* (*ṛ*) followed by long *ā*: . In any case, the script here also reveals an inexperienced hand with the Tamil script.

As for [ā] and [r] there is no differentiation in all five manuscripts apart from when one finds double dots used as a diacritic above the Tamil symbol for <r> to mark it as a single consonant not followed by *ā*. However, they are only used in GL1 and in GL2 as shown in the following figure taken from the verb paradigm of the *Indicative Actual Present* in GL2.



**Fig. 6 – Diacritics used to mark the single *r***

Finally, in all the manuscripts there is no Modern differentiation between *ē/e* and *ō/o* apart from in GL3 which has the double loop in the *kombo* in the initial list of Tamil letters, but not within the manuscript. In GL1 and GL2 the vowel length is often but not always marked with a diacritic corresponding to a horizontal stroke above the single loop *kombo*.

Another feature that should be considered refers to BL. In Fig. 7 we can observe that the Tamil forms seem to be added to the Portuguese glosses at a second stage and in a different ink. Furthermore, in the whole manuscript it is possible to spot some errors in the matching of the Tamil with the Portuguese glosses, and some blank spaces in correspondence with the gloss for the Tamil form or, in correspondence of the Portuguese form which needed to be translated into Tamil. From a palaeographic point of view, BL shows the *periya Ra* with double loop and the same ligature for consonant plus *ai*.

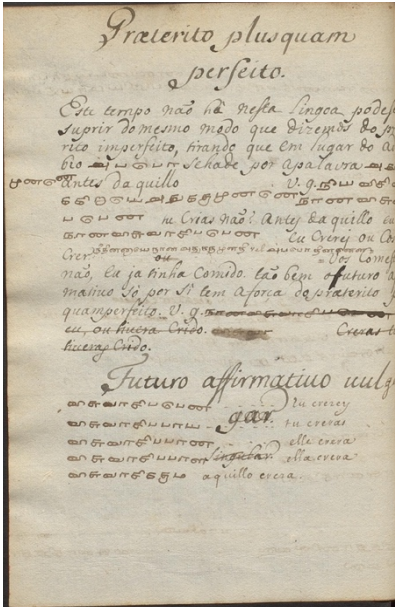


Fig. 7 – Example of later addition of Tamil forms to the Portuguese glosses in BL, f. 13v

#### 1.4 Criteria for selection and transcription of the Portuguese manuscript

The first issue to be explained is the criteria that guided me in the selection of the copy to be used in the transcription of the manuscript. Indeed, as described in the above paragraphs, since there are five (legible) copies of this manuscript, it was necessary to select one of them. In my selection I simply adopted the historical criteria and chose the one which appeared to be the oldest, i.e., the copy of Costa's grammar included in the manuscript copy of Proença's dictionary (GL1). Although internal evidence (see *above*) made me doubt its antiquity when compared to GL2, I have maintained it as my selection not only because the scribe of this manuscript seems to be the same who copied MS Ind. 223, but also for another key reason. I thought it might be useful to have this manuscript version translated into English so that it could be compared with the prefatory texts published in Proença's dictionary printed in 1679 in Amblacat and much later translated into English by Thani Nayagam in 1966. However, any variations found in Costa's other copies have been

pointed out in the footnotes of the Portuguese transcription of the manuscript (cf. *Part 2*).

Secondly, I should explain the criteria of transcription adopted. In transcribing the manuscript, I have been more conservative in the reproduction of the Portuguese version while I have modernised it in its English translation and the reasons for this are twofold: firstly, I believed that the Portuguese text should appear in its original form as much as possible so that its reproduction can be useful not only for discovering how the missionaries described the Tamil language, but also for scholars interested in both the history of the Portuguese language and the Portuguese language as a metalanguage used in the Indian context for the *grammaticisation* of non-European languages; secondly, to have a modernised English translation would be advantageous since the aim of this project is to reveal how the Tamil language was described by this *linguist avant la lettre* in the *lingua franca* used in the academic world today.

Therefore, in my Portuguese transcription, I have limited my intervention on the Portuguese language to the spelling of some basic abbreviations such as the following which were in brackets:

- q' → q(ue);
- p<sup>a</sup> → p(ar)a; p<sup>a</sup>q' → p(ar)a q(ue);
- S.M. → Sua Mercede; V.M. → Vossa Mercede, etc.;
- ...m<sup>te/to</sup> → ...mente, mento
- P<sup>ro/ra</sup> → p(rimei)ro, p(rimei)ra
- nu'qua → nunca
- co'fuzaõ → confuzaõ

I have also differentiated between [u] and [v] usually represented by <v> in the selected manuscripts. On the other hand, I have not modernised the Portuguese representation of sibilants or the transcription of *tilde* for nasalisation which always occurs in the final sound.

As far as the transcription conventions used for the representation of the

Tamil language are concerned, despite the intention of providing the most palaeographic transcription of the original manuscript, I have modernised some representations such as the diphthong (e.g.  $\text{ஔ}$ ) or the *perya Ra* ( $\text{ṙ}$ ) which in the manuscript are represented by the old cluster of Tamil writing (the former) and by a single loop (the latter), at least in the oldest manuscripts dating back to the 17<sup>th</sup> century and early 18<sup>th</sup> century. Conversely, I maintained the long or short *e/o* as they are reproduced in the manuscript. Therefore, if Costa uses the diacritic created for marking [ē] and [ō] which is a horizontal line above the *kombo*, then I used the modern double *kombo*. However, when he has not marked it, I have maintained the short vowel even though one might expect the long one which is, however, correctly restored in the English translation. The same criteria have been applied to the reproduction of *pulli* which appears only if it is in the manuscript. Even in the English translation of the manuscript it has not been restored in the Tamil examples, but it is considered along with the vowel lengths in the transliteration of the Tamil examples into Latin characters following the writing conventions of the *Madras Tamil Lexicon* (MTL). Finally, for differentiating the long [ā] after C from the single [r] I have followed Costa's criteria whenever possible. Therefore, [r], represented by Costa with double dots above the symbol for <r> ṙ, has been reproduced as {ṙṙ} while I have used the modern way of differentiating <ra> from <ā>, hence ṙ for [ra] and ṙ̄ for the long [ā] even though in the manuscript a single symbol (ṙ̄) marks both.

Regarding the meaning of the brackets used in the Portuguese text:<sup>90</sup>

- **round brackets** mark the resolved abbreviations, i.e., q(ue) as well as portion of text that are difficult to read or that are uncertain;
- variations found in the other manuscripts are always given in footnotes. **Square brackets** mark variations that involve more

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<sup>90</sup> Information about the criteria for transcription adopted in the English translation are given in footnote 1. For example, **double curly brackets** have been used to mark additions in *Part 3* made in order to disambiguate the meaning or for maintaining a proper syntactic construction in English.

than one single word, i.e. if [nesta materia] is found in the transcribed manuscript means that this specific portion of text is not found in another manuscript or that it is written in another way, for example as *nesta materia*. As stated above, whatever the case, the specific information about the variation is given in the footnote;

- **double square brackets** mark additions made on the basis of the other manuscript copies;
- **curly brackets** may mark both Costa's diacritic {řř} (to be read as [r], see *above*) or a damaged portion of text the transcription of which was possible through another copy of the same manuscript. Curly brackets are also used for indicating the number line of the text.

Finally, the symbol # is used for marking totally illegible portions of text not found or illegible in other manuscripts.

**PART 2**

**ARTE TAMUL COMPOSTA PELLO PADRE BALTASAR  
DA COSTA DA COMPANHIA DE JESUS**

[f. M-34-15]<sup>1</sup>

{11}

*Titulo 2º*

{12}

*Em que se poem a recopilção da Arte Tamulica.*

{13}

{14}

*Composta pello P(ad)re Balthazar da Costa da Companhia de Jesus*

{15}

{16} Como os que vem aprender a lingoa Tamul o fazem depois de oito ou  
{17} 10 annos de estudos enfadados<sup>2</sup> ja de tanto decorar, he força q(ue) a diffu-  
{18} zaõ das regras e exeicoes de que algumas Artes Tamulicas [andaõ]<sup>3</sup> che-  
{19} as lhes cauzem [dezabrim(ento)]<sup>4</sup> e molestia, bastando p(ar)a isto a  
barbaria

{20} desta lingoa taõ dissona e peregrina aos Europeos, pareseme q(ue) aju-  
{21} daria muito p(ar)a obviar estes [inconvenientes]<sup>5</sup> recopilar em huá brevi-  
{22} dade muito clara tudo o que me pareceo necessario p(er)a esta lingoa se  
{23} poder aprender em breve tempo deixando o q(ue) pode cauzar alguã con-  
{24} fuzaõ e enfa{d}amento assi por naõ ser necessario aos principiantes  
{25} como p(er)a q(ue) sabido, o essencial, fica mais facil co(m) o [uzo]<sup>6</sup> vir  
cair no mais.

{26} P(er)a isto<sup>7</sup> dividerei esta [Recopilção]<sup>8</sup> em 6 cap(itulos). No 1º direi  
{27} o que pertence aos nomes e [pro]nomes.<sup>9</sup> No 2º conjugarei hu(m) verbo  
{28} pondo nelle todos os modos de [falar]<sup>10</sup> q(ue) nesta lingoa hã; e porq(ue)  
{29} os mais delles se faze(m) por suplemento porei a [marge(m)]<sup>11</sup> os lugares

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<sup>1</sup> The entire manuscript MS GL1 is written in two columns with the sole exception of the portion of text corresponding to what must have been the *Titulo 1º (First Title)* in the original text which is incomplete here but is reproduced at the end of the grammar. Furthermore, as already stated in § 1.2.1, the first part of the manuscript, therefore the grammar, does not have original foliation. For this reason, in addressing each folio, I have adopted the later numeration added at the bottom of each page in pencil that is found in the manuscript. This numeration is formed by the letter M which stands for manuscript, the number 34 which refers to the old catalogue number for this manuscript, and the number of the page. The letters L and R are added following Chevillard's annotation system (Chevillard 2015: 121, footnote 2) and stand for *Left* and *Right* column respectively. The line number of the text is given in curly brackets.

<sup>2</sup> MS VL: continues with e *enfastidiados*.

<sup>3</sup> MS VL: *andam*.

<sup>4</sup> MS VL: *desabrimento*.

<sup>5</sup> MS GL2, MS GL3, MS BL: *inconvenientes*.

<sup>6</sup> MS VL: *uso*.

<sup>7</sup> MS BL: lines 11-26 are missing. The title given on the page is *Arte Tamulica* and *preface* starts with: *Dividerei esta arte em 6 capitulos*.

<sup>8</sup> MS BL: *Arte*.

<sup>9</sup> MS BL: *vozes*.

<sup>10</sup> MS VL: *falar*.

<sup>11</sup> [Not in MS BL].

{30} {donde} se formaõ e p(er)a q(ue) facil(m)ent)e se possa uzar delles em todos os verbos

### [f. M-34-16]

{1} No 3º direi<sup>12</sup> o que serve p(ar)a formar a [voz]<sup>13</sup> passiva. No 4º [ {trata} {2} rei]<sup>14</sup> da composiçaõ dos verbos. No quinto se conju {ga}rá o verbo {3} substantivo e algúns irregulares. No 6º se tratará das mais par- {4} tes da oraçaõ.<sup>15</sup>

{5}

### Cap(itulo) 1º

{6}

### Dos Nomes, et Pronomes

{7} Como na Arte Latina se [collija]<sup>16</sup> a diversi(da)de das declinaçoẽs [pella]<sup>17</sup> {8} diversa terminaçaõ dos [casos]<sup>18</sup> obliquos, e nesta lingoa Tamul {9} toda a terminaçaõ dos nomes seja a mesma: suppondo aver nesta lin= {10} goa só huã declinaçaõ, declinarei só quatro sortes de nomes que nes {11} ta lingoa mostraõ alguá variedade; porque da noticia delles [fique a]<sup>19</sup> di {12} clinaçaõ dos mais muito facil e patente.

### LEFT SIDE OF THE PAGE (henceforth L)

{13}

[Primeiro Nome]<sup>20</sup>

{14}

Singular<sup>21</sup>

{15} Nº

கந்தன்

Senhor Gen.

{16} Genº

கந்தனுடைய

do S(enh)or

{17} Datº

கந்தனுக்கு

p(er)a o S(enh)or

{18} Accº

கந்தனை

ao Senhor

{19} Vocº

கந்தனெ

[Ó]<sup>22</sup> senhor

{20} Ablº quetis கந்தனிடத்தில Vel ட

{21}

{ததி} லெ<sup>23</sup>

em o Senhor<sup>24</sup>

{22} Ablº instrum. [கந்தனால vel னாலெ]<sup>25</sup>

<sup>12</sup> MS GL2, MS GL3, MS VL: add *todo*.

<sup>13</sup> MS GL2, MS GL3, MS VL: *voz*.

<sup>14</sup> MS VL: *trattarei*.

<sup>15</sup> In MS VL this address to the reader appears on folio 249v and ends with a note added by the copyist (reproduced in example 18 in *Part 1*).

<sup>16</sup> MS VL: *collige*.

<sup>17</sup> MS BL: *da*.

<sup>18</sup> MS BL: *cazos*.

<sup>19</sup> MS BL: *ficaõ*.

<sup>20</sup> MS VL: *Primeiro nomen*.

<sup>21</sup> MS BL: written next to this word is *தனிவசனம்*.

<sup>22</sup> The Portuguese *o* in MS GL2 is transcribed without accent.

<sup>23</sup> In the manuscript {titi} is transcribed with a ligature. See footnote 6 in *Part 3*, English translation.

<sup>24</sup> MS GL2: adds *apud*.



{23}		Pello <sup>26</sup> Senhor
{24}	Abl <sup>o</sup> social. கந்தனொடெ	Co(m) o S(enh)or
{25}	[Outros casos கந்தனைப்பாதது vel. குறிசசு a respeito do S(enh)or	
{26}	ou modos de fal(lar)] <sup>27</sup>	
{27}	கறதனுக்காக	Por amor do s(enh)or
{28}	கற்தனைக்கொண்டு	Pello s(enh)or
{29}		ou por [meyo] <sup>28</sup> do senhor <sup>29</sup>
{30}	<b>Plural</b>	

### RIGHT SIDE OF THE PAGE (henceforth R)

{14}	Nom. கற்த{ர்}	Senhores etc. <sup>30</sup>
{15}	கற்தருடைய	
{16}	Dat கற்தருக்கு	
{17}	Acc. கற்தரை	
{18}	Voc. [கறரெ] <sup>31</sup>	
{19}	Abl. Quiet கற்தரிடததில vel கறத	
{20}	ரிடததிலெ	
{21}	Abl. Instr. கற்தராலெ vel கறதரால <sup>32</sup>	
{22}	Abl. Soci. கற்தரொடெ	
{23}	கற்தரைப்பாதது vel கற்தரைக	
{24}	குறிசசு	
{25}	கற்தருக்காக <sup>33</sup>	
{26}	[கற்தரைக்கொண்டு] <sup>34</sup>	Pello s(enh)or. <sup>35</sup>
{27}	[Deste plural se usa sempre pera	
{28}	o singular honorifico, (o pera o)	

<sup>25</sup> [Inverted in MS GL3].

<sup>26</sup> MS VL and MS GL3: *pelo*.

<sup>27</sup> MS GL2: *outros modos de fallar*. MS GL3: *outros modos de falar*. MS BL includes these forms under the *Ablative*.

<sup>28</sup> MS VL: *mejo*.

<sup>29</sup> MS GL2 and MS GL3: the Portuguese gloss is *Por meio do Senhor, ou con[tr]a o Senhor* while in MS BL one finds *a respeito do Senhor*.

<sup>30</sup> MS VL has the Portuguese glosses only for the genitive *dos Senhores* and the dative *pera os Senhores*.

<sup>31</sup> MS GL2: *kartare*. Furthermore, next to the noun declension and inside square brackets, one also reads: *Deste plural se usa pera o singular honorifico*.

<sup>32</sup> The *r* here has a dot above it. MS GL2: has two dots {*ர்*}.

<sup>33</sup> MS VL: adds *por amor do Senhor*.

<sup>34</sup> MS GL3: *கறதாகொண்டு*.

<sup>35</sup> MS GL2: lacks the Portuguese gloss. MS BL provides the Portuguese glosses for each form following the same translation found in the singular.

{29} plural usaõ ordinariamente

{30} கந்தாகககள.~.~.~.]<sup>36</sup>

### [f. M-34-17]

#### L

{1} Singular	2º Nome	
{2} Nominativo	செயம	Victoria etc.
{3} Gen	செய[ததி]னுடைய	da victoria
{4} Dat	செயததுக்கு	p(er)a a victoria
{5} Acc	செயததை	as victorias ( <i>sic</i> )
{6} Voc	செயமெ	ó vicotria <sup>37</sup>
{7} Abl quietis	செயததிலெ	na victoria
{8} Abl instr	செயததினாலெ	P(e)la victoria
{9} Abl Social	செயததொடெ	Co(m) a victoria
{10}	செயததைப்பாதது vel [குறிச்சு] <sup>38</sup>	
{11}	செயததுக்காக <sup>39</sup>	
{12}	செயததைக்கொண்டு <sup>40</sup>	
{13}	[Plural] <sup>41</sup>	
{14} Nom.	செயங்கள	Victorias
{15} Gen.	செயங்களுடைய	das victorias
{16} Dat.	செயங்களுக்கு	p(er)as victorias
{17} Acc.	செயங்களை	ás victorias
{18} Voc.	செயங்களெ	Ó vicotrias
{19}	செயங்களிலெ	nas victorias
{20}	செயங்களினாலெ	pellas victorias
{21}	செயங்களொடெ	co(m) as victorias <sup>42</sup>
{22}	செயங்களைப்பாதது vel குறிச்சு	

<sup>36</sup> MS GL2: *Tambem uzaõ do plural seguinte* கந்தாகககள. The same paragraph is found in MS GL3 at the end of the paradigm. While next to the singular paradigm, a rectangle on the right side of the page contains the following statement: *Deste plural uza se pera o singular honorifico*. [This part is not found in MS VL].

<sup>37</sup> MS GL2 and MS GL3 give only the Portuguese gloss for the first-person singular in the nominative. MS GL3 also gives the Portuguese gloss for the first-person plural.

<sup>38</sup> This form is missing in MS BL and the Portuguese gloss is *a respeito da Victoria*.

<sup>39</sup> MS BL: the Portuguese gloss is *por amor da Victoria*.

<sup>40</sup> MS GL2 and MS GL3: *Outros modos de fallar*. MS BL: the Portuguese gloss is *p(e)la Victoria*.

<sup>41</sup> MS VL: *Plurale*.

<sup>42</sup> MS GL2 and MS GL3 there are no Portuguese glosses apart from the Nominative singular. MS GL3 gives the case to which the Tamil forms belong: *Ablative quietis, Abl. Instrumentalis, abl. Social* while the remaining are included in *outros modos de falar*.

{23}	செயங்களுக்காக	
{24}	செயங்களைக்கொண்டு <sup>43</sup>	
{25}	<b>3° Nome</b>	
{26}	[Dos q(ue) acabão em டு e dobrão ó	
{27}	ட nos casos oblíquos do singular] <sup>44</sup>	
{28}	<b>Singular</b>	
{29}	Nom. வீடு	Caza <sup>45</sup>
{30}	வீட்டினுடைய	Da caza
{31}	வீட்டுக்கு	p(er)a a caza
{32}	வீட்டை	à caza

## R

{1}		
{2}	Voc° வீடே	ó caza
{3}	Abl° quetis வீட்டிலே	na caza
{4}	Abl° instrum. வீட்டினாலே	pela caza
{5}	Abl° social. வீட்டொடே	co(m) a caza
{6}	வீட்டைப்பாத்து vel. [குறிச்சு] <sup>46</sup>	
{7}	வீட்டுக்காக	
{8}	வீட்டைக்கொண்டு	
{9}	<b>Plural</b>	
{10}	வீடுகள்	Cazas
{11}	வீடுகளுடைய	Das casas
{12}	வீடுகளுக்கு	p(er)a as cazas
{13}	வீடுகளை	as cazas
{14}	வீடுகளே	ó casas
{15}	[வீடுகளிலே] <sup>47</sup>	nas casas
{16}	வீடுகளினாலே	pellas cazas
{17}	வீடுகளொடே	Co(m) as cazas <sup>48</sup>
{18}	வீடுகளைப்பாத்து et. குறிச்சு	

<sup>43</sup> MS GL2: *Outros modos de fallar*. MS VL continues with: *1° a respeito da, ou das Victorias; 2° pera amor da Victorias; 3° pela victoria ou por meyo da victoria e das etc.* MS GL3: செயத்துக்காக, செயத்தைக்கொண்டு.

<sup>44</sup> MS GL2: *do singular* is missing. MS GL3: *cazos*. [Not in MS BL and in MS VL].

<sup>45</sup> MS BL and MS VL: use the variant *casa* in the whole paradigm. MS GL3: the glosses are only in the first forms, singular and plural nominative.

<sup>46</sup> MS VL and MS BL: குறிச்சு.

<sup>47</sup> MS GL3: வீடுகளாலே (*sic*).

<sup>48</sup> MS GL2: the Portuguese glosses are provided only for the singular and plural nominative.

{19}	வீடுகளுக்காக	
{20}	வீடுகளைக்கொண்டு	
{21}	<b>4° Nome</b>	
{22}	[Dos [nomes] <sup>49</sup> q(ue) acabaõ em று e do	
{23}	braõ o ற nos [casos] <sup>50</sup> oblíquos] <sup>51</sup>	
{24}	<b>Singular</b>	
{25} Nom.	ஆறு	[Rio] <sup>52</sup>
{26} Gen.	ஆற்றினுடைய	do Rio
{27} Dat.	ஆற்றுக்கு	p(er)a o Rio
{28} Acc.	ஆற்றை	ao Rio
{29} Voc.	ஆறே	Os Rios ( <i>sic</i> )
{30} Abl. Quetis	ஆற்றிலெ	no Rio
{31} Abl. Instr.	ஆற்றினாலெ	pello Rio
{32} Abl. Soc.	ஆற்றொடெ	com o Rio

#### [f. MS-34-17A]

#### L

{1}	ஆறறைப்பாதது vel குறிச்சு	
{2}	ஆற்றுக்காக	
{3}	ஆறறைக்கொண்டு	
{4}	<b>Plural</b>	
{5}	ஆறுகள	Rios
{6}	ஆறுகளுடைய	dos Rios
{7}	ஆறுகளுக்கு	p(er)a os Rios
{8}	ஆறுகளை	os Rios
{9}	ஆறுகளெ	Ó Rios
{10}	ஆறுகளிலெ	[nos Rios] <sup>53</sup>
{11}	ஆறுகளினாலெ	[Pellos] <sup>54</sup> Rios
{12}	ஆறுகளொடெ	[Co(m)] <sup>55</sup> os Rios
{13}	[ஆறுகளைப்பாதது] <sup>56</sup> vel குறிச்சு	

<sup>49</sup> [Not in MS VL].

<sup>50</sup> MS GL3: *cazos*.

<sup>51</sup> [Not in MS BL].

<sup>52</sup> MS BL: the gloss is *Fleuve o rio*. MS GL3: the gloss is only for the first nominative form, singular and plural.

<sup>53</sup> MS VL: *em os rios*.

<sup>54</sup> MS VL: *pelos*.

<sup>55</sup> MS VL: *com*.

<sup>56</sup> MS GL3: *அறறைப்பாதது*.

{14}	ஆறுகளுக்காக		
{15}	ஆறுகளைக்கொண்டு <sup>57</sup>		
{16}			
{17}	<b>Dos Pronomes</b>		
{18}	<b>[Singular]</b> <sup>58</sup>		
{19}	Nom.	நான	Eu
{20}	Gen.	என்னுடைய	Meu
{21}	Dat.	எனக்கு	pera mim <sup>59</sup>
{22}	Acc.	என்னை	A mim
{23}	Abl. quietis	என்னிட {ததி} ல <sup>60</sup> vel	
{24}	ட {ததி} லெ vel	என்னிலெ	em mim
{25}	Abl. instr.	என்னாலெ	por mim
{26}	Abl. soc.	என்னொடெ	[Có(m) migo] <sup>61</sup>
{27}	[எனைப்பாதது] <sup>62</sup> ( <i>sic</i> ) vel குறிச்சு		
{28}	எனக்காக		Por amor de mi(m)
{29}	எனைக்கொண்டு		Por mim me
{30}			yo, [ou contra mi(m)] <sup>63</sup>
{31}	<b>Plural</b>		

## R

{1}	நாங்கள்	Nos
{2}	எங்களுடைய	[Nosso] <sup>64</sup>
{3}	எங்களுக்கு	P(er)a nos
{4}	எங்களை	A nos
{5}	எங்களிடத்திலெ	em nos <sup>65</sup>
{6}	எங்களாலெ	por nos
{7}	எங்களொடெ	co(n) nosco
{8}	எங்களைப்பாதது vel. குறிச்சு	
{9}	a respeito de nos	

<sup>57</sup> MS GL2: provides the Portuguese glosses only for the singular and plural nominative while for the latter forms it specifies: *outros modos de falar*.

<sup>58</sup> MS BL: *Ego*.

<sup>59</sup> MS GL2 and MS GL3: do not give the remaining Portuguese glosses in the singular form.

<sup>60</sup> See footnote 6, Part 3.

<sup>61</sup> MS BL: *com migo*. MS VL: *commigo*. MS GL2 and MS GL3: *có mim*.

<sup>62</sup> MS GL3: *எனைப்பாதது*.

<sup>63</sup> [Not in MS VL and MS GL3].

<sup>64</sup> MS GL2 and MS BL: *de nos*. There are no more Portuguese glosses to be found after this one. MS GL3: gives the Portuguese gloss only for the first singular form in the nominative.

<sup>65</sup> MS VL: adds vel டத்தில vel எங்களிலெ *em nos*.

- {10} எங்களுக்காக por amor de nos  
 {11} எங்களைக்கொண்டு Por nosso  
 {12} meyo ou contra nos .~.~.<sup>66</sup>  
 {13} [Outro plural e singular  
 {14} honorifico]<sup>67</sup>  
 {15} Nom நாம [nos ou minha m(er)ce]<sup>68</sup>  
 {16} Gen நமமு{டைய} [noss(o)]<sup>69</sup>  
 {17} Dat நமக்கு para nos, ou para minha m(er)ce  
 {18} Ac நமமை a nos etc.  
 {19} Abl quetis நமமுடையயிட{ததி}லெ<sup>70</sup>  
 {20} Abl.instr. நமமாலெ  
 {21} Abl. Soc நமமொடெ  
 {22} நமமைப்பாத்து vel. குறிச்சு  
 {23} நமக்காக por amor de nos  
 {24} நமமைக்கொண்டு por nos  
 {25} ou por minha merce ou contra  
 {26} nos etc<sup>a</sup>  
 {27} [Advirtase q(ue) nestas deus plurales நாம  
 {28} e நாங்கள் ha esta diferença  
 {29} que நாங்கள் [dis]<sup>71</sup> so parte dos pre  
 {30} zentes item sempre respeito aos [ma  
 {31} is]<sup>72</sup> sobre os quais caya நீங்{கள}

## [f. MS-34-17B]

### L

- {1} {como se estiveraõ dez pessoas e [cinco]}<sup>73</sup>

<sup>66</sup> MS VL: does not gives the Portuguese glosses for the last three forms.

<sup>67</sup> MS BL: this section follows the Singular form and the title is *Ego honorifico*.

<sup>68</sup> MS BL and MS VL: *minha merce*. MS GL3: the Portuguese glosses overlap only partially with MS GL2. They are: *nos ou minha merce; de nossos, ou de minha merce; pera nos ou pera minha merce; em mim, ou nos, ou minha merce; pera mim, etc; comigo ou com minha merce; por amor de nos; pera nos, pera minha merce, ou contra nos*. MS GL2: *nos, ou minha merce; Nossos, nossas, ou minha merce; P.a nos, p.a minha merce; Em mim, ou em minha merce, ou nos, ou minha merce; Por mim, ou [?] o que se segue; Por mim, ou por minha merce; Cómigo, ou com minha merce, em nos, ou minhas; Por amor de mim; Por amor de nos; Por nos ou por minha merce, ou contra nos*.

<sup>69</sup> MS BL: *ou de minha merce*. [Not in MS VL].

<sup>70</sup> See footnote 6, Part 3.

<sup>71</sup> MS GL2 and MS GL3: *diz*.

<sup>72</sup> MS BL and MS VL: *demais*.

<sup>73</sup> MS VL: *sinco*.

- {2} dizeraõ pera outra sinco, ide vos nos  
 {3} ficaremos vem o நாங்கள e fi=}  
 {4} ca நீங்கள[பொங்கொள],<sup>74</sup> நா  
 {5} {ங்களி} ருக்கிறொம். Porem se o nos  
 {6} cair sobre todos os 10, entã se [uza]<sup>75</sup>  
 {7} நாம்]<sup>76</sup>

{8} **Pornome (sic) Tu**

{9} **Sing(ular)**

- {10} Nom. [நீ]<sup>77</sup> tu  
 {11} Gen. உன்னுடைய teu  
 {12} Dat. உனக்கு p(er)a ti  
 {13} Acc. உன்னை à ti  
 {14} Abl. உன்னிட {ததி} லெ vel உன்னி em ti  
 {15} லெ  
 {16} உன்னாலெ por ti  
 {17} உன்னொடெ co(n)tigo  
 {18} {உ} னனைப்பாதது vel குறிச்சு<sup>78</sup>

{19} **Plural**

- {20} நீங்கள vos<sup>79</sup>  
 {21} உங்களுடைய<sup>80</sup> Vosso  
 {22} உங்களுக்கு P(er)a Vos  
 {23} உங்களை a' vos

<sup>74</sup> MS VL: பொங்கொள.

<sup>75</sup> MS VL: usa.

<sup>76</sup> MS GL2 and MS GL3: place this paragraph at the beginning of the section on *Pronouns*, immediately after the title. It is slightly different: *Advirtase, q(ue) nos dous pluraes seguintes há esta diferença; que நாங்கள dis aparte dos presentes e tem sempre respeito aos demais, sobre os quaes cai [MS GL3= cahe] o நாங்கள v.g. Como se estiverem 10 [MS GL3, dez] pessoas, e dicerem [MS GL3, dissessem] p.a os outras = ide vós, nos ficaremos = vem o நாங்கள e fica நீங்களபொங்கொள நாங்களிருக்கிறொம்: porém se o nos cair [MS GL3, cahir] sobre todos, entã se uza நாம் [MS M-49-5].*

MS BL: this paragraph is as follows – *ad virtase que nestas duas palavras நாம் e நாங்கள ha esta diferença que நாங்கள so parte dos presentes e sempre respeita aos demais sobre os quaes caia நங்கள como se estiverem des pessoas e sinco disserem outros sinco ide vos, nos ficaremos நீங்களபொங்கொளநாங்களிருக்கிறொம் porem se a palavra nos cahe sobre todos os dez entã se usa நாம் .நாம்பொன்னொம்.*

<sup>77</sup> MS BL and MS VL: நீய. உனக்காக.

<sup>78</sup> MS GL2: does not give the Portuguese glosses apart from the Nominative and it has உனக்காக, உனைக்கொண்டு.

<sup>79</sup> MS GL3: gives only the first singular and plural glosses.

<sup>80</sup> 'n' is written in the line spacing by a different hand and with a light brown ink.

MS BL: உனைப்பாதது para ti, உனக்காக por amor etc, உனைக்கொண்டு para ti.

{24}	உங்களிடத்திலெ vel உங்களி	Em Vos
{25}	லெ	
{26}	உங்களாலெ	Por Vos
{27}	உங்களொடெ <sup>81</sup> ( <i>sic</i> )	Com vosco <sup>82</sup>
{28}	[உங்களைப்பாத்து et குறிச்சு] <sup>83</sup>	
{29}	<b>Outro singular honorifico</b> <sup>84</sup>	
{30}	Nom. நீ{ர்}	V(ossa) M(erce)
{31}	Gen. உம{மு}டைய	De V(ossa) M(erce)
{32}	Dat. உமக்கு	P(er)a V(ossa) M(erce)

## R

{1}	Ac. உமமை	A Vossa M(erce)de
{2}	Abl. quetis. உமமுடையயிட{த்தி}லெ <sup>85</sup>	Em V(ossa) M(erce)de
{3}	Abl.instr. உமமர்லெ <sup>86</sup>	Por V(ossa) M(erce)de
{4}	Abl. Soc. உமமொடெ	Com V(ossa) M(erce)de
{5}	உமமைப்பாத்து vel குறிச்சு <sup>87</sup>	
{6}	O Plural நீங்கள் como asima <sup>88</sup>	
{7}	<b>Pronome Ille</b>	
{8}	<b>sing</b>	
{9}	Nom. அவன	Elle <sup>89</sup>
{10}	Gen. அவனுடைய	delle
{11}	Dat. அவனுக்கு	P(era) elle
{12}	Ac. அவனை	a elle
{13}	Abl. அவனிட{த்தி}லெ <sup>90</sup> vel அவ	
{14}	னிலெ	Nelle
{15}	Instr. அவனாலெ	por elle

<sup>81</sup> In the line spacing, written by another hand and with a light brown ink, there is a partial correction which marks the length of the vowel with a short line above the *kombo*. While in the line spacing below the same hand writes *unkaloṭe*.

MS GL2, MS VL, and MS GL3: உங்களொடெ.

<sup>82</sup> In the line spacing one reads: உங்களெக்காக.

<sup>83</sup> MS GL2 and MS GL3: உங்களைப்பாத்து, vel குறிச்சு, உங்களுக்காக, உங்களைக்கொண்டு.

<sup>84</sup> MS BL: this form occurs after the singular.

<sup>85</sup> See footnote 6, *Part 3*.

<sup>86</sup> One dot above *r* which stands for [ra].

<sup>87</sup> MS GL2 and MS GL3: also adds உமக்காக, உமமைக்கொண்டு.

MS VL: உமமைக்குறிச்சு. MS GL3: only gives the Portuguese glosses for some forms.

<sup>88</sup> MS BL adds: *hé taõ bem honorifico*.

<sup>89</sup> MS GL3: this is the only gloss.

<sup>90</sup> See footnote 6, *Part 3*.



{16} Soc.	அவனொடெ	com elle, etc. <sup>a91</sup>
{17}	<b>Plural</b>	
{18}	அவரகள	Elles <sup>92</sup>
{19}	அவர்களுடைய	delles
{20}	அவர்களுக்கு	P(er)a elles
{21}	அவர்களை	A elles
{22}	அவர்களிடத்திலெ	Nelles
{23}	அவர்களாலெ	por elles
{24}	அவர்களொடெ <sup>93</sup>	Com elles, etc. <sup>a 94</sup>
{25}	<b>Outro singular honorifico<sup>95</sup></b>	
{26}	<b>Singular</b>	
{27} Nom.	அவ {ர்}	sua Merce <sup>96</sup>
{28} Gen.	அவருடைய	[de S(ua) M(er)ce] <sup>97</sup>
{29} Dat.	அவருக்கு	p(er)a S(ua) M(er)ce
{30} Ac.	அவரை	A Sua M(er)ce
{31} Abl. Quietis	அவரிடத்திலெ	em Sua M(er)ce
{31} Abl. Instr.	அவராலெ	Por Sua M(er)ce

#### [f. M-34-18]

#### L

{1} Abl.soc.	அவரொடெ <sup>98</sup>	co(m) S(ua) M(er)ce
{2}	அவரைக்குறிச்சு	por respeito da
{3}		sua m(er)ce).
{4}	அவருக்காக	por amor de s(ua) m(mer)ce <sup>99</sup>
{5} O plural hé	அவ {ர்} கள etc.	

<sup>91</sup> MS GL2, MS BL, and MS GL3 add: அவனைப்பாதது, vel குறிச்சு; அவனுக்காக; அவனைக்கொண்டு. In this context MS BL does not list these forms in the Ablative as with the previous pronouns.

<sup>92</sup> MS GL3: has only this gloss.

<sup>93</sup> MS BL: also adds அவர்களைப்பாதது, அவர்களுக்காக, அவர்களைக்கொண்டு.

<sup>94</sup> MS GL2 and MS GL3: also add sociolinguistic information stating that: *Os Bramanes fazem este plural em அவள அவாளுடைய* also suggesting that the grammar is not based on this dialect.

<sup>95</sup> MS BL: *Ille honorifico*.

<sup>96</sup> MS GL3: the word is always written *merçe*. The glosses here are provided for the whole paradigm of the *outro singular honorifico*. MS BL: *elle, Senhor*.

<sup>97</sup> MS BL: *d'elle Senhor*.

<sup>98</sup> Both here and in the previous form (line 31), the <r> is written with a single dot above it.

<sup>99</sup> MS GL2: also அவனைப்பாதது *A respeito de sua merce*; அவனாககுறிச்சு *O mesmo*; அவருக்காக *Por amor de V(ossa) merce*; அவரைக்கொண்டு *Por meio de sua merce ou contra sua merce*. *O plural he o mesmo* அவர்கள். [with double dots above r̄]. MS VL: அவர்களுக்க *pera amor de Sua Merced*. MS BL: அவனைப்பாதது *em respeito*; அவருக்காக *Por amor*; அவரைக்கொண்டு.

{6}		<b>Pronome Illa</b>	
{7}	<b>Sing.</b>		
{8}	Nom.	அவள	Ella
{9}	Gen.	அவளுடைய	della
{10}	Dat.	அவளுக்கு	Pera ella
{11}	Ac.	அவளை	a ella
{12}	Abl. Quietis	அவளிடத்திலே	nella
{13}	Abl. Instr.	அவளாலே	por ella
{14}	Soc.	அவளொடே	co(m) ella <sup>100</sup>
{15}	Plural	அவ {ரர்} கள	Como o mascu lino <sup>101</sup>
{16}			
{17}	<b>Pronome Neutro</b>		
{18}	<b>Sing. Ilud</b>		
{19}	Nom.	அ[து]	Aquillo
{20}	Gen.	அதினுடைய	[de aquillo] <sup>102</sup>
{21}	Dat.	அதுக்கு	pera aquillo
{22}	Ac.	அதை vel அததை	aquillo
{23}	Abl. quietis.	அதிலே	naquillo
{24}	Abl. Instr.	அதினாலே vel அததலே <sup>103</sup>	
{25}	Soc.	அதொடே vel அததொ	Com aquillo
{26}		டே அதுக்காக etc. <sup>a104</sup>	etc.
{27}	<b>Plural</b>		
{28}	அதுகள		Aquellas cousas <sup>105</sup>
{29}	அதுகளுடைய		daquellas cousas
{30}	அதுகளுக்கு		P(er)a aq(uel)las couzas
{31}	அதுகளை		Aquellas cousas
{32}	அதுகளிலே		Naquellas cousas
{33}	அதுகளாலே		Por aquellas cousas

## R

{1}	அதுகளொடே	Com {aquellas cousas}
{2}	அதுகளுக்காக}	##### <sup>106</sup>

<sup>100</sup> MS BL: also adds the pronoun with the final ending given in footnote 99.

<sup>101</sup> MS VL: *o plural com o masculino* அவர்கள ut. sup. MS GL3 does not give it.

<sup>102</sup> MS VL: D'aquillo.

<sup>103</sup> MS GL2: adds this line later and the Portuguese gloss is *Por aquillo*.

<sup>104</sup> MS GL2 and MS VL: the Portuguese gloss is *Por amor daquillo*. MS BL and MS GL3: also include the forms ending in பபாதது, ககொண்டு without the Portuguese glosses.

<sup>105</sup> MS GL3: only this first gloss.

{3}		O Pronome Iste, Ista, istud vem a
{4}		ser இவன இவள இது <sup>107</sup> declinados
{5}		como os dasima <sup>108</sup>
{6}		<b>Pronome Ipse<sup>109</sup></b>
{7}	<b>Sing</b>	
{8}	தான	Elle mesmo <sup>110</sup>
{9}	தானனுடைய	seu delle mesmo
{10}	தானககு	[pera si] <sup>111</sup>
{11}	தானனை	[a si] <sup>112</sup>
{12}	தன்னிலை vel தன்னிடத்திலை <sup>113</sup>	em si
{13}	தன்னாலெ	por si
{14}	தன்னொடெ	co(n)sigo
{15}	தனக்காக	[por amor de si] <sup>114</sup>
{16}		<b>Plural</b>
{17}		
{18}	தாங்கள	Elles mesmos <sup>115</sup>
{19}	தாங்களுடைய	delles mesmos
{20}	[தங்களுக்ககு] <sup>116</sup>	etc. <sup>117</sup>
{21}		<b>Singular honorifico</b>
{22}	தாம	sua Mercê mesmo
{23}	தமமுடைய	de sua M(er)ce mesmo
{24}	தமக்கு	p(er)a sua M(er)ce mesmo

<sup>106</sup> MS GL2 and MS BL: one also finds the form அதுகளைக்கொண்டு but the Portuguese glosses are given only for the first Nominative.

<sup>107</sup> MS VL: the initial <இ> is always realised with the glide <ய>. MS BL: does not give the three Tamil forms.

<sup>108</sup> MS GL2: one reads *vem a ser o seguinte* and *como os de sima*. The remaining text is the same. MS BL: ends with *ille, illa, illud* which occur after the word *sima*. MS VL: *dassima ille, illa, illud*. MS GL3: *de sima*.

<sup>109</sup> MS GL2 and MS GL3: the title is *Do pronome Ipse, Ipsa, Ipsum*.

<sup>110</sup> MS GL3: gives only this first gloss and only the first form has the long *ã*.

<sup>111</sup> MS VL: *pera si mesmo*.

<sup>112</sup> MS GL2, MS VL, and MS BL: with the sole exception of the Nominative, all the forms have a short vowel after 't'. MS VL: *a si mesmo*.

<sup>113</sup> This variant is not found in MS GL2 and MS GL3 while it is also found in MS BL.

<sup>114</sup> MS GL2: provides the Portuguese gloss only for the Nominative form. MS BL: adds the form with கொண்டு. MS VL: *por amor de si mesmo*.

<sup>115</sup> MS GL3: gives only the first gloss.

<sup>116</sup> MS GL3: தாங்களுக்ககு.

<sup>117</sup> MS VL: adds தங்களை etc. *os outros casos Ab qui*. தன்னிலை, vel தன்னிடத்திலை *em si mesmo*; Abl. Instr. தன்னாலெ *pera si mesmo*; Abl. Soc. தன்னொடெ *consigo mesmo*; தனக்காக *por amor de si mesmo*.

- {25} **Plural** தாங்கள etc ut s(upr)a.<sup>118</sup>  
 {26} **Do Relativo**  
 {27} Naõ hã nesta lingoa Relativo qui,  
 {28} quæ, quod e ainda quando P. [Aguilar]<sup>119</sup>  
 {29} na sua Arte diga que எனன o he, [en  
 {30} ganouse]<sup>120</sup> porq(ue) எனன naõ he se  
 {31} naõ quis, vel quid, [ne(m)]<sup>121</sup> se acharã se naõ  
 {32} perguntando<sup>122</sup> v.g. எனனமனு  
 {33} ஷன ? ‘que home(m) e nu(n)ca signifi=

**[f. M-34-not numbered, a – misplaced at the beginning of the manuscript]**

- {1} {signific}arã<sup>123</sup> o home(n) que, ou [{qual} de sorte q(ue) [re  
 {2} fira]<sup>124</sup> ao [susta(ntiv)o]<sup>125</sup>, o que deve ser ò  
 {3} Relativo.]<sup>126</sup>  
 {4} [Suprase<sup>127</sup> porem<sup>128</sup> esta falta por  
 {5} dous modos, p(rimei)ro pellos<sup>129</sup> participios  
 {6} adiectivos]<sup>130</sup> விசுவசிககிற விச  
 {7} வசி{தத} etc. v.g. விசுவசிதத, ம  
 {8} னு{ஷன}, o home(m) q(uem) creo.<sup>131</sup> 2°. [Sup  
 {9} resse suppondo a letra எ co(m) o pronο  
 {10} me அவன as 3<sup>as</sup> pessoas de qual

<sup>118</sup> MS GL2: does not include the word mesmo in the Portuguese gloss. It also gives the accusative தமமை and the sociative தமமொடெ along with the following statement which concludes the paragraph: *Cujo plural he como o de sima* தாங்கள. The same happens in MS GL3 where there are also the two forms in பாத்து and க்காக. MS BL: only gives the Portuguese glosses for the nominative, one also finds the other forms with பாத்து, க்காக, கொண்டு.

<sup>119</sup> MS GL3: *Aguilar*.

<sup>120</sup> MS VL: *engannouse*.

<sup>121</sup> MS GL3: *naõ*.

<sup>122</sup> MS BL: does not mention Father Aguilar’s name but rather one reads: *Naõ nã nesta lingoa relativo qui quæ quod e ainda q(ue) algũ digaõ que எனன o hẽ enganaõ se p[or]q(ue) எனன naõ hẽ se naõ perguntando quis vel quod, nẽ se acharã se naõ perguntando*. MS VL: *perguntando*.

<sup>123</sup> MS VL, MS BL, MS GL3: do not have circumflex accent on this word.

<sup>124</sup> MS VL: *refire*.

<sup>125</sup> MS VL: *substantivo*.

<sup>126</sup> [MS BL: this portion is missing].

<sup>127</sup> MS GL2 and MS GL3: *Supprese*.

<sup>128</sup> MS GL2: *porẽm*.

<sup>129</sup> MS VL: *pelos*.

<sup>130</sup> [MS BL: *Supra se esta falta cõ dois modos, por meiro (sic!) ponto participios adiectivos*. MS GL3: *participios adiectivos*.

<sup>131</sup> MS GL2: *Homen, que creo*.

- {11} quer verbo em qualquer tempo,  
 {12} ou numero, ut விசுவசிககிறா  
 {13} என அவன கரையெ {று} வான]<sup>132</sup>  
 {14} [aquelle<sup>133</sup> que cré, salvarse há<sup>134</sup> o pro  
 {15} nome<sup>135</sup> terá masculino, ou femin  
 {16} ino conforme a oração pedir.]<sup>136</sup>  
 {17} **Dos adjectivos**<sup>137</sup>  
 {18} [Naõ ha nesta lingoa falta de adj  
 {19} ectivos,<sup>138</sup> como muitos querem, antes  
 {20} saõ innumeraveis e se poderá [isto aqui  
 {21} mostrar]<sup>139</sup> se naõ fora proprio do Voca  
 {22} bulário, so advirto o q(ue) he proprio da  
 {23} Arte. Seja pois]<sup>140</sup> a p(rimei)ra advertência<sup>141</sup>,  
 {24} [nesta materia,]<sup>142</sup> què todos os adjectivos  
 {25} desta lingoa saõ indeclináveis 2<sup>a</sup>  
 {26} q(ue) todos saõ de huma só forma p(er)a  
 {27} os tres generos 3<sup>a</sup> q(ue) todos se antepoem  
 {28} sempre ao seu sustantivo,<sup>143</sup> tirado al  
 {29} gũs informes como<sup>144</sup> எலலாம  
 {30} சேர் அடங்கலும் சகல்லரும  
 {31} ச {று} வரும<sup>145</sup> ainda q(ue) estes saõ mais

<sup>132</sup> MS BL: *segundo sempre se suppondo a letra எ com o pronome அவன as terceiras de qualquer verbo e qualquer tempo ou numero. Por exemplo விசுவசிககிறவனெனகரையெருவான aquelle que salvarse ha: o pronome serà masculino, feminino, ou neutro, conforma a oracão.*

<sup>133</sup> MS VL: *aquillo.*

<sup>134</sup> MS VL: *há.*

<sup>135</sup> MS VL: *ou.*

<sup>136</sup> MS GL2 and MS GL3 [*creo*]: *aquelle que cree, salvarse ha. O pronome ou terá masculino, ou feminino, conforme a oração pedir.*

<sup>137</sup> MS VL and MS BL: *adiectivos.*

<sup>138</sup> MS VL: *adiectivos.*

<sup>139</sup> [In the other manuscripts the order is inverted: *mostrar isto aqui*].

<sup>140</sup> MS BL: [all this portion has been removed]. It starts the paragraph with *A 1<sup>o</sup> advertencia nesta materia seja que...*

<sup>141</sup> MS VL and the others have a circumflex accent on the final <a>. MS GL2: *advertência.*

<sup>142</sup> [Not in MS GL3].

<sup>143</sup> The same order in listing the rules is found in MS BL, while in the other manuscripts the order is inverted, hence the first warning is that all adjectives have one single form for all the three genders, the second one is that all the adjectives are indeclinable, and the third warning is that they always precede their substantive.

<sup>144</sup> MS GL3: *se vé.*

<sup>145</sup> MS GL3: *சறுரும.* MS VL: *சறுவரும.*

## R

- {1} susta(ntiv)os<sup>146</sup> q(ue) se faz<sup>147</sup> adjectivos, e todos  
{2} querem dizer omnis, et oī.<sup>148</sup> Ta[mbem]<sup>149</sup>  
{3} os que se formaõ de nomes numerais,  
{4} q(ue) se chamaõ cardinais;<sup>150</sup> v.g. ஒரு  
{5} இரண்டு etc. Hu(m), dous<sup>151</sup> etc. se pospo[são]  
{6} quando se lhes ajunta a particu=  
{7} la ou conjunçãõ உம ut நாளெ  
{8} மும;<sup>152</sup> [todos os seite dias, etc.]<sup>153</sup>  
{9} <sup>154</sup>Formaõse os adjectivos de tres  
{10} modos. 1º das ter(ceiras) pessoas do prez  
{11} ente, preterito [e futuro negativo<sup>155</sup>].<sup>156</sup>  
{12} No prezente e pretérito perdendo  
{13} o ultimo ன e ficando o A<sup>157</sup> longo  
{14} [em breve]<sup>158</sup> ut de விசுவசிககிறான  
{15} elle cre, fica விசுவசிககிற,<sup>159</sup> de  
{16} விசுவசித்தான விசுவசித்த<sup>160</sup> cousa<sup>161</sup>  
{17} que creõ.<sup>162</sup> No futuro negativo perde  
{18} o n,<sup>163</sup> mas naõ o A longo,<sup>164</sup> ut de விசு  
{19} வசியான<sup>165</sup> விசுவசியா ou விசு  
{20} வசியாத acrescentando em lugar

<sup>146</sup> MS BL and MS GL3: *substantivos*.

<sup>147</sup> *Se faz* is written in the line spacing and there is a single dot above ல meaning that it is <la> in line 30 in the previous folio.

<sup>148</sup> In the other manuscripts one finds *omne*.

<sup>149</sup> MS BL: *taõ bem*.

<sup>150</sup> MS BL: *dos nomens numeraes q(ue) se chamaõ cardenaes*.

<sup>151</sup> MS BL: *dois*.

<sup>152</sup> MS BL: *நாலெமும*.

<sup>153</sup> [Not in MS BL].

<sup>154</sup> MS GL3: *4º se forma*.

<sup>155</sup> MS VL: *Prezente, Preterito affirmativo e futuro negativo*.

<sup>156</sup> [MS GL3: *prezente, preterito e futuro afirmativo: do prezente e do pretérito...*].

<sup>157</sup> MS VL: *ஆ*.

<sup>158</sup> MS VL: *em a breve*.

<sup>159</sup> MS BL: *credens*.

<sup>160</sup> MS BL: *credidit se faz விசுவாசித்த credits, vel qui credidit*. MS VL: *fica*.

<sup>161</sup> MS GL3: *couza*.

<sup>162</sup> In all the other manuscripts: *2º*.

<sup>163</sup> In all the other manuscripts: *ன*.

<sup>164</sup> MS BL: *mas fica a longo como de விசுவாசியான se fas விசுவாசியார ou விசுவாசியாத couza que naõ creõ ou naõ creõ*.

<sup>165</sup> In the other manuscripts: *fica*.

- {21} do<sup>166</sup> .n. hum *da*, cousa<sup>167</sup> q(ue) naõ cre  
 {22} ou naõ creo. 2<sup>o</sup><sup>168</sup> se formaõ<sup>169</sup> [ {se a qual}  
 {23} quier nomen]<sup>170</sup> substa(ntiv)o se pospuzer<sup>171</sup> {உள}  
 {24} ன participio do {verbo உண்டு};  
 {25} ou ஆன<sup>172</sup> partici {pio do verboஆ}  
 {26} கிறென; ou இலலாத<sup>173</sup> {participio negativo}  
 {27} do verbo இலலை,<sup>174</sup> ou {ஆகா, vel}  
 {28} ஆகாத negativo de ஆகிறென  
 {29} v.g. de மகிமை grandeza மகிமை  
 {30} யுள்ள cousa<sup>175</sup> grande, கடி  
 {31} {னம aspreza கடினமான}

**[f. M-34-not numbered, b – misplaced at the beginning of the manuscript]**

- {1} cousa aspera}, de சுத்தம limpeza  
 {2} சுத்தமான couza<sup>176</sup> limpa, சுத்த  
 {3} மிலலா, vel சுத்தமிலலாத couza<sup>177</sup>  
 {4} impura. 3<sup>o</sup><sup>178</sup> se formaõ de<sup>179</sup> qualquer  
 {5} nome acabado em, am tirarmos  
 {6} o .m. v.g. de கடினம, aspreza  
 {7} கடின, cousa aspera, de சுத்தம  
 {8} limpeza சுத்த couza<sup>180</sup> limpa, de  
 {9} [அலப்பம pouquidade அலப்ப  
 {10} cousa pouca. Etc.<sup>a</sup>.]<sup>181</sup> 4<sup>o</sup><sup>182</sup> todos<sup>183</sup> as vezes

<sup>166</sup> In the other manuscripts: *de*.

<sup>167</sup> MS GL3: *couza*.

<sup>168</sup> MS GL3: 3<sup>o</sup>.

<sup>169</sup> MS BL: *os adjectivos*.

<sup>170</sup> MS GL3: *se a qualquer nome*.

<sup>171</sup> MS BL: *pospoendo*. In the remaining manuscripts: *se lhe posposer*.

<sup>172</sup> MS GL3: *vel ஆகிற*.

<sup>173</sup> MS BL: *மிலலாத*.

<sup>174</sup> MS BL: *மிலலை*.

<sup>175</sup> MS BL and MS GL3: *couza*.

<sup>176</sup> MS VL: *cousa*.

<sup>177</sup> MS VL and MS BL: *cousa*.

<sup>178</sup> MS GL3: 5<sup>o</sup>.

<sup>179</sup> MS VL, MS GL2, MS GL3, and MS BL: *se a*.

<sup>180</sup> MS BL and MS GL3: *couza*.

<sup>181</sup> This part is found in MS VL and MS BL [*couza*] but not in MS GL2 and MS GL3 with the variant அறபம poquidade அறப couza pouca.

<sup>182</sup> MS GL3: 6<sup>o</sup>.

- {11} q(ue) dous [sustantivos]<sup>184</sup> se ajuntaõ hum  
 {12} com outro, o p(rimei)ro se constroe como adj  
 {13} ectivo v.g. குளி{ர்} காற்று<sup>185</sup> vento  
 {14} frio வெள்ளைசீலை panno bran  
 {15} co, sendo que குளி{ர்}<sup>186</sup> e வெள  
 {16} னை saõ nomes sust(antiv)os o primeiro  
 {17} significa frio, o segundo brancura.<sup>187</sup>  
 {18} **Dos Generos**  
 {19} O genero masculino se chama<sup>188</sup> Pu  
 {20} lingam புலிங்கம o feminino  
 {21} {ஸ்த} திறிலிங்கம strilingam o neu  
 {22} {tro} நட்புஞ்சகலிங்கம<sup>189</sup> Nabu{nsa  
 {23} galin}gam. A doutrina nesta mate  
 {24} {ria hé muito} facil, por(que), como os  
 {25} {adjectivos sejaõ} de huma só forma  
 {26} {e indeclinave}is naõ há nelles  
 {27} {q(ue) duvidar}, so [no applicar]<sup>190</sup> dos  
 {28} verbos esta a cousa p(er)a o q(ue) se deve  
 {29} advertir q(ue) soam(em)te os nomes de Deos,  
 {30} e dos homens saõ masculinos,<sup>191</sup>  
 {31} {so as das mulheres saõ femininos};

## R

- {1} [os de anjos se achaõ masculinos,  
 {2} e neutros];<sup>192</sup> os demais saõ neutros<sup>193</sup>  
 {3} esta palavra பிள்ளை menino,

<sup>183</sup> MS BL and MS GL3: *todas*.

<sup>184</sup> MS BL: *substantivos*.

<sup>185</sup> MS BL: குளிரகாத்து. The ற is simplified in த். MS VL: there are two dots above the ர.

<sup>186</sup> MS BL: *seja nome substantivo e signifique o frio...e வெள்ளை [caõ #] significa brancura*.

<sup>187</sup> MS GL2: has a slightly different text, above all in the way of transcribing the Portuguese words (cf. § 1.3) as well as in the numerical order given for the explanation of the rules. Therefore, one finds the following variants: *poderá, sô, poes, advertencia, A 2°, A 3°, substantivo, tirando alguns, சறுவரும், omne, numeraes, cardeaes, sete, 4° Formaõ se, couza, விசுவசியான, விசுவசியாத, lugâr, 3° se forma, qualquer nome, pospozer, vel மிலலா, 5°, se, 6°*.

<sup>188</sup> MS GL3: *em Grandaõ*.

<sup>189</sup> MS BL: *Pulingham, strilingham, nabunialingham*.

<sup>190</sup> MS GL3: *no conjugar*. MS VL, MS GL2, and MS GL3: *ao aplicar*.

<sup>191</sup> MS BL: *de Deos, dos Anjos e dos homens*.

<sup>192</sup> [Not in MS BL].

<sup>193</sup> MS BL: *como taõ bem os dos Anjos se achaõ taõ bem as vezes do genero neutro e taõ bem esta palavra ...*



- {4} hé neutro. Porem<sup>194</sup> todos os nomes  
 {5} de homens se acomodaõ [elegan  
 {6} te] e honorificaçem {ente}.<sup>195</sup> [ {Tambem as} ]<sup>196</sup> 2ª pesso  
 {7} as honorificas as {neutras} dos  
 {8} verbos, ut தெவரீ{ரீர்} {சொ}லலித  
 {9} து [Fallou V(ossa) M(ercê)<sup>197</sup>].<sup>198</sup> .~.~.~.~.~.  
 {10} **Cap(itulo) 2º**  
 {11} **Da Conjução dos Ver=**  
 {12} **bos**  
 {13} [Como toda a doutrina nesta ma  
 {14} teria concista<sup>199</sup> em dar lus<sup>200</sup> p(er)a  
 {15} se conjugarem os verbos desta lin  
 {16} goa com facilid(ad)e]<sup>201</sup> dirse<sup>202</sup> hã [sô]<sup>203</sup> nes  
 {17} te capitulo o q(ue) há<sup>204</sup> comu(n) a todos  
 {18} [q(ue) he o q(ue)]<sup>205</sup> se(m) embaraço pode ajudar  
 {19} aos principiantes,<sup>206</sup> deixando a di  
 {20} versidade das co(n)jugações e regras q(ue)  
 {21} nesta materia<sup>207</sup> se podem dar pera  
 {22} os preteritos q(ue) como finalmente  
 {23} [se naõ vem a cair<sup>208</sup> nelles se naõ pello<sup>209</sup>  
 {24} uso,<sup>210</sup> naõ sirvem<sup>211</sup> se naõ de embara  
 {25} çar e enfadar],<sup>212</sup> e assim deixando tudo

<sup>194</sup> MS GL3: *Porem a.*

<sup>195</sup> MS GL3: *honorificamente.* MS VL, MS GL2, and MS BL: *honorificaçaõ.*

<sup>196</sup> [Not legible in MS GL1 but obtained from the other manuscripts].

<sup>197</sup> In the other manuscripts is: *V(ossa) M(erce) disse.*

<sup>198</sup> MS GL2: uses the circumflex accent wherever the others have different accents; while MS BL writes: *porem se aplica a todos os nomes dos homeñs elegantemente e honorificamente em fin as segundas pessoas honorificas como தெவ se applicaõ a 3º pessoa neutra dos verbos v.g.*

*தெவரீர்சொலலுகிறது.*

<sup>199</sup> MS GL2: *consista.*

<sup>200</sup> MS GL2: *luz.*

<sup>201</sup> [Not in MS BL].

<sup>202</sup> MS GL3: *darse.*

<sup>203</sup> [Not in MS GL2].

<sup>204</sup> MS GL2: *he.*

<sup>205</sup> MS GL2: *com q(ue).*

<sup>206</sup> MS GL3: *principiantes.*

<sup>207</sup> MS BL: *materia.*

<sup>208</sup> MS GL3: *cahir.*

<sup>209</sup> MS GL2: *pelo.*

<sup>210</sup> MS VL and MS GL2: *uzo.*

<sup>211</sup> MS VL: *serve.* MS GL2 and MS GL3: *servem.*

- {26} isto ao<sup>213</sup> uzo só conjugarei hum  
 {27} verbo, pondo nelle todos os modos  
 {28} q(ue) nesta<sup>214</sup> lingoa hã, os quais<sup>215</sup> saõ  
 {29} comu(n)s aos demais<sup>216</sup> verbos e desse<sup>217</sup>  
 {30} q(ue) conjugamos<sup>218</sup> {se podem} conjugar  
 {31} [{todos os}]<sup>219</sup> mais<sup>220</sup> .~.~.~.

## [f. M-34-19]

### L

- {1} **Presente**<sup>221</sup> **actual do indi**  
 {2} **cativo**  
 {3} நான விசுவசிக்கிறென<sup>222</sup> Eu creio<sup>223</sup>  
 {4} நீ விசுவசிக்கிறாய tu cres  
 {5} அவன விசுவசிக்கிறான elle cre  
 {6} அவள விசுவசிக்கிறாள ella cre  
 {7} அது விசுவசிககுது<sup>224</sup> aquillo cre  
 {8} நாங்கள் விசுவசிக்கிறோம் nos<sup>225</sup>  
 {9} cremos<sup>226</sup>  
 {10} நீங்கள் விசுவசிக்கிறீர்கள்  
 {11} vos credes  
 {12} அவர்கள் விசுவசிக்கிறார்கள்

<sup>212</sup> MS BL: *que como finalmente vem a cair nelles se não pello uso não serve se não pera embarçar e emfadar*

<sup>213</sup> MS VL: *no mismo uso*. MS GL3: *ao mesmo uzo*.

<sup>214</sup> MS GL2, MS GL3, MS BL: *nessa*.

<sup>215</sup> MS GL2: *quaes*.

<sup>216</sup> MS GL2: *demaiz*.

<sup>217</sup> MS BL and MS VL: *deste*.

<sup>218</sup> MS GL3 and MS GL2: *conjugarmos*.

<sup>219</sup> [Not in MS VL].

<sup>220</sup> MS GL2: *maiz*.

<sup>221</sup> MS GL2 and MS GL3: *Prezente*; MS BL: *Indicat. praesente*.

<sup>222</sup> MS VL: has விசுவதி rather than விசுவசி only in the first, the second, and the third (feminine and neuter) person singular of the verb base.

<sup>223</sup> MS GL2: *eu creio*. MS GL3: *eu creyo*.

<sup>224</sup> MS GL2 and MS GL3: விசுவசிக்கிது. MS GL2: the original form transcribed was later modified [with a light brownish ink] in விசுவசிககுது. Furthermore, in both manuscripts two more forms are provided: விசுவசிக்கிறது, விசுவசிககுது, demonstrating how the correction is useless, the last form being different from the first. The same form is also found in MS VL where கு is later corrected and overwritten with கிற.

<sup>225</sup> The first plural is not in MS BL which follows with Singular honorifico placing the following forms: நாம் விசுவாசிக்கிறோம் *nos ou V. M.e cre*; நீர் விசுவாசிக்கிறீர் *V.a M.e cre*; அவர் விசுவாசிக்கிறார் *sua M.e cre*.

<sup>226</sup> MS GL2 and MS GL3: add the title *Plural*.

- {13} elles e ellas cre'<sup>227</sup>  
 {14} அதுகள விசுவசிககுது<sup>228</sup> Aquel  
 {15} las cousas Cre'<sup>229</sup>  
 {16} **Singular honorifico**  
 {17} நாம விசுவசிககிறொம Minha Merce  
 {18} cre  
 {19} நீர விசுவசிககிறீர V(ossa) m(er)ce cre  
 {20} அவர விசுவசிககிறார<sup>230</sup> S(ua) m(er)  
 {21} ce cre  
 {22} [O presente assima se chama  
 {23} actual por que se uza delle nas  
 {24} acçoës q(ue) actualmente se fazem.]<sup>231</sup>  
 {25} **Singular negativo**<sup>232</sup>  
 {26} 1. விசுவசிககவிலலை } eu, tu, etc.  
 {27} 2. விசுவசிககிறதிலலை } naõ creõ,<sup>233</sup> cres  
 {28} 3. விசுவசிகததிலலை<sup>234</sup> eu tu, elle naõ cri  
 {29} creste, etc. conforme o pronome que  
 {30} se puzer antes tanbem ajuntan  
 {31} do இலலை a todas as pessoas fas ne

## R

- {1} gativo, ut நான விசுவசிககி  
 {2} றெனிலலை eu naõ creõ, நீ விசு  
 {3} வசிககி[றா]யிலலை tu naõ cres, etc.  
 {4} **Formações do**<sup>235</sup> **negativo**  
 {5} A 1<sup>a</sup> fig(ur)a se forma do infinito com  
 {6} இலலை, ut நான காணவிலலை  
 {7} eu naõ vejo<sup>236</sup> அவனவர்விலலை

<sup>227</sup> MS GL2 and MS GL3: *crem.*

<sup>228</sup> See footnote 224.

<sup>229</sup> MS VL: *este presente se chama actual, porque se usa dele nas acçoës que actualmente se fazem.*

<sup>230</sup> MS GL2: there is always a diacritic with double dot above *r* in these four forms.

<sup>231</sup> [Not in MS GL2, MS BL, and MS GL3]. MS VL is placed before the Singular honorific. See footnote 229.

<sup>232</sup> MS BL: the title is *Singular Nominativo*.

<sup>233</sup> MS GL3: *creyo*.

<sup>234</sup> MS BL: *eu tu naõ cri*. This manuscript continues directly with the explanations regarding the formation of the negative forms, hence from line 4 of the Right column of f. M-34-19 of MS GL1: *A primeira figura do præsente negativo se forma do infinitivo com யிலலை...*

<sup>235</sup> MS VL: *deste*.

- {8} Elle não vem. A 2<sup>a</sup>237 do participio  
 {9} de presente<sup>238</sup> com o mesmo இலலை ut (L)  
 {10} ண்ணுகிறதிலலை ão faço et  
 {11} சொல்லுகிறதிலலை ão digo. A  
 {12} 3<sup>a</sup>239 do participio do preterito ita  
 {13} நிகுடுததிலலை<sup>240</sup> vos ão destes  
 {14} etc. e assim se podem formar os demais.<sup>241</sup>  
 {15} **Preterito perfeito**<sup>242</sup>

<sup>236</sup> MS BL: follows with திண்ணாயிலலை eu ão como, அவனவாவிலலை elle ão veo.

<sup>237</sup> MS BL: *figura se forma*. MS VL: 2° *figura formase do*.

<sup>238</sup> MS VL: *presente*.

<sup>239</sup> MS BL: *figura*. MS VL: 3° *figura formase*.

<sup>240</sup> MS VL: நீகுடுததிலலை.

<sup>241</sup> MS GL2: *este modos negativos servem p(er)a todos os numeros e pessoas conforme o pronome, que se lhes ajuntar: os 2 primeiros saõ p(er)a o presente: o 3° p(er)a o preterito. Outro modo negativo se faz conjugando o verbo || qualquer q(ue) elle seja || acrescentandolhe sòm[ent]e a particula இலலை a qualquer pessoa [MS GL3, das pessoas a particula இலலை]; vç நான விசுவசிக்கிறெனிலலை. Eu ão creio; e assim nas maiz pessoas; e o mesmo se pode fazer no honorifico assimadito [MS GL3, assim ditto]. MS VL: os demais nagativo do presente.*

MS BL: நிவாங்கினதிலலை tu ão recebeste. Assim se podem formar os de mais nominativo do præente. ———

*Taõ bem præente se fas negativo ajuntando யிலலை a todas as pessoas assim como நான விசுவாசிக்கிறெனிலலை eu ão creio; நீய விசுவாசிக்கிறாயிலலை tu ão cres; அவன விசுவாசிக்கிறாயிலலை elle ão cre. Plur[al] நாங்கள் விசுவசிக்கிறோம் nos cremos, நீங்கள் விசுவசிக்கிறீர்கள் vos credi, அவர்கள் விசுவசிக்கிறார்கள் elles crems, அதுகள் விசுவசிக்ருது aquellas cousas creis.*

<sup>242</sup> In all the other manuscripts the Perfect Preterit is preceded by the Imperfect Preterit. The paragraph is copied below along with all the variants:

#### Preterito imperfecto

*Naõ há nesta lingoa este tempo. Suprese do modo seguinte acrescentando a qualquer das pessoas do presente [ou pretérito, MS BL] a letra எ and pospondolhe o adverbio அப்பொ. Segundo se hé preterito faz [segui se lhe præterito faz lingoagê do imperfecto, MS BL] lingoagem de preterito imperfecto, ut நீய விசுவகிக்கிறாயெ அப்பொ நான விகித்தென [விசுவாசித்தான, MS BL, MS VL] quando tu crias, cria eu [eu cria, se pode taõ bem meter o præterito a[?] de அப்பொ ut நீய விசுவாசித்தாயெ அப்பொ நான விசுவாசித்தென, MS BL] நீயவிசுவகிக்கிறாயெஅப்பொஅவனவிசுவதித்தான, quando tu crias, cria elle etc. Porem melhor hé em lugar de preterito usar do futuro, ut நீயவிசுவகிக்கிறாயெஅப்பொநானவிசிப்பென் quando tu crias, cria eu. [finalmente] o mesmo futuro absoluta[mente] serve de preterito imperfecto, ut யி[வனசிவபிள்ளையாயிருக்கிறபொது விசுவசிப்பான்] este quando era menino, cria, etc [(##) hé melhor ainda de usar do futuro em lugar do præterito assim como நீய விசுவாசித்தாயெ அப்பொ நான விசுவாசிப்பென், finalmente o mesmo futuro absolutamente serve de præterito imperfecto assimo como யிவன் சிவபிள்ளை யிருக்கிறபொது விசுவாசிப்பான் eu sendo menino sempre bradava. O futuro absolutamente tem significaçãõ de præterito imperfecto assim como என்னுடைய நாயார துவரை யிண்டு பரிலை மகா பிறியமா யிருப்பான் minha May hera m[uit]o amiga de chicharos, MS BL].*

{16}	<b>singular</b>	
{17}	விசுவசித்தென <sup>243</sup> vel. விசுவசிசெ	
{18}	ன <sup>244</sup> eu cri	
{19}	விசுவசித்தாய <sup>245</sup>	tu creste <sup>246</sup>
{20}	விசுவசித்தான	elle creo
{21}	விசுவசித்தாள	[Ella creo] <sup>247</sup>
{22}	விசுவசித்து <sup>248</sup>	Aquillo creo <sup>249</sup>
{23}	விசுவசித்தொம்	Nos cremos
{24}	விசுவசித்தீ {ர்} கள	Vos crestes
{25}	விசுவசித்தா {ர்} கள	elles creraõ
{26}	விசுவசித்து <sup>250</sup>	Aquelas cousas creraõ <sup>251</sup>
{27}	[Do mesmo modo pondo சச	
{28}	em lugar do தத, ut விசுவசிசொம்] <sup>252</sup>	
{29}	<b>Singular honorifico</b> <sup>253</sup>	
{30}	விசுவசித்தொம்	Minha m(ercê) cre <sup>254</sup>
{31}	விசுவசித்தீ {ர்}	V(ossa) M(erce) cre <sup>255</sup> ~,~,~

#### [f. M-34-20]

L

{1}	விசுவசித்தா {ர்}	sua M(ercê) cre <sup>256</sup>
{2}	[விசுவசிசொம்] <sup>257</sup> etc. [O Preterito <sup>258</sup>	

Even though this part is not found in MS GL1, written on the top-right margin of f. M-34-19 in a light ink is: (### a let. E pospondo (#####) அபபொ / r he em lugar do praterito [se faz] do futuro.

<sup>243</sup> MS VL: the whole paradigm is with the verb base in தி rather than சி: விசுவதி.

<sup>244</sup> This variant, which is diastatically marked (cf. § 4.4), is absent in MS GL2, MS GL3, and MS VL while it is found in MS BL where the second vowel in the verb stem is always long: *vicuvāci*.

<sup>245</sup> MS BL: *vel* சசாய.

<sup>246</sup> MS BL: *tu cri*.

<sup>247</sup> [Not in MS BL].

<sup>248</sup> MS GL2: விசுவசித்து.

<sup>249</sup> MS BL: *Aquello cre. Plural...*

<sup>250</sup> MS VL: விசுவதித்து.

<sup>251</sup> MS GL2: the Portuguese glosses stop at the second person singular.

<sup>252</sup> [Not found in MS GL2 and in MS BL where it is included directly in the paradigm]. MS VL: follows with விசுவசிசரகள். *O preterito se fas negativo pospondo a qualquer pessoa யிலலை ut விசுவதித்தெனிலலை. Eu naõ cri.*

<sup>253</sup> MS GL2 and MS GL3: *Preterito honorifico*. MS GL3: writes it on the right margin of the page. MS BL: *Præterito perfeito honorifico*.

<sup>254</sup> MS GL2 and MS VL: *creo*. MS BL: *nos o m(inh) a m(er)ce creo*.

<sup>255</sup> MS GL2: *creo*.

<sup>256</sup> MS BL: *V(ossa) m(er)ce creo*. MS VL ends here.

<sup>257</sup> [Not in MS BL].

- {3} se fas neg(ativ)o pospondo a qualquer  
 {4} das p(esso)as இலலை<sup>259</sup> ut விசுவசிததெனி  
 {5} லலை. Eu não cri etc.<sup>a]</sup><sup>260</sup>  
 {6} **Preterito plusquamperfeito**  
 {7} Este tempo não há nesta lingoa  
 {8} podese suprir do mesmo modo<sup>261</sup> que  
 {9} [dissemos do]<sup>262</sup> imperfeito, tirando que  
 {10} em lugar do adverbio அப்பொ se  
 {11} há de por a palavra அதுக்குமு  
 {12} னனெ<sup>263</sup> v.g. நீவிசுவசிக்கிறாயெ அதுக்குமுனெ நான  
 {13} விசுவசிப்பென, quando tu crias,  
 {14} ja eu tinha crido.<sup>264</sup> Tambem<sup>265</sup> o futu  
 {15} ro afirmativo<sup>266</sup> só per si<sup>267</sup> tem força  
 {16} deste tempo<sup>268</sup> v.g. நான விசுவசிப  
 {17} பென crera eu, ou tinha crido, etc.  
 {18} **Futuro affirmativo vulgar**<sup>269</sup>  
 {19} **singular**  
 {20} விசுவசிப்பென Eu crerei ou cos

<sup>258</sup> MS BL: *perfeito*.

<sup>259</sup> MS BL: *யிலலை assim como...*

<sup>260</sup> MS GL2 and MS GL3: *se se ajuntar a este preterito taõ honorifico, como não honorifico a palavra இலலை faz significaçãõ negativa de sorte, q(ue) se disse assim no prezente, ut நான விசுவசிததெனிலலை: eu não cri, etc.* MS BL: *விசுவாசித்தானிலலை elle não creẽ விசுவாசித்தாவிலலை tu não creste.*

<sup>261</sup> MS GL2: *naõ hã tambem este tempo nesta lingoa: supprese porẽm da mesma sorte.* MS GL3: *Naõ ha nesta lingoa taõbem este tempo: suprese porem de mesma sorte que dissemos do imperfeito.*

<sup>262</sup> MS BL: *dizemos do prãeterito imperfeito.* This paragraph support what I declare in § 1.3: the possibility that GL1 is not the oldest copy of Costa's *Arte* but rather a later reproduction from a manuscript where the paragraph on the imperfect was also included and that the scribe of GL1 missed to copy. See also footnote 53, *Part 3*.

<sup>263</sup> MS BL: *antes daquillo.* Then there is a blank space before the example.

<sup>264</sup> MS BL: there is a difference in the Portuguese gloss: *tu crias naõ? Antes daquillo eu [cria].* நான விசுவாசிப்பென *eu crerej ou costume crer.* நீ தினனாயெ நான அதுக்குமய்னதில vel அப்பொ தினனென *vos comeste naõ, eu ja tinha comido.*

MS GL3: *quando tu creas ja eu tinha crido.*

<sup>265</sup> MS BL: *Taõ bem.*

<sup>266</sup> MS GL2: *do prezente.*

<sup>267</sup> MS VL: *sy.*

<sup>268</sup> MS GL2 and MS GL3: *por si sãõ tem força deste tempo, como dissemos do imperfeito.* MS BL: *so por si tem a força do prãeterito plusquamperfeito.* v.g. நான விசுவாசிப்பென *creo eu, ou tivera crido.*

Then, there is a blank space and another scratched Portuguese gloss: *crearas tu, tiveras crido.*

<sup>269</sup> MS GL2: *vulgãr.*

{21}		tumo crer <sup>270</sup>
{22}	விசுவசிப்பாய	tu creras
{23}	விசுவசிப்பான	elle crerâ
{24}	விசுவசிப்பாள	ella crerâ
{25}	விசுவசிககும்	aquille crerâ <sup>271</sup>
{26}		<b>Plural</b>
{27}	விசுவசிப்பொம்	nos creremos
{28}	விசுவசிப்பீர்ர்கள	vos crereis <sup>272</sup>
{29}	விசுவசிப்பார்கள	elles, ellas creraõ
{30}	விசுவசிககும்	aquelas c(ousas) crerãõ <sup>273</sup> .~.

## R

- {1} [Tem também<sup>274</sup> este futuro signi  
 {2} ficaçãõ<sup>275</sup> de presente<sup>276</sup> habitual eu  
 {3} costume crer, nos costumamos  
 {4} crer; [e assim nos de mais pessoas.]<sup>277</sup> O<sup>278</sup>  
 {5} futuro விசுவசிககப்பொறென  
 {6} direita(men)te responde ao futuro Lati  
 {7} no; formase do infinito absoluto  
 {8} com o verbo பொறது conjugan  
 {9} dose este no tempo prezente e fican  
 {10} do o infinito imvariavel<sup>279</sup> ut<sup>280</sup>  
 {11} செயயப்பொறென eu farei

<sup>270</sup> As we have already seen in other paradigms, MS GL2 and MS GL3 only give Portuguese glosses for the first form. MS BL: *eu crerey*.

<sup>271</sup> MS BL: once again on this page it is evident how the Tamil forms were added at a later stage, even though it seems to be by the same hand. Not only does the handwriting appear in a more brownish ink, but, as in this folio, the text overlaps the title. For example, here the paradigm of the verb forms is written over the title of the Vulgar Affirmative Future and Singular.

<sup>272</sup> MS BL: *crerey*.

<sup>273</sup> This Portuguese gloss is not in MS BL which adds: *Este futuro tem força de presente* [blank space] *ou futuro*.

<sup>274</sup> MS VL: *Tambem* is written after the word *significação*. MS GL3: *Tem este futuro significação e força de prezente habitual*.

<sup>275</sup> MS GL2: this paragraph is placed after the Singular honorifico. It has the following variants: *significação e força*.

<sup>276</sup> MS GL2 and MS GL3: *prezente*.

<sup>277</sup> [Not in MS GL2 and MS GL3].

<sup>278</sup> MS VL and MS GL3: *segundo*. MS GL2 is: 2°.

<sup>279</sup> MS GL2 and MS GL3: *imudavel*. MS VL: *emvariavel ut செயயப்பமொறீர v(ossa) m(erce) farã*. The mistake in which 'm' is written instead of 'p' is evident.

<sup>280</sup> [This portion is not included in MS BL. It is found in the section of the Negative future. cf. footnote 292].

{12}	செய்யப்பொறாய	Tu farás etc.
{13}	செய்யப்பொறீர் <sup>281</sup>	v(ossa) m(erce) farâ etc. <sup>282</sup>
{14}	<b>Singular honorifico</b> <sup>283</sup>	
{15}	விசுவசிப்பொம	nos cremos
{16}		ou costumamos crer, <sup>284</sup>
{17}	விசுவசிப்பீர்{ர்}	V(ossa) M(erce) crerâ
{18}	விசுவசிப்பா{ர்}	sua m(erce) crerá,
{19}		sua Merce costuma crer.
{20}	<b>Futuro negativo</b>	
{21}	<b>singular</b>	
{22}	விசுவசியென	Eu não crerei <sup>285</sup> ou eu
{23}		naõ costume crer
{24}	விசுவசியாய	tu não crerâs <sup>286</sup>
{25}	விசுவசியான	elle não crerâ
{26}	விசுவசியாள	ella não crerâ
{27}	விசுவசியாது	aquillo não crerâ <sup>287</sup>
{28}	<b>Plural</b>	
{29}	விசுவசியொம	nos não cremos <sup>288</sup>
{30}		[ou não costumamos crer] <sup>289</sup>
{31}	விசுவசியி{ர்}கள் <sup>290</sup>	vos não crereis

### [f. M-34-21]

#### L

{1}	விசுவசியா{ர்}கள்	elles, ellas
{2}		naõ creraõ

<sup>281</sup> MS GL2: *ř* has double dots above it.

<sup>282</sup> MS BL: lacks forms given at lines 11-13 and makes the paradigm of the verb to believe, thus: விசுவாசிக்கப்பொறென *eu crerey*, விசுவாசிக்கப்பொறாய *tu creres*, விசுவாசிக்கப்பொனான *elle crera*.

<sup>283</sup> MS GL2: the Singular honorifico is placed next to the Fut. Aff. Vulg. Sing. and Plu. in a rectangle. The Tamil forms are the same, only the first Portuguese gloss differs from MS GL1: *Minha merce Crerâ*. MS BL: *futuro honorifico afirmativo*. Singular and the Tamil forms are the same but the Portuguese glosses differ: *nos o m(inh)a m(erc)e crera*; *v(ossa) m(erc)e crera*; *sua m(erc)e crera*. MS GL3: places the Singular honorifico after the negative future.

<sup>284</sup> MS GL3: the Portuguese gloss differs, and it is: *minha merce naõ crera*.

<sup>285</sup> MS BL: *crerey*.

<sup>286</sup> MS GL2: *creraz*. MS BL: *creras*. MS GL3: the glosses end here and they start again in the plural forms.

<sup>287</sup> MS GL2: lacks the last three Portuguese glosses.

<sup>288</sup> MS GL2: *creremos*.

<sup>289</sup> [Not in MS GL2].

<sup>290</sup> MS GL2: விசுவசியீர்ர்கள்.



- {3} விசுவசியாது Aq(uel)las c(ousas)<sup>291</sup> ñoã crerao<sup>292</sup>  
 {4} Formase<sup>293</sup> o futuro negativo do pr  
 {5} ezente mudando o *cren* ou *gren*  
 {6} em *yen*.<sup>294</sup> Ita பிடிக்கிறென fica  
 {7} பிடியென Eu ñoã pegarei<sup>295</sup> etc.<sup>a</sup>  
 {8} Os q(ue) antes de *cren*, ou *gren* tem, [V]  
 {9} perdemno passando o *cren*, ou *gren*  
 {10} a *en* ut பொறுக்கிறென<sup>296</sup> fica  
 {11} பொறென eu ñoã perdoarei<sup>297</sup> de<sup>298</sup> சொ  
 {12} லலுகிறென<sup>299</sup> fica சொல்லெ  
 {13} ன<sup>300</sup> eu ñoã direi. Os q(ue) antes do *cren*<sup>301</sup>  
 {14} tem *a*<sup>302</sup> [ante este *a* co(m) *e*' se mite<sup>303</sup> v  
 {15} consoante vg. de]<sup>304</sup> நடக்கிறென  
 {16} {fica} நடவென eu ñoã andarei<sup>305</sup>

<sup>291</sup> MS GL2: *couzas*.

<sup>292</sup> MS BL: differs in all the Portuguese glosses for these Tamil forms: *nos o m(inh)a m(erce) e ñoã crera; v(ossa) m(erce) ñoã crera, s(u)a m(erce) e ñoã crera, aquillo ñoã crera*. After the paradigm there is a paragraph about the Vulgar future: *O futuro vulgar afirmativo tem taõ bem forma do presente habitual, eu crejo ou costume crerer, assim nas da mais pessoas tem outro 2º futuro, a saber. விசுவாசிக்கப்பொறென porem o qual responde diretamente ao futuro latino e se forma do infinito absoluto como præsente do verbo பொறுது gr. o qual ultimo verbo se conjugao outro ficando invariavel செய்யப்பொறென eu faço பாறகப்பொறாய tu olharas வாப்பொறான elle virà*. MS VL and MS GL3: follow with Singular honorifico. விசுவசியொம் *minha merced ñoã crerà*, விசுவசியீர் *v(ossa) m(erce) ñoã crerà*; விசுவசியார். MS GL3: also adds: *crer tendo sempre (sic) a negação do presente habitual*.

<sup>293</sup> MS GL2 and MS GL3: *este*. MS BL: *O futuro negativo se forma do presente mudando க்கிறென ou கிறென em என. பிடிக்கிறது: பிடியென eu ñoã aprenderej படிக்க (#): படியென e ñoã pegarei mas os verbos que antes do க்கிறென ou கிறென tem உ perdem aquello e todo o que segue, em cujo lugar se poê என பொறுக்கிறென eu perdo, fica பப்பொறெ? [blank space] Ñoã perdoarei சொல்லுகிறென eu digo se fas சொல்லென eu ñoã digo. Verbos autem que antes de க்கிறென tem muda aquelle க்கிறென em வென ut நடக்கிறென eu procedo se faz நடவென eu ñoã procederej*.

<sup>294</sup> MS GL2: விசுவசிக்கிறென *fica* விசுவசியென = பிடிக்கிறென *fica* பிடியென *eu ñoã pegarei*.

<sup>295</sup> MS VL: *pagueri*.

<sup>296</sup> MS GL2: *eu perdo*.

<sup>297</sup> MS GL2: *perdoarey*.

<sup>298</sup> MS VL: *chollugren*.

<sup>299</sup> MS GL2: *eu digo*.

<sup>300</sup> MS VL: சொல்லென.

<sup>301</sup> MS GL2 and MS GL3: *gren* ou *cren*.

<sup>302</sup> MS GL2: *perdem no passando o cren a vem*. MS GL3: *tem =a= ñoã perdem no passando o =cren= a =ven=*.

<sup>303</sup> MS VL: *mette*.

<sup>304</sup> [Not in MS GL2 and MS GL3].

<sup>305</sup> MS VL: *andarej*.

- {17} [de பறக்கிறென eu Voo fica பற  
 {18} {வென} eu não voarei.]<sup>306</sup>  
 {19} [Singular honorifico  
 {20} விசுவசியாம                      minha (merce) ñoã crerâ  
 {21} விசுவிசியீ{ர்}                      v(ossa) m(erce) ñoã crerâ  
 {22} விசுவசியா{ர்}                      sua m(erce) ñoã crerâ  
 {23}    ou sua M(erc)ê ñoã costuma(va) crer  
 {24}    tendo sempre a negação do presente  
 {25}    habitual. ~.~.~.~.~.~.~.~.~.]<sup>307</sup>  
 {26}

### Imperativo absoluto

- {27}                      singular  
 {28} 1. விசுவசீ.<sup>308</sup> ..... > Cré tu<sup>309</sup>  
 {29} 2. விசுவசிப்பாயாக >  
 {30} 3. விசுவசியும்..... > Crea v(ossa) m(erce)<sup>310</sup>  
 {31} 4. விசுவசிப்பீராக.....<sup>311</sup> >

## R

- {1} விசுவசிக்க<sup>312</sup>                      crea V(ossa) M(ercê) .5  
 {2} விசுவசிக்கட்டு                      creya elle<sup>313</sup> .6  
 {3}                      Plural  
 {4} விசுவசிப்பொம்                      creamos nos<sup>314</sup> .7  
 {5} விசுவசியுங்கொள<sup>315</sup>                      crede vos .8  
 {6} விசுவசிக்கட்டு<sup>316</sup>..... > creaõ elles .9  
 {7} விசுவசிக்கக்கடவா{ர்}கள 317 >

<sup>306</sup> [Not in MS GL2, in MS BL, and in MS GL3]. MS VL: *voarej ou costume voar*.

<sup>307</sup> MS GL2 and MS GL3, as well as in MS VL (cf. footnote 292), it occurs after the paradigm of the negative future while in MS BL it occurs neither there nor here.

<sup>308</sup> In the line spacing there is also this form: *விசுவரிந்துக{ரொ}* written by another hand. MS GL2, MS GL3, and MS VL: the 'i' is short. MS GL2: also adds the form *விசுவசித்தக்கொ*.

MS BL: the verb form is preceded by the second singular pronoun நீ, the vowel of the verb root is long while the final vowel is short, hence: *vicuvāci*.

<sup>309</sup> MS GL2: gives the following Portuguese glosses for the same Tamil verb form: *cre tu; tu creras, hay de crer, absolutamente; creia V(ossa) M(erc)e; creia elle, dixá o crer; creiamos nos, creremos; விசுவசியுங்கொ credovoz; விசுவசிக்கட்டுங்கொள vos o deixai o crer; creiaõ elles*. MS BL: *cre tu: crea V(ossa) m(erce); deixé crer; creamos; crede vos; creaõ elles; deixo crer*.

<sup>310</sup> MS GL2: *creia*. MS VL: *creya*. Furthermore, the Tamil verb forms are enumerated from 1 to 9.

<sup>311</sup> MS BL: these two forms are inverted.

<sup>312</sup> MS GL3: overwritten on *விசுவசிப்பொம்*.

<sup>313</sup> MS GL3: adds *deixa o crer*.

<sup>314</sup> MS GL3: adds *creremos*.

<sup>315</sup> MS GL3: *விசுவசியுங்கொ. Crede vos*.

<sup>316</sup> MS GL3: *விசுவசிக்கட்டுங்கொள. Nos o deixar crer*.

- {8} A primeira figura<sup>318</sup> se forma<sup>319</sup> do  
 {9} presente<sup>320</sup> tirandolhe<sup>321</sup> o *cren* ou *gren*,<sup>322</sup>  
 {10} ut de பொறுக்கிறென eu espero<sup>323</sup>  
 {11} பொறு Espera tu<sup>324</sup> de வாசிக்கிறெ  
 {12} ன [Eu leo]<sup>325</sup> வாசி Le tú. A 2<sup>a</sup>  
 {13} figura se forma da 2<sup>a</sup> pessoa do futuro  
 {14} com ஆக infinito do verbo ஆ  
 {15} கிறென ita நினைப்பாயாக lem  
 {16} brate<sup>326</sup> வருவாயாக vem tu etc.<sup>a</sup>  
 {17} A 3<sup>a327</sup> como a p(rimeir)a accrescentado யும்<sup>328</sup>  
 {18} ita இரும assentasse<sup>329</sup> v(ossa) m(erce) வாசியும்  
 {19} Lea<sup>330</sup> v(ossa) m(erce) [A 4<sup>a</sup> como a segunda to  
 {20} mando a pessoa honorifica].<sup>331</sup> A [5<sup>a</sup>]<sup>332</sup>  
 {21} hé o infinito absoluto, co(m) o impe  
 {22} rativo<sup>333</sup> ஒட்டு do verbo ஒட்டுகிற  
 {23} து<sup>334</sup> [pronúnciaõ como perdido ó  
 {24} ஒ ita வரட்டு venha elle பொ  
 {25} கடட்டு [vase].]<sup>335</sup> A 67<sup>a336</sup> he a p(rimeir)a pessoa<sup>337</sup>

<sup>317</sup> In MS BL: these two forms are inverted and glossed as follows: *creaõ elles, deixe crer*. MS GL3: விசுவசிக்கடவாரகள. *Creyaõ elles*.

<sup>318</sup> MS GL2 and MS GL3: *deste Imperativo*.

<sup>319</sup> MS GL2 and MS GL3: *ordinariam(ent)e*.

<sup>320</sup> MS GL2 and MS GL3: *Indicativo*.

<sup>321</sup> MS BL: *presente, tirando* க்கிறென *ou* கிறென *como* பொறுக்கிறென *perdoã tu* பொறு வாசிக்கிறென *se tu* வாசி *le tu*. MS GL3: *o =gren= ou =cren=*.

<sup>322</sup> MS GL2 and MS GL3: || *e he regra ut cum q(ue) geral, tirando algúns verbos in formas, q(ue) a naõ guardaõ, mas saõ poucos* ||.

<sup>323</sup> MS GL2 and MS GL3: *fica*.

<sup>324</sup> MS GL2 and MS GL3: *de*.

<sup>325</sup> [This part is not in MS GL3 where one finds: *fica*].

<sup>326</sup> MS BL: நினைப்பாய [blank space] *tu lembravas se faz* நினைப்பாயாக *lembrares tu*.

<sup>327</sup> MS BL: *se forma da, accrescendandolhe*.

<sup>328</sup> MS GL2: உம.

<sup>329</sup> MS VL: *assentase*.

<sup>330</sup> MS GL3: *leia*.

<sup>331</sup> MS BL: *A 4<sup>o</sup> se forma da segunda pessoa do futuro honorifico ajuntandolhe* ஆக *ut* பொறுப்பீர் *V(ossa) M(erce) perdoara, se fas* பொறுப்பீராக *perdoarã V(ossa) M(erce)*.

<sup>332</sup> In the line spacing: 6°. [Not in MS VL].

<sup>333</sup> MS BL: *presente*.

<sup>334</sup> MS VL: ஒட்டுகிறென *e se prononça come perdido* ஒ.

<sup>335</sup> [Not in MS GL2 and MS GL3 where one finds: *Se forma a 6<sup>o</sup> figura mas pronúnciaõ* [MS GL3, *pronúnciaõ*] *comendo o ..ஒ.. ite* வரட்டு *venha elle*]. MS BL: *e se pronúncia e taõ bem se escreve perdendo a prima letra* ஒ *ut* வாட்டு *venha elle, பொகட்டு vase, deixa andar*. MS VL: *vaase*.

- {26} do<sup>338</sup> plural do futuro afirmativo,  
 {27} ita பொவொம {vamos}. ஒடு  
 {28} வெம corramos. [A 7<sup>a</sup>-8<sup>a</sup> hé a 3<sup>a</sup>  
 {29} accrescentando hu(m) கொள breve  
 {30} p(er)a fazer plural.]<sup>339</sup> A 8<sup>a</sup><sup>340</sup> hé o infi  
 {31} nito absoluto<sup>341</sup> [do verbo கடலது (sic)

[f. M-34-22]

L

- {1} defectivo que so serve p(ar)a fazer<sup>342</sup>  
 {2} semelhantes imperativos.~.~.].<sup>343</sup>  
 {3} **Imperativo Permissivo**  
 {4} விசுவசிக்கடடு deixa tu, elle, ella<sup>344</sup>  
 {5} aquillo crer.  
 {6} விசுவசிக்கடடும ————— deix(e) v(ossa) m(erce) crer<sup>345</sup>  
 {7} விசுவசிக்கடட —————  
 {8} விசுவசிக்கடடுங்கொள deixai<sup>346</sup>  
 {9} vos outros crer.<sup>347</sup>  
 {10} Todos se formaõ do infinito  
 {11} absoluto com os imperativos do ver  
 {12} bo ஒடடுகிறது conforme a n(umer)o  
 {13} ou honra no fallar.<sup>348</sup>

<sup>336</sup> MS GL3: *figura*.

<sup>337</sup> MS BL: *A primeira do plural e a mesma que a (primeira) pessoa plural do futuro afirmativo que a sima {disse}mo பொவொம vamos ஒடுவொம {corra}mos.*

<sup>338</sup> MS VL: futuro plural afirmativo.

<sup>339</sup> MS BL: *A 2° do plural se forma da 3° do sin[gu]lar accrescentandolhe கொள como வர்[?]யங்கொள legite vos, onde se vê que em lugar do ம se mette o ங.*

<sup>340</sup> MS GL2 and MS GL3: 9°.

<sup>341</sup> [MS GL2 and MS GL3: *com o imperativo de ஒடடுகிறது (sic) ஒடடு. A 10° he o infinito absoluto com o verbo கடலது defectivo; assim se custumaõ compor semelhantes [MS GL3, semelhantes] modos de fallar. Item se diz வர் venha, como se vê na oraçaõ do [MS GL3, de] Padre Nosso.* In MS GL1 வ is overwritten in light ink on ல.

<sup>342</sup> MS VL: *plural*.

<sup>343</sup> MS BL: *A 3° do plural hè o infinito absoluto (#) ao qual se ajunta ககடவார்கள assim (#) (#)mo பொககடவார்கள eunt illi. A 4° naõ differencia do 6° do singular e serve como elle pera as cousas inanimadas.* MS VL: *A 9° hè o infinito absoluto do verbo கடலது defectivo que sò serve pera fazer semelhantes imperativos.*

<sup>344</sup> MS BL: *deixa tu crer*.

<sup>345</sup> MS BL: the two forms are inverted, and the Portuguese gloss is *deixa elle crer, ou illa; deixa V(ossa) M(erce) creer*. MS VL: *deixa*.

<sup>346</sup> MS VL: *deixaõ*.

<sup>347</sup> MS BL: *விசுவாசிக்ககடவார்கள* glossed as: *deixaõ elles crer*.

- {14}                    **Imperativo prohibi**  
 {15}                    **tivo**
- {16} 1. விசுவசியாதெ.....  
 {17} 2. விசுவசியாமல  
 {18} 3. விசுவசிக்கவெண்டாம
- {19} விசுவசியாதெயும் *naõ crea v(ossa) m(erce)*<sup>350</sup>  
 {20} விசுவசியாதெயும்பிளளாய  
 {21} *naõ creya v(ossa) m(erce) entre iguais*<sup>351</sup>  
 {22} விசுவசியாதெயுங்கொள  
 {23} *naõ creyais*<sup>352</sup> vos outros  
 {24} நாங்களவிசுவசிக்கதெவை  
 {25} யிலலை *naõ creamos nos.*<sup>353</sup> [Este ser  
 {26} ve p(er)a os demais n(umer)os e pessoas co(n)forme  
 {27} o pronome que estiver antes, ut வி  
 {28} சுவசிக்கதெவையிலலை<sup>354</sup> Não  
 {29} *creas tu.*<sup>355</sup> [Formase do infinito absolu  
 {30} to com தெவையிலலை<sup>356</sup> ita அவ  
 {31} ளபொகதெவையிலலை *naõ vâ ella.*]<sup>357</sup>

*naõ creas tu*<sup>349</sup>

## R

- {1} 1<sup>a</sup> formase<sup>358</sup> da pessoa neutra do {fu}  
 {2} turo negativo mudando {o உ em}  
 {3} எ, ita de நடவாது<sup>359</sup> நடவாதெ  
 {4} *naõ andeis.*<sup>360</sup> O 2<sup>o</sup><sup>361</sup> [do mesmo]<sup>362</sup> mudan

<sup>348</sup> MS BL: *falar*.

<sup>349</sup> MS BL: *naõ crea*. MS VL: *naõ creas tu*. MS GL3: *creyas*.

<sup>350</sup> MS GL3: *sem crer*.

<sup>351</sup> MS VL: *naõ crea V(ossa) M(erce)*.

<sup>352</sup> MS GL2: *Naõ creamos nós. Formaze do infinito absoluto com ...* MS VL: *naõ creais vos outros*. MS GL3: *naõ creaes vos outros*.

<sup>353</sup> MS BL: the last three forms are glossed as *naõ crea V(ossa) M(erce) inter equales*. MS GL3: *naõ creyamos*.

<sup>354</sup> MS VL: நீய விசுவசிக்கதெவையிலலை *naõ creas tu*.

<sup>355</sup> [Not in MS GL3].

<sup>356</sup> MS GL2 and MS GL3: *serve p(er)a os demaiz numeros, e pessoas conforme o pronome, q(ue) estiver antes, நீ விசுவசிக்கதெவையிலலை naõ creas tu: அவளபொகதெவையிலலை naõ vâ ella, etc.* MS VL: தெவையிலலை, ut அவளபொகதெவையிலலை *naõ va elle*.

<sup>357</sup> [Not in MS BL].

<sup>358</sup> MS GL2, MS BL, and MS GL3 [except: *formase*]: *A 1<sup>o</sup> figura se forma da pessoa neutra do futuro negativo mudando o ..உ.. em...எ.. ite de*

<sup>359</sup> MS VL: *fica*. MS BL: *se fás*.

<sup>360</sup> MS BL: *naõ anda*.

- {5} do o து em மல, ite de நடவாது  
 {6} fica<sup>363</sup> நடவாமல de பண்ணு  
 {7} கிறது<sup>364</sup> fica பண்ணாமல naõ  
 {8} façais.<sup>365</sup> O 3<sup>366</sup> do infinito absolu  
 {9} to co(m) வெண்டாம ita செயய  
 {10} வெண்டாம<sup>367</sup> naõ façais<sup>368</sup> etc<sup>a</sup> Este  
 {11} serve p(er)a plural e singular honori  
 {12} fico<sup>369</sup> ordinário.<sup>370</sup>  
 {13} **Impera{tiv}o com rogo**  
 {14} **ou familiaridade<sup>371</sup>**  
 {15} Este modo naõ conciste<sup>372</sup> mais que  
 {16} [em]<sup>373</sup> acrescentar hum என a {qual}  
 {17} quer dos modos q(ue) assim<sup>374</sup> ficaõ {ditos}  
 {18} v.g. விசுவசி,என?<sup>375</sup> fica hu(m) modo  
 {19} mais<sup>376</sup> urbano [e familiar e como  
 {20} quem roga, e naõ manda].<sup>377</sup> Tembè  
 {21} se dis<sup>378</sup> விசுவசிக்கவெண்டாமொ

<sup>361</sup> MS BL: *a 2º se forma taõ bem da primeira precedente mudando....*

<sup>362</sup> [Not in MS GL2].

<sup>363</sup> MS BL: *se fas.*

<sup>364</sup> MS VL: *பண்ணுது.*

<sup>365</sup> MS BL: *பண்ணாதெ.பண்ணாமல sem fazer.*

<sup>366</sup> MS GL2 and MS GL3: *A 3º.*

<sup>367</sup> MS VL: *பொகவெண்டாம.*

<sup>368</sup> MS BL: *naõ faceis. நீயிருக்கவெண்டாம naõ estais. Este serve pera plural singular e tudo. MS VL: naõ ideis. நீயிருக்கவெண்டாம nos naõ prestar. E este serve pera plural, singular e tudo. MS GL3: naõ faceis.*

<sup>369</sup> MS GL2 and MS GL3: *he.*

<sup>370</sup> MS BL: *also provides explanations for the remaining forms: A 4º hè o imperativo honorifico, prohibitivo e taõ bem a 1º pessoa do plural prohibitivo, e se forma da 1º acrescentando யம்.*

*A 5º se forma da 4º acrecentandolhe பிளனைய e naõ se usa se naõ entre iguais e amigos.*

*A 6º hè a 2º do plural prohibitivo e se forma da 1º do plural tirando a ultima letra ம e pondo no seu lugar ங o de mais acrecentando கொள ut de பொகாதெயும் se faz பொகாதெயுங்கொள vos naõ andeis.*

*A 7º se forma e o infinito absoluto o qual se ajunta தெவையிலலை he inutil. Serve pera todos numeros e pessoas confome o pronome estiver antes.*

<sup>371</sup> MS BL: *Imperativo familiar ou com rogo. MS VL: familiaridade.*

<sup>372</sup> MS VL and MS GL3: *consiste. MS GL2: maiz.*

<sup>373</sup> [Not in MS GL2].

<sup>374</sup> MS BL: *asima.*

<sup>375</sup> MS GL2 and MS BL: *விசுவசியாமக என? MS GL2: Fica hũ modo maiz urbano. MS BL: crede ou cre(?) velim taõ bem se dis. MS GL3: விசுவசியாமல என?*

<sup>376</sup> MS GL2: *Fica hũ modo maiz urbano.*

<sup>377</sup> [Not in MS GL2].

<sup>378</sup> MS GL2: *diz.*

- {22} ou விசுவசிககததெவையிலலை  
 {23} யொ? todos interrogativos.<sup>379</sup> Outr  
 {24} os dizem விசுவசியுங்காணும  
 {25} do imperativo honorifico e do im:  
 {26} perativo tambem honorifico do  
 {27} verbo காணகிறது<sup>380</sup> ver.  
 {28} **Modo optativo**  
 {29} Este modo própria(men)te fallando<sup>381</sup> naõ  
 {30} [(no)]<sup>382</sup> há nesta lingoa, mas supresse<sup>383</sup>  
 {31} pellos<sup>384</sup> modos seguintes. 1º pello

### [f. M-34-23]

#### L

- {1} futuro negativo accrescentandolhe<sup>385</sup>  
 {2} a interjeiçaõ O, நான விசுவசி  
 {3} யெனொ oxalá<sup>386</sup> crera eu ó naõ  
 {4} crera eu<sup>387</sup> நீ விசுவசியாயொ ó  
 {5} naõ creras tu. 2º co(m) o infi:  
 {6} nito absoluto acrescentando வெ  
 {7} ணடாமொ ut விசுவசி {கக}}  
 {8} வெணடாமொ, [oxala crera eu  
 {9} ou naõ crera eu,]<sup>388</sup> serve p(er)a todos os  
 {10} n(umer)os, géneros, e pessoas co(n)forme o prono  
 {11} me que se lhe antepuzer. A estes mo:  
 {12} dos se pode antepor<sup>389</sup> a interjeiçaõ  
 {13} அயயொ que quer dizer Ay<sup>390</sup> ut  
 {14} [அயயொநானவிசுவசியெ  
 {15} னொ Ah naõ crera eu]<sup>391</sup> அயயொ

<sup>379</sup> MS BL: *os quaes saõ interrogativos.*

<sup>380</sup> MS BL: காணங்கிறாது. MS VL: காணனகிறாது.

<sup>381</sup> MS BL and MS VL: *fallando.*

<sup>382</sup> [Not in MS BL and MS GL3].

<sup>383</sup> MS GL2: *supprese.* MS BL: *suprese.*

<sup>384</sup> MS GL3: *pelos.*

<sup>385</sup> MS BL: *acrecentandolhe.*

<sup>386</sup> MS GL2: *oxalá.*

<sup>387</sup> MS GL2: after the form *creo* adds ?. MS BL: *la crerà ou naõ crerè eu.*

<sup>388</sup> [Not in MS GL2 and MS BL].

<sup>389</sup> MS BL: *se pode ante por.*

<sup>390</sup> MS BL: *Aj.*

<sup>391</sup> [Not in MS GL2 and MS GL3]. MS BL: *Aj crerà eu.*

- {16} நீ விசுவசிக்கவெண்டாமொ.  
 {17} {Ay} não creras tu.<sup>392</sup> 3<sup>o</sup> accrescentan:  
 {18} do aos mesmos infinitos a palavra  
 {19} கடவது vel கடவதாக, ut நா  
 {20} னவிசுவசிக்ககடவது<sup>393</sup> vel  
 {21} கடவதாக prasa<sup>394</sup> a Deos q(ue) creya<sup>395</sup>  
 {22} eu.<sup>396</sup> Item no rogar pragas<sup>397</sup> dizem  
 {23} சாகககடவாய prasa<sup>398</sup> a Deos  
 {24} que morras.<sup>399</sup> Tambem<sup>400</sup> no imprecuar  
 {25} algum mal e as veses<sup>401</sup> algum bem  
 {26} usaõ dos<sup>402</sup> seguintes சாவாய pra  
 {27} sa<sup>403</sup> a Deos que morras நானசாவெ  
 {28} னாக [Prasa a Deos que morra eu].<sup>404</sup>  
 {29} **Modo conjunctivo cum**  
 {30} 1. விசுவசிக்கசசெ  
 {31} 2. விசுவசிக்கசசெயதெ

## R

- {1} 3. விசுவசிக்கையிலெ  
 {2} 4. விசுவசிக்கிறபொது  
 {3} 5. விசுவசிக்கிறபொழுது<sup>405</sup>  
 {4} 6. விசுவசிக்குமிட[ {ததி} ]ல  
 {5} 7. விசுவசிக்குமபொது  
 {6} 8. விசுவசிக்கிறபொது vel பொழுது  
 {7} [quando eu creio]<sup>406</sup>, cria et. Ou crendo

<sup>392</sup> MS BL: *aj não creras tu.*

<sup>393</sup> MS GL3: *நானவிசுவசிக்ககடவது.*

<sup>394</sup> MS GL2: *praza.* MS GL3: *prazer.*

<sup>395</sup> MS GL2: *creia.*

<sup>396</sup> MS VL: *praz a Deos que crea eu.*

<sup>397</sup> MS VL: *gragas.*

<sup>398</sup> MS GL2, MS BL, and MS GL3: *praza.*

<sup>399</sup> MS BL: *que tu morreis.* MS VL: *praza a Deos que moras.*

<sup>400</sup> MS BL: *taõ bem.*

<sup>401</sup> MS GL2, MS BL, and MS GL3: *e às vezes.*

<sup>402</sup> MS GL3: *uzaõ dos.*

<sup>403</sup> MS BL and MS GL3: *praza.* MS VL: *graz a Deos que moras.*

<sup>404</sup> MS GL2 and MS GL3: *praza.* MS BL: *praza Deos que eu morra.*

<sup>405</sup> MS VL: *விசுவசிக்கிறபொளுது.*

<sup>406</sup> [Not in MS GL2]. MS GL3: enumerates all the forms from the 1<sup>st</sup> to the 8<sup>th</sup> with the following glosses: *quando eu creya etc. cri, crendo eu, tu, ele, eles, ellas, etc. for the first three forms. O*



- {8} eu, tu etc<sup>a</sup> elles, ellas, etc<sup>a</sup> co(n)forme  
 {9} o pronome.<sup>407</sup> [O ultimo serve sô pera  
 {10} preterito cri, creo, crearaõ.]<sup>408</sup>  
 {11} Formase<sup>409</sup> estas fig[ur]as a 1<sup>a</sup> do  
 {12} infinito absoluto co(m) a particula  
 {13} செ. A 2<sup>a</sup> co(m) a particula செயதெ  
 {14} ita நானடிககச்செ<sup>410</sup> espancan  
 {15} do eu நீயொடச்செயதெ q(uan)do  
 {16} tu corrias. A 3<sup>a</sup><sup>411</sup> hé o abaltivo  
 {17} do verbal விசுவசிககை o crer<sup>412</sup>  
 {18} ita நீங்களிருககையிலெ qua  
 {19} ndo vos outros estaveis.<sup>413</sup> A 4<sup>a</sup>  
 {20} e a 5<sup>a</sup> do participio do presente  
 {21} adiectivado co(m) பொது vel பொ  
 {22} முது ut நீரவருகிறபொது<sup>414</sup> vin  
 {23} do v(ossa) m(erce) ou quando v(ossa) m(erce) vinha அ  
 {24} வளதிருமபுகிறபொது<sup>415</sup> quando  
 {25} ella torna, etc<sup>416</sup>. [A 7<sup>a</sup> do futuro  
 {26} affirmativo neutro com as mes  
 {27} mas particulas பொது vel பொழு  
 {28} து.]<sup>417</sup> A 6<sup>a</sup> co இடததில ita ஆ  
 {29} ஞமபொது.<sup>418</sup> அழுமபொது  
 {30} [quando eu, tu etc governava அழு  
 {31} மபொழுது quando eu, tu etc. chorava.]<sup>419</sup>

*mesmo que se disse assim, conforme o pronome que se anjuntar. O ultimo serve pera o pretérito cri, creo, crearaõ.*

<sup>407</sup> MS BL: has the following Portuguese glosses for each form which is not preceded by any Arabic number: *crendo eu, tu elle; estando que eu creia, tu elle; estando eu crendo; quando eu creio; o mesmo; na occaziaõ de crer; estando pera crer; havendo eu crido.*

<sup>408</sup> [Not in MS BL].

<sup>409</sup> MS GL2 and MS BL: *Formaõ se.*

<sup>410</sup> MS BL, MS VL, and MS GL3: *நான அடிககச்செயதெ espancando eu.*

<sup>411</sup> MS BL: *figura.*

<sup>412</sup> MS BL: *acto de crer.*

<sup>413</sup> MS GL2: *estavaes.*

<sup>414</sup> MS VL: *நீரவகிறபொது.*

<sup>415</sup> MS VL: *அவள தீருமபுகிறபொழுது.*

<sup>416</sup> MS BL: *A 4<sup>o</sup> hê a do participio presente ajuntandolhe பொது vel பொழுது como na quinta figura ut நீ வருகிறபொது quando tu vinhas அவள் தீருமபுகிறபொது quando ella tornava யிடததில ou ஆஞமபொது.*

<sup>417</sup> [MS BL and MS VL: this part occurs after the rule number 6].

<sup>418</sup> MS BL and MS VL: *quando eu, tu, elle chorava அழுமபொது.*

[f. M-34-24]

L

- {1} A 8<sup>a</sup> do participio adiectivo do  
{2} preterito<sup>420</sup> com o mesmo பொது  
{3} ou பொழுது, ita நீகொபிச்ச  
{4} பொது quando vos agastas  
{5} tes அவளபெசினபொழுது<sup>421</sup>  
{6} quando ella fallou.  
{7} Negativo dos modos ditos<sup>422</sup>  
{8} விசுவசியாதசெ quando eu, tu,<sup>423</sup>  
{9} விசுவசியாதசெயதெ,<sup>424</sup> naõ creyo<sup>425</sup>  
{10} விசுவசியாதபொது, ou naõ crendo eu  
{11} விசுவசியாதபொழுது [[naõ cre]  
{12} etc.<sup>a</sup> pera todos os tempos numer:  
{13} ros e pessoas.~.~.~.~.~.]<sup>426</sup>  
{14} Formasse do participio adiectivo  
{15} do futuro neg(ativ)o com as particulas  
{16} assima ditas<sup>427</sup> dos affirmativos, ita  
{17} அறியா{தசெ} naõ sabendo eu நீ  
{18} நினையாதபொது, quando vos nos<sup>428</sup>  
{19} naõ lembrais.<sup>429</sup>  
{20} **Conjunctivo *dis q(ue)***  
{21} விசுவசிக்கிறெனாம dis ou dize(m)  
{22} que creyo<sup>430</sup>  
{23} விசுவசிக்கிறாயாம<sup>431</sup> dis ou dize(m)

<sup>419</sup> [Not in MS BL]. MS GL2 and MS GL3: A 6<sup>a</sup> do futuro affirmativo neutro com இடத்திலெ. A 7<sup>a</sup> do mesmo futuro affirmativo neutro com a partículas பொது, ou பொழுது ita ஆளும்பொது. ஆலும்பொழுது ou ஆழும்பொது [not in MS GL3] *q(uan)do eu, tu, governava, chorava* [not in MS GL3].

<sup>420</sup> MS BL: *adjectivo do praeterito*.

<sup>421</sup> MS VL: அவன...

<sup>422</sup> MS BL: *Os negativos dos modos sobre ditos saõ... MS VL: dittos.*

<sup>423</sup> -த- is written in the line spacing. MS BL: *விசுவசியாதசெ naõ crendo pera todos os tempos modos e pessoas.*

<sup>424</sup> MS GL3: *விசுவசியாடசெயதெ.*

<sup>425</sup> MS GL2: *creio*. MS BL: *விசுவசியாதெசெயதெ idem விசுவசியாதபொது.*

<sup>426</sup> MS BL: places it above. Cf. footnote 423.

<sup>427</sup> MS GL3: *dittas*.

<sup>428</sup> MS GL3: *vos*.

<sup>429</sup> MS BL: *lembreis*.

<sup>430</sup> MS GL2: *creio*.

- {24} que cres etc. [assim continuando  
 {25} por todos os tempos, n(umer)os e pessoas  
 {26} [acrescentando ao verbo a parti  
 {27} cula ஆம.]<sup>432</sup><sup>433</sup>  
 {28} Formase<sup>434</sup> de qualquer pessoa co(n)forme  
 {29} a lingoajem<sup>435</sup> que querem fallar<sup>436</sup> com  
 {30} o futuro neutro affirmativo de ஆ  
 {31} கிறென<sup>437</sup> ita நீயெழுதினாயாம<sup>438</sup>

## R

- {1} dizem que vos escrevestes கண  
 {2} டாயாம dis que {vistes} etc.  
 {3} [<sup>439</sup> விசுவசிக்கிறதாம dizem que eu  
 {4} creyo etc.]<sup>440</sup> [Este modo serve]<sup>441</sup> ind  
 {5} eclinavelmente<sup>442</sup> pera todos os nume  
 {6} ros e pessoas. Formase do participio  
 {7} do prezente<sup>443</sup> neutro com [o mesmo]<sup>444</sup>  
 {8} ஆம, ita அவன சலிக்கிறதாம  
 {9} dizem q(ue) elle se enfada<sup>445</sup> நீ {ர்ர்} சகிக  
 {10} கிறதாம<sup>446</sup> dizem q(ue) v(ossa) m(erce) sofre ser  
 {11} ve porem este modo só p(er)a o presente<sup>447</sup>

<sup>431</sup> MS BL: 2. விசுவாசிக்கிறதாம dis ou dizem que eu creyo; 3. விசுவாசித்ததாம dizem que eu, tu, tinha crido; 4. விசுவாசிகுமாம dizem que tu, hai de crer.

<sup>432</sup> [Not in MS GL3].

<sup>433</sup> [Not in MS BL].

<sup>434</sup> MS BL: *O primeiro se forma.*

<sup>435</sup> MS BL and MS VL: *lingoagem.*

<sup>436</sup> MS GL2 and MS BL: *a lingoagem, de q(ue) quero falar.* MS BL: *com ஆம hè futuro neutro affirmativo do verbo ஆகிறென.*

<sup>437</sup> Before the verb 'to write' in MS BL one finds: *ut நீ விசுவாசிக்கிறாயாம dis ou dizem que tu cres assim continuando pera todos os tempos numeros e pessoas acrescentandolhes sempre a particula ஆம.*

<sup>438</sup> MS VL: நீயஎழுதினாயாம. MS GL3: நீயெழுதினாம. MS BL: எழுதினாயாம. MS GL3: நீயஎழுதினாம

<sup>439</sup> MS VL: in the line spacing has 2°.

<sup>440</sup> MS GL2: *creio.* [MS BL: this is the first example given]. Cf. footnote 437.

<sup>441</sup> MS BL: replaces these three words with *O 2° hè.*

<sup>442</sup> MS GL3 and MS BL: *indeclinavel.*

<sup>443</sup> MS VL: *presente.*

<sup>444</sup> MS BL: *a particula.*

<sup>445</sup> MS BL: *enfadou.*

<sup>446</sup> MS VL: *சிக்கிறதாம.*

<sup>447</sup> MS GL2 and MS GL3: *so serve este modo p(er)a prezente.* MS BL: *este modo serve sò pera o presente.*

- {12} [[*விசுவசிதததாம* diz ou dizem  
 {13} que cre,<sup>448</sup> creste etc. serve p(er)a todas  
 {14} as pessoas e numeros do preterito.]<sup>449</sup>  
 {15} *விசுவசிகுமாம* diz ou dize(m)  
 {16} que v(ossa) m(erce) hã de crer ou aquillo {hà}  
 {17} de crer ou costuma crer. Forma  
 {18} se estes dous como o presente<sup>450</sup> mud  
 {19} ando o participio em preterito [ou]<sup>451</sup>  
 {20} futuro.<sup>452</sup>]<sup>453</sup>  
 {21} **Negativo**<sup>454</sup> }  
 {22} 1 *விசுவசிககவிலலையாம*<sup>455</sup> }  
 {23} 2 *விசுவ{சி}ககிறதிலலையாம*<sup>456</sup> } dis  
 {24} ou dizem q(ue) eu ão {creyo} etc.<sup>a</sup>  
 {25} 3 *விசுவசிதததிலலையாம*<sup>457</sup> dis  
 {26} ou dizem q(ue) eu ão cri, etc.<sup>458</sup> [Serve  
 {27} p(er)a todas as pessoas e numeros con=  
 {28} forme o pronome o 1º p(er)a todos  
 {29} os tempos, o 2º p(er)a o pronome,<sup>459</sup>  
 {30} o 3º p(er)a o preterito como tambem  
 {31} em todos os n(umer)os e pessoas, [serve pera

## [f. M-34-25]

### L

- {1} o futuro (he o)<sup>460</sup> seguinte].<sup>461</sup>  
 {2} 4º {வி}சுவசிககபபொறதிலலையாம  
 {3} dizem que ão hei de crer, ou tu ão

<sup>448</sup> MS VL: *cri*.

<sup>449</sup> MS GL2: *dis, ou dizem q(ue) cri, creste, serve p(er)a todas as pessoas, e n(umer)os do presente, digo, do preterito*. MS BL: *O 3º hã taõ bem indeclinavel e se forma do participio do preterito neutro e serve pera todos os numeros e psseoa do preterito*.

<sup>450</sup> MS VL: *presente*.

<sup>451</sup> [Not in MS VL].

<sup>452</sup> MS BL: *o 4º hã taõ bem indeclinavel e se forma do futuro neutro cõ a particula ஆம*.

<sup>453</sup> [This paragraph is not in MS GL3].

<sup>454</sup> MS BL: *os modos negativos deste conjunctivo dis que saõ estes*.

<sup>455</sup> Long ‘a’ for ‘y’ is inserted in the line spacing.

<sup>456</sup> MS VL: *விசுவசிககிறதிலலையாம*.

<sup>457</sup> MS VL: *விசுவதிதததிலலையாம*.

<sup>458</sup> MS BL: *4. விசுவாசிககபபொறுதிலலையாம. Dizem que ão ha de crer*.

<sup>459</sup> MS GL2 and MS GL3: *presente*.

<sup>460</sup> Written in the line spacing.

<sup>461</sup> [Not in MS VL].

- {4} há {s}<sup>462</sup> de crer etc.<sup>a463</sup>  
 {5} விசுவசியாதெயாம                      dizem  
 {6} விசுவசியாமலாம                      ou dis  
 {7} q(ue) eu não crea<sup>464</sup> etc.<sup>a</sup> p(er)a todas as pesso  
 {8} as, n(umer)os e tempos co(n)forme o pronome  
 {9} que se antepuzer.~.~.~.~.~.]<sup>465</sup>  
 {10} Formase o pr(eterit)o<sup>466</sup> do infinito absolu  
 {11} to com இலலை com ஆம ita. இது<sup>467</sup> சா  
 {12} கவிலலையாம dizem q(ue) isto não  
 {13} morre<sup>468</sup> o 2<sup>o</sup> do participio do pre  
 {14} zente com a [duas<sup>469</sup>]<sup>470</sup> particulas ditas<sup>471</sup>  
 {15} ita நீபெசுகிறதிலலையாம disem<sup>472</sup>  
 {16} {que} vos não fallais.<sup>473</sup> O 3<sup>o474</sup> partic  
 {17} ipio do presente<sup>475</sup> com as mesmas  
 {18} partículas<sup>476</sup> அவ{ர்ர்}களபொன  
 {19} திலலையாம dizem q(ue) elles não  
 {20} foraõ.<sup>477</sup> O 4<sup>o478</sup> acrescentando ao  
 {21} infinito absoluto do verbo o parti:  
 {22} cipio presente do verbo பொறது  
 {23} com as mesmas partículas<sup>479</sup> ita அ  
 {24} வள{வா}ங்கபபொறதிலலையாம  
 {25} dizem q(ue) elle não há de receber. [Os  
 {26} outros tres<sup>480</sup> saõ prohibitivo, [e se for:

<sup>462</sup> MS GL2: *hâs*.

<sup>463</sup> MS VL: *este serve pera o futuro*.

<sup>464</sup> MS GL2, MS GL3, and MS VL [*creya*]: the two forms occur in the reverse order and the Portuguese gloss for the 1<sup>st</sup> person singular is *creia*.

<sup>465</sup> [Not in MS BL].

<sup>466</sup> MS BL: *O primeiro se forma do*. MS GL3: *o primeiro modo*.

<sup>467</sup> MS BL: *யிது*. MS VL: there is no glide in front of இ.

<sup>468</sup> MS BL: *e serve pera todos os numeros pessoas e tempos conforme o pronome*.

<sup>469</sup> MS BL: *presente*.

<sup>470</sup> [Not in MS GL3].

<sup>471</sup> MS BL: *sobre ditas e serve indeclinavelmente pera o preterito*.

<sup>472</sup> MS GL2 and MS GL3: *dizem*.

<sup>473</sup> MS BL: *falais*. MS GL3: *falaes*.

<sup>474</sup> MS BL: *modo se forma do*.

<sup>475</sup> MS BL and MS GL3: *preterito*.

<sup>476</sup> MS BL: *sobre ditas e serve pera todos os numeros e pessoas do preterito conforme o pronome que se ante puser ut*.

<sup>477</sup> MS BL: *andaraõ*.

<sup>478</sup> MS BL: *se forma do infinito absoluto acrescentando (#) o participio presente do*.

<sup>479</sup> MS BL: *sobre ditas e serve pera todos os numeros e pessoas do futuro*.

- {27} maõ dos imperativos<sup>481</sup>]482 com ஆம].<sup>483</sup>  
 {28} Outro modo de fallar dis que  
 {29} se forma do verbo எனகிறது que  
 {30} significa dizer q(ue) Entaõ se vaõ con  
 {31} jugando as pessoas de hum et outro

## R

- {1} verbo sem difficultade, conforme a ling  
 {2} oajem<sup>484</sup> que quero fallar<sup>485</sup> v.g விசுவ{சி}ககி  
 {3} றெனெனகிறான<sup>486</sup> (*sic*) dis q(ue) eu creio<sup>487</sup> வி  
 {4} சுவசிககிறாயெனகிறாள diz ella  
 {5} que tu cres etc.<sup>488</sup> Tambem se faz a mes  
 {6} ma lingoagem<sup>489</sup> pondo ao pé da letra  
 {7} tudo விசுவசிககிறெனென்று  
 {8} சொல்லுகிறாரகள dizem q(ue)  
 {9} eu creyo<sup>490</sup> conforme a lingoagem<sup>491</sup> que  
 {10} quero falar etc.<sup>a</sup>  
 {11} **Conjunctivo Condicional**  
 {12} **Se**  
 {13} 1. நான விசுவசித்தெனானால<sup>492</sup>

<sup>480</sup> MS GL3: 2.

<sup>481</sup> MS GL2: *prohibitivos*.

<sup>482</sup> [Not in MS GL3].

<sup>483</sup> MS BL: this part is substituted by: *fora dos 4 modos sobre ditos, hà dois outros a saber.*

விசுவாசியாமலாம *dizem que vos naõ cre(des)*

விசுவாசியாதொம

*Os quaes saõ prohibitivos e se formaõ do imperativos prohibitivos com a particula ஆம.*

<sup>484</sup> MS VL and MS GL3: *lingoagem*.

<sup>485</sup> MS BL: *a lingoagem que quero falar*.

<sup>486</sup> MS VL and MS GL3: விசிவசிககிறெனெனகிறான.

<sup>487</sup> MS GL2: *creio*. MS VL and MS GL3: *creyo*. MS BL: விசுவாசிககிறெனெனகிறென *elle dixit que eu crejo*. அவனவிசுவாசிககிறெனெனகிறென *digo que elle cree*. நீ விசுவாசிககிறாயெனகிறாரகள. *Dizem que tu cres*. MS GL3: விசுவசிககிறெனெனகிறான *diz que credes*. விசுவசிககிறாயெனகிறென *digo que tu cres*.

<sup>488</sup> MS GL2, MS VL, and MS GL3: விசுவசிககிறாயெனகிறான *dis, que vos credes*. *Etc. item*. விசுவசிககிறெனெனகிறாரகள் *dizem, que eu creio*. விசுவசிககிறாயெனகிறா{ர்}கள *dizem que vos credes*, *Item* விசுவசிககிறாயெனகிறென *digo, que tu cres*: விசுவசிககிறாயெனகிறான *dis ella, que tu cres*.

<sup>489</sup> MS BL: *taõ bem se fas a mesma lingoagem*. MS GL3: *lingoagem*.

<sup>490</sup> MS GL2: *eu naõ creio*. MS BL: *elles dizem que eu crejo*.

<sup>491</sup> MS GL3: *lingoagem*.

<sup>492</sup> MS VL: விசுவசித்தெனானால. The variant in தி is used in all the remaining forms in this paragraph.

- {14} se eu creyo,<sup>493</sup> cri, ou se eu crer;  
 {15} நீ விசுவசித்தாயானால். Se  
 {16} tu creres.<sup>494</sup> E assi acrescentando  
 {17} ao preterito / por q(ue) do presente  
 {18} naõ uzaõ, ainda q(ue) [fazaõ a lingoa  
 {19} jem]<sup>495</sup> de presente/ a particula  
 {20} ஆனால்.<sup>496</sup>  
 {21} 2. நான விசுவசித்தால் se eu crer  
 {22} நீ விசுவசித்தால் se tu creres  
 {23} E assim indeclinável(ment)e p(er)a todas  
 {24} as pessoas e n(umer)os co(n)forme o pronome  
 {25} [que se antepuzer].<sup>497</sup>  
 {26} 3. விசுவசித்தானால்... } se crer eu  
 {27} விசுவசித்ததெயானால் } tu, etc.<sup>a</sup>  
 {28} He tambem indeclinavel pera  
 {29} todos os tempos e n(umer)os e pessoas co(n)forme  
 {30} o pronome [que se antepuzer]<sup>498</sup>  
 {31} 4. விசுவசித்ததெயுண்டானால்

## [f. M-34-26]

### L

- {1} விசுவசித்ததெயுண்டானாக  
 {2} கால si eu, tu etc. crer tambem in:  
 {3} declinável p(era) todos os n(umer)os e pessoas co(n)  
 {4} forme o pronome.  
 {5} Formase o p(rimei)ro<sup>499</sup> do preterito<sup>500</sup> co(n)forme  
 {6} a lingoajem<sup>501</sup> pede na pessoa e numero  
 {7} com<sup>502</sup> அனால் ita தபபினாரகளா  
 {8} னால் se elles escaparaõ. Em lug  
 {9} ar de ஆனால்<sup>503</sup> se podem ajuntar<sup>504</sup> ta(m)

<sup>493</sup> MS GL2: *creio*.

<sup>494</sup> MS GL2: *eres*.

<sup>495</sup> MS GL3: *de la falle a lingoagem*.

<sup>496</sup> MS GL2: *e assim acrescentando ao preterito || per que do presente naõ uzaõ, ainda q(ue) [de lâ falle] a lingoagem || a particula ஆனால்*. MS BL: *this form is not found in the manuscript*.

<sup>497</sup> MS GL2: *Segundo o pronome*. MS BL: *this form is the second one*. [Not in MS GL3].

<sup>498</sup> [Not in MS GL2, in MS BL, and in MS GL3]. MS VL: *ajuntar*.

<sup>499</sup> MS BL: *a primeira figura se forma*. MS VL: *o primeiro formase*.

<sup>500</sup> MS BL: *do indicativo o se qual conjuga conforme*.

<sup>501</sup> MS GL2 and MS GL3: *lingoagem*.

<sup>502</sup> MS BL: *accrescendolhe a particula*.

- {10} bem as particulas seguintes ஆனா  
 {11} ககால ஆகில எனகில என  
 {12} றால de que<sup>505</sup> ஆனால et ஆனாககால  
 {13} saõ mais uzados.<sup>506</sup> O 2<sup>o</sup><sup>507</sup> se forma  
 {14} do preterito mudando o என em  
 {15} ஆல [ite de பொனென fica பொ  
 {16} னால se for நீ பொக்கடிச  
 {17} சால se tu perderes].<sup>508</sup> O 3<sup>o</sup> se forma  
 {18} do [participio]<sup>509</sup> neutro do preterito [ou  
 {19} sem mudar<sup>510</sup> ou mudando]<sup>511</sup> o உ em  
 {20} எ; et em lugar do அனால se pode(m)<sup>512</sup>  
 {21} por as particulas ditas, அனாக:  
 {22} கால, é tambem he ordinario  
 {23} O 4<sup>o</sup> modo depois de mudado o உ  
 {24} em எ ut s(upr)a accrescentar உண்டா:  
 {25} னால ou உண்டானாககால.<sup>513</sup>  
 {26} **Negativo**  
 {27} விசுவசியாதெயிருந்தால<sup>514</sup>  
 {28} விசுவசியாதிருந்தால<sup>515</sup>  
 {29} விசுவசியாதெபொனால<sup>516</sup> Se eu, tu  
 {30} etc.<sup>a</sup> ñã crer etc. [saõ modos indeclina  
 {31} veis p(er)a todos os n(umer)os e pessoas o 1<sup>o</sup> modo

## R

<sup>503</sup> MS BL: *serve pera o tempo prezente e pera o preterito e em lugar de ஆனால.*

<sup>504</sup> MS BL: *accrescentar huma destas.*

<sup>505</sup> MS BL: *mas.*

<sup>506</sup> MS GL2 and MS GL3: *mas ஆனால e ஆனாககால saõ os maiz uzados.*

<sup>507</sup> MS BL: *A 2<sup>o</sup> figura se forma.*

<sup>508</sup> MS BL: *e fica indeclinavel servindo para o presente e pera o preterito.*

<sup>509</sup> [Not in MS BL].

<sup>510</sup> MS GL2: *mudança.*

<sup>511</sup> MS BL: *mudando உ em ஆனால ou em ஆனாககால e fica taõ bem indeclinavel.*

<sup>512</sup> MS VL: *poderaõ.*

<sup>513</sup> MS BL: *a 4<sup>o</sup> se forma como a 3<sup>o</sup> mudando உ em எ e accreentando ஆனால. A 5<sup>o</sup> e a 6<sup>o</sup> se formaõ como a 3<sup>o</sup> mudando உ em எ e accrescentando உண்டானால ou உண்டானாககால e ficaõ ambas indeclinaveis e serve pera o preterito. Os modos negativos deste conjunctivo condicional saõ estes.*

<sup>514</sup> MS BL: *விசுவாசியாதிருந்தால.*

<sup>515</sup> MS GL2, MS BL, and MS GL3: *the order of these two forms is inverted.*

<sup>516</sup> MS BL: *விசுவாசித்ததிலலையானால. MS VL: apart from the last form, the first two have the variant in தி in the verb base.*



- {1} sem [sinalefa]<sup>517</sup> e 2º com ella [ite.  
 {2} விசுவசியாமலிருந்தால் se eu},  
 {3} tu, etc.<sup>a</sup> não crer também p(er)a todas  
 {4} as pessoas, números.]<sup>518</sup>]<sup>519</sup>  
 {5} O negativo se forma do imperati  
 {6} vo proibitivo com இருந்தால்,<sup>520</sup> con  
 {7} junctivo condicional do verbo இரு  
 {8} ககிறது<sup>521</sup> Estar. com பொனால்  
 {9} condicional do verbo பொறது .ir.  
 {10} ita வார்தெ[ {பொ}<sup>522</sup>னால்<sup>523</sup>. வார்திருந  
 {11} தால் etc.<sup>a</sup> se não vier/vir.]<sup>524</sup>  
 {12} [Tambem se forma o neg(ativ)o des  
 {13} te modo pospondo ao participio  
 {14} do preterito neutro a negação இல  
 {15} லை; e {depois de qualquer} das particu  
 {16} las ditas ஆனால் etc.<sup>a</sup> como {na}  
 {17} formação da prim(eir)a figura. v.g. விசுவ  
 {18} சித்ததிலலையாகில. விசுவசித்த  
 {19} திலலையானால். விசுவசித்ததி  
 {20} லலையெனகில<sup>525</sup> se eu não crer, se  
 {21} tu não creres, cres, etc. pera todos  
 {22} os n(umer)os pessoas e tempos, co(n)forme o no  
 {23} me que se antepuzer ao verbo, ité  
 {24} dizem விசுவசியாவி{ட்டா}ல  
 {25} se não crer p(er)a todas as pessoas e n(umer)os.  
 {26} Formase do adjectivo<sup>526</sup> negativo வி  
 {27} சுவசியா couza<sup>527</sup> que não cre com

<sup>517</sup> MS GL2 and MS GL3: *synalepha*.

<sup>518</sup> [Not in MS VL].

<sup>519</sup> [Not in MS BL].

<sup>520</sup> M 3003: *o primeiro se forma do imperativo negativo ajuntando யிருந்தால்*.

<sup>521</sup> MS BL: *யிருக்கிறது e este ajuntamento se fas ou cõ sinalefa da ultima letra எ como no exemplo, ou sem sinalefa. O 2º se forma do mesmo imperativo negativo accresentandolhe பொனால் condicional do verbo பொறது ir sic. வார்தெபொனால் se não vier.*

<sup>522</sup> *põ* is written in the line spacing in grey ink.

<sup>523</sup> MS GL2: *வார்த்தானால் vel வார்த்திருந்தால் se não vier.*

<sup>524</sup> [Not in MS VL where one finds: *விசுவசியாமலிருந்தால், se eu, tu, னால் vel. வார்த்திருந்தால் eu não creris, tambem pera todas as pessoas e numeros, ité se não vier*].

<sup>525</sup> Short *ñ* instead of *ñ̄*.

<sup>526</sup> MS VL: *indicativo*.

<sup>527</sup> MS GL2 and MS GL3: *couza*.

- {28} o condicional de விடுகிறது , item  
 {29} காணாவிட்டால் se não vir<sup>528</sup>  
 {30} பொகவிட்டால் se não for<sup>529</sup>  
 {31} செய்யாவிட்டால் se não fizer.]<sup>530</sup>

[f. M-34-27]

L

- {1} **Conjunctivo *quamvis***  
 {2} நான விசுவசித்தாலும் pos:  
 {3} to que eu creya<sup>531</sup>  
 {4} நீ விசுவசித்தாலும்<sup>532</sup> ainda q(ue) tu  
 {5} creyas<sup>533</sup> etc.<sup>a</sup> p(er)a todos os tempos n(umer)os  
 {6} e pessoas indeclinavel.  
 {7} [Formase do 2<sup>o</sup> conjunctivo condicio  
 {8} nal assima dito acrescentandolhe  
 {9} உம ut அவ {ர்} களசெத்தாலு  
 {10} ம mas<sup>534</sup> que elles morraõ, ainda ou pos  
 {11} to que morraõ.  
 {12} Tambem os condicionais assima  
 {13} postos ficaõ nesta lingoajem<sup>535</sup> acres  
 {14} centandolhes o mesmo உம ut விசுவ  
 {15} சித்ததானாலும் † விசுவசித்த  
 {16} தெயுண்டானாலும் posto q(ue) creya<sup>536</sup>  
 {17} etc.<sup>a</sup> [do gerundio do verbo também co(m)  
 {18} இருந்தாலும். Fazem esta lingo  
 {19} ajem நீ {ர்} விசுவசிச்சிருந்தாலு

<sup>528</sup> MS GL2: *ver.* MS GL3: [*fazer*].

<sup>529</sup> MS GL3: *vir.*

<sup>530</sup> MS GL2: வாரர்விட்டால் *se não vier.* MS BL: the portion included between [lines12-31] above is not found but rather one reads: *O 3<sup>o</sup> se forma do imperativo negativo (#) தெ e pondo விட்டால் conjunctivo do verbo விடுகிறது que quer dizer largar: ut காணாவிட்டால் se não ver பொகவிட்டால் se não for. O 4<sup>o</sup> se forma do participio do preterito (#)tro accrescentandolhe (##) a negação இலலை depois a palavra ஆனால் ou huã das outras [co]mo no 1<sup>o</sup> modo.*

<sup>531</sup> MS GL2: *creia.* MS GL3: *crea.* Not Portuguese glosses in MS BL.

<sup>532</sup> MS BL: விசுவாசித்ததானாலும்.

<sup>533</sup> MS GL2: *creias.* MS GL3: *creas.*

<sup>534</sup> MS GL2, MS GL3, and MS BL: *mais.*

<sup>535</sup> MS GL2 and MS GL3: *lingoagem.*

<sup>536</sup> MS GL2: *creia. Pondo alguma particula interrogativa a este modo, faz o sentido de qualquer que, ut நான எந்தச்சத்தியமவிசுவசித்தாலும் qualquer verdade que eu crer, conforme o pronome que se ajuntar.*

- {20} ம அய்டா q. V(ossa) M(erce) creya etc.]}<sup>537</sup> pondo  
 {21} அலு(n)a partícula interrogativa a'  
 {22} este modo fãz o sentido: de qualquer  
 {23} que ut நான எந்தச்சத்தியம வி  
 {24} {சுவசித்தா}லும qualquer verd:  
 {25} ade que eu crer etc.<sup>a</sup> co(n)forme o pronome.<sup>538]</sup><sup>539</sup>  
 {26} **Conjunctivo sicut**<sup>540</sup>  
 {27} 1. நான விசுவசிககிறாப்பொலெ  
 {28} assi como eu creyo<sup>541</sup>  
 {29} [நீவிசுவசிககிறாப்பொலெ assi=  
 {30} como tu cres indeclinavel pera todos  
 {31} os n(umer)os e pessoas do prezente.~.~.]<sup>542</sup>

## R

- {1} 2. நான விசுவசித்தாப்பொலெ assi  
 {2} como eu cri<sup>543</sup>  
 {3} [நீ விசுவசித்தாப்பொலெ assi como  
 {4} tu creste indeclinavel p(er)a todas as  
 {5} pessoas, n(umer)os do preterito e do futuro  
 {6} co(n)forme o pronome.]}<sup>544</sup>  
 {7} 3. விசுவிககிறதினபடியெ †  
 {8} படி como eu, tu cres.<sup>545</sup> etc.  
 {9} 4. விசுவசிககிறபடி ou படியெ  
 {10} idem.<sup>546</sup>  
 {11} 5° விசுவசிககுமாப்பொலெ †  
 {12} பொல como tu, eu creyo<sup>547</sup> [serve

<sup>537</sup> [Not in MS GL2 and in MS GL3].

<sup>538</sup> MS GL2 and MS GL3: *que se ajuntar*.

<sup>539</sup> The section between [lines 7-25] is not found in MS BL where one reads: *A 2° figura se forma do 3° condicional conjunctivo accrescentandolhe உம de mo(#) todos os condicionaes sobre ditos assim [affir]mativos como negativos ficaõ proprio. (#) modo em lhes accrescentando adita particula உம.*

<sup>540</sup> MS BL: *como*.

<sup>541</sup> MS GL2: the pronoun நான precedes the verb form and the Portuguese gloss has *creio* rather than *creyo*.

MS BL: this is the second form listed.

<sup>542</sup> [Not in MS BL].

<sup>543</sup> MS BL: this is the fourth form listed.

<sup>544</sup> [Not in MS BL].

<sup>545</sup> MS GL2: *eu, tu, elle creio*. MS BL this form is substituted by *விசுவாசித்ததினபடியெ* and it is the fifth form. It is considered to be the genitive of the preterit participle.

<sup>546</sup> MS BL: this is the fifth form.

- {13} em pera todos os n(umer)ose pessoas do prez  
 {14} ente<sup>548</sup> conforme o pronome q(ue) se ajun  
 {15} tar. Tambem serve p(er)a o futuro.]<sup>549</sup>  
 {16} [விசுவசித்ததினபடியெ  
 {17} விசுவசித்தபடி vel படியெ<sup>550</sup> } co:  
 {18} mo eu, tu creste etc.<sup>a</sup> serve indeclin  
 {19} avel(ment)e p(er)a todas as pessoas e n(umer)os do:  
 {20} pretérito co(n)forme ao pronome q(ue) se an  
 {21} tepuzer. [Formaõse do pretérito  
 {22} assi como o 1°.2° e 3° do presente.]<sup>551</sup><sup>552</sup>  
 {23} [Formase o 1°]<sup>553</sup> do participio do prezen  
 {24} te<sup>554</sup> adjectivo com பொலெ ou பொல  
 {25} mudando o அ ultimo do participio  
 {26} em ஆ,<sup>555</sup> ut வருகிறாப்பொலெ como  
 {27} elle vem. O 2° do participio do mês  
 {28} mo modo அவனிருக்கிறாப்பொ  
 {29} லெ assi como elle está இவன சொ  
 {30} லலுகிறாப்பொலெ como este dis.<sup>556</sup>  
 {31} O 3° se forma do genitivo do infinito

## [f. M-34-28]

### L

- {1} absoluto<sup>557</sup> co(m) as particulas படி ou  
 {2} படியெ, ite நீநடக்கிறதினபடி  
 {3} யெ como tu andas நாங்கள  
 {4} கெட்கிறதினபடியெ<sup>558</sup> como nos ou:  
 {5} vimos, ou perguntamos.<sup>559</sup> O 4° se for

<sup>547</sup> MS GL2: *pres.* MS BL: this is the sixth form.

<sup>548</sup> MS VL: *presente.*

<sup>549</sup> [Not in MS BL].

<sup>550</sup> MS GL2 and MS GL3: 6° and 7°.

<sup>551</sup> [Not in MS GL2].

<sup>552</sup> [Not in MS VL]

<sup>553</sup> MS VL: *O 1° formase.* MS GL3: *O 1° formase do presente adjectivo do participio.* MS GL2: *O 1° formase do presente adjectivo do participio com பொலெ ou பொல mudando o அ ultimo do participio do mesmo modo.* This is the second one in MS BL.

<sup>554</sup> MS VL: *presente.*

<sup>555</sup> MS BL: *serve pera o presente.*

<sup>556</sup> MS GL2: *diz.*

<sup>557</sup> MS GL2, MS GL3, and MS VL: *substantivo.*

<sup>558</sup> MS VL: *கௌக்கிறதினபடியெ.*

- {6} ma do adjectivo do participio com  
 {7} as mesmas particulas.<sup>560</sup> O 5º da 3ª  
 {8} pessoa neutra do futuro affirmativo  
 {9} com மாபபொலெ ut பொல<sup>561</sup> ut  
 {10} நானசெய்யுமமாபபொலெ co:  
 {11} mo eu fazo<sup>562</sup> நீ {ர்} கலபிகுமாப  
 {12} பொலெ,<sup>563</sup> como v. M. manda, ou ma:  
 {13} ndar.<sup>564</sup>  
 {14} **Negativo**<sup>565</sup>  
 {15} விசுவசியாதபடியெ  
 {16} விசுவசியாததினபடியெ  
 {17} விசுவசியாதிருககுமாபபொலெ<sup>566</sup>  
 {18} como eu naõ cri, creste etc. [serve in=  
 {19} declinavel p(er)a todas as pessoas e n(umer)os]<sup>567</sup>  
 {20} O P(ri)meiro [negativo]<sup>568</sup> se forma do infi  
 {21} nito negativo adjectivado co(m) படி  
 {22} யெ. O 2º do genitivo do mesmo  
 {23} infinito neg(ativ)o<sup>569</sup> [assi como tu etc<sup>a</sup>]<sup>570</sup> sus  
 {24} tantivado.<sup>571</sup> O 3º do dativo do mēs  
 {25} mo infinito negativo<sup>572</sup> ita நீயிடறாத

<sup>559</sup> As stated in footnote 545 MS BL provides another form here described as follows: *O 1º serve indeclinavelmente pera todas as pessoas e numeros do preterito conforme o pronome e se forma do genitivo do participio do preterito em lhe acrecentando படியெ vel படி.*

<sup>560</sup> MS BL: this is the sixth form and it says *do participio presente, com as particulas sobre dittas.*

<sup>561</sup> This is the seventh rule in MS BL which more correctly says: *se forma da 3º pessoa do neutro do futuro accrescentando அ e taõ bem a particula பொலெ.*

<sup>562</sup> MS GL2: *faço.*

<sup>563</sup> MS VL and MS GL3: *கறபிககுமாபபொலெ como V(ossa) M(erce) manda, ou mandou.*

<sup>564</sup> MS GL2: *O 6º formase do preterito assim como o 2º.* MS GL3: *O 6º formase do preterito com as (#) particulas படியெ ou படி.* MS BL also provides rules for the other forms. Therefore, one reads: *O 3º se forma do participio do preterito ajuntandolhe படியெ vel படி serve pera o preterito como o 1º. O 4º se forma do participio do preterito em lhe ajuntandolhe பொலெ* [this is the 2<sup>nd</sup> form in MS GL1 – vicuvacittäppöle]. *O 5º se forma do genitivo do participio presezente ajuntandolhe as particulas படியெ vel படி.* [this is the 7<sup>th</sup> form in MS GL1 – vicuvacittatīnapāṭiyē]. MS VL one also finds: *விசுவசிததினபடியெ, விசுவசிததபடி vel. படியெ como eu, tu creste. Serve indeclinavelmente pera todas as pessoas e numeros do preterito conforme o pronome que se antepuser. Formaoe do preterito, assim como o 1º. 2º. 3º do presente.*

<sup>565</sup> MS BL: *Os modos negativos destes conjunctivos seraõ estes.*

<sup>566</sup> *ru* written over *tu*. MS BL and MS VL: *விசுவாசியாததுககுமாபபொலெ como eu, tu naõ creyo.*

<sup>567</sup> [Not in MS BL].

<sup>568</sup> [Not in MS VL].

<sup>569</sup> MS GL2 and MS GL3 continue with: *O 2º do genitivo do mesmo infinito negativo com படியெ.*

<sup>570</sup> [Not in MS VL and MS GL3].

<sup>571</sup> MS GL2: *O 2º do genitivo do mesmo infinito negativo com படியெ.* MS VL: *substantivado.*

- {26} துகுமாபபொலெ [assi como  
 {27} tu naõ tropecas.~.~.~.~.~.].<sup>573</sup>  
 {28} Tanbem a lingoajem<sup>574</sup> de sicut  
 {29} se fas pospondo ao infinito sustanti  
 {30} vo<sup>575</sup> as particulas [ஆக ou ஆய<sup>576</sup> a 1<sup>a</sup>  
 {31} he infinito, a 2<sup>a</sup> gerundio do verbo]<sup>577</sup>

## R

- {1} ஆகிறென, v.உ. நானவிசுவ:  
 {2} சிககிறதாக como eu creio<sup>578</sup> [o நீ வி  
 {3} சுவசிககிறதாக como tu cres ou  
 {4} como tu creras,]<sup>579</sup> நான விசுவசிகதத  
 {5} தாக como se eu tivesse crido ou como  
 {6} eu cri<sup>580</sup> [e assi os mais numeros et  
 {7} pessoas usando do preterito, ou prezen  
 {8} te conforme a lingoajem.]<sup>581</sup> Este modo  
 {9} tambem admite significação pas  
 {10} siva அதுவிசுவசிககிறதாக  
 {11} como se aquillo fosse crido.<sup>582</sup>  
 {12} Outro modo de accomodar o sicut  
 {13} he pospondo as particulas பொலெ  
 {14} ou பொல aos participios sustan  
 {15} tivados<sup>583</sup> masculinos ou femininos,  
 {16} conforme a pessoa ut விசுவசிககிறவன  
 {17} பொலெ como o que cre, ou como  
 {18} que(m) cre.<sup>584</sup> விசுவசிககிறவள

<sup>572</sup> MS BL: a 1<sup>o</sup> figura se forma do imperativo prohibitivo [ti]rando o ultimo எ and pondo em seu lugar படியெ. A 2<sup>o</sup> se forma do genitivo do infinito activo substantivado cõ a particula sobre ditte. A 3<sup>o</sup> do mesmo infinito negativo.

<sup>573</sup> MS GL3 and MS GL2: நீமிடநாதிருகுமாபபொலெ assim como tu naõ tropessas.

<sup>574</sup> MS GL2 and MS GL3: lingoagem.

<sup>575</sup> MS GL2 and MS GL3: substantivo.

<sup>576</sup> MS BL: das quaes.

<sup>577</sup> [Not in MS GL3].

<sup>578</sup> MS GL3: creya.

<sup>579</sup> [Not in MS BL].

<sup>580</sup> MS BL: como eu tinha crido serve pera todos os numeros tempos e pessoas. MS VL: cry. MS GL3: como eu cri, ou como se eu tivesse crido.

<sup>581</sup> [Not in MS BL]. MS GL3: lingoagem.

<sup>582</sup> MS GL2: creio, uzando, lingoagem.

<sup>583</sup> MS GL2, MS BL, and MS GL3: substantivados.

<sup>584</sup> MS BL: only como quem cré விசுவாசிககிறவர்களபொலெ como aquelles quem creẽ.

- {19} பொலெ<sup>585</sup> como a que cre, [ou como  
 {20} aquilla que cre.]<sup>586</sup> No pretérito விசு  
 {21} வசித்தவனபொலெ como que(m)  
 {22} creo<sup>587</sup> etc.<sup>588</sup> O neg(ativ)o desta he usa(n)do<sup>589</sup> do  
 {23} participio negativo do mesmo mo  
 {24} do v.g. வசுவசியாத{வன}பொ  
 {25} லெ<sup>590</sup> como quem não cré.  
 {26} **Modo infinito absol:**  
 {27} **uto**  
 {28} விசுவசிக்க crer ou p(er)a crer, [item  
 {29} crendo].<sup>591</sup> Tem tambem<sup>592</sup> significa:  
 {30} ção de ablativo absoluto, vg அ  
 {31} வனவிசுவசிக்க credentes illo

#### [f. M-34-29]

#### L

- {1} அவ{ர்ர்}களதினன comedentibus  
 {2} illis, etc<sup>a</sup>  
 {3} விசுவசிக்கத்தகதகதாக p(er)a crer.<sup>593</sup>  
 {4} **Infinito Sustantivo**<sup>594</sup>  
 {5} விசுவசிக்கிறது o crer, isto q(ue) he crer<sup>595</sup>  
 {6} விசுவசித்தது ter crido [o ter crido  
 {7} isto que he ter crido]<sup>596</sup>  
 {8} விசுவசிப்ப{து} aver de crer, [o aver  
 {9} de crer, isto que he aver de crer.]<sup>597</sup>  
 {10} விசுவசியாத்து<sup>598</sup> ne[ativ]o p(er)a todos o q(ue)

<sup>585</sup> MS VL: விசுவசிக்கிவனபொலெ.

<sup>586</sup> [Not in MS GL2 and MS GL3: the feminine example and the second Portuguese gloss in the Portuguese masculine].

<sup>587</sup> MS VL: *creyo*.

<sup>588</sup> [Not in MS BL].

<sup>589</sup> MS GL3: *uzando*.

<sup>590</sup> MS GL3: விசுவசியாதவனபொலெ *como quem não cre*.

<sup>591</sup> [Not in MS BL].

<sup>592</sup> MS BL and MS GL3: *taõ bem*.

<sup>593</sup> MS GL2 and MS GL3: விசுவசிக்கத்தகக. MS BL the verb 'to believe' is followed by தினனத்தகதகதாக *pera comer*.

<sup>594</sup> MS GL2, MS GL3, MS BL, and MS VL: *substantivo*.

<sup>595</sup> MS BL: only crer. MS GL2: also adds *crer, o crer, isto que he crer*.

<sup>596</sup> [Not in MS BL].

<sup>597</sup> MS GL2 and MS GL3: *Haver de crer, o haver de crer, que isto que he haver de crer*. [Not in MS BL]. MS VL: *haver*.

- {11} não cre, ou não cri etc.<sup>599</sup> [Tirando<sup>600</sup>  
 {12} o து a todos, ficaõ<sup>601</sup> adiectivos p  
 {13} articipios]<sup>602</sup> como logo veremos,  
 {14} ainda q(ue) [entre elles]<sup>603</sup> o que se forma  
 {15} do futuro he pouco [uzado.  
 {16} Formaõse]<sup>604</sup> das primeira pessoas, o 1º  
 {17} do presente, o 2º do preterito o 3º  
 {18} do futuro mudando o *en* em *adu*.  
 {19} [Todos]<sup>605</sup> se declinaõ como nomes  
 {20} விசுவசிக்கிறது o crer விசுவசிக  
 {21} கிறதினுடைய<sup>606</sup> do crer விசுவ  
 {22} சிக்கிறதுக்கு p(er)a o crer. Etc.<sup>a</sup>.~.~.~.  
 {23} **Gerundio**  
 {24} வி{சுவசித}து crendo  
 {25} விசுவ{சி}யாமல naõ crendo.  
 {26} O gerundio se forma ordinária  
 {27} mente da pr(imeir)a pessoa do preterito mud  
 {28} ando [o *en* em *v*]<sup>607</sup> ita de வந்தென,  
 {29} vim, fica வந்து vindo, de பொட  
 {30} டென<sup>608</sup> fica பொட்டு lançando.  
 {31} Tiraõse [da regra [q(ue) de]]<sup>609</sup> சொன்னெ

## R

- {1} என eu disse fica சொல்லி dizendo  
 {2} de பொன்னெ fui fica பொய  
 {3} indo; de ஆன்னெ fui,<sup>610</sup> fica ஆய  
 {4} sendo, et outros. Porem<sup>611</sup> os verbos q(ue)

<sup>598</sup> MS BL: the Portuguese gloss is *naõ crer*. MS VL: the Portuguese gloss is *o que naõ cre, ou naõ crey*.

<sup>599</sup> MS GL2 and MS GL3: *o naõ crer, ou naõ ter crido*.

<sup>600</sup> MS VL: *a este infinito a letra து*.

<sup>601</sup> MS VL: *todos*.

<sup>602</sup> MS BL: *Tirando a estes infinitos து ficaõ todos adiectivos e participios*.

<sup>603</sup> [Not in MS GL3].

<sup>604</sup> MS BL and MS VL: *usado. Todos estes infinitos formaõse das primeiras pessoas*.

<sup>605</sup> MS BL and MS VL: *rather than todos one reads sò dous se declinaõ como nomens*.

<sup>606</sup> MS VL: *விசுவசிக்கிறதுதினுடைய*.

<sup>607</sup> MS BL: *o என en E*.

<sup>608</sup> MS GL2: *lançei*.

<sup>609</sup> MS GL2: *Tiraõ se da regra, q(ue) de சொன்னென, eu disse, fica சொல்லி dizendo*.

<sup>610</sup> MS VL: *foi*.



- {5} fazem o preterito em *inen* perdem  
 {6} todo o *nen*, e ficaõ acabados em *i*, ut  
 {7} பண்ணினென fīs,<sup>612</sup> fica பண்  
 {8} ணி fazendo, de நடத்தினென  
 {9} dirigi,<sup>613</sup> fica நடத்தி dirigindo etc.  
 {10} **Participios**<sup>614</sup>  
 {11} விசுவசிககிற c(ousa) que cre  
 {12} விசுவசித்தتt coisa que creio<sup>615</sup>  
 {13} விசுவசிப்பt coisa que crerã  
 {14} விசுவசிககும் credens ou crediturus<sup>616</sup>  
 {15} விசுவசியாத் விசுவசியாதt coisa  
 {16} que naõ creio.<sup>617</sup>  
 {17} Todos se formaõ do infinito  
 {18} sustantivo como fica dito, e todos  
 {19} saõ adjectivos de hu(m)a<sup>618</sup> só forma e saõ  
 {20} frequentissimos nesta lingoa tira  
 {21} do<sup>619</sup> o futuro விசுவசிப்பt fazemse<sup>620</sup>  
 {22} sustantivos masculinos, femini  
 {23} nos, ou neutros co(n)forme o pronome  
 {24} que se lhes pospom.<sup>621</sup> [அவன, அவ  
 {25} ள, அது,]<sup>622</sup> v஄ விசுவசிககிறவன  
 {26} homé q(ue) cre, விசுவசிககிறவள  
 {27} molher que cre விசுவசிககிறதூ  
 {28} aquillo que cre. E assi sustanti  
 {29} vados<sup>623</sup> se declinaõ por casos<sup>624</sup>, [como dis

<sup>611</sup> MS GL2: *porêm*.

<sup>612</sup> MS GL2: *fiz*. The gloss is not found in MS BL where all the final endings listed are written in Tamil.

<sup>613</sup> MS GL2: *dirigi*. The gloss is not provided in MS BL.

<sup>614</sup> MS BL and MS VL: *Participio*.

<sup>615</sup> MS VL: *creyo*.

<sup>616</sup> MS BL: gives different Portugese glosses for the same Tamil forms: *o que cre*, *o que creyo*, *o que ha de crer*, *credens*, *crediturus*. The negative forms are preceded by the title *Negativo* and all the Tamil forms are enumerated. In the other manuscripts one finds *credentes*.

<sup>617</sup> MS GL2: *ou naõ cre*. MS VL: *creyo*.

<sup>618</sup> MS GL2 and MS GL3: *huma*.

<sup>619</sup> MS GL3: *tirando*.

<sup>620</sup> MS BL: *elles se fazẽ*.

<sup>621</sup> MS BL: *puzer*.

<sup>622</sup> [Not in MS GL2 and MS GL3].

<sup>623</sup> MS GL2, MS BL, and MS GL3: *substantivados*. MS BL: does not give Portugese glosses.

<sup>624</sup> MS GL2 and MS BL: *cazos*.

- {30} se<sup>625</sup> modo infinito. Os participios  
 {31} adjectivos admittem significação

[f. M-34-30]

L

- {1} passiva, quando a lingoaje(m)<sup>626</sup> o pede].<sup>627</sup>  
 {2} **Participios<sup>628</sup> em *bilis***  
 {3} விசுவசிக்கலாம crivel he  
 {4} விசுவசிக்கலாசச crivel he, ou crese<sup>629</sup>  
 {5} விசுவசிக்கலாகாது ñ he crivel  
 {6} விசுவசிக்கலான cousa<sup>630</sup> crivel  
 {7} விசுவசிக்கலாகாத<sup>631</sup> c(ousa) incrivel<sup>632</sup>  
 {8} Formaõse todos estes do verbal  
 {9} விசுவசிக்கல o crer<sup>633</sup> com [as particu  
 {10} las]<sup>634</sup> ஆம ஆசச or ஆசசது ஆ  
 {11} ன ஆகாது todas nascidas do ver  
 {12} bo ஆகிறென, ita பொகலாம  
 {13} podese ir,<sup>635</sup> ou he ivel சொல்லலா  
 {14} சசது está<sup>636</sup> dito. சொல்லலாகா  
 {15} து (*sic*) ñ se pode dizer மாறலா  
 {16} ன cousa<sup>637</sup> tocavel etc.<sup>a</sup>  
 {17} **M[ui]tos outros modos de fallar**  
 {18} **avulsos.**  
 {19} **Modos interrogativos.**  
 {20} Fica qualquer lingoajem<sup>638</sup> interroga  
 {21} tivo 1<sup>o</sup> pospondolhe a letra *O* ut வி

<sup>625</sup> MS VL: *dissi no modo infinito*.

<sup>626</sup> MS GL2 and MS GL3: *lingoagem*.

<sup>627</sup> MS GL2 follows with: *Negativo*. விசுவசியா, விசுவசியாத. *Couza, que ñ creo, ou ñ cre*. While MS BL ends with: *coo (##)no modo infinito*. All the rest found both in MS GL2 and MS GL1 is missing.

<sup>628</sup> MS GL2, MS GL3, and MS VL: *Participio*.

<sup>629</sup> MS GL2: *crese*.

<sup>630</sup> MS GL2 and MS GL3: *couza*.

<sup>631</sup> MS GL3: விசுவசிக்கலாகாது.

<sup>632</sup> MS BL: one always finds *creivel* rather than *crivel*, furthermore, the glosses are not all legible.

<sup>633</sup> MS BL: *o creer*.

<sup>634</sup> MS GL3: *os participios*.

<sup>635</sup> MS GL3: *hir*.

<sup>636</sup> MS GL2: *estã*.

<sup>637</sup> MS GL2, MS BL, and MS GL3: *couza*.

<sup>638</sup> MS GL2, MS BL, and MS GL3: *lingoagem*.

- {22} சுவசிததெனொ eu cri? அறிவா  
 {23} யொ sabeis? [Conheceis?]<sup>639</sup> 2° ac:  
 {24} crescentando ao infinito sustanti  
 {25} vo<sup>640</sup> a particula உண்டொ ut  
 {26} விசுவசிதத்துண்டொ crestes<sup>641</sup>?  
 {27} [அவ{ர்} களதிரிடினதுண்டொ<sup>642</sup>  
 {28} furtaraõ elles?]<sup>643</sup> 3° pospondo<sup>644</sup> ao  
 {29} infinito absoluto as particul  
 {30} as வொ. ட்டொ vg. விசுவ  
 {31} சிககவொ † விசுவசிககட

## R

- {1} டொ crerei?<sup>645</sup> பொகவொ irei<sup>646</sup>  
 {2} ou iremos etc. Estes dous indecli  
 {3} naveis pera todas as pessoas e numer  
 {4} os o 2° p(er)a o preterito o 3° pera  
 {5} o futuro.  
 {6} **Porque**<sup>647</sup>  
 {7} எனனத்துக்குவிசுவசிககி  
 {8} றாய<sup>648</sup> porque cre{des?}<sup>649</sup> எனவிசுவ  
 {9} கிககிறான porque cre? எனவி  
 {10} சுவசிததான porque creo? E assim  
 {11} dos mais<sup>650</sup> tempos e pessoas pondo  
 {12} o என antes do verbo. O neg{ativ}o des  
 {13} te he எனவிசுவசிககிறதிலலை †  
 {14} எனவிசுவசிககவிலலை porque

<sup>639</sup> [Not in MS BL].

<sup>640</sup> MS GL2, MS BL, and MS GL3: *substantivo*.

<sup>641</sup> MS BL and MS VL: *crestes vos?*

<sup>642</sup> MS GL2 and MS VL: *அவர்கள் திருடினதுண்டொ*.

<sup>643</sup> [Not in MS BL].

<sup>644</sup> MS GL2: *postpondo*.

<sup>645</sup> MS GL3 and MS VL: *creres?*

<sup>646</sup> MS GL2: *irei? Iremos*.

<sup>647</sup> MS GL2: also adds ? in the title.

<sup>648</sup> MS BL: *எனவிசுவாசிககிறாய porque credes e assim dos mais nomeros tempos e pessoas pondo o [blank space] antes do verbo. O negativo deste hẽ எனவிசுவாசிககிறதிலலை vel எனவிசுவாசிககவிலலை por que naõ credes serve de verbal pera todos os numeros e pessoas item விசுவாசி(##) னென porque creis*

<sup>649</sup> MS GL3: *creras*.

<sup>650</sup> MS GL2: *maiz*. MS VL: the first form given is *என விசுவசிககிறாய porque cre tu?*

- {15} não credes? serve, e he geral pera to  
 {16} dos os n(umer)ose pessoas, [item விசுவசி  
 {17} பபொனென porq(ue) cres, serve  
 {18} tambem p(er)a todos os numeros e pes  
 {19} soas]<sup>651</sup> pospondo<sup>652</sup> o என a 3<sup>a</sup> pessoa mas  
 {20} culina do futuro affirmativo<sup>653</sup> o ne  
 {21} gativo deste he விசுவசியாமலெ  
 {22} ன porque não cres<sup>654</sup>? pera todos os  
 {23} tempos, n(umer)os e pessoas [item விசு  
 {24} வசியாமலெனன [{porq(ue) não} creraõ<sup>655</sup>?]]<sup>656</sup>  
 {25} **[Pera Q(ue)]<sup>657</sup>**  
 {26} எனனததுக்குவிசுவசிககி  
 {27} றாய porq(ue) credes?<sup>658</sup> conjugan  
 {28} do o verbo conforme a lingoajem  
 {29} Pode tambem servir qualquer dos  
 {30} modos ditos no porque.]<sup>659</sup>  
 {31} **Naõ<sup>660</sup>**

#### [f. M-34-31]

##### L

- {1} விசுவசிககிறெனலலொ creõ<sup>661</sup>  
 {2} naõ? வினையாடுகிறாரகளல  
 {3} லொ? estaõ brincando naõ?<sup>662</sup> item<sup>663</sup>

<sup>651</sup> [Not in MS GL2 and MS GL3].

<sup>652</sup> MS GL2 and MS GL3: *O 2º pospondo...*

<sup>653</sup> MS GL2 and MS GL3: *ut விசுவசிபபொனென porque cres?*

<sup>654</sup> MS BL: *crees*. MS VL continues with: *எனனததுக்குவிசுவசிககிறாய porque não credes, conjugando verbo conforme a lingoajem pode tambem servir qualquer dos modos ditos accima.*

<sup>655</sup> MS GL2: *crerã?* MS GL3: *creras*.

<sup>656</sup> [Not in MS BL] which follows with: *quando a particula p[or] q(ue) se toma pello fim que se pergunta, porque fim, pella que intençãõ (##) antepoẽ ao verbo a particula என்ன adjectivada no dativo ut எனனததுக்குவிசுவசிககிறாய Porque fim credes, conjugandose o verbo conforme a lingoagẽ.*

<sup>657</sup> MS GL2: ?

<sup>658</sup> MS GL2: *pera todos os tempos, n(umer)os indo conjugando o verbo conforme a lingoajem pedir.*

<sup>659</sup> MS GL2: *Porq[ue]?* [Not in MS BL and MS VL where it is included in the previous paragraph. Not in MS GL3].

<sup>660</sup> MS GL2: also adds the question mark ? while MS BL adds the word *interrogativa*.

<sup>661</sup> MS GL2: *creio*. MS BL: *crejo*. *Nonne (credis)*. MS VL and MS GL3: *creyo não*.

<sup>662</sup> MS BL: (##) *ne ludunt*.

<sup>663</sup> MS BL: *o mesmo*.

- {4} se fas pondo எ depois<sup>664</sup> de qualquer  
 {5} tempo ou pessõa v.g. விசுவசிக  
 {6} கிறாயெ credes naõ? [basta q(ue) credes  
 {7} naõ.]<sup>665</sup> விடுகிறானெ larga naõ?<sup>666</sup>  
 {8} **Quem?**<sup>667</sup>  
 {9} [Faremos essa pergunta se a qual  
 {10} quer dos infinitos sustantivos<sup>668</sup>  
 {11} puzemos ஆ{ர்ர்}]<sup>669</sup> ut விசுவசிக்கி  
 {12} றதா{ர்ர்} quem cré? விசுவசிகத  
 {13} தா{ர்ர்} quem creo?<sup>670</sup> Etc. விசுவசிக்க  
 {14} பபொ{றவனா{ர்ர்}} quem ha de cer (*sic*).<sup>671</sup>  
 {15} [Alem do q(ue) se pode usar [ad literam]<sup>672</sup> ஆ{ர்ர்}  
 {16} விசுவசிக்கிறானெ!;]<sup>673</sup> ou mais ordina  
 {17} rio pondo o verbo no plural ஆ{ர்ர்}  
 {18} விசுவசிக்கிறா{ர்ர்}கள quem cré? ou  
 {19} pospondo tambem como no prim(eir)o modo  
 {20} o ஆ{ர்ர்} aos sustantivos<sup>674</sup> masculi  
 {21} nos ou femininos etc. ut விசுவ  
 {22} சிக்கிறவனா{ர்ர்} quem he q(ue) cré?<sup>675</sup>  
 {23} விசுவசிக்கிறவளா{ர்ர்} quem he  
 {24} {a q(ue) cré}.<sup>676</sup>  
 {25} **Ha quem?**<sup>677</sup>  
 {26} விசுவசிப்பாருண்டொ há que(m)  
 {27} crea?,<sup>678</sup> pospondo a particula inter

<sup>664</sup> MS GL2: *depoes*.

<sup>665</sup> MS BL [*nonne credis*].

<sup>666</sup> MS BL: விடுறானெ larga naõ. *Deste modo se usa quero sempre para (#)pir ao relativo por exemplo este homẽ que (##) hẽ velho dirãõ este homem vejo naõ elle hẽ velho அவனவந்தானெ அவனகிழவனாயிருக்கிறானெ.*

<sup>667</sup> MS GL3, MS BL, and MS VL: do not have also ?.

<sup>668</sup> MS GL3: *substantivos*.

<sup>669</sup> MS GL2: *esta*. MS BL: *pera fazer esta pergunta se deve a qualquer dos infinito sustantivos por a particular ஆர quer dizer quis*.

<sup>670</sup> MS BL: *quis credidit*.

<sup>671</sup> MS GL2: ?

<sup>672</sup> MS BL: *litteralmente*.

<sup>673</sup> [Not in MS GL3].

<sup>674</sup> MS GL2, MS BL, and MS GL3: *substantivos*.

<sup>675</sup> MS VL: *quem hé o que cré*.

<sup>676</sup> MS BL: *aquelle que cree*.

<sup>677</sup> MS GL2 there is the Tamil gloss: உண்டு.

<sup>678</sup> MS GL2 and MS BL [*creja*]: *Ha quem creia?* MS VL: *creyo*. MS GL3: *creya*.

- {28} rogativa உண்டொ      depois da  
 {29} 3ª pessoa honorifica do futuro af-  
 {30} firmativo. O neg(ativ)o deste [hé],<sup>679</sup> em lu  
 {31} gar do உண்டொ [por]<sup>680</sup> இலலையொ

## R

- {1} ut விசுவசிப்பாரிலலையொ naõ  
 {2} há quem creya<sup>681</sup> விசாரிப்பாரி  
 {3} லலையொ naõ há quem pesquize<sup>682</sup>  
 {4} [ou sem pergunta விசாரிப்பாரில  
 {5} லை naõ ha quem pesquize, quem  
 {6} considere.]<sup>683</sup>  
 {7}                    **Modo cauzativo.**<sup>684</sup> **Por**  
 {8} 1 விசுவசிக்கிறதினாலெ<sup>685</sup> por crer  
 {9} eu, tu, etc  
 {10} 2 விசுவசித்ததினால<sup>686</sup> vel. னாலெ por  
 {11} ter crido eu, tu, etc  
 {12} 3º விசுவசிக்கிறபடியினாலெ por  
 {13} eu, tu crer  
 {14} 4º விசுவசித்தபடியினாலெ por eu,  
 {15} tu ter crido  
 {16} 5º விசுவசியாததினாலெ por naõ  
 {17} crer ou naõ ter crido<sup>687</sup>  
 {18} 6º விசுவசியாதபடியினாலெ ide(m)  
 {19} Todos estes [[tempos]<sup>688</sup> servem pera  
 {20} todos os numeros e pessoas co(n)forme  
 {21} o pronome que se antepuzer.~.~.~]<sup>689</sup>  
 {22} விசுவசிக்கிறெனகிறதினாலெ<sup>690</sup>  
 {23} [por tu creres indo lhe sempre

<sup>679</sup> MS BL: *se faz pondo.*

<sup>680</sup> MS BL: *a particula.*

<sup>681</sup> MS GL2: *creia?* MS BL: *creja.*

<sup>682</sup> MS GL2: *ou confidere.*

<sup>683</sup> [Not in MS GL2].

<sup>684</sup> MS BL: *cauzativos.*

<sup>685</sup> MS GL2, MS GL3, and MS VL there is also னாலெ.

<sup>686</sup> MS BL only: விசுவசித்ததினால.

<sup>687</sup> From the third form onwards, MS BL no longer provide the Portuguese glosses.

<sup>688</sup> MS VL and MS BL: *verbos.*

<sup>689</sup> MS BL: *tempos os numeros conforme o pronome q(ue) se antepuzer.*

<sup>690</sup> MS VL: also has விசுவசிக்கிறானெகிறதினாலெ. MS GL3: விசுவசிக்கிறெனகிறதினாலெ.

- {24} pondo, e conjugando co(n)forme os tem:  
 {25} pos எனகிறதினாலெ.]<sup>691</sup>  
 {26} 1<sup>o692</sup> he ablativo instrumental  
 {27} do infinito sustantivo<sup>693</sup> do pre  
 {28} zente. 2<sup>o</sup> do infinito sustanti:  
 {29} vo<sup>694</sup> do preterito [ita வருகிறதினால<sup>695</sup>  
 {30} por vir<sup>696</sup> நானகெட்டதினால<sup>697</sup> por  
 {31} eu ter vindo.]<sup>698</sup> 3<sup>o</sup> o presente partici:

### [f. M-34-32]

#### L

- {1} pio adjectivo com படியினாலெ  
 {2} [4<sup>o</sup> co(m) o mesmo o participio adjecti  
 {3} vo do pretérito].<sup>699</sup> 5<sup>o</sup> ablativo instrum  
 {4} ental do infinito abs(olut)o<sup>700</sup> negativo. 6<sup>o</sup>  
 {5} o participio adj(ectivo) neg(ativ)o co(m) படியினா  
 {6} லெ.<sup>701</sup> Tambem se usa deste<sup>702</sup> modo  
 {7} விசுவசிக்கிறெனெனறுகொ  
 {8} பிசுகொளளுகிறான por eu  
 {9} crer [agastasse]<sup>703</sup>; [விசுவசிக்கிறாயென  
 {10} று etc. por tu creres,]<sup>704</sup> [conjugando) o ver  
 {11} bo conforme os tempos numeros e pes  
 {12} soas acrescentando எனறு geru

<sup>691</sup> MS GL2: 7. விசுவசிக்கிறெனெனகிறதினால vel னாலெ por eu ter crido, naõ digo bem; por eu crer. 8. விசுவசிக்கிறாயெனகிறதினாலெ por tu creres indo lhe sempre pondo, e conjugando conforme os tempos எனகிறதினாலெ.

MS GL3: விசுவசிக்கிறெனெனகிறதினாலே. Por eu crer. விசுவசிக்கிறாயெனகி[ற]தி நாலெ por tu crer indo lhe sempre pondo conjugando conforme os tempos எனகிறதினாலெ. [This section is not included in MS BL].

<sup>692</sup> MS VL: *Formaose os predittos modos. O 1<sup>o</sup>*

<sup>693</sup> MS BL and MS GL3: *substantivo.*

<sup>694</sup> MS BL and MS GL3: *substantivo.*

<sup>695</sup> MS GL3: வருகிறதினாலெ.

<sup>696</sup> MS VL: *pera vir.*

<sup>697</sup> MS GL3: நானகெட்டதினாலெ.

<sup>698</sup> [Not in MS BL]. MS VL and MS GL3: *por eu ter ouvido.*

<sup>699</sup> MS BL also: *O 4<sup>o</sup> hẽ adjectivo do preterito cõ a mesma particula.*

<sup>700</sup> MS GL2, MS BL, MS VL, and MS GL3: *infinito substantivo negativo.*

<sup>701</sup> MS BL continues with: *O 7<sup>o</sup> he o mesmo verbo o qual vaj se conjugando regularmente indolhe sempre pospondo எனகிறதினாலெ.*

<sup>702</sup> MS VL: *outro.*

<sup>703</sup> MS BL: *se agasta.*

<sup>704</sup> [Not in MS BL].

{13}	ndio do verbo ஆகிறென <sup>705</sup> .~.~.~.] <sup>706</sup>	
{14}	1. விசுவசிக்ககொளள	Por eu crer
{15}	2. விசுவசிக்கிறதைககண்டு	etc <sup>a</sup> in
{16}	3. விசுவசிக்கிறதுககாக <sup>707</sup>	declina:
{17}	4. விசுவசிக்கிறதுககு வெண்டி	vel <sup>708</sup> p(er)a
{18}	5. விசுவசித்ததைககண்டு	todas as
{19}	6. விசுவசித்ததுககாக	peessoas et
{20}	7. விசுவசித்ததுககு வெண்டி	n(umer)os do
{21}	8. விசுவசியாத்துககாக	prezente <sup>709</sup>
{22}	9. விசுவசியாததைககண்டு	para tod
{23}	10. விசுவசியாத்துககு வெண்டி <sup>710</sup>	as as
{24}	do pretérito, por eu não ter crido etc. <sup>a711</sup>	
{25}	[Os modos seguintes se formão] <sup>712</sup> 1 <sup>o</sup>	
{26}	do infinito ab(solut)o com கொ	
{27}	ளள [ita இருக்ககொளள	
{28}	por estar]. <sup>713</sup> 2 <sup>o714</sup> 5 <sup>o</sup> et 9 <sup>o</sup> saõ accusa	
{29}	tivos <sup>715</sup> do infinito sust(anti)vo <sup>716</sup> co(m) கண்டு	

<sup>705</sup> MS VL: deletes this form and overwrites எனகிறென. It also adds: *item os modos seguintes*.

<sup>706</sup> MS GL2, as well as in MS GL3, the word *sustantivo* is always written as *substantivo*, and in front of each number there is the article *o*. They also add the title *item os modos seguintes* before the forms given between the numbers 1 to 10 in the following order: 1, 3, 2 for the first three, and the same order for the remaining forms. Furthermore, before the last forms (from 8 to 10) one finds the title *Negativo*. MS BL [this portion] is: *conjugando os amobos verbos conforme os tempos numeros e pessoas e metendo (###) dous என்று gerundio do verbo ஆகிறென. Taõ bem se usaõ os modos seguintes*:

<sup>707</sup> MS VL: adds the final length vowel above.

<sup>708</sup> MS VL: *pera eu ter crido etc.* is the Portuguese gloss for forms 4 to 8. *Por eu naõ ter crido* is the Portuguese gloss for forms 9-10.

<sup>709</sup> MS GL2: *porêm o 5<sup>o</sup>, 6<sup>o</sup> e 7<sup>o</sup> saõ p(er)a todos os numeros, e pessoas do preterito*.

<sup>710</sup> MS GL3 after the 7<sup>th</sup> form follows with: *Indeclinavelmente pera todos os números e pessoas do presente, poreu o 6 e 7<sup>o</sup> saõ pera todos os numeros, e pessoas do preterito*. Hence, one finds the title for *Negative* and in the following folio it provides the remaining forms, from the 8<sup>th</sup> to 10<sup>th</sup>.

<sup>711</sup> MS BL: the Portuguese glosses are not legible because of the binding of the manuscript. It follows here with: *Indeclinaveis pera todas as pessoas e numeros*.

<sup>712</sup> MS VL: *Formaose o 1<sup>o</sup>...* [Not in MS GL3 which has: *O 1<sup>o</sup> se forma*].

<sup>713</sup> [Not in MS BL].

<sup>714</sup> MS GL2: even though the order of the provided forms is inverted, thus the form corresponding to the second one is *vicuvācikkīratukkāka* rather than *vicuvācikkīrataikkōṇṭu*, once the explanation about their derivation is provided, the order followed is the one given in MS GL1. Hence, *vicuvācikkīratukkāka* is explained as the accusative of the substantive infinitive which in reality corresponds to the third form corresponding to *vicuvacikkīrataikkōṇṭu*. On the contrary, MS GL3, which has the same inverted order found in MS GL2 addresses the correct number in the paragraph devoted to the explanation of forms as the following paragraph shows: *O 3<sup>o</sup>. 5<sup>o</sup> e 9<sup>o</sup>. Saõ accusativos do infinito substantivo com கண்டு gerundio de காணாகிறது. Ver.*

<sup>715</sup> MS VL: *accusativos*.



- {30} gerundio de காண்கிறது ver, [ite  
 {31} வாறதைக்கண்டு por vir]<sup>717</sup> O 3<sup>o</sup><sup>718</sup>.6°.

## R

- {1} et 8°. saõ os dativos dos mesmos  
 {2} infinitos conforme os tempos com  
 {3} ஆக. O 4° 7° et 10° saõ os mesmos  
 {4} dativos com வெண்டி [ita பெ  
 {5} றுகிறதுக்காக por valer etc<sup>a</sup>  
 {6} நடக்கிறதுக்குவெண்டி  
 {7} por andar etc.]<sup>719</sup>  
 {8} **Pera que crer**<sup>720</sup>  
 {9} விசுவசிக்கிறதுக்கு<sup>721</sup> p(er)a crer, ou  
 {10} விசுவசிக்கும்படிக்கு p(er)a q creya<sup>722</sup>  
 {11} விசுவசிக்கவெண்டி eu, tu etc.  
 {12} விசுவசிக்க indecl[ina]vel] para todos  
 {13} விசுவசிக்கத்தக்கதாக n(umer)ose p[esso]as  
 {14} விசுவசியாத்துக்கு<sup>723</sup> p(er)a naõ crer, ou  
 {15} விசுவசியாதபடிக்கு p(er)a q(ue) naõ creya<sup>724</sup>  
 {16} விசுவசியாதவண்ணம்<sup>725</sup> eu, tu, etc.  
 {17} [1° he]<sup>726</sup> o dat(iv)o do infinito sust(antiv)o,<sup>727</sup>  
 {18} [2°]<sup>728</sup> a 3<sup>a</sup> pessoa neutra do futuro af:  
 {19} firmativo com படிக்கு ite பொ  
 {20} கும்படிக்கு p(er)a que vâ. O 3° he  
 {21} o infinito abs(olut)o com வெண்டி.

<sup>716</sup> MS GL2 and MS BL: *substantivo*.

<sup>717</sup> [Not in MS BL].

<sup>718</sup> MS GL2: the number 3° is crossed out and correctly substituted with the number 2 – see footnote 714 – the number 2 seems to be written in the same hand. MS GL3: one finds directly the number 2.

<sup>719</sup> [Not in MS BL].

<sup>720</sup> This is overwritten on the word que while in MS GL2 and MS VL the title is *P(ar)a q(ue)* and in MS BL is *Causativos p(ar)a que*. In MS GL3 the title is *Para que*.

<sup>721</sup> MS BL: the first form is விசுவாசிக்கிறதுக்காக.

<sup>722</sup> MS GL2: *creia*. MS VL: *creyo*.

<sup>723</sup> Before these three forms in MS GL2 and MS GL3 there is the title *Negativo*.

<sup>724</sup> MS GL2: *creia*.

<sup>725</sup> All these forms in MS GL3 are enumerated before, they go from 1 to 8.

<sup>726</sup> MS BL: [*o 1° destes modos hê*]. MS VL: *Formaoese o 1° do*. MS GL2 and MS GL3: the number is always preceded by the article *O*.

<sup>727</sup> MS BL, MS GL3, and MS GL2: *substantivo*.

<sup>728</sup> MS BL: [*O 1° hê a*]. It repeats 1° rather than 2°.

- {22} O 4º o infinito abs(olut)o somente<sup>729</sup>. O 5º  
 {23} o mesmo com தககதாக. O 6º o<sup>730</sup> dat(iv)  
 {24} o do infinito sust(antiv)o<sup>731</sup> neg(ativ)o. O 7º ó  
 {25} neg(ati)vo adjectivado [do]<sup>732</sup> participio co(m)  
 {26} படிக்கு. O 8º<sup>733</sup> o memso adje:  
 {27} ctivo com வண்ணம்.<sup>734</sup>  
 {28} **Antes que. Primeiro que**  
 {29} விசுவசிககிறதுக்குமுன்னெ  
 {30} விசுவசிககுமுன்னெ<sup>735</sup>  
 {31} விசுவசியாததுக்குமுன்னெ<sup>736</sup>

### [f. M-34-33]

#### L

- {1} antes ou p(rimei)ro q(ue) [cresse<sup>737</sup> eu tu  
 {2} co(n)forme o pronome. Todos indecli  
 {3} navel(men)te serve(m) p(er)a todos os numeros  
 {4} e pessoas.~.~.~.~.~.]<sup>738</sup>  
 {5} [<sup>739</sup>1º he dativo como na primeira  
 {6} figura assima co(m) முன்னெ ou  
 {7} முந்தி.]<sup>740</sup> O 2º [a]<sup>741</sup> 3ª pessoa do futuro<sup>742</sup> neu  
 {8} tro. O 3º o<sup>743</sup> dat(iv)o do infinito sust(antiv)o<sup>744</sup>  
 {9} negativo, ita [நீ பிறகிறதுக்குமு  
 {10} நதி<sup>745</sup>]<sup>746</sup> antes de tu nasceres [அவன

<sup>729</sup> MS BL: só.

<sup>730</sup> MS GL3: *hè o*.

<sup>731</sup> MS BL and MS GL3: *hé, substantivo*.

<sup>732</sup> [Not in MS GL3].

<sup>733</sup> MS GL3: *hè*.

<sup>734</sup> In MS GL2 it is possible to observe the following variation: substantivo is substantivo; before each number there is the article o; before each Tamil form listed there is an Arabic number.

<sup>735</sup> MS BL: விசுவாசிககுமுன்னெ.

<sup>736</sup> MS BL: விசுவாசியாததுக்குமுன்னெ. MS GL2 and MS GL3: this form occurs after the title Negativo. Furthermore, in MS GL2 it occurs after the paragraph ending in *peessoa*.

<sup>737</sup> MS GL2: *crece*. MS BL: *todos os tres querem dizer antes ou premeiro que cresse eu, tu, elle, etc. conforme o pronome*.

<sup>738</sup> MS GL3: *Antes ou primeiro que eu, tu, elle cresse*. Next to the third form there is: *Ante que ou primeiro que eu, tu, não cresse. Todos indeclinavelmente pera todos os numeros e pessoas*.

<sup>739</sup> MS VL: *Formaose*. MS GL3 and MS GL2: o.

<sup>740</sup> MS BL: *O 1º hé dativo do infinito substantivo com முன்னெ*.

<sup>741</sup> MS VL: *da*.

<sup>742</sup> MS BL: *substantivo*.

<sup>743</sup> MS VL: *do*.

<sup>744</sup> MS GL2 and MS GL3: *substantivo*.

- {11} சொல்லுமுன்னெ antes q(ue) elle  
 {12} disesse<sup>747</sup> அவளவாரததுக்குமு  
 {13} னென antes que ella viesse.]<sup>748</sup> ~.~.~.~.  
 {14} **Depois<sup>749</sup> que**  
 {15} விசுவசிக்கிறததுக்குப்பிற்பாடு<sup>750</sup>  
 {16} விசுவசித்ததுக்குப்பிறகு<sup>751</sup> depois  
 {17} de eu crer, ou ter crido etc. serve tam:  
 {18} bem p(er)a todas as pessoas e n(umer)os co(n)forme o  
 {19} pronome que se antepuzer.<sup>752</sup>  
 {20} [1° he<sup>753</sup> a mesma formaçã do p(rime)iro  
 {21} de sima pondo em lugar de<sup>754</sup> முன  
 {22} னெ as partículas]<sup>755</sup> பிற்பாடு பிறகு  
 {23} பினபு. [2° o dat(iv)o do presente com o  
 {24} me {smo}].<sup>756</sup>  
 {25} **Ate, Ateque<sup>757</sup>**  
 {26} விசுவசிக்கமட்டும ate crer, ate q(ue) creya<sup>758</sup>  
 {27} விசுவசிக்குமட்டும [[† தனையும]<sup>759</sup> †  
 {28} அளவும o mesmo]<sup>760</sup> indeclinaveis  
 {29} pera todos os n(umer)os e pessoas.  
 {30} Formaõse do infinito abs(olut)o ou futuro

<sup>745</sup> MS BL: பிறகிறாததுக்குமுன்னெ vel முந்தி.

<sup>746</sup> MS GL2 in front of the form found in MS GL1 there is விசுவசிக்கிறததுக்குமுந்தி also found in MS GL3: நீ விசுவசிக்கிறததுக்குமுந்த antes que cresce. நீ பறக்குமுந்தி antes de tu nascer.

<sup>747</sup> MS GL2: dicesse.

<sup>748</sup> [Not in MS BL].

<sup>749</sup> MS GL2: depoes. MS GL3: Despois.

<sup>750</sup> There is the *pulli* above the *ra* in MS GL2 also.

<sup>751</sup> MS GL2 and MS GL3: விசுவசித்ததுக்குப்பிற்பாடு.

MS BL after the second Tamil form: *ambos signifiçã depois de creer ou ter crido e servem pera todas as pessoas e numeros conforme o pronome que se antepuzer.*

<sup>752</sup> MS GL2: *depois > depoes; ...o pronome, q(ue) se lhes ajuntar.* The later also occurs in MS GL3.

<sup>753</sup> MS VL: *Formaose o 1° com.*

<sup>754</sup> MS GL2: there is the articole *O* in front each explanation, *do* rather than *de*; there is the *pulli* above *n* in *pinpu*.

<sup>755</sup> MS BL: *O 1° he o dativo do infinito substantivo cõ.*

<sup>756</sup> MS BL: *O 2° he o dativo do infinito substantivo cõ as mesmas particulas q(ue) p(er)a o primeiro.* MS VL: *O 2° do dativo conforme o pronome que antepuser do presente com o mesmo.* MS GL3: *O 2° he o dativo do pretérito com o mesmo இறபாகு.*

<sup>757</sup> MS GL2 and MS GL3: *Athê, athê que.* MS VL: *Ate, Athe que.*

<sup>758</sup> MS GL2 and MS GL3: *athe crer, athe que creia.*

<sup>759</sup> [Not in MS VL].

<sup>760</sup> [Not in MS BL and the two forms are enumerated. *Ambos*].

{31} affirmativo neutro co(m) as<sup>761</sup> particulas

## R

{1} [postas],<sup>762</sup> ita நீவர்ட்டும [† வரும

{2} ளவும † வர்ந்தனையும]<sup>763</sup> ate<sup>764</sup> q(ue) tu ve:

{3} nhas.

{4}

### Em quanto

{5} விசுவசிகுமளவும<sup>765</sup> Em quanto

{6} crer p(er)a todas as pessoas e n(umer)os ut supra.

{7}

### Ja que<sup>766</sup>

{8} விசுவசிகுகிறபொதெ<sup>767</sup> † பொழுதெ,

{9} ja que eu creyo, tu, etc.<sup>768</sup>

{10} [விசுவசிகுகிறபொதெ ja q(ue) eu cri]<sup>769</sup>

{11} விசுவசியாதபொதெ ja q(ue) eu ão

{12} cri,<sup>770</sup> tu, elle, etc. indeclinaveis p(er)a

{13} [todos os n(umer)os e pessoas co(n)forme o nome que

{14} se<sup>771</sup> antepuzer.]<sup>772</sup>

{15} [Formaõse dos participios adj:

{16} ectivos do presente, pretérito et neg(ativ)o co(m)<sup>773</sup>

{17} பொதெ † பொழுதெ [ita அவன

{18} திங்கிறபொதெ já que elle come ou நா:

{19} னகுடுததபொதெ já que eu dei நீ

{20} வராதபொதெ<sup>774</sup> já que eu ão viés

{21} te; visto tu ão vir. Etc.<sup>a]</sup><sup>775</sup>].<sup>776</sup>

<sup>761</sup> MS BL: *duas*.

<sup>762</sup> [Not in MS BL].

<sup>763</sup> [Not in MS GL2 and MS GL3]. MS GL3 one also finds: விசுவசிகுகுந்தனையும and விசுவசிகுகுமளவும. Then it explains how the forms are derived.

<sup>764</sup> MS GL3: *athe*.

<sup>765</sup> MS BL: விசுவாசிகுகமளவும.

<sup>766</sup> MS GL2: *já que*.

<sup>767</sup> MS BL the first form is விசுவாசிகுகிறபொது.

<sup>768</sup> The first form in MS GL2 and MS GL3 is: விசுவசிகுகிறபொதெ vel விசுவசிகுகசசெயதெ, விசுவசிகுகிறபொழுதெ. *Eu creio, tu elle, etc.* MS GL2, in the following Portuguese glosses one finds the circumflex accent above *a* in *já* and *i* in *cri*.

<sup>769</sup> [Not in MS BL]. MS VL: *cry*.

<sup>770</sup> MS VL: *cry*.

<sup>771</sup> MS GL2: *lhes*.

<sup>772</sup> [Not in MS BL].

<sup>773</sup> MS BL: *as particulas*.

<sup>774</sup> The first 'r' has a dot.

<sup>775</sup> [Not in MS BL].

<sup>776</sup> [Not in MS VL].

- {22} **Em Tanto que**  
 {23} விசுவசித்தவுடனெ<sup>777</sup> tanto que crer.  
 {24} விசுவசித்தமடடிலெ idem  
 {25} விசுவசியாதவுடனெ<sup>778</sup> tanto q(ue) não  
 {26} crer<sup>779</sup> indeclinaveis p(er)a os numeros et  
 {27} pessoas [conforme o pronome.<sup>780</sup>  
 {28} Os mesmos adjectivos co(m) உடனெ  
 {29} ou com மடடிலெ ita]<sup>781</sup> மழைபெரு  
 {30} சவுடனெ<sup>782</sup> tanto que chover, chuvo,  
 {31} etc. காற்று<sup>783</sup> அடியாதவுடனெ tan:

#### [f. M-34-34]

#### L

- {1} to que não ventar, etc.  
 {2} **Em ves. Em ves de**  
 {3} விசுவசிக்கிறதுக்கு em vez de cr  
 {4} er eu, tu, etc  
 {5} விசுவசிக்கிறதுபொய idem.  
 {6} விசுவசித்ததுக்கு  
 {7} விசுவசித்ததுபொய em vez de ter  
 {8} crido eu, tu, etc.  
 {9} விசுவசியாததுக்கு  
 {10} விசுவசியாததுபொய em vez de  
 {11} não crer eu, tu, nos etc<sup>784</sup>  
 {12} [Saõ dativos o 1º e 3º do presente  
 {13} preterito do infinito. O 2º e 4º<sup>785</sup>  
 {14} os nominativos dos mesmos com பொ  
 {15} ய gerundio de பொற்து. O 5º et  
 {16} 6º saõ tambem sustantivos<sup>786</sup> ne(gativ)os o pr(imeir)o

<sup>777</sup> MS BL: the glide is *y* rather than *v*.

<sup>778</sup> MS BL: the glide is *y* rather than *v*.

<sup>779</sup> MS BL: *taõ bem*. MS GL3: *todos som indeclinaveis pera todos os numeros e pessoas conforme o pronome*. MS VL and MS GL2: *todos*.

<sup>780</sup> MS VL: *Formaose dos mesmos adiectivos com உடனெ...*

<sup>781</sup> [Not in MS BL].

<sup>782</sup> MS VL: there is no glide *v*.

<sup>783</sup> MS BL: the variant with *த்த்*, here *காத்து*.

<sup>784</sup> MS GL2: *eu não crer, tu, elle*. MS BL: there are no Portuguese glosses.

<sup>785</sup> MS GL3: *saõ*.

<sup>786</sup> MS GL2: *sustantivo*.

- {17} no dativo e o 2º no nominativo com  
 {18} o mesmo பெய.]<sup>787</sup>  
 {19} **Modo asseverativo sem**  
 {20} **duvida.**  
 {21} Esse se fas pospondo a particula  
 {22} ஆகும் aos condicionais<sup>788</sup>, infinito,  
 {23} ou gerundio ut நீவிசுவசித்தாலா  
 {24} க்கும்நானவிசுவசிப்பென se  
 {25} vos credes, entã sem duvida crerei<sup>789</sup> eu  
 {26} விசுவசிக்கவாக்கும்வந்தென  
 {27} veni/vem<sup>790</sup> p(er)a crer sem duvida விசுவசித்தா  
 {28} க்கும்மீடெறுவாய<sup>791</sup> credo certa  
 {29} mente, vos salverais.<sup>792</sup> Tambem<sup>793</sup> me  
 {30} tendo ஆகும் Entre o pronome  
 {31} e sustantivo<sup>794</sup> [ut இவனாக்குஞ்சூரன Este

## R

- {1} sem duvida he valente, ou este he  
 {2} o que he verdadeiro valente. Item]<sup>795</sup>  
 {3} இப்பொவாக்குஞ்சமைய(ம்) ago:  
 {4} ra sem duvida he occasiã<sup>796</sup>.~.~.  
 {5} **Modo com duvida. Parece que**  
 {6} A mesma particula ஆகும் pos  
 {7} posta ao verbo ou nome,<sup>797</sup> vg இவன  
 {8} விசுவசிக்கிறானாக்கும் Parece q(ue)  
 {9} este cré.<sup>798</sup> E assim das mais pessoas, [ite(m)  
 {10} விசுவசிக்கவந்தானாக்கும்<sup>799</sup> pa:

<sup>787</sup> MS BL [This portion is]: O 1º hê dativo do presente do infinito, o 2º hê o nominativo do mesmo infinito cõ a particula பெய o 3º hê dativo do preterito do infinito sustantivo negativo. O 6º hê seu nominativo cõ பெய.

<sup>788</sup> MS VL: do infinito...

<sup>789</sup> MS VL: crerey.

<sup>790</sup> MS GL2 and MS GL3: vim.

<sup>791</sup> MS BL and MS VL: விசுவசித்தாலாக்கும்மிடெறுவாயா.

<sup>792</sup> MS GL2: salvareis.

<sup>793</sup> MS BL: taõ bem.

<sup>794</sup> MS GL2: sustantivo. MS BL: no mejo da lingoagẽ.

<sup>795</sup> [Not in MS BL].

<sup>796</sup> MS VL: occasiãõ.

<sup>797</sup> MS BL: faz este modo.

<sup>798</sup> MS BL: creio.

- {11} rece que veyo pera crer. இவன்கூர  
 {12} னாககும் pareçe q(ue) este hé valente.]}<sup>800</sup>  
 {13} கினாகண்டாயாககும் pareçe<sup>801</sup>  
 {14} que<sup>802</sup> sonhaste, etc.~.~.~.  
 {15} **Tanto Monta**  
 {16} Este modo se fas ajuntando aos  
 {17} participios neutros a palavra  
 {18} மாததிரம V.உ. நனறாயநடக  
 {19} கிறது விசுவசிககிறதுமாததிரம  
 {20} o bom viver tanto monta como  
 {21} crer. Ou pondo os participios ditos em  
 {22} dativo e acrescentando சரி ou ஓக  
 {23} கும  
 {24} com o breve, v஄ விசுவ{சிககி}து  
 {25} ககுசசரி. விசுவசிககிறதுச  
 {26} கொககும்<sup>803</sup> tanto monta como crer<sup>804</sup>  
 {27} [விசுவசிகததுககுசசரி † ஓக  
 {28} கும tanto monta como ter crido]<sup>805</sup>  
 {29} E se aos mesmos dativos se puspuzer<sup>806</sup>  
 {30} o neg(ativ)o ஒவவாது,<sup>807</sup> ou சரியலல  
 {31} fica o modo negativo ut விசுவ

#### [f. M-34-35]

#### L

- {1} சிககிறதுககொவவாது † சரி  
 {2} யலல ã val o mesmo que crer.  
 {3} **Que importa, que vay? q(ue) mais**  
 {4} **monta?**<sup>808</sup>

<sup>799</sup> MS VL: without final <m>.

<sup>800</sup> [Not in MS BL].

<sup>801</sup> MS GL2, MS BL, and MS GL3: *pareca*.

<sup>802</sup> MS BL: *pareceque*.

<sup>803</sup> MS GL2 and MS GL3: Advirtase aqui, que o ..ocum.. se pronuncia breve; porq(ue) com a pronuncia longa he huma grande ruindade.

<sup>804</sup> MS BL: *creer*.

<sup>805</sup> [Not in MS BL].

<sup>806</sup> MS GL2: *pospozer*. MS VL: *pospuser*.

<sup>807</sup> MS VL and MS GL3: ஒவவது.

<sup>808</sup> MS GL2 and MS GL3: *Que importa? Q(ue) monta? Q(ue) vai? Q(ue) maiz monta?* MS BL: *que importa, que vaj*. After the title it continues with: *se fas pospondo a particula எனன o condicional ou gerundio negativos e affirmativos ut* then the same examples follow.

- {5} விசுவசித்தாலெனன. விசுவசி  
 {6} யாதிருந்தாலெனன que vais que  
 {7} eu, tu etc, creya ou ã creya வி  
 {8} சுவசித்தெனன. விசுவசியாம  
 {9} லெனன que vos creays, ou ã cre  
 {10} ays que vai nisso<sup>809</sup> pospondo a p  
 {11} articula எனன ao condicional,  
 {12} ou gerundio, neg(ativ)os affirmativos<sup>810</sup>  
 {13} **Quer si; quer ã**<sup>811</sup>  
 {14} விசுவசித்தாலுமுத்தாரம். வி  
 {15} சுவசியாதிருந்தாலுமுத்தாரம்<sup>812</sup>  
 {16} quer creya quer ã creya<sup>813</sup> geral  
 {17} pera todas as pessoas, n(umer)os e tempos com  
 {18} forme os pronomes [itá நீவந்தா:  
 {19} லுமுத்தாரம் வரா<sup>814</sup>திருந்தா:  
 {20} லுமுத்தாரம் quer tu venhas  
 {21} quer ã venhas. Formase pos:  
 {22} pondo o condicional neg(ativ)o e [affir:  
 {23} mativos]<sup>815</sup> a partícula உத்தாரம்].<sup>816</sup>  
 {24} **Alem de**  
 {25} Se aos<sup>817</sup> participios neutros se pospu  
 {26} ser<sup>818</sup> a particula அலலாமல ou  
 {27} அலலாதெ ou அன்றியெ ou தவி  
 {28} ி [fãz<sup>819</sup> a lingoagem<sup>820</sup> de Alem de,]<sup>821</sup> ut  
 {29} விசுவசிக்கிறதலலாமல alem de crer  
 {30} விசுவசித்ததலலாதெ alem de ter

<sup>809</sup> MS BL: *que vos creais ou ã creais que vaj isso.*

<sup>810</sup> MS GL2: *q(ue) vai, que vós creiaes, ou ã creaes? Q(ue) vai nisso? Pospondo a particula எனன ao condicional, o gerundio negativos e affirmativos.*

<sup>811</sup> MS BL: *formase pospondo ao condicional negativo o affirmativo a palavra உத்தாரம் v.g.*

<sup>812</sup> MS BL and MS VL: *விசுவசியாமலிந்தாலுமுத்தாரம்.*

<sup>813</sup> MS GL2: *creia.* MS BL: *quer creja, quer, ã sua vontade. Geral pera todas as pessoas numeros e tempos conforme o pronomem.*

<sup>814</sup> Here *ri*.

<sup>815</sup> [Not in MS GL2].

<sup>816</sup> [Not in MS BL].

<sup>817</sup> MS BL: *se forma este modo de fallar se...*

<sup>818</sup> MS GL2: *pospozer.* MS BL: *puspuzer.*

<sup>819</sup> MS VL: *fas.*

<sup>820</sup> MS GL2 and MS GL3: *lingoagem.*

<sup>821</sup> [Not here in MS BL].



{31} crido [com<sup>822</sup> தவிர் se mete [antes]<sup>823</sup>

## R

{1} do]<sup>824</sup> உம ut விசுவசி{ககி}றதுதவிர

{2} alem de crer. Indeclinaveis pera tod:

{3} as [as pessoas, numeros co(m)forme os par

{4} ticipios<sup>825</sup>.]<sup>826</sup>

{5} **Modo de aptidaõ**

{6} **ou conveniencia**<sup>827</sup>

{7} Este modo se fas<sup>828</sup> pospondo ao in:

{8} finito absoluto a particula தகக

{9} து ou adjectivado<sup>829</sup> தகக ut இது

{10} விசுவசிதகதககது<sup>830</sup> isto<sup>831</sup> deve se

{11} crer, he pera se crer, co(n)vem q(ue) se creya,<sup>832</sup>

{12} ou adiectivado<sup>833</sup> com seu sustantivo<sup>834</sup>

{13} விசுவசிககதககாரியம<sup>835</sup> cousa<sup>836</sup>

{14} digna de ser crida ou [se] crer.<sup>837</sup> deste adje

{15} ctivo தகக se formaõ os sustantiv

{16} os<sup>838</sup> விசுவசிககதககவன<sup>839</sup> pera

{17} o masculino, விசுவசிககதககவள

{18} pera o feminino விசுவசிககத=

{19} தககது pera o neutro.

{20} **Modo Comparativo**

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<sup>822</sup> MS VL: *a particula*.

<sup>823</sup> [Not in MS GL2 and MS GL3].

<sup>824</sup> [MS BL and MS VL: *a particula தவிர் se poẽ som(ent)e depois de...*]

<sup>825</sup> MS GL2 and MS BL: *pronomes*.

<sup>826</sup> MS GL3: *indeclinável pera todos os tempos, números e pessoas*.

<sup>827</sup> MS GL2: *modo de conveniência*.

<sup>828</sup> MS GL2 and MS GL3: *faz*.

<sup>829</sup> MS GL2 and MS BL: *adjectivo*.

<sup>830</sup> MS BL: *விசுவாசிககதகக [blank space] isto devè se crer*. MS VL: the word starts in து. MS

GL3: *விசுவாசிககதகக*.

<sup>831</sup> MS VL and MS BL: *isso*.

<sup>832</sup> MS GL2: *creia*.

<sup>833</sup> MS BL: *adjectivando*.

<sup>834</sup> MS GL2, MS BL, and MS GL3: *substantivo*.

<sup>835</sup> MS GL3: *விசுவசிககதகககாரியம*

<sup>836</sup> MS GL2 and MS GL3: *couza*.

<sup>837</sup> MS BL: *creer*.

<sup>838</sup> MS BL and MS GL3: *substantivos*.

<sup>839</sup> MS BL: *ou வள ou து pera masculino feminino ou neutro*.

- {21} Este modo de fallar se fas<sup>840</sup> 1° posp  
 {22} ondo ao<sup>841</sup> accusativo<sup>842</sup> de qualquer  
 {23} participio neutro as particulas பா  
 {24} ந்க<sup>843</sup> பற்ற<sup>844</sup> காட்டிலும் காட்டி  
 {25} ut விசுவசிககிறதைப்பாற்கப  
 {26} புண்ணியமில்லை naõ há virtu  
 {27} de maior que crer.<sup>845</sup> 2° pospondo  
 {28} aos ablativos<sup>846</sup> em *il*<sup>847</sup> de qualquer par  
 {29} ticipio a conjunção<sup>848</sup> உம e depois<sup>849</sup>  
 {30} algumas das particulas assima ut  
 {31} விசுவசிககிறதிலும்பாற்க<sup>850</sup> mais

### [f. M-34-36]

L

- {1} ou melhor quer crer.~.~.~.~.~.  
 {2-3} **Cap(itolo). 3°**  
 {4} **Da Vos Passiva**<sup>851</sup>  
 {5} Naõ fallando [nos]<sup>852</sup> verbo passivos  
 {6} que hã<sup>853</sup> nesta lingoa acabados em  
 {7} *gren*, q(ue) como naõ tem regra certa sô<sup>854</sup> co(m)  
 {8} o uzo se podere aprender, como saõ de  
 {9} முகிககிறென eu acabo, முகிககிறெ  
 {10} ன்<sup>855</sup> eu sou acabado; de முறிககி  
 {11} றென eu quebro, முறிககிறென eu sou  
 {12} quebrado, e outros<sup>856</sup> [muitos].<sup>857</sup> Ha ou

<sup>840</sup> MS BL: *este modo se forma 1°*. MS GL2 and MS GL3: *faz*.

<sup>841</sup> MS VL: *ao infinito absoluto a particula*.

<sup>842</sup> MS GL2: *accuzativo*.

<sup>843</sup> MS VL: *பறதுக*.

<sup>844</sup> MS BL: *பதத* [simplification of *r* in *l*].

<sup>845</sup> MS GL2 and MS GL3 [*caridade*]: தெவபத்தியைப்பாற்கபபுண்ணியமில்லை *Naõ ha virtude maior que a charidade*. MS BL: *naõ hã virtude major que creer*.

<sup>846</sup> MS VL and MS BL: *absolutivos*.

<sup>847</sup> MS GL2 and MS GL3: *al*.

<sup>848</sup> MS BL: *particula*. MS VL: *coniução*.

<sup>849</sup> MS GL2: *depoes*.

<sup>850</sup> MS BL: *விசுவாசிககிறதும்பாற்க*. MS GL3: *விசுவசிககைறதலும்பாற்க*.

<sup>851</sup> MS GL2: *passiva*. MS VL, MS GL2, and MS GL3: *voz*.

<sup>852</sup> MS BL: *aqui dos verbos*.

<sup>853</sup> MS BL and MS VL: *hã*.

<sup>854</sup> MS GL2: *sô*.

<sup>855</sup> MS BL: repeats the same form *முகிககிறென*.

- {13} tros compostos e propriamente passivos.  
 {14} 1º de qualquer infinito abs(olut)o com o  
 {15} verbo படுகிறது Padecer<sup>858</sup>, ut விசுவ  
 {16} சிக்கப்படுகிறென Eu sou crido,  
 {17} சொல்லப்படுத்து foi dito,<sup>859</sup> அ  
 {18} டிக்கப்படுவான serâ asoutado;<sup>860</sup>  
 {19} ficando sempre o infinito sem mu  
 {20} dança e declinandose<sup>861</sup> o verbo படுகி  
 {21} றது co(n)forme o tempo numeros e pes  
 {22} soa e lingoajem.<sup>862</sup>  
 {23} 2º se fas<sup>863</sup> a vos<sup>864</sup> passiva pospo  
 {24} ndo ao verbal de algúns verbos ó  
 {25} verbo உங்கிறது<sup>865</sup> q(ue) fas<sup>866</sup> no preterito  
 {26} உண்டென e no futuro உண  
 {27} பென v.ஓ. அறையுங்கிறது<sup>867</sup> [ser  
 {28} encravado, donde அறை he ver:  
 {29} bal de அறைகிறது encravar]<sup>868</sup>  
 {30} item படைப்புண்டென<sup>869</sup> eu  
 {31} fui criado<sup>870</sup>; aonde o படைப்பு cria=

## R

- {1} çã<sup>871</sup> verbal de படைக்கிறது criar.<sup>872</sup>  
 {2} mas desta composição se uza ra  
 {3} (ramen)te, sendo a primeira frequente. Outras

<sup>856</sup> MS GL3: முகிக்கிறென eu quebro; முகிக்கிறென eu sou quebrado.

<sup>857</sup> [Not in MS VL and MS GL3].

<sup>858</sup> MS GL2: *padeçêr*. MS VL: *padeçer*.

<sup>859</sup> MS BL: *ditto*.

<sup>860</sup> MS GL2, MS VL, and MS GL3: *açoutado*.

<sup>861</sup> MS BL: *declinando*.

<sup>862</sup> MS GL2, MS BL, and MS GL3: *lingoagem*.

<sup>863</sup> MS GL2 and MS GL3: *faz*.

<sup>864</sup> MS GL2 and MS GL3: *voz*.

<sup>865</sup> MS GL3: *உண்கிறது*.

<sup>866</sup> MS GL2 and MS GL3: *faz*.

<sup>867</sup> MS GL3: *அறையுண்கிறது*.

<sup>868</sup> MS BL: *entravado, entrarvar*. MS GL3: [this part is not found but followed by the Portuguese gloss *encravar*].

<sup>869</sup> MS BL: *படைப்புண்டென*.

<sup>870</sup> MS VL: *creado*.

<sup>871</sup> MS GL2, MS GL3, and MS BL: *creaçãõ*.

<sup>872</sup> MS GL2: *criâr*. MS BL and MS GL3: *crear*.

- {4} co(m)posições passivas mostrará<sup>873</sup> o uso<sup>874</sup>  
 {5} como பிடிப்படுகிறது ser preso<sup>875</sup> etc.  
 {6} 3º todas as vezes<sup>876</sup> que na oração  
 {7} falta<sup>877</sup> pessoas<sup>878</sup> que faça {ella} tendo vos<sup>879</sup>  
 {8} passiva, ut விசுவசிக்கிறகாரியம்  
 {9} A verdade que he crida.~.~.~.~.  
 {10} **Cap(itolo) 4º**  
 {11-12} **Da composição dos verbos**  
 {13} Nesta lingua ordinariamente se  
 {14} uza<sup>880</sup> do<sup>881</sup> verbo compostos e raramente  
 {15} de simples.<sup>882</sup> A composição<sup>883</sup> se fas de  
 {16} tres maneiras<sup>884</sup> a 1ª e<sup>885</sup> mais ordinaria  
 {17} com o gerundio que se ajunta com  
 {18} outro verbo co(n)forme a o uzo<sup>886</sup> e a frase,<sup>887</sup>  
 {19} que o exerciçio mostrarâ ut விசுவ  
 {20} சித்துககொளளுகிறென Eu  
 {21} creyo<sup>888</sup> சொல்லிவிட்டென eu disse  
 {22} பொயிட்டான<sup>889</sup> foisse வந்து  
 {23} பொசு veyo,<sup>890</sup> de sorte que a signifi  
 {24} cação se forma<sup>891</sup> do pr(ime)ro<sup>892</sup> gerun {dio sem}  
 {25} atentar<sup>893</sup> ao verbo q(ue) se ajunta {do qual}  
 {26} se toma<sup>894</sup> o tempo, pessoas e numero q(ue)

<sup>873</sup> MS GL2: *mostrará.*

<sup>874</sup> MS GL3: *uzo.*

<sup>875</sup> MS GL2: *ser preso.* MS GL3: *பிடிப்படுகிறது ser preso.*

<sup>876</sup> MS GL3: *vezes.*

<sup>877</sup> MS VL: *faltaõ.*

<sup>878</sup> MS BL: *pessoa.*

<sup>879</sup> MS GL3: *voz.*

<sup>880</sup> MS VL: *usa.*

<sup>881</sup> MS GL2 and MS VL: *de.* MS BL: *dos.*

<sup>882</sup> MS GL2: *simplices.*

<sup>883</sup> MS GL3: *compozição.*

<sup>884</sup> MS GL2: *maneyras.* MS GL3: *modos.*

<sup>885</sup> MS BL: *he.*

<sup>886</sup> MS VL: *uso.*

<sup>887</sup> MS GL2: *phraze.* MS GL3: *fraze.*

<sup>888</sup> MS GL2: *eu creio.* MS BL: *crejo.*

<sup>889</sup> MS GL3: *பொயிட்டென.*

<sup>890</sup> MS BL: *vejo aquillo.*

<sup>891</sup> MS GL2: *se toma.*

<sup>892</sup> MS GL2: *primeyro.*

<sup>893</sup> MS BL: *attender.*

<sup>894</sup> MS VL: *se forma.*

- {27} a linguagem<sup>895</sup> pede. Muitas vezes<sup>896</sup> se aj  
 {28} untaõ tres e as vezes quatro verbos es  
 {29} tando o pr(imei)ro no gerundio e só o ultimo  
 {30} na pessoa<sup>897</sup> etc. ut கூட்டிக்கொ  
 {31} ணடுபொனான levou<sup>898</sup> consigo

[f. M-34-37]

L

- {1} [Pera {sé} o கொண்டுவருகிறான dis]<sup>899</sup>  
 {2} Outra composição se fas<sup>900</sup> co(m) o  
 {3} infinito abs(olut)o ficando tambem este immu  
 {4} davel e dando a significaçã et o' ou:  
 {5} tro verbo conjugandosse<sup>901</sup> co(n)forme á  
 {6} lingoagem<sup>902</sup>, ut விசுவசிக்கச்செய  
 {7} கிறென Eu creyo<sup>903</sup>. 3<sup>a</sup> se fã<sup>904</sup> co(m)  
 {8} o verbo<sup>905</sup> do mesmo modo,<sup>906</sup> ut விசுவா  
 {9} சங்கொளளுகிறென Eu  
 {10} creyo.<sup>907</sup> Esta composição se acha  
 {11} as vezes co(m) significaçã passiva,  
 {12} ut அடிகொளளுகிறென  
 {13} sou espancado,<sup>908</sup> mas o' ordinario<sup>909</sup>  
 {14} he significaçã activa, ut [மெய:  
 {15} கொளளுகிறென creyo<sup>910</sup>, செ  
 {16} யங்கொண்டென venci<sup>911</sup>]<sup>912</sup> ந

<sup>895</sup> MS GL2, MS BL, and MS GL3: *lingoagem*.

<sup>896</sup> MS GL2: *muytas vezes*. MS BL and MS GL3: *vezes*.

<sup>897</sup> MS BL: *no numero tempo e pessoa*.

<sup>898</sup> MS GL3: *o*.

<sup>899</sup> [Not in MS VL, MS BL, and MS GL3 [*disse*] where one finds: சொல்லிக்கொண்டுவருகிறான *dis*].

<sup>900</sup> MS GL2, MS BL, and MS GL3: *compozição se faz*.

<sup>901</sup> MS BL: *conjugando*.

<sup>902</sup> MS GL2, MS BL, and MS GL3: *lingoagem*.

<sup>903</sup> MS GL2: *creio*.

<sup>904</sup> MS GL2 and MS GL3: *faz*.

<sup>905</sup> MS GL2, MS VL, and MS GL3: *verbãl*.

<sup>906</sup> MS BL: *a 3<sup>o</sup> composição se fas cõ o verbal do mesmo modo*.

<sup>907</sup> MS GL2: *eu creio*. The gloss is not given in MS BL.

<sup>908</sup> MS BL: *espantado*.

<sup>909</sup> MS BL: *ordinariamente*.

<sup>910</sup> MS GL2: *creio*.

<sup>911</sup> MS GL2: *venci*. MS VL: *vençi*.

<sup>912</sup> MS BL: *செயக்கொண்டென eu vencj நம்பிக்கைகொள[னா]ன naõ confia*.

- {17} மபிககைகொளளான<sup>913</sup> naõ  
 {18} confia, etc.  
 {19} Tambem<sup>914</sup> da p(rimei)ra pessoas do futu  
 {20} turo affirmativo de qualquer verbo se  
 {21} formaõ outros [{effectivos}]<sup>915</sup> mudando  
 {22} o பென, ou<sup>916</sup> வென em பிககிறெ  
 {23} ன, ut விககிறென, e signifiç:  
 {24} aõ<sup>917</sup> {o fazer exercitar por} outrem  
 {25} a significaçaõ do verbo simples ut  
 {26} விசுவசிபபிககிறென Eu faço crer  
 {27} அழைப்பிககிறென Eu faço cha  
 {28} mar. செயவிககிறென eu faço  
 {29} fazer etc. E vem a formar outros  
 {30} verbos q(ue) [te(m) todos]<sup>918</sup> os {modos}, tempos  
 {31} e pessoas. O que ate<sup>919</sup> aqui fica dito

## R

- {1} do verbo விச{வசி}ககிறென he  
 {2} comu(n) à todos os desta lingoa q naõ  
 {3} saõ anomalos<sup>920</sup>, ou defectivos. E o  
 {4} mais<sup>921</sup> que na materia se pudera<sup>922</sup> dizer,  
 {5} por<sup>923</sup> naõ cauzar confusaõ<sup>924</sup> se deixa<sup>925</sup>  
 {6} ao mestre sem o qual posto q(ue) á Arte  
 {7} diga muito<sup>926</sup> naõ ajuda aos prin  
 {8} cipiantes. E co(m) elle<sup>927</sup> sendo bom, me  
 {9} nos do que aqui se dis<sup>928</sup> bastava.<sup>929</sup> ~.~.~.

<sup>913</sup> MS GL3: நமபிககைகொளளுகிறான.

<sup>914</sup> MS BL: taõ bem.

<sup>915</sup> MS GL2 and MS GL3: *affectivos*. MS VL: *efectivos*. No word in MS BL.

<sup>916</sup> *Em* is overwritten with *ou* while in MS VL there is *em*.

<sup>917</sup> MS BL: *hé o fazer exercitar por outro o que (signi)fica o verbo simples*.

<sup>918</sup> MS GL3: *que vem a fazer todos o*.

<sup>919</sup> MS GL2: *athé*. MS VL and MS GL3: *athe*.

<sup>920</sup> MS GL2: *annomalos*. MS BL: *anomaes*.

<sup>921</sup> MS GL2: *maiz*.

<sup>922</sup> MS GL2, MS BL, and MS GL3: *podera*.

<sup>923</sup> MS BL, MS VL, and MS GL3: *pera*.

<sup>924</sup> MS GL2: *confuzaõ*.

<sup>925</sup> MS GL2: *deyxa*.

<sup>926</sup> MS GL2: *muyto*.

<sup>927</sup> MS GL2: *ella*.

<sup>928</sup> MS GL2 and MS GL3: *diz*.

{10}	<b>Cap(itulo) 5°</b>	
{11-12}	<b>Do verbo sustantivo et</b>	
{13}	<b>Anomalos</b>	
{13}	<b>indic.</b>	
{14}	ஆகிறென	Eu sou, ou sou feito
{15}	ஆகிறாய	Tu es ou es feito
{16}	ஆகிறான	Elle he ou he feito
{17}	ஆகிறாள	Ella he ou he feita
{18}	ஆகிது vel ஆகிறது	Aquillo he (etc.a)
{19}	<b>Sing(ular) Honor(ifico) do presente</b>	
{20}	ஆகிறொட	minha m(erce) he <sup>930</sup> etc.
{21}	ஆகிறீர்	v(ossa) m(erce) he ou he <sup>931</sup> etc.
{22}	ஆகிறார	sua m(erce) he ou he [feita] <sup>932</sup>
{23}	[	<b>Singular hon(orifico) do pretérito</b>
{24}	ஆனொட	Minha m(erc)e foi etc
{25}	ஆனீர்	v(ossa) m(erce) foi
{26}	ஆனா{ர்}	Sua M(erce) foi etc <sup>a</sup> ] <sup>933</sup>
{27}	[	<b>Plural do indicativo asima<sup>934</sup></b>
{28}	ஆகிறொட	Nos somos ou somos feitos
{29}	ஆகிறீ{ர்}கள	Vos sois ou sois <sup>935</sup> etc <sup>a</sup>
{30}	ஆகிறாரகள	Elles saõ ou saõ <sup>936</sup> etc <sup>a</sup>
{31}	ஆகிது	Aquillas cousas saõ <sup>937</sup> etc <sup>a</sup> ] <sup>938</sup>

[f. M-34-38]

L

{1}	<b>Preterito</b>	
{2}	ஆனொன	Eu foi ou foi feito <sup>939</sup>
{3}	ஆனாய	Tu foste ou foste feito

<sup>929</sup> MS GL3: *basta*.

<sup>930</sup> MS GL2: *feyta*.

<sup>931</sup> MS GL2: *feito*.

<sup>932</sup> [Not in MS GL2].

<sup>933</sup> MS GL2 and MS GL3: places this paragraph after the preterit and the present plural.

MS BL: places the honorific singular after the preterit and it does not have Portuguese glosses.

<sup>934</sup> MS BL: there is no honorific plural. MS GL3: *plural*.

<sup>935</sup> MS GL2: *feitos*.

<sup>936</sup> MS GL2: *feitos*.

<sup>937</sup> MS GL2 and MS GL3: *Aquellas couzas saõ ou saõ feitas*.

<sup>938</sup> MS VL: places the plural on the right column next to the singular, and before the singular honorific.

<sup>939</sup> MS GL3: *eu fui ou fui feito*.

{4}	ஆனான	Elle foi ou foi feito
{5}	ஆனாள	Ella foi ou foi feita
{6}	ஆசசு vel ஆசசுது	Aquillo foi etc <sup>a</sup>
{7}	<b>Plural</b>	
{8}	ஆனொம	Nos fomos ou fomos feitos
{9}	ஆனீர்கள	vos fostes etc.a
{10}	ஆனார்கள	Elles foraõ etc.a
{11}	ஆசசு vel ஆசசுது	Aquellas cous
{12}	as <sup>940</sup> etc <sup>a941</sup>	<b>Futuro</b>
{13}	ஆவென	Eu serei ou serei feito
{14}	ஆவாய	Tu seras <sup>942</sup> ou seras feito
{15}	ஆவான	Elle serâ ou serâ feito
{16}	ஆவாள	Ella serâ ou serâ feita
{17}	ஆம vel ஆகும	Aquillo serâ
{18}	[	<b>Honorifico</b>
{19}	ஆவொம	Minha merce sera etc
{20}	ஆவீர்ர்	v(ossa) m(erce) serâ
{21}	ஆவார்	s(ua) m(erce) serâ etc <sup>a~.~.</sup> <sup>943</sup>
{22}	<b>Plural</b>	
{23}	ஆவொம	Nos seremos etc.
{24}	ஆவீர்கள	Vos sereis
{25}	ஆவார்கள	Elles seraõ
{26}	ஆம vel. ஆகும	aquellas cousas <sup>944</sup> serã
{27}		ou seraõ feitas~
{28}	<b>Futuro negativo</b> <sup>945</sup>	
{29}	ஆகென	eu naõ serei ou naõ serei feito <sup>946</sup>
{30}	ஆகாய	tu naõ seras
{31}	ஆகான	elle naõ serâ

## R

<sup>940</sup> MS GL2: *couzas foraõ*.

<sup>941</sup> MS BL: all the forms included in the preterit are without Portuguese glosses. MS VL: there is also the singular honorific of the preterit, ஆனொம *minha merce foi*, ஆனீர் *V(ossa) merce foi ஆனார sua merce foi*.

<sup>942</sup> MS GL2: *serârs*. MS GL3: *seras* only.

<sup>943</sup> MS VL: places the honorific after the plural future.

<sup>944</sup> MS GL2 and MS GL3: *couzas*.

<sup>945</sup> MS BL: there is only the first form, ஆகென.

<sup>946</sup> MS GL3: does not have the paradigm for *fazer* but only for *ser*.



{1}	[ஆகாள	Ella ño <sup>947</sup>
{2}	ஆகாது	aquillo ño será .~.~.
{3}	[	<b>Honorifico</b>
{4}	ஆகொம	Minha M(erc)e ño será
{5}	ஆகீ{ர்}	V(ossa) M(erce) ño serâ
{6}	ஆகார	sua M(er)ce ño sera
{7}		<b>Plural</b>
{8}	ஆகொம	Nos ño seremos etc <sup>a</sup>
{9}	ஆகீ{ர்}கள	Vos ño sereis
{10}	ஆகா{ர்}கள	Ellas ño seraõ
{11}	ஆகாது	Aquillas cousas <sup>948</sup> ño seraõ] <sup>949</sup> ] <sup>950</sup>
{12}		<b>Imperativo</b>
{13}	ஆ	Si tu ou sei <sup>951</sup> tu feito
{14}	ஆகடடு	seja elle ou façasse <sup>952</sup>
{15}		<b>Negativo</b>
{16}	ஆகாதெ	ño seas <sup>953</sup> tu
{17}	ஆகாமல	sem ser <sup>954</sup>
{18}		<b>Optativo</b> <sup>955</sup>
{19}	He como no verbo	விசுவசிக்கிறென
{20}		<b>Modo condicional</b> <sup>956</sup>
{21}	ஆனால்	se for eu, tu, elles, <sup>957</sup> etc ou <sup>958</sup>
{22}	ஆனாககால	formos feitos
{23}	ஆகில	
{24}		<b>Quamvis</b>
{25}	ஆனாலும	} posto que <sup>959</sup> } sejamos, } ou sejamos feitos
{26}	ஆகிலும	
{27}	ஆனாககாலும <sup>960</sup>	

<sup>947</sup> MS GL2 and MS GL3: *serâ*.

<sup>948</sup> MS GL2 and MS GL3: *couzas*.

<sup>949</sup> [Not in MS BL].

<sup>950</sup> [Not in MS VL].

<sup>951</sup> MS GL2 and MS GL3: *se*.

<sup>952</sup> MS GL2 and MS GL3: *façase*.

<sup>953</sup> MS GL3: *feito*.

<sup>954</sup> MS BL: also a third form which is illegible.

<sup>955</sup> MS BL: places the optative after the negative future.

<sup>956</sup> MS GL3: *condicional*. MS BL: the *condicional* and *quam vis* are two different modes of Conjunctivo and there are no Portuguese glosses.

<sup>957</sup> MS GL3: *elle, vos*.

<sup>958</sup> MS GL3: *se eu, tu, etc. formos*.

<sup>959</sup> MS GL2, MS VL, and MS GL3: *Eu seja, ou seja feito, tu, elle, etc.*

- {28} **Infinito absoluto**<sup>961</sup>  
 {29} ஆக ser<sup>962</sup> [e as mais significações  
 {30} do]<sup>963</sup> verbo atras.  
 {31} ஆகததகக ஆகததககதா{க}<sup>964</sup>

[f. M-34-39]

L

- {1} சொல## ser feito  
 {2} **Infinito sustantivo**<sup>965</sup>  
 {3} ஆகிறது o ser, ou ser feito.  
 {4} ஆனது o ter sido<sup>966</sup> etc.  
 {5} ஆவது o aver<sup>967</sup> de ser ou ser habitu  
 {6} almente.  
 {7} **Gerundio**  
 {8} ஆய sendo, ou sendo feito  
 {9} **Participios**<sup>968</sup>  
 {10} ஆகிற } cousa<sup>969</sup> que he daqui se com  
 {11} ஆகிய } põem ஆகிறவன, அகி  
 {12} றவள, ஆகிறது<sup>970</sup> masc(ulino), feminino,  
 {13} e neutro. ஆன cousa<sup>971</sup> que foi<sup>972</sup> don=  
 {14} de vem os sustantivos<sup>973</sup> ஆனவன,  
 {15} வள.து. [ஆகா, ஆகாத neg:  
 {16} ativos dos de sima<sup>974</sup>; donde se formaõ

<sup>960</sup> MS GL3: அனககலும.

<sup>961</sup> MS BL: places the Infinitive immediately after the Imperative.

<sup>962</sup> MS GL2: *ou ser feyto como o verbo atrás.*

<sup>963</sup> MS GL3: *como o verbo atras.*

<sup>964</sup> MS VL: there is also the translation for the verbal form *p(er)a ser, ou ser feito*. MS BL: this is the second form, the other being ஆகிறது which is scratched along with Participio and the three Tamil forms included within this category.

MS GL3: the second form given is ஆகததககதாக *pera ser*.

<sup>965</sup> MS GL2, MS BL, and MS GL3: *sustantivo*.

<sup>966</sup> MS GL2 and MS GL3: *feito*.

<sup>967</sup> MS GL2 and MS GL3: *haver*. MS BL: replaces this form with ஆய. MS VL: this form is preceded by ஆகாமல *sem ser*.

<sup>968</sup> MS BL: this comes after the Infinitive and there is no Gerundive.

<sup>969</sup> MS GL2 and MS GL3: *couza*.

<sup>970</sup> MS BL: instead of *ākīratu* there is ஆகிய.

<sup>971</sup> MS GL2 and MS GL3: *couza*.

<sup>972</sup> MS VL: *foy*.

<sup>973</sup> MS GL2, MS BL, and MS GL3: *sustantivos*.

<sup>974</sup> MS GL2: *assima*. MS BL: *decima*.

- {17} os sustantivos<sup>975</sup> ஆகாதவன.வள.  
 {18} ாது].<sup>976</sup> Nos mais<sup>977</sup> modo se co(n)  
 {19} juga<sup>978</sup> e forma pellas regras e forma  
 {20} çoes com [que fica conjugado]<sup>979</sup> o verbo  
 {21} விசுவசிக்கிறென.  
 {22} **Verbos Anomalos**<sup>980</sup>  
 {23} உண்டு  
 {24} [Significa este verbo]<sup>981</sup> *ter* ou *aver*,<sup>982</sup> guar  
 {25} da a regra do verbo *sum* por *ter* v.g.  
 {26} எனக்குண்டு Est {mihi} E assi<sup>983</sup>  
 {27} indeclinavel p(er)a todas as pessoas, n(umer)os  
 {28} conforme o p(ro)nome. Te(m) os modos segui  
 {29} ntes .~.~.~.  
 {30} உண்டானால se eu, tu, etc. tiver  
 {31} உண்டானாககால servem pera

## R

- {1} உண்டாகில<sup>984</sup> todos os nume  
 {2} [உள்ளில]<sup>985</sup> ros e pessoas .~.~.<sup>986</sup>  
 {3} உண்டானாலும் } posto que  
 {4} உண்டானாககாலும்<sup>987</sup> } eu tenha  
 {5} [உண்டாகிலும் ..... ] } serve p(er)a to  
 {6} உள்ளிலும் } das as pessoas /etc<sup>a</sup>  
 {7} உள்ள c(ousa) q tem, daqui os sustanti  
 {8} vos<sup>988</sup> உள்ளவன.ள<sup>989</sup>. து.~.~.~.

<sup>975</sup> MS GL2 and MS BL: *substantivos*.

<sup>976</sup> [Not in MS GL3].

<sup>977</sup> MS GL2: *maiz*.

<sup>978</sup> MS VL: *conjuga*.

<sup>979</sup> MS GL3: *com se conjugou*.

<sup>980</sup> MS GL2 and MS GL3: *Annomalos*.

<sup>981</sup> [MS BL: *Este verbo significa*].

<sup>982</sup> MS VL and MS GL3: *haver*.

<sup>983</sup> MS GL3: *assim*.

<sup>984</sup> MS VL: *உள்ள*.

<sup>985</sup> [Not in MS VL].

<sup>986</sup> MS BL: includes these four forms under *Conjunctivo condicional*. MS GL3: *pessoas e numeros*.

<sup>987</sup> MS BL: includes these two forms along with *உண்டாகில* and *உள்ளாலும்* under *Conjunctivo quam vis*.

<sup>988</sup> MS GL2 and MS GL3: *substantivos*.

<sup>989</sup> MS GL2 and MS GL3: *வள*.

- {9} உண்டான c(ousa) q(ue) teve ou foi tida]<sup>990</sup>  
 {10} உண்டாக infinito absoluto  
 {11} உண்டாகிறது<sup>991</sup> } Infinito  
 {12} உண்டானது ..... } substantivo<sup>992</sup>  
 {13} [ja composto de உண்டு e ஆகிறது  
 {14} com o que<sup>993</sup> se pode ir<sup>994</sup> conjugando pellos<sup>995</sup>  
 {15} mais<sup>996</sup> tempos etc.]<sup>997</sup>  
 {16} உள்ளது Infinito Substantivo<sup>998</sup>  
 {17} do presente<sup>999</sup> neutro, o que tem ou q(ue)  
 {18} he tambem<sup>1000</sup> se ajunta com ஆயி{ரு}  
 {19} ககிறது ut உண்டாயிருக்கிறது  
 {20} aver<sup>1001</sup>, ou ter, e ficaõ<sup>1002</sup> todos os tempos  
 {21} e pessoas do verbo இருக்கிறது<sup>1003</sup>.~.~.~.  
 {22} இலலை<sup>1004</sup>  
 {23} Significa *naõ ter* pede o mesmo dat(iv)o  
 {24} [q(ue) o<sup>1005</sup> de] sima,<sup>1006</sup> vg என்ககிலலை<sup>1007</sup> eu  
 {25} naõ tenho. Esta palavra இலலை  
 {26} junta<sup>1008</sup> com os nomes tem a signi  
 {27} ficaçaõ dita: co(m) os verbos he {mera}<sup>1009</sup>  
 {28} negaçãõ te(m) emquanto<sup>1010</sup> anómalo as<sup>1011</sup> segui(n)te

<sup>990</sup> [Not in MS BL].

<sup>991</sup> MS BL: the Portuguese gloss for the first form is o ter, for the second one is o *ter tido*.

<sup>992</sup> MS GL2, MS BL, and MS GL3: *substantivo*.

<sup>993</sup> MS GL3: *qual*.

<sup>994</sup> MS GL3: *hir*.

<sup>995</sup> MS GL3: *pelos*.

<sup>996</sup> MS GL2: *maiz*.

<sup>997</sup> [Not in MS BL]

<sup>998</sup> MS GL2, MS BL, and MS GL3: *substantivo*.

<sup>999</sup> MS VL: *presente*.

<sup>1000</sup> MS BL: *taõ bem*.

<sup>1001</sup> MS GL2 and MS GL3: *haver*.

<sup>1002</sup> MS GL3: *fica com*.

<sup>1003</sup> MS GL2 and MS GL3: ut உண்டாயிருக்கிறென. MS BL: continues with a 4<sup>th</sup> form [listed above in MS GL1 and MS GL2]: 4. உள்ள *participio cousa que tem daqui o substantivo உள்ளவன.உள்ளாவன.உள்ள்வது*. 5. உண்டான *couza que teve ou foi tida*. Furthermore, as in MS VL, in MS BL the word in இ always begins with the glide *y*.

<sup>1004</sup> MS BL: யிலலை. *Este verbo significa naõ ter pede o mesmo*. MS VL: *Do verbo இலலை*.

<sup>1005</sup> MS GL3: *verbo*.

<sup>1006</sup> MS GL3: *dassima*.

<sup>1007</sup> MS GL3: *எனக்குயிலலை*.

<sup>1008</sup> MS GL3: *junto*.

<sup>1009</sup> [Not in MS BL].

<sup>1010</sup> MS BL: *verbo*.

- {29} இலலாதெ<sup>1012</sup> }  
 {30} இலலாமல } sem aver<sup>1013</sup>  
 {31} இலலவிட்டால se não tiver se não ouver.<sup>1014</sup>

[f. M-34-40]

L

- {1} இலலவிட்டா{லு}ம posto q(ue) não aja,<sup>1015</sup>  
 {2} இலலா vel இலலாத couza<sup>1016</sup> que não {há}  
 {3} ou que não tem, donde vem o sus  
 {4} tantivo<sup>1017</sup> இலலாதவன. ள.<sup>1018</sup> தது.  
 {5} வெணும<sup>1019</sup>  
 {6} Significa<sup>1020</sup> *querer* ou *importar*, co(m)  
 {7} o mesmo dativo, ut எனககு வெ=  
 {8} னும quero,<sup>1021</sup> ou importame.  
 {9} வெண்டாம, [não queirais,<sup>1022</sup> ou não  
 {10} he necessário, ou não tenho neces  
 {11} sidade ou não quero co(m) dativo, ou s(em) elle.]<sup>1023</sup>  
 {12} வெண்டிசுசு quis<sup>1024</sup>, ou foi necessario  
 {13} வெண்டின c(ousa) que quer, ou c(ousa) q(ue) tem  
 {14} necessidade, ou mais ordinário c(ousa)<sup>1025</sup> neces  
 {15} saria donde vem os sustantivos<sup>1026</sup>  
 {16} வெண்டினவவள, து.

<sup>1011</sup> MS GL2: *annomalo os*. MS BL and MS GL3: *os modos seguintes*.

<sup>1012</sup> MS GL2: இலலாத.

<sup>1013</sup> MS GL2 and GL3: *haver*.

<sup>1014</sup> MS GL2 and MS GL3: *houver*.

<sup>1015</sup> MS GL2, MS VL, and MS GL3: *haja*.

<sup>1016</sup> MS GL2 and MS BL: *couza*.

<sup>1017</sup> MS GL2, MS BL, and MS GL3: *substantivos*.

<sup>1018</sup> MS GL2 and MS GL3: வள.

<sup>1019</sup> MS VL: *Do verbo வெணும*.

<sup>1020</sup> MS BL: *Este verbo significa*.

<sup>1021</sup> MS BL and MS GL3: *eu*.

<sup>1022</sup> MS BL: *nao quero*. MS GL3: *queirais*.

<sup>1023</sup> [MS BL: *ou não importa ou não tenho necessidade e serve pera todos os tempos numeros e pessoas conforme o pronome que se lhe ante puzer no dativo. Este verbo anomalo tem porẽ estes modos.*]

<sup>1024</sup> MS GL3: *quiz*.

<sup>1025</sup> MS GL2 and MS GL3: *couza*.

<sup>1026</sup> MS GL2, MS BL, and MS GL3: *substantivos*.

- {17} வெண்டாத }                      cousa<sup>1027</sup> q(ue) naõ quer,  
 {18} வெண்டா                      }                      ou naõ tem neces  
 {19}                      sidade, daqui vem os sustantiv  
 {20} os<sup>1028</sup> வெண்டாதவன.வள.து]<sup>1029</sup>  
 {21}                      பொதும<sup>1030</sup>  
 {22} Significa *bastar* com o mesmo dativo  
 {23} ut, எனக்குபொதும basta  
 {24} me, p(er)a mim<sup>1031</sup>  
 {25} பொதாது naõ basta  
 {26} [பொததுது bastou]<sup>1032</sup>  
 {27} பொதாத<sup>1033</sup> ou பொதா c(ousa) <sup>1034</sup> que naõ basta,  
 {28} donde se podem fazer os sustan  
 {29} tivos<sup>1035</sup> பொதாதவன. எ.<sup>1036</sup> தது.  
 {30} பொத<sup>1037</sup> infinito do mesmo verbo  
 {31} bastar, etc. ~.~.~.~.~.~.~.~.~.~.

## R

- {1}                      கூடும<sup>1038</sup>  
 {2} கூடும [hé possivel] <sup>1039</sup>  
 {3} [கூடிச்சு foi<sup>1040</sup> possivel]<sup>1041</sup>  
 {4} கூடுகிற cousa<sup>1042</sup> possivel  
 {5} [கூடின cousa [ {im} possivel]<sup>1043</sup>  
 {6} கூடாத cousa<sup>1044</sup> impossivel]<sup>1045</sup>

<sup>1027</sup> MS GL2 and MS GL3: *couzas*.

<sup>1028</sup> MS GL2 and MS GL3: *substantivos*.

<sup>1029</sup> [Not in MS BL].

<sup>1030</sup> MS VL: *Do verbo பொதும*.

<sup>1031</sup> MS GL2, MS VL, and MS GL3: *basta*.

<sup>1032</sup> [Not in MS GL2 and MS GL3]. MS BL: *பொந்துது*.

<sup>1033</sup> [Not in MS GL2 and MS GL3].

<sup>1034</sup> MS GL2 and MS GL3: *couza*.

<sup>1035</sup> MS GL2, MS BL, and MS GL3: *substantivos*.

<sup>1036</sup> MS VL and MS GL3: *வள*.

<sup>1037</sup> MS BL: *bastar. hẽ infinito deste verbo*.

<sup>1038</sup> MS VL: *Do verbo கூடும*. After the title MS BL starts the paragraph with: *significa hẽ possible*

*கூடிச்சு foi possivel*.

<sup>1039</sup> MS BL: *couza possivel*.

<sup>1040</sup> MS GL2: *foy*.

<sup>1041</sup> [Not listed in the forms of the paradigm in MS BL but given in the opening sentence].

<sup>1042</sup> MS BL: *couza*.

<sup>1043</sup> MS BL: glosses with *hẽ possivel*.

<sup>1044</sup> MS GL2 and MS BL: *couza*.

- {7} கூடாது he impossivel  
 {8} கூடாவிட்டால் se não for  
 {9} கூடாதிருந்தால் possível  
 {10} ஓகுகும<sup>1046</sup> [o breve]<sup>1047</sup>  
 {11} [ஓகுகும *idem est, æquale est*  
 {12} ஒவ்வாது discorda, não condis<sup>1048</sup>  
 {13} [ஒவ்வாத]<sup>1049</sup> cousa q(ue) não condis ou  
 {14} não he igual ou equivalente.]<sup>1050</sup>  
 {15} **Cap(itulo) 6°**  
 {16-17} **Das mais partes da oração**  
 {18} **Posposições**<sup>1051</sup>  
 {19} O que na lingoa Latina saõ propo  
 {20} siçoẽs<sup>1052</sup> saõ<sup>1053</sup> nesta posposiçoẽs<sup>1054</sup> porque  
 {21} sempre se pospoem. Naõ hã mais<sup>1055</sup>  
 {22} que dizer nesta materia se {naõ que}  
 {23} que saõ declináveis em alguns casos<sup>1056</sup>  
 {24} oblíquos da variação dos quais va  
 {25} riaõ tambem elles a signifi {caçaõ}  
 {26} ut முனா டிாந்தெ<sup>1057</sup> முனாநாக டிாந  
 {27} தெ<sup>1058</sup> முனாநாகுகு p(er)a டிாந்தெ dat(iv)o  
 {28} முனாநாலெ டிாந்தெ, ou por  
 {29} டிாந்தெ. ablativo<sup>1059</sup> முனாநாலெ  
 {30} em o டிாந்தெ.<sup>1060</sup> Pedem tanbe(m) divers  
 {31} os casos<sup>1061</sup> como mostrará o uzo<sup>1062</sup>

<sup>1045</sup> [MS GL2: both these forms are addressed as *Adjectivos*].

<sup>1046</sup> MS VL: *Do verbo ஓகுகும*.

<sup>1047</sup> [Not in MS BL which has the following paragraph: *significa idem est æquales est, o negativo ஒவ்வாது discorda, não hẽ equivalente ஒவ்வாத couza que não hẽ igual, ou equivalente*].

<sup>1048</sup> MS GL2: *condis*.

<sup>1049</sup> [Not in MS VL].

<sup>1050</sup> MS GL2: *couza; condis; iguãl*. Not in MS BL, cf. footnote 1047.

<sup>1051</sup> MS GL2: *Das maiz partes da oração. Propocições*. MS GL3: *Propoziçoens*. MS VL *Das preposições*.

<sup>1052</sup> MS BL and MS GL3: *prepoziçoẽs*. MS VL: *preposiçoẽs*.

<sup>1053</sup> MS GL2: *tambem nesta pospozições*. MS GL3: *tambem nesta propoziçoens*.

<sup>1054</sup> MS BL: *pozposiçoẽs*.

<sup>1055</sup> MS GL2: *maiz*.

<sup>1056</sup> MS GL2: *cazos*. MS BL: *cazos de variaçãõ das quaẽs variaõ taõ bem ellas a signifiçãõ*.

<sup>1057</sup> MS BL: there is also another form *முனாநாக டிாந்தெ*.

<sup>1058</sup> MS GL2 and MS GL3: *adiante*.

<sup>1059</sup> MS VL: the word *ablativo* occurs immediately after the Tamil form.

<sup>1060</sup> MS GL3: the ablative form occurs before the instrumental one.

<sup>1061</sup> MS GL3: *cazos*.

[f. M-34-41]

L

- {1} **Adverbios**  
{2} [Os {adverbios} se formão de tres letras<sup>1063</sup>  
{3} *a, i et e.*<sup>1064</sup> O *i* mostra prezença,  
{4} o *a* lugar<sup>1065</sup> afastado, o *E* fas per  
{5} gunta v.g. இங்கெ aqui<sup>1066</sup> அங்  
{6} கெ alem<sup>1067</sup>, acola<sup>1068</sup> எங்கெ on  
{7} de?<sup>1069</sup> ité இப்பொ Agora அப  
{8} பொ então எப்பொ quando].<sup>1070</sup>  
{9} Os que se formão de எ se se lhes  
{10} ajuntar<sup>1071</sup> a conjunção<sup>1072</sup> உம<sup>1073</sup> faze(m)  
{11} signifição universal<sup>1074</sup> v.g. எங்  
{12} கும em toda parte<sup>1075</sup> எப்பொ  
{13} தும sempre. Tambem<sup>1076</sup> os adver=  
{14} bios tem seus casos<sup>1077</sup> q(ue) lhes daõ  
{15} diversa signifição<sup>1078</sup> vg நெற்று

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<sup>1062</sup> MS GL2 and MS GL3: *cazos, como mostrarã o uso, e no vocabulario se põem alguns; e quem quizer a serie destas propocições* [MS GL3, *propozicoens*] *pospositivas || das quaes sô aqui falamos || veja a Arte do P(adr)e Gaspâr de Aguilâr* [MS GL3, *Gaspar de Aguiyar*].

The same quote is also found in MS VL: *o uso e no vocabulario se poem algûns, e quem quiser serie destas posposiçoẽs veja a Arte do Padre Gaspare de Aguilar.*

A similar quote is found in MS BL where, however, the reference to Aguilar's arte has been removed: *...como mostrarã o uso e no vocabulario se podẽ alguns.*

<sup>1063</sup> MS GL3: *littras.*

<sup>1064</sup> MS GL2: *æ, o, e: o..i.. faz pergunta.*

<sup>1065</sup> MS GL2: *lugâr.*

<sup>1066</sup> MS GL2: *aquí.*

<sup>1067</sup> MS GL3: *alo.*

<sup>1068</sup> MS GL2: *âlem, acolâ.*

<sup>1069</sup> MS GL2 and MS GL3: *aonde.*

<sup>1070</sup> MS BL: organizes the paragraph in a different way: *Os adverbios q. começã por ʘ signifição prezença do lugar ou da pessoa, ou da cousa v.g. ʘங்கெ aqui, ʘிப்பொ agora.*

MS VL: also organises this paragraph differently: *Os adverbios se formão de tres letras a, e e i. Com a letra i, se mostra presenza. Com a lugar afastado, com e, se fas pergunta...Os que começã por ʘ signifição afastamento ʘங்கெ là. Alem, ʘப்பொ naquelle tempo. Os que começã por ʘ saõ interrogativos ʘங்கெ onde? ʘப்பொ em que tempo.*

<sup>1071</sup> MS GL2: *ajuntâr.*

<sup>1072</sup> MS BL: *particula.*

<sup>1073</sup> MS BL: *no cabo.*

<sup>1074</sup> MS GL2: *universâl.*

<sup>1075</sup> MS GL2 and MS GL3: *em toda a parte.*

<sup>1076</sup> MS BL: *taõ bem.* MS GL3: *Tambem.*

<sup>1077</sup> MS GL2 and MS GL3: *cazos.*



- {16} hontem<sup>1079</sup> நெறறைககு<sup>1080</sup> p(er)a hon  
 {17} tem dat(iv)o<sup>1081</sup> நெறறையின<sup>1082</sup> de ho  
 {18} nte(m) gen(itiv)o. Alem destes todo os no  
 {19} mes abstracto se faz adverbio pos  
 {20} pondolhe<sup>1083</sup> ஆக, ou ஆய<sup>1084</sup> ut de பிற  
 {21} காசம claridade<sup>1085</sup> பிறகாச  
 {22} மாய claramente, de மெய<sup>1086</sup> ver:  
 {23} dade மெயயாக<sup>1087</sup> verdadeiram(em)te.<sup>1088</sup>  
 {24} As {vezes} se ajunta ao ஆக o gerun  
 {25} dio கொண்டு do verbo கொள  
 {26} னுகிறது ut பிறகாசமாகக  
 {27} கொண்டு claramente. [A serie  
 {28} dos adverbios he mais<sup>1089</sup> do Voca  
 {29} bulario que da Arte.]<sup>1090</sup>  
 {30} **Interjeiçõs**<sup>1091</sup>  
 {31} Ha tambem nesta lingoa muitas<sup>1092</sup>

## R

- {1} interjeiçõs<sup>1093</sup> q(ue) no Vocabulario  
 {2} Lusitano<sup>1094</sup> Tamulico<sup>1095</sup> se pode(m) ver  
 {3} na palavra interjeiçã ne(m) dellas

<sup>1078</sup> MS BL: *significaçõs*.

<sup>1079</sup> MS VL: *ontem*.

<sup>1080</sup> MS GL3: *dativo pera hontem*.

<sup>1081</sup> MS VL and MS BL: rather than *ந்ந்* use the simplified variant in *த்த்*. Furthermore, the Portuguese word for 'yesterday' is written without the etymological <h>.

<sup>1082</sup> MS GL3: genitive de *hontem*. *நெத்தது, நெத்தைக்கு, நெத்தையின்*. MS VL: uses the Tamil variant in 'tt'.

<sup>1083</sup> MS BL: *a particula*.

<sup>1084</sup> MS BL: *ஆயி*.

<sup>1085</sup> MS BL: *se fas*.

<sup>1086</sup> MS GL2: there is *pulli* on *ய*.

<sup>1087</sup> MS BL: *se fas மெயாக..*

<sup>1088</sup> MS GL2: *verdadeyramente*.

<sup>1089</sup> MS GL2: *maiz*.

<sup>1090</sup> MS GL2 and MS GL3: both add: [*quem*] *tiver a* [MS VL: *Arte*] *do P(adre)e* [MS GL3, *Aguiyar*] *Aguilar os pode ver diffuza(ment)e* [MS VL: *difusamente*]. While MS BL: lacks [this section].

<sup>1091</sup> MS BL: *Interjeçõs*. *Hà taõ bem nesta lingoa muitas interjeçõs que no vocabulario todas se podem ver*. MS GL3: *Interjecciones and Interjeçõs*.

<sup>1092</sup> MS GL2: *muytas*.

<sup>1093</sup> MS GL3: *Interjeçõs*.

<sup>1094</sup> MS GL2: *Luzitano*.

<sup>1095</sup> MS GL2 and MS GL3: *adiante*. MS VL: *todos*.

- {4} ha<sup>1096</sup> particularidade que dizer. ~.
- {5} **Conjunções**<sup>1097</sup>
- {6} Hu(m)a sô hâ nesta lingua et<sup>1098</sup> he உம.
- {7} [Esta]<sup>1099</sup> sempre se pospoem<sup>1100</sup> e sempre se
- {8} repete duas vezes, ut நானும் நீயும்
- {9} eu e tu se lhe segue negaçã signi
- {10} fica nem ut பாலும்லலநீரும்லல
- {11} nem leite,<sup>1101</sup> nem agoa. Tambem<sup>1102</sup> sig=
- {12} nifica ate,<sup>1103</sup> ou ainda no sentido em
- {13} que os Latinos tomaõ o vel<sup>1104</sup> v.g. தபி
- {14} ரியமுள்ளவனும்பயப்படு
- {15} வான<sup>1105</sup> ainda ou ate o constante
- {16} teme se esta conjunçã se pospu
- {17} zer<sup>1106</sup> ao adjectivo unus, a, um ஒ
- {18} ருத்தன, ஒருத்தி ஒன்று fãis
- {19} significação de universal nega:
- {20} çã<sup>1107</sup> ut [ஒருத்தனும் ninguem
- {21} ஒருத்தியும் nenhuma<sup>1108</sup> molher,
- {22} ஒன்றும்<sup>1109</sup> nada].<sup>1110</sup> Posposta aos ad
- {23} verbios fãis<sup>1111</sup> significação univer
- {24} sal como fica dito<sup>1112</sup> nos adverbios.
- {25} **Disjunções**<sup>1113</sup>
- {26} Por disjunções<sup>1114</sup> se poem nesta lin

<sup>1096</sup> MS GL2: *hã*.

<sup>1097</sup> MS BL: *Conjuncçoens*.

<sup>1098</sup> MS GL2 and MS GL3: *q[ue]*.

<sup>1099</sup> MS BL: *a qual*.

<sup>1100</sup> MS VL: *postpone*.

<sup>1101</sup> MS GL2: *leyte*.

<sup>1102</sup> MS BL: *taõ bem*.

<sup>1103</sup> MS GL2: *athê*. MS BL, MS VL, and MS GL3: *athe*.

<sup>1104</sup> MS BL: *etiam*.

<sup>1105</sup> MS GL2, MS VL, and MS GL3: தயிரியமுள்ளவனும்பயப்படுவான *athê*, ou ainda ó constante teme. MS BL: தயிரியமுள்ளவனும்பயப்படுவான *athe* o constante teme.

<sup>1106</sup> MS GL2 and MS BL: *pospozer*.

<sup>1107</sup> MS GL2 and MS GL3: *faz significação universãl negativa*.

<sup>1108</sup> MS GL2: *nenhuma*.

<sup>1109</sup> MS GL3: *ஒன்றும்*.

<sup>1110</sup> MS BL: *ஒருத்தனும் ஒருத்தி nenhum nenhuma ஒன்றும் nada*.

<sup>1111</sup> MS GL3: *faz*.

<sup>1112</sup> MS BL: *no articulo*.

<sup>1113</sup> MS BL: *Disconjuncçoens*.

<sup>1114</sup> MS BL: *Por disconjuncçoens*.

- {27} goa [ஆகிலும் எனகிலும்  
 {28} ஆனாலும் ஆதல<sup>1115</sup> ஒன்றில்]<sup>1116</sup>  
 {29} mas he necessario repetiremse duas, ou  
 {30} mais<sup>1117</sup> vezes, ut நானாகிலும் நீயா  
 {31} கிலும் ou eu, ou tu; ஒன்றில்

[f. M-34-42]

L

- {1} antepone<sup>1118</sup> ut ஒன்றிலிது<sup>1119</sup> ஒன  
 {2} நிலது ou isto, ou aquillo, os demais  
 {3} pospone.<sup>1120</sup> Tanbem<sup>1121</sup> a interrogaçã<sup>1122</sup>  
 {4} ஒ se se repete tem força das da disjunçã<sup>1123</sup>  
 {5} ut நானொ நீயொ eu ou vos<sup>1124?</sup>  
 {6} [O mais<sup>1125</sup> q(ue) Arte Latina trata naõ  
 {7} hé necessário].<sup>1126</sup>  
 {8} **Titulo 3<sup>o</sup>**<sup>1127</sup>  
 {9} **Daõse algumàs regras pera pre**  
 {10} **teritos Futuros Imperativos**<sup>1128</sup>  
 {11} **e plurais dos preteritos**  
 {12} [He materia esta assâs embaraçada  
 {13} e co(n)fuza para os principiantes<sup>1129</sup> por  
 {14} q(ue) pella variedade dos preteritos se naõ  
 {15} podem todos reduzir<sup>1130</sup> a regras geraes,

<sup>1115</sup> MS GL2 and MS GL3: ஆகுதல. MS VL: அதால, அகுதல.

<sup>1116</sup> MS BL: ஆனாலும் vel ஆதால vel ஆகுதல vel ஒன்றில் mas he necessario repeterse duas ou mais vezes.

<sup>1117</sup> MS GL2: maiz.

<sup>1118</sup> MS GL2: antepõese. MS BL: se sente poẽ.

<sup>1119</sup> MS VL: ஒன்றிலயித.

<sup>1120</sup> MS GL2 and MS BL: aquillo. As de maiz pospõese.

<sup>1121</sup> MS GL3: Taõ bem.

<sup>1122</sup> MS GL2 and MS GL3: interjeiçãõ. MS BL: A interrogaçãõ.

<sup>1123</sup> MS BL: disjunccãõ.

<sup>1124</sup> MS GL3: tu.

<sup>1125</sup> MS GL2: maiz.

<sup>1126</sup> MS GL2 and MS GL3: [quem o quizer ver, leya [MS GL3, lea] a Arte do P(adre) Aguilar MS GL3: Aguiylar]. The same quote is given in MS VL which also adds q(ue) tudo tratta diffusamente [f. 248 r] as in MS BL where one reads: quem quizer mais da arte tamũlica le(##) a arte do Padre Aguilar que tudo trata diffusamente.

<sup>1127</sup> The Title in MS BL and MS VL is Appendix.

<sup>1128</sup> MS GL2 and MS VL: Infinitivos e Pluraes. MS BL: ...pera preteritos futuros imperativos, infinitivos, plurais.

<sup>1129</sup> MS GL3: Prinçipiantes.

- {16} se bem depois<sup>1131</sup> de poucos annos de exer  
 {17} çios se vem a cair<sup>1132</sup> sem se [sentir]<sup>1133</sup> tanto,  
 {18} [nesta matéria]<sup>1134</sup> q(ue) em nenhu(m) ou pou  
 {19} cos preteritos se erra. Nos p(er)a q(ue) nella  
 {20} digamos alguá cousa<sup>1135</sup> e por evitar<sup>1136</sup>  
 {21} por todos os preteritos, no vocabu:  
 {22} lario, formaremos algumas regras  
 {23} gerais<sup>1137</sup>, ou quase gerais Remetten  
 {24} do os preteritos que nella<sup>1138</sup> senaõ  
 {25} co(m)prenderem,<sup>1139</sup> ao vocabulario, e dei  
 {26} xando muitas particularidades  
 {27} ao uzo por naõ cauzar<sup>1140</sup> confuzaõ  
 {28} aos principiantes<sup>1141</sup>].<sup>1142</sup>  
 {29} I<sup>1143</sup> seja que todo o Verbo que  
 {30} acabar em *Icradu*<sup>1144</sup>, ou [I], seja vogal  
 {31} ou ditongo<sup>1145</sup> ou consoante,<sup>1146</sup> fazem o pr

## R

- {1} eterito em *Ichen*, [{v.g விசுவசி}]<sup>1147</sup>  
 {2} ககிறது. விசுவசி{கசெ}ன அ  
 {3} டைககிறது. அடைசசென  
 {4} மேயககிறது.<sup>1148</sup> மெயசசென.<sup>1149</sup> He

<sup>1130</sup> MS GL2: *podem todos reduzir*. MS GL3: *podem reduzir todos*.

<sup>1131</sup> MS GL2: *depoes*. MS GL3: *sem bem depois*.

<sup>1132</sup> MS GL2: *cair*. MS GL3: *cahir*.

<sup>1133</sup> MS VL: *sentirse*.

<sup>1134</sup> MS VL: *naõ hà muitos que em nenhum ou poucos preteritos se erra*.

<sup>1135</sup> MS GL2 and MS GL3: *alguma couza*.

<sup>1136</sup> MS GL2: *evitâr*.

<sup>1137</sup> MS GL2 and MS GL3: *geraes*.

<sup>1138</sup> MS GL2 and MS GL3: *nellas*.

<sup>1139</sup> MS GL2 and MS GL3: *comprehenderem*.

<sup>1140</sup> MS GL2: *dexando muytas [...] cauzâr*.

<sup>1141</sup> MS GL3: *principiantes*.

<sup>1142</sup> [Not in MS BL which opens directly with: *I° seja que todos os verbos que acabaõ...*].

<sup>1143</sup> MS VL: *Regra*.

<sup>1144</sup> MS GL2: *icradû இககிறது*.

<sup>1145</sup> MS VL and MS GL3: *diptongo*.

<sup>1146</sup> MS BL: *ou longo*.

<sup>1147</sup> In reality this is assumed from the other copies such as MS VL since the page in MS GL1 is damaged and illegible.

<sup>1148</sup> There is a line above the C+V மெ indicating that the *e* is long. MS GL3: *pascentar*.

- {5} regra sem exeiçãõ<sup>1150</sup> porq(ue) ainda  
 {6} que se apontem செதிகுகிறது<sup>1151</sup> q(ue) fas  
 {7} செதிகுகினென et நீ{ககி}றது  
 {8} q(ue) faz நீக்கினென naõ faz<sup>1152</sup> con  
 {9} tra<sup>1153</sup> a Regra [pois os tais verbos et  
 {10} algum outro que deste genero se ach  
 {11} ar<sup>1154</sup>]<sup>1155</sup> saõ செதிகுகுகிறது. நீக்குகி  
 {12} றது<sup>1156</sup> [e por sincopa<sup>1157</sup> se pronunçiaõ  
 {13} ut supra].<sup>1158</sup> Podem também<sup>1159</sup> os ver:  
 {14} bos desta regra em lugar<sup>1160</sup> do *ichen*  
 {15} fazer *iten*<sup>1161</sup>. Esta<sup>1162</sup> segu(n) ordinária  
 {16} mente os Poetas e os Bramanes<sup>1163</sup>  
 {17} com tudo a p(rimei)ra he mais geral [ordi  
 {18} naria nestes Reynos]<sup>1164</sup> somente<sup>1165</sup> நிக  
 {19} கிறது Estar em pé faz<sup>1166</sup> நினறென  
 {20} mas este<sup>1167</sup> naõ [faz]<sup>1168</sup> contra a regra por  
 {21} que se escreve melhor [நிறுகிறது].<sup>1169</sup>  
 {22} 2<sup>1170</sup> todos os verbos que acabaõ  
 {23} rem *Igradu* fasem<sup>1171</sup> em *ngen*<sup>1172</sup> ut அ:

<sup>1149</sup> MS GL2: *ou .o...i..seja vogal. Ou diphtongo, ou consoante, faz o preterito em ..Ichen..விசுவசிகுகிறது: விசுவசிசசென, அடைகுகிறது fechar, அடைசசென. மெயகுகிறது pascentar மெயசசென.*

<sup>1150</sup> MS GL3: *excepçãõ.*

<sup>1151</sup> MS GL2 and MS GL3: *roçâr.*

<sup>1152</sup> MS VL: *saõ.* MS GL3: *a Regra, (tugare).*

<sup>1153</sup> MS GL2: *(aucete fugare).*

<sup>1154</sup> MS GL2: *genero se achâr.*

<sup>1155</sup> MS GL2: *poes os taes verbos.* MS BL: *taes.* [MS VL: *porque os taes verbos se pronunçãõ assim pera sincopa, mas a verdadeira pronunça.*]

<sup>1156</sup> In the line spacing there is: *afastar.*

<sup>1157</sup> MS GL2 and MS BL: *por syncopa.*

<sup>1158</sup> [Not in MS VL].

<sup>1159</sup> MS BL: *taõ bem.*

<sup>1160</sup> MS GL2: *lugâr.* MS BL: *ligar.*

<sup>1161</sup> MS GL2: *fazen en iten.*

<sup>1162</sup> MS BL: *este modo segue ordinariamente.*

<sup>1163</sup> MS GL2: *Braemenes.* MS GL3: *Braymanes.*

<sup>1164</sup> [Not in MS BL].

<sup>1165</sup> MS GL2: *sõmente.*

<sup>1166</sup> MS BL: *fas.*

<sup>1167</sup> MS BL: *taõ bem.* MS GL3: *tambem.*

<sup>1168</sup> MS VL: *hé.*

<sup>1169</sup> [Not in MS BL].

<sup>1170</sup> MS VL: *regra.*

<sup>1171</sup> MS GL2 and MS BL: *fazem.*

- {24} றிகிறது.<sup>1173</sup> அறிஞ்சென. {அடை}
- {25} கிறது.<sup>1174</sup> அடைஞ்சென. பெய்
- {26} கிறது.<sup>1175</sup> பெய்ஞ்சென.<sup>1176</sup> He tambe(m)
- {27} sem exeiçaõ.<sup>1177</sup> Advirto duas cousas.<sup>1178</sup>
- {28} p(rirei)ro q(ue) em lugar de சென podem to=
- {29} dos fazer<sup>1179</sup> em தென, ut அறிந்தெ
- {30} ன.<sup>1180</sup> அடைந்தென<sup>1181</sup> etc. [co{nfor}
- {31} me o que assim dissemos do *chen*.

### [f. M-34-43]

#### L

- {1} {passa a} *ten*.<sup>1182</sup> 2<sup>a</sup> q(ue) algumas q(ue) te(m) co(n)so
- {2} ante *y*, ou ditongo<sup>1183</sup> ஐ fazem sem
- {3} ஞ e he ordinariame(nt)e a melhor<sup>1184</sup> pro
- {4} nuncia<sup>1185</sup>, ut நெய்கிறது,<sup>1186</sup> நெய
- {5} தென<sup>1187</sup>. வைகிறது,<sup>1188</sup> வைதென,<sup>1189</sup>
- {6} outros perdem o *y* ut பெஞ்சென.
- {7} 3<sup>a</sup> todo o verbo acabado<sup>1190</sup>
- {8} em *acradu*<sup>1191</sup> fas *nden*,<sup>1192</sup> ut மறககி
- {9} றது.<sup>1193</sup> மறந்தென. நடக்கிற
- {10} து.<sup>1194</sup> நடந்தென, etc. [tiraose

<sup>1172</sup> MS BL: ஞ்சென.

<sup>1173</sup> MS GL2 and MS GL3: *saber*.

<sup>1174</sup> MS GL2 and MS GL3: *alcançar*.

<sup>1175</sup> MS GL2 and MS GL3: *chover*.

<sup>1176</sup> MS BL: பெய்கிறது யெய்ஞ்சென.

<sup>1177</sup> MS VL: *excepçaõ*.

<sup>1178</sup> MS GL2, MS BL and MS GL3: *couzas*.

<sup>1179</sup> MS GL3: *fazerem*.

<sup>1180</sup> MS BL: *soubi*.

<sup>1181</sup> MS BL: *alcancej*.

<sup>1182</sup> [Not in MS BL and MS VL].

<sup>1183</sup> MS GL2: *diphthongo*. MS BL, MS VL, and MS GL3: *diptongo*.

<sup>1184</sup> MS VL: *milhor*.

<sup>1185</sup> MS BL: *pronunciaçaõ*. MS GL3: *pronunçia*.

<sup>1186</sup> MS GL2: *reecer*. MS GL3: *teçer*.

<sup>1187</sup> MS GL2, MS VL, and MS GL3: நெய்சென. MS BL: நெய்சென.

<sup>1188</sup> MS GL2 and MS GL3: *châmar ruindades*.

<sup>1189</sup> MS GL2, MS BL, MS VL, and MS GL3: வைசென.

<sup>1190</sup> MS GL2: *que acabaõ*.

<sup>1191</sup> MS BL: அக்கிறது.

<sup>1192</sup> MS BL: *em* எந்தெ.

<sup>1193</sup> MS GL2 and MS GL3: *esquecerse*.

- {11} 1° os activos,<sup>1195</sup> cujos neutros tiver=  
 {12} em *co(n)forme a Regra i2 et i0*.<sup>1196</sup>  
 {13} Tiraõse 2° os verbos q(ue) antes de<sup>1197</sup> a  
 {14} tiverem huã sô letra<sup>1198</sup> ut நககி  
 {15} நது.<sup>1199</sup> தாககிறது.<sup>1200</sup> கககிறது<sup>1201</sup> etc. q(ue)  
 {16} fazem em *inen*. Tiraose 3° os ver  
 {17} bos வளககிறது<sup>1202</sup> q fas வளத  
 {18} தென மணககிறது<sup>1203</sup> q(ue) fas மண  
 {19} ககினென.<sup>1204</sup>  
 {20} 4ª de todo o verbo acaba  
 {21} do em *e'gradu*,<sup>1205</sup> ou *ógradu*, fazem  
 {22} em *nden* ut வெகிறது.<sup>1206</sup> வேந்தெ  
 {23} ன.<sup>1207</sup> நோகிறது.<sup>1208</sup> நோந்தென.<sup>1209</sup>  
 {24} Se acabar em *ógradu* fazem<sup>1210</sup> em  
 {25} *inen* ut பொககிறது.<sup>1211</sup> பொககி:  
 {26} னென. நொககிறது<sup>1212</sup> faz<sup>1213</sup> நொககினென.  
 {27} 5ª. Todo o verbo acabado em  
 {28} *vgradu*, faz<sup>1214</sup> em *inen*, ut பெசுகிற}  
 {29} து.<sup>1215</sup> பெசினென, உளதுகிறது.<sup>1216</sup>

<sup>1194</sup> MS GL2 and MS GL3: *andâr*.

<sup>1195</sup> MS GL2 and MS GL3: *adjectivos*.

<sup>1196</sup> MS BL: *desta regra tirase 1° os activos cujos neutros tiverẽ nõ conforme a regra 10 e 12*.

<sup>1197</sup> MS GL2: *do*.

<sup>1198</sup> MS GL3: *leittra*.

<sup>1199</sup> MS GL2: *lamper*. MS GL3: *lamber*.

<sup>1200</sup> MS GL2 and MS GL3: *crestar*.

<sup>1201</sup> MS GL2 and MS GL3: *vomitar*.

<sup>1202</sup> MS GL2 and MS GL3: *criar*. MS VL: வழககிறது.

<sup>1203</sup> MS GL2: *cheyrar*. MS GL3: *cheyrar*.

<sup>1204</sup> MS GL2 and MS GL3: *உண்டாககிறது fazer que faz உண்டாககினென*. MS BL: *மணககிறென*.

<sup>1205</sup> MS GL2: *agradũ*. MS BL: *எகிறது*.

<sup>1206</sup> MS GL2: *வெகிறது*. *Quebrarse*. MS GL3: the *ẽ* is long. *Quebrarse*.

<sup>1207</sup> MS GL2: *வெந்தென*.

<sup>1208</sup> MS GL3: *doer*.

<sup>1209</sup> In all these forms the vowel length is marked in the manuscript by a line above C+V.

MS GL3: *நொந்தென*.

<sup>1210</sup> MS BL: *farà preterito em இனென*.

<sup>1211</sup> MS GL2: *fazer ir*. MS GL3: *fazer hir*.

<sup>1212</sup> MS GL2 and MS GL3: *olhar*.

<sup>1213</sup> MS VL: *fas*.

<sup>1214</sup> MS VL: *fas*.

<sup>1215</sup> MS GL2 and MS GL3: *falar*. MS BL: *fallar*.

<sup>1216</sup> MS GL2 and MS GL3: *assoprâr*. MS BL: [*உ*]ததுகிறது. *உளததுனென*.

- {30} உளதினென, etc<sup>a</sup> Enquanto<sup>1217</sup> aos<sup>1218</sup> ver  
 {31} bos q(ue) antes do உ tiverem ப. பப. தத.

## R

- {1} வ. ம. ச. சச. he esta regra<sup>1219</sup> sem {ex}  
 {2} eixaõ<sup>1220</sup>. Nas outras letras<sup>1221</sup> que podem  
 {3} anteceder ao, [V]<sup>1222</sup>, hã variedade p(era) q(ue)  
 {4} damos as Regras seguintes, q(ue) saõ como<sup>1223</sup>  
 {5} exeiçaõ<sup>1224</sup> desta geral<sup>1225</sup>.~.~.~.~.~..  
 {6} 6<sup>a</sup>. Todo o verbo acabado em  
 {7} ஞகிறது fas<sup>1226</sup> em ணடென ut  
 {8} கொளஞகிறது.<sup>1227</sup> கொணடென.  
 {9} பிர்ஞகிறது.<sup>1228</sup> பிர்ணடென, ஆ  
 {10} ஞகிறது.<sup>1229</sup> ஆணடென.<sup>1230</sup> [Tiraõ  
 {11} se ஆருஞகிறது por fazer [mercê]  
 {12} [e oz que dobraõ] os ளள tirado கொ  
 {13} ளஞகிறது q(ue) fazem em inen],<sup>1231</sup>  
 {14} co(n)forme a regra geral<sup>1232</sup> de sima. Ti  
 {15} rase tambem<sup>1233</sup> அழுகிறது<sup>1234</sup> chorar,  
 {16} q(ue)<sup>1235</sup> faz, அழுதென<sup>1236</sup> escrevendose  
 {17} desta sorte por மு, q(ue) he o melhor,<sup>1237</sup> [naõ

<sup>1217</sup> MS GL2: *E quando aos verbos*. MS BL: *emquanto*.

<sup>1218</sup> MS GL3: *quando os verbos*.

<sup>1219</sup> MS BL: *pera elles*.

<sup>1220</sup> MS GL2 and MS GL3: *excepção*.

<sup>1221</sup> MS BL: *letras*. MS GL3: *leittras*.

<sup>1222</sup> MS GL2 and MS BL: *உ*.

<sup>1223</sup> MS BL: *hu[a]*.

<sup>1224</sup> MS GL2 and MS GL3: *excepção*.

<sup>1225</sup> MS GL2: *gerâl*. MS BL: *da regra geral*.

<sup>1226</sup> MS GL2: *faz*.

<sup>1227</sup> MS GL2: *receber*. MS GL3: *reçeber*. MS BL: *கொளஞகிறது fas*. MS VL: *கொளஞகிறது fas சொணடென*.

<sup>1228</sup> MS GL2 and MS GL3: *espôjarse*. MS BL and MS VL: *fas*.

<sup>1229</sup> MS GL2 and MS GL3: *governâr*. MS BL: *faz*. MS VL: *fas*.

<sup>1230</sup> MS GL2, MS BL, and MS GL3: *ஆணடென*. MS VL: *ஆளுணடென*.

<sup>1231</sup> MS BL: *tirase அருஞகிறது que fas em இனென*.

<sup>1232</sup> MS GL2: *gêral*.

<sup>1233</sup> MS BL: *taõ bem*.

<sup>1234</sup> MS VL: *அழுகிறது*.

<sup>1235</sup> MS GL2: *o qual*.

<sup>1236</sup> MS BL and MS GL3: both have ள rather than மு in the Tamil words for *chorar* ('to cry').

MS VL: *que fas அழுதென*.



- {18} entra nesta regra]1238.~.~.~.~.~.
- {19} 7ª todo o verbo acabado em
- {20} லுகிறது fã<sup>1239</sup> em னறென [nren],
- {21} ut கொலலுகிறது.<sup>1240</sup> கொனறென.<sup>1241</sup>
- {22} வெலலுகிறது.<sup>1242</sup> வெனறென. சொல
- {23} லுகிறது.<sup>1243</sup> சொனனென செல
- {24} லுகிறது.<sup>1244</sup> செனறென tirase கெ
- {25} லலுகிறது.<sup>1245</sup> que fas கெலலினெ
- {26} ன, e segue a quinta Regra Geral.<sup>1246</sup>
- {27} 8ª. Todo o verbo acabado
- {28} em ருகிறது. fazem<sup>1247</sup> nden ut வ:
- {29} ருகிறது.<sup>1248</sup> வநதென. வளளு
- {30} கிறது.<sup>1249</sup> வளநதென, etc tira
- {31} se desta regra வாருகிறது<sup>1250</sup> por aju(n)

#### [f. M-34-44]

#### L

- {1} (n)tar com as mãos o que cahio,<sup>1251</sup> ou está
- {2} no chaõ<sup>1252</sup>. தருகிறது por abaixar
- {3} o preço item பெருகிறது.1253 கருகிற:
- {4} து<sup>1254</sup> அருகிறது<sup>1255</sup> et outros q(ue) faze(m)
- {5} em, inen, seguindo a 5ª Regra Ge

<sup>1237</sup> MS VL: *milhor*.

<sup>1238</sup> [Not in MS VL]

<sup>1239</sup> MS GL2: *faz*. MS BL: *o preterito*.

<sup>1240</sup> MS GL2 and MS GL3: *mâtar*.

<sup>1241</sup> MS VL: சொலலுகிறது fã சொனறென.

<sup>1242</sup> MS GL2 and MS GL3: வெலலுகிறது *vencêr* [MS GL3: *vençer*]. MS BL: வெலலுகிறது. MS VL: *fas*.

<sup>1243</sup> MS GL2 and MS GL3: *dizer*. MS VL: *fas este*.

<sup>1244</sup> MS GL2: *ité*.

<sup>1245</sup> MS GL2 and MS GL3: *cavar fazendo cova o qual faz*. MS VL: சொலலுகிறது *que fas சொலலினென*.

<sup>1246</sup> MS GL2: *gerâl*.

<sup>1247</sup> MS BL: *o preterito*.

<sup>1248</sup> MS GL2 and MS GL3: *vir*. MS BL: *farà*. MS VL: *fas*.

<sup>1249</sup> MS GL2 and MS GL3: வளருகிறது *creſcer*. MS BL: *fas*. MS VL: வளருகிறது *fas வளநதென*.

<sup>1250</sup> MS BL: *que quer dizer ajustar com as maos o que cayo, ou está no chaõ*.

<sup>1251</sup> MS VL: *caio*.

<sup>1252</sup> MS GL2: *cham*.

<sup>1253</sup> MS GL2 and MS GL3: *encherse*.

<sup>1254</sup> MS GL2 and MS GL3: (*tisnarse*).

<sup>1255</sup> MS GL2 and MS GL3: *cortar*.

- {6} ral.  
 {7} 9ª Todo o verbo q(ue) acaba<sup>1256</sup>  
 {8} em டுகிறது fãz<sup>1257</sup> em டடென, [se o  
 {9} ட ñã dobrar<sup>1258</sup>, ou ñã tiver longa  
 {10} antes]<sup>1259</sup> v.g. பெடுகிறது. <sup>1260</sup> படடென,  
 {11} இடுகிறது. <sup>1261</sup> இடடென<sup>1262</sup> etc. [Disse  
 {12} se tiver<sup>1263</sup> o ட singelo;<sup>1264</sup> ou ñã tiver  
 {13} longo porq(ue) (tendo a), ou dobrando o  
 {14} ட fazem<sup>1265</sup> em *inen*, seguindo]<sup>1266</sup>  
 {15} a<sup>1267</sup> Geral, ut ஆடுகிறது. <sup>1268</sup> வெட்டு:  
 {16} கிறது<sup>1269</sup> etc. [Tirase பொடுகிறது]<sup>1270</sup>  
 {17} que sendo<sup>1271</sup> longa<sup>1272</sup> segue esta regra  
 {18} e fãz போடடென<sup>1273</sup> etc.]<sup>1274</sup> tiraose  
 {19} de esta Regra முடுகிறது. <sup>1275</sup> [சடுகிறது]<sup>1276</sup>  
 {20} que fazem em *inen*. <sup>1277</sup> ~.~.~.~.~.~.].  
 {21} [Dos verbos]<sup>1278</sup> que acabaõ em *vcra*:  
 {22} *du*, se dividem os preteritos em dous  
 {23} modos, ou *ten* ou *inen*, com tanta  
 {24} variedade que ñã pude formar Reg:

<sup>1256</sup> MS GL2 and MS BL: *acabado em*.

<sup>1257</sup> MS BL: *o preterito*.

<sup>1258</sup> MS GL2: *dobrar*.

<sup>1259</sup> [Not in MS BL].

<sup>1260</sup> MS GL2 and MS GL3: *படுகிறது padecer*. MS BL: *படுகிறது*.

MS VL: *fas*.

<sup>1261</sup> MS GL2 and MS GL3: *lançar*, por. MS VL: *fas*.

<sup>1262</sup> MS BL: *மிடடென*.

<sup>1263</sup> MS GL2: *dice se tivesse*.

<sup>1264</sup> MS GL2 and MS GL3: *singello*.

<sup>1265</sup> MS VL: *fas*.

<sup>1266</sup> MS BL: *mas se tiver o ட dobrado, ou tiver longa fasem இனென seguindo*.

<sup>1267</sup> MS GL2, MS VL, and MS GL3: *regra*.

<sup>1268</sup> MS GL2 and MS GL3: *bailâr*.

<sup>1269</sup> MS GL2 and MS GL3: *dar golpe*. MS BL: *வெடுகிறது*.

<sup>1270</sup> MS GL2 and MS GL3: *lançar*.

<sup>1271</sup> MS GL2 and MS GL3: *tendo*.

<sup>1272</sup> MS GL2 and MS GL3: *antes do ட*.

<sup>1273</sup> The vowel length is marked by a line. MS GL2 and MS GL3: *fãz போடடென*.

<sup>1274</sup> MS BL: *porẽ பொடுகிறது ainda que tenha hua longa antes de ட faze no preterito போடடென*.

<sup>1275</sup> MS GL2, MS BL, and MS VL: *முடுகிறது*. MS GL3: *முகிறது*.

<sup>1276</sup> [Not in MS VL].

<sup>1277</sup> MS GL2: *முடுகினென*.

<sup>1278</sup> MS BL: *enquanto aos verbos*.

- {25} ra Geral<sup>1279</sup> p(er)a elles, de sorte que não fosse<sup>1280</sup>  
 {26} quasi<sup>1281</sup> tantas as exceções.<sup>1282</sup> E assi deixa  
 {27} ndo estes verbos ao uso,<sup>1283</sup> [ate]<sup>1284</sup> que demos  
 {28} em alguã regra p(er)a elles, conclua  
 {29} mos com os que antes do, *gradu*, ou *cra*:  
 {30} *du*<sup>1285</sup> tem consoante; so<sup>1286</sup> digo, q(ue) todo  
 {31} o verbo q(ue) no Imperativo mudar<sup>1287</sup>

## R

- {1} o *cradu* em, [cû] faz no preterito  
 {2} em *inen*.  
 {3} 10<sup>a</sup> Reg.<sup>a</sup> Todo o verbo q(ue) antes  
 {4} de *gradu* tiver sempre *ங* fâs<sup>1288</sup> em *inen*,  
 {5} ut *வாங்கிறது*.<sup>1289</sup> *வாங்கினென*,  
 {6} *பிடுங்கிறது*.<sup>1290</sup> *பிடுங்கினென*.  
 {7} [He sem exceiçãõ].<sup>1291</sup> Disse<sup>1292</sup> {se tiver sem}  
 {8} pre *ங*, porq(ue) algu(n)s [tem, ou pode(m)  
 {9} ter *ன*. Estes fazem em]<sup>1293</sup> *றென*,<sup>1294</sup> *vg*  
 {10} *தினகிறது*<sup>1295</sup> *தினறென*. *என*  
 {11} *கிறது*.<sup>1296</sup> *எனறென* etc.<sup>a</sup>.  
 {12} 11<sup>a</sup> Todos os Verbos que antes  
 {13} de *cradu*<sup>1297</sup> tiver<sup>1298</sup> *ற* fase<sup>1299</sup> em *ten*, ut *பாற*

<sup>1279</sup> MS GL2: *gerâl*.

<sup>1280</sup> MS VL: *fazem*.

<sup>1281</sup> MS VL: *outro*.

<sup>1282</sup> MS GL2 and MS GL3: *excepções*. MS BL: *pode formar regra geral pera elles de sorte que cada hũ faze quasi tantas exceiçoeñs*.

<sup>1283</sup> MS GL2 and MS GL3: *uzo*.

<sup>1284</sup> MS GL2 and MS GL3: *athê*.

<sup>1285</sup> MS GL2: *gradû ou cradû*.

<sup>1286</sup> MS GL2: *sô*.

<sup>1287</sup> MS GL2: *mudâr*.

<sup>1288</sup> MS GL2: *faz*.

<sup>1289</sup> MS GL2 and MS GL3: *tomar*. MS VL: *fas*.

<sup>1290</sup> MS GL2: *atrançar*. MS GL3: *arancar*. MS BL: *arrancar fas*. MS VL: *fas*.

<sup>1291</sup> MS GL2 and MS GL3: *excepçãõ*. [Not in MS BL].

<sup>1292</sup> MS GL2: *dice*.

<sup>1293</sup> MS BL: *alguns que podê ter ou *ங* ou *ன* fazem em *றென**.

<sup>1294</sup> MS VL: *தென*.

<sup>1295</sup> MS GL2 and MS GL3: *comêr*. MS BL: *திங்கிறது. தினறென comer எங்கறாது fas எனறென*. MS

VL: *திங்கிறது fas தினறென*.

<sup>1296</sup> MS GL2 and MS GL3: *dizer*. MS VL: *எங்கிறது fas*.

<sup>1297</sup> MS GL2: *do cradû*.

- {14} கிறது.<sup>1300</sup> பாததென.<sup>1301</sup> [கோற்கிறது.<sup>1302</sup>  
 {15} கொற்றென].<sup>1303</sup> விற்கிறது.<sup>1304</sup> வித  
 {16} தென<sup>1305</sup> etc.<sup>a</sup> Tiraõse நிற்கிறது  
 {17} que fas<sup>1306</sup> நினறென. மொற்கிறது<sup>1307</sup>  
 {18} que fas மொந்தென.<sup>1308</sup>  
 {19} 12<sup>a</sup> Todos os Verbos q(ue) saõ  
 {20} activos [dos] da<sup>1309</sup> Regra sobredita i0<sup>a</sup> fa  
 {21} zem em, *inen*, v.g. [அடக்கிறது<sup>1310</sup>  
 {22} அடக்கினென.]<sup>1311</sup> மடக்கிறது<sup>1312</sup>  
 {23} மடக்கினென. ஒதுக்கிறது.<sup>1313</sup> ஒ  
 {24} துக்கினென etc. he tambem  
 {25} sem exeixaõ.<sup>1314</sup>  
 {26} **Dos futuros**  
 {27} Naõ tem esta meteria tanta diffi  
 {28} culdade e se pode reduzir a [regras pou  
 {29} cas]<sup>1315</sup> et infaliveis,<sup>1316</sup> porq(ue) os futuros se  
 {30} reduzem a duas terminaçoës (#) *ven*  
 {31} ou *pen* em q(ue) se muda o *gren*, ou *cren*

## [f. M-34-45]

### L

- {1} deixando as demais letras<sup>1317</sup> se(m) mud

<sup>1298</sup> MS GL2, MS BL, and MS GL3: *tiverem*.

<sup>1299</sup> MS GL2, MS BL, and MS GL3: *fazem*.

<sup>1300</sup> MS GL2 and MS GL3: *olhar*. MS BL and MS VL: *fas*.

<sup>1301</sup> MS BL and MS VL: *பாறதென ver*.

<sup>1302</sup> MS GL2 and MS GL3: *கொற்கிறது infiar*. MS GL3: *கொததென*.

<sup>1303</sup> [Not in MS BL and MS VL where one finds the form *பெற்கிறது fas பெற்றென arrancar derrubando*].

<sup>1304</sup> MS GL2 and MS GL3: *vender*. MS VL: *fas*.

<sup>1305</sup> MS BL: *விறறென*. MS VL: *விறதென*.

<sup>1306</sup> MS GL2 and MS GL3: *faz*.

<sup>1307</sup> MS GL2 and MS GL3: *cheirar, ou tirar agoa*.

<sup>1308</sup> MS BL: *cheirar activa, item tirar agoa do posso*.

<sup>1309</sup> MS BL: *10<sup>o</sup> regra seobredita fazê em இனென*.

<sup>1310</sup> MS GL2: *encluir*. MS BL: *incluir*. MS VL: *fas*.

<sup>1311</sup> [Not in MS GL3].

<sup>1312</sup> MS GL2 and MS GL3: *dobrar*. MS VL: *fas*.

<sup>1313</sup> MS GL2 and MS GL3: *esconder*. MS GL3: *also encantar*. MS BL: *por parte em abrigo fas*. MS VL: *fas*.

<sup>1314</sup> MS GL2 and MS GL3: *excepçaõ*. MS BL: *hè esta regra geral*.

<sup>1315</sup> MS VL: *poucas regras*.

<sup>1316</sup> MS GL2, MS BL, and MS GL3: *infalliveis*.

- {2} ança tirados da 2<sup>a</sup> Regra abaixo  
 {3} E porq(ue) os verbos acabaõ em [gren,  
 {4} ou cren]<sup>1318</sup> seja a  
 {5} 1<sup>a</sup> Regra Todo o verbo acabado  
 {6} em gradu,<sup>1319</sup> faz o futuro em ven, ut அ  
 {7} {றிகிறது}.<sup>1320</sup> அறிவென. அடை  
 {8} கிறது.<sup>1321</sup> அடைவென. ஆடுகி  
 {9} றது.<sup>1322</sup> ஆடுவென etc. tiraõse<sup>1323</sup>  
 {10} os q(ue) antes de gradu tem ன ou  
 {11} ண, தின்கிறது<sup>1324</sup> q(ue) faz தின  
 {12} பென,<sup>1325</sup> எனகிறது.<sup>1326</sup> எனபென.<sup>1327</sup>  
 {13} காணகிறது.<sup>1328</sup> காணபென<sup>1329</sup> etc.  
 {14} 2<sup>a</sup><sup>1330</sup> Todo o Verbo acabado  
 {15} em cradu<sup>1331</sup> q(ue) fas no preterito<sup>1332</sup> em  
 {16} inen, fã<sup>1333</sup> no futuro en Ven mu  
 {17} dando o cren em cuven,<sup>1334</sup> assi como  
 {18} os que em gradu fasem<sup>1335</sup> em inen  
 {19} mudaõ o gren em gunen,<sup>1336</sup> ut  
 {20} அடக்கிறது.<sup>1337</sup> அடக்கினென.  
 {21} அடக்குவென.<sup>1338</sup> [முறுகிறது .  
 {22} முறுககினென.]<sup>1339</sup> முறுக்குவென <sup>1340</sup>

<sup>1317</sup> MS BL: *letras*. MS GL3: *letras*.

<sup>1318</sup> MS BL: கிறது ou em கிறது seja (##) regra.

<sup>1319</sup> MS GL2: *gradü*. MS BL: கிறது.

<sup>1320</sup> MS GL2, MS BL, and MS GL3: *saber*. MS VL: *fas*.

<sup>1321</sup> MS GL2, MS BL, and MS GL3: *alcançar*. MS VL: *fas*.

<sup>1322</sup> MS GL2 and MS GL3: *bailar*. MS VL: *fas*.

<sup>1323</sup> MS BL: *desta regra os que antes do கிறது tem ன ou ண*.

<sup>1324</sup> MS GL2 and MS GL3: *comer*. MS VL: தின்கிறது.

<sup>1325</sup> MS BL: *comer*.

<sup>1326</sup> MS GL2 and MS GL3: *dizer*. MS BL and MS VL: எங்கிறது *comer*.

<sup>1327</sup> MS BL: *dizer*.

<sup>1328</sup> MS GL2 and MS GL3: *ver*. MS VL: *fas*.

<sup>1329</sup> MS BL: *ver*.

<sup>1330</sup> MS BL and MS VL: Regra.

<sup>1331</sup> MS GL2: *cradü*. MS BL: ககிறது.

<sup>1332</sup> MS BL: *primeiro*.

<sup>1333</sup> MS GL2: *faz*.

<sup>1334</sup> MS BL: கக்குவென.

<sup>1335</sup> MS GL2: *fazem*. MS BL: *o preterito*.

<sup>1336</sup> MS GL2 and MS GL3: *guven posto que estes tem suas excepções*. MS BL: குவென.

<sup>1337</sup> MS GL2: *incluir, sogeirâr*. MS GL3: *incluir*.

<sup>1338</sup> MS BL: *alcançar*.

- {23} 3<sup>a1341</sup> Todo o verbo acabado em  
 {24} *cradu*<sup>1342</sup> q(ue) naõ fãs no preterito em  
 {25} *inen* fãs no futuro en *pen*, como  
 {26} quer que faça o preterito v.g. பாற்கி  
 {27} றது.<sup>1343</sup> பாததென.<sup>1344</sup> பாறபென.<sup>1345</sup>  
 {28} கெழ்க்கிறது.<sup>1346</sup> கெடடென. கெ  
 {29} ம்பபென.<sup>1347</sup> மறகிறது.1348மறந்தெ  
 {30} ன. மறபபென. etc.<sup>a</sup>  
 {31} **Dos Imperativos**

## R

- {1} A mais<sup>1349</sup> breves pontos resumira<sup>1350</sup> a  
 {2} doutrina dos imperativos pois<sup>1351</sup> te(m)  
 {3} pouco mais<sup>1352</sup> q(ue) dizer do q(ue) o q(ue) na for  
 {4} maçaõ delles na Arte fica dito, donde  
 {5} todos de ordinario se tiraõ. So<sup>1353</sup> acres  
 {6} cento q(ue) os verbos acabados<sup>1354</sup> em *cren*,<sup>1355</sup>  
 {7} [mudaõ o *cren* en *cu* quando tem  
 {8} o preterito em *inen*]<sup>1356</sup> ut துவககிற  
 {9} து.<sup>1357</sup> துவககினென. துவககு.  
 {10} சிறுககிறது,<sup>1358</sup> சிறுககினென,

<sup>1339</sup> [Not in MS GL2]. MS GL3: only முறுககுவுவென.

<sup>1340</sup> MS BL: {*tirar*} huã corda.

<sup>1341</sup> MS BL and MS VL: *Regra*.

<sup>1342</sup> MS GL2: *cradû*.

<sup>1343</sup> MS GL2: *olhar*.

<sup>1344</sup> MS VL: பாறதென.

<sup>1345</sup> MS BL: *ver*.

<sup>1346</sup> MS GL2 and MS GL3: *ouvir*. MS BL and MS VL: this form is written with ன rather than மு.

<sup>1347</sup> MS BL: *preguntar*. MS BL and MS VL: this form is written with ன rather than மு.

<sup>1348</sup> MS GL2 and MS GL3: *esquecerse*. MS BL: *esquecer*.

<sup>1349</sup> MS GL2: *maiz*.

<sup>1350</sup> MS GL2 and MS BL: *rezumirei*.

<sup>1351</sup> MS GL2: *poes*. MS BL: *pois que*.

<sup>1352</sup> MS GL2: *maiz*.

<sup>1353</sup> MS GL2: *sõ*. MS BL: *so hei de dizer que*.

<sup>1354</sup> MS GL2: *acabaõ*.

<sup>1355</sup> MS BL: as in the previous forms, that which in MS GL1 is transliterated in the first person singular, in MS BL is transcribed in Tamil letters, and it occurs in the third person singular neuter. Hence, the *cren* in MS GL1 corresponds to ககிறது in MS BL.

<sup>1356</sup> MS BL: *quando tem o preterito em* இனென *mudando o* ககிறென *do presente em* ககு *ut* துவககிறது *começar* துவககினென. துவககு *começar*.

<sup>1357</sup> MS GL3: *começar*.

- {11} சிறுககு. செதிககிறது.<sup>1359</sup> செதி  
 {12} ககினென. செதிககு.<sup>1360</sup> மடககி  
 {13} றது.<sup>1361</sup> மடககினென. மடககு.<sup>1362</sup> Etc<sup>a</sup>  
 {14} Algu(n)s imperativos saõ irre=  
 {15} gurales,<sup>1363</sup> q(ue) [ne(m) a formaçãõ, nem es  
 {16} ta Regra guardaõ],<sup>1364</sup> ut தினகிறது<sup>1365</sup>  
 {17} fãs தினனு *comei* நிற்கிறது,<sup>1366</sup>  
 {18} நிலலு [*parai*]<sup>1367</sup> விற்கிறது வில  
 {19} லு *vendei* அவிழ்க்கிறது<sup>1368</sup> அ  
 {20} விறு [*desatas*].<sup>1369</sup> E outros poucos  
 {21} deste genero q(ue) no Vocabulario  
 {22} [teraõ]<sup>1370</sup> seus imperativos especificados.  
 {23} **Dos infinitos**<sup>1371</sup>  
 {24} Tambem o collegir<sup>1372</sup> dos infinitos  
 {25} pella<sup>1373</sup> maior parte he muito<sup>1374</sup> fácil  
 {26} porq(ue) todos os verbos acabaõ o in:  
 {27} finito em .a. breve p(er)a o q(ue) servem  
 {28} as seguintes regras.  
 {29} 1<sup>a</sup> Todo o verbo acabado em, [*cra*  
 {30} *du*,<sup>1375</sup> fãz no infinito em, *ca*, ao qual  
 {31} passa o *cradû* ut பொறுக்கிறது<sup>1376</sup>

<sup>1358</sup> MS GL2: *diminuir o travessâr*. This verb form in MS GL2 is the last in the listed forms. MS BL: *diminuir*.

<sup>1359</sup> MS GL2 and MS GL3: *roçâr*.

<sup>1360</sup> MS BL: [*sipliar*]. This is the last verb form listed. MS GL3: there is also another verb சிறுகிறது *diminuir o travessar*. சிறுககினென சிறுககு.

<sup>1361</sup> MS GL2: *dobrar*.

<sup>1362</sup> MS VL: also adds சிவககிறது *diminuir atravassâr* சிவககினென, சிவககு, etc.

<sup>1363</sup> MS VL: *regulares*.

<sup>1364</sup> MS BL: *naõ guardaõ esta formaçaõ*.

<sup>1365</sup> MS BL and MS VL: திங்கிறது *fas* தினறு *comer*.

<sup>1366</sup> MS BL: *fas, parar*.

<sup>1367</sup> MS BL: *parar*. விற்ககிறது *vender fas* விலலு *vender*.

<sup>1368</sup> MS GL2 and MS GL3: *que faz*.

<sup>1369</sup> MS GL2 and MS VL: *destay*. MS BL: *desatar*. MS GL3: *dezataes*.

<sup>1370</sup> [Not in MS BL].

<sup>1371</sup> MS BL: *Dos infinitivos*.

<sup>1372</sup> MS GL2, MS VL, and MS GL3: *colligir*. MS BL: *Taõ bem, colliger, infinitivos, major, em a, servẽ*.

<sup>1373</sup> MS GL3: *pela*.

<sup>1374</sup> MS GL2: *muyto*.

<sup>1375</sup> MS GL2: *cradû*.

<sup>1376</sup> MS GL2 and MS GL3: *perdoar, esperar*.

[f. M-34-46]

L

- {1} பொறுக்க. <sup>1377</sup> [விறகிறது <sup>1378</sup> .விறக பா  
{2} ற்கிறது <sup>1379</sup> பாற்க. <sup>1380</sup>] <sup>1381</sup> முகிக்கிறது. <sup>1382</sup> மு  
{3} கிக்க <sup>1383</sup> he sem exeiçãõ. <sup>1384</sup>  
{4} 2<sup>a</sup> [todo o verbo acabado em *gr*  
{5} *adu,*] <sup>1385</sup> [q(ue) tiver] <sup>1386</sup> நு [antes do *gradu* muda  
{6} este *gradu* em *ga,*] <sup>1387</sup> ut வாங்கிறது <sup>1388</sup>  
{7} வாங்க. <sup>1389</sup> தாங்கிறது. <sup>1390</sup> தாங்க. <sup>1391</sup> வீ  
{8} நுகிறது. <sup>1392</sup> வீங்க. <sup>1393</sup>  
{9} 3<sup>a</sup> <sup>1394</sup> Os Verbos q(ue) antes do *gradu*  
{10} tem, ன ou ண ou outra consoante  
{11} perde <sup>1395</sup> todo o *gradu* e sobre a consoante  
{12} antecedente acrescentaõ hu(m) A, ut  
{13} காண்கிறது <sup>1396</sup> காண. உண்கிற  
{14} து. <sup>1397</sup> உண்ண. <sup>1398</sup> தின்கிறது. <sup>1399</sup> தினன <sup>1400</sup>  
{15} என்கிறது. <sup>1401</sup> எனன. <sup>1402</sup> [அமிழ்க்கிற

<sup>1377</sup> MS BL: *perdoar*.

<sup>1378</sup> MS BL: *vender*.

<sup>1379</sup> MS BL: *ver*.

<sup>1380</sup> MS BL: *பாக*.

<sup>1381</sup> [Not in MS GL2 and MS GL3].

<sup>1382</sup> MS GL2, MS BL, and MS GL3: *acabar*.

<sup>1383</sup> MS BL: *esta regra*.

<sup>1384</sup> MS GL2: *excepção*. MS BL: this is the second rule and the paragraph ends with: வைக்கிறது *pera guardar* வைக்க.

<sup>1385</sup> MS GL2 and MS GL3: *todos os verbos que acabarem em gradu*.

<sup>1386</sup> MS GL2 and MS GL3: *os quaes tiverem*.

<sup>1387</sup> MS GL2 and MS GL3 (*diantes*): *antes do கிற mudaõ o =gradu= em =ga=*.

<sup>1388</sup> MS GL2 and MS GL3: *tomar*.

<sup>1389</sup> MS BL: (*recaber*).

<sup>1390</sup> MS GL2 and MS GL3: *descançar o pazo*. MS BL: *fas*.

<sup>1391</sup> MS BL: gives a Portuguese gloss but it is illegible because of the binding of the manuscript.

<sup>1392</sup> MS GL2 and MS GL3: *inchâr*. MS BL: *farà*.

<sup>1393</sup> MS GL2 and MS GL3: this is the third rule rather than the second, while in MS BL, which has *inchar* as the Portuguese gloss for the last verb, it is the first rule.

<sup>1394</sup> MS VL: *Regra. Todos os verbos...*

<sup>1395</sup> MS BL: *perdê*.

<sup>1396</sup> MS GL2, MS GL3, and MS BL [*also fas*]: *ver*.

<sup>1397</sup> MS GL2 and MS GL3: *comer arroz*. MS BL: *fas*.

<sup>1398</sup> MS BL: *apacentarse*.

<sup>1399</sup> MS BL: *fas*. MS VL: திங்கிறது.

<sup>1400</sup> MS BL: *comer*.



- {16} து<sup>1403</sup> அமிழ்க்க],<sup>1404</sup> etc. advirtase que  
 {17} os que antes do [.n.]<sup>1405</sup> tem longa, naõ  
 {18} dobra o .n., no infinito; nos q(ue) tem  
 {19} breve o dobra,<sup>1406</sup> como nos exemplos  
 {20} se vei,<sup>1407</sup> ainda q(ue) no எனகிறது pode  
 {21} com hum so<sup>1408</sup> n fazer என.<sup>1409</sup>  
 {22} 4<sup>a1410</sup> Todos os verbos q(ue) antes do  
 {23} gradu,<sup>1411</sup> tem V, perdendo<sup>1412</sup> o gradu<sup>1413</sup> mu  
 {24} daõ o V em A ut வருகிறது.<sup>1414</sup> வ{ர்ர்}<sup>1415</sup>  
 {25} அழுகிறது.<sup>1416</sup> அழ. விடுகிறது.<sup>1417</sup> விட,  
 {26} etc. tiraose da regra algúns q fazem<sup>1418</sup>  
 {27} en, inen, q(ue) mudaõ o gradu, em ga  
 {28} ut முடுகிறது.<sup>1419</sup> முடுக. பொருகிறது.<sup>1420</sup>  
 {29} பொருக.<sup>1421</sup> கருகிறது.<sup>1422</sup> கருக.<sup>1423</sup> அரு  
 {30} கிறது.<sup>1424</sup> அருக.<sup>1425</sup> ~.~.~.  
 {31} 5<sup>a1426</sup> Os Verbos q(ue) fazem em igradu,<sup>1427</sup>

<sup>1401</sup> MS BL: *fas*. MS VL: எனகிறது.

<sup>1402</sup> MS BL: *dizer*.

<sup>1403</sup> MS BL: *emgolfarse fas*.

<sup>1404</sup> [Not in MS GL2 and MS GL3].

<sup>1405</sup> [Not in MS BL, blank space].

<sup>1406</sup> MS VL: *dobraõ*.

<sup>1407</sup> MS GL2, MS BL, and MS GL3: *se ve*.

<sup>1408</sup> MS GL2: *sõ*. MS BL: *sõ*.

<sup>1409</sup> MS GL2: this third rule here is the second one.

<sup>1410</sup> MS VL: *regra*.

<sup>1411</sup> MS GL2: *gradû*.

<sup>1412</sup> MS GL2 and MS GL3: *perdem o*.

<sup>1413</sup> MS GL2: *gradû*.

<sup>1414</sup> MS GL2 and MS GL3: *vir*. MS BL: *fas*.

<sup>1415</sup> MS BL: *vir*.

<sup>1416</sup> MS GL2, MS GL3, and MS BL: *chorar*.

<sup>1417</sup> MS GL2 and MS GL3: *largar, deseparar*. MS BL: *largar fas*.

<sup>1418</sup> MS BL: *o preterito em*.

<sup>1419</sup> MS GL2 and MS GL3: *apressarse, chegarse*. MS BL: [*chegarse*]. MS GL3: a க is written over in the line spacing with a darker ink and replaced with முடுக்கிறது.

<sup>1420</sup> MS GL2 and MS GL3: *encherse*. MS BL: *valer fas*.

<sup>1421</sup> MS BL: *valer*.

<sup>1422</sup> MS GL2 and MS GL3: *perderse, danarse*. MS BL: *fas*.

<sup>1423</sup> MS BL: *vir negro*.

<sup>1424</sup> MS GL2 and MS GL3: *estar junto*.

<sup>1425</sup> MS BL: *diminuirse*.

<sup>1426</sup> MS VL: *Regra*.

<sup>1427</sup> MS GL2: *igradû*.

## R

- {1} ou seja vogal ou ditongo<sup>1428</sup> ou com  
{2} soante perdendo o *gradu*,<sup>1429</sup> *acrescen*  
{3} taõ *A*, sobre *i*, ut அறிகிறது.<sup>1430</sup> அறிய.  
{4} காய்கிறது.<sup>1431</sup> காய, etc<sup>a</sup> Algu(n)s  
{5} que tem ditongo<sup>1432</sup> ou consoante do  
{6} braõ o *y* ut வைகிறது<sup>1433</sup> வைய:  
{7} ய.<sup>1434</sup> நெய்கிறது.<sup>1435</sup> நெயய.<sup>1436</sup> செய  
{8} கிறது.<sup>1437</sup> செய்ய<sup>1438</sup> E outros que o uzo<sup>1439</sup>  
{9} mostrarã.  
{10} 6<sup>a1440</sup> Os q(ue) antes de gradu tem *a*,  
{11} et *o*, mudaõ o *gradu*<sup>1441</sup> em, *ga* ut  
{12} ஆகிறது.<sup>1442</sup> ஆக.<sup>1443</sup> வெகிறது.<sup>1444</sup> வெக  
{13} நொகிறது.<sup>1445</sup> நொக.  
{14} **Dos plurais**<sup>1446</sup>  
{15} A<sup>1447</sup> quatro terminações<sup>1448</sup> se reduzem<sup>1449</sup>  
{16} os plurais<sup>1450</sup> ordinarios, por q(ue) acabaõ [[ou]  
{17} em *gal*, ou dobrando o *ç*, em *cal*, ou  
{18} em *mar*, [ou em *ar*]<sup>1451</sup> p(er)a o q(ue) [podem

<sup>1428</sup> MS GL2 and MS GL3: *diphthongo*.

<sup>1429</sup> MS GL2: *gradû*.

<sup>1430</sup> MS GL2 and MS GL3: *saber*.

<sup>1431</sup> MS GL2 and MS GL3: *aquentarse*. MS BL: [*emxugarse*].

<sup>1432</sup> MS GL2 and MS GL3: *diphthongo*. MS BL: *diptongo*.

<sup>1433</sup> MS GL2 and MS GL3: *dizer ruindades*. MS BL: *faz* நொக *doer*, *arder*. MS VL: நொக *doer*, *arder*.

<sup>1434</sup> MS BL: *chamar ruindades*.

<sup>1435</sup> MS GL2: (*tasser*). MS GL3: *teçer*. MS BL: *fara*.

<sup>1436</sup> MS BL: *teixer*.

<sup>1437</sup> MS GL2 and MS GL3: *fazer*. MS BL: *fas*.

<sup>1438</sup> MS BL: (*fa*)*zer*.

<sup>1439</sup> MS VL: *uso*.

<sup>1440</sup> MS VL: *regra*.

<sup>1441</sup> MS GL2: *gradû*.

<sup>1442</sup> MS GL2 and MS GL3: *ser ou ser feito*. MS BL: *fas*.

<sup>1443</sup> MS BL: *ser*.

<sup>1444</sup> MS GL2 and MS GL3: *queimarse*. MS BL: *fas*.

<sup>1445</sup> MS GL2 and MS GL3: *doer*. MS BL and MS VL: னொகிறது *fas* னொக *doer*, *arder*.

<sup>1446</sup> MS GL2, MS BL, and MS GL3: *Dos Pluraes*.

<sup>1447</sup> MS BL: *O*.

<sup>1448</sup> MS GL3: *terminaçoes*.

<sup>1449</sup> MS BL: *redusem*.

<sup>1450</sup> MS GL2, MS BL, and MS GL3: *pluraes*.

<sup>1451</sup> [Not in MS VL].

- {19} dar as regras]<sup>1452</sup> seguintes].<sup>1453</sup>  
 {20} 1ª Todo o nome q(ue) acabar  
 {21} em ஆ dobrando o க fâs<sup>1454</sup> em cal,  
 {22} [q(ue) sobre o ஆ se acrescenta]<sup>1455</sup> ut பிதா<sup>1456</sup>  
 {23} பிதாக்கள.<sup>1457</sup> மிடா.<sup>1458</sup> மிடாக்கள.<sup>1459</sup>  
 {24} 2<sup>a1460</sup> Todo o nome acabado<sup>1461</sup> em  
 {25} I fâs em<sup>1462</sup> gal ut ஆவி.<sup>1463</sup> ஆவிகள்.  
 {26} அடி.<sup>1464</sup> அடிகள்.<sup>1465</sup> சொதி.<sup>1466</sup> சொ  
 {27} திகள். etc<sup>a</sup> tiraõse algu(n)s da  
 {28} {4ª e} 6ª regra.  
 {29} 3<sup>a1467</sup> Todo o nome acabado em  
 {30} உ que tiver longa antes, ão {do}  
 {31} bra e fâs<sup>1468</sup> em gal, ut ஆடு<sup>1469</sup> ஆ {டு}

## [f. M-34-47]

### L

- {1} கள.<sup>1470</sup> மாறு. மாறுகள்.<sup>1471</sup> கூத்து.<sup>1472</sup>  
 {2} கூத்துகள்.<sup>1473</sup> [வீடு.<sup>1474</sup> வீடுகள்,<sup>1475</sup> etc.

<sup>1452</sup> MS GL2: *p(er)a o q(ue) servem as seguintes regras*. MS GL3: *servem os*.

<sup>1453</sup> [MS BL: *ou em கள ou em ககள dobrando க ou em மர pera o que se podem dar as regras seguintes*].

<sup>1454</sup> MS GL2: *faz*. MS BL: *fas o plural em*. MS VL: *fazem*.

<sup>1455</sup> [Not in MS BL].

<sup>1456</sup> MS GL2 and MS BL: *pay*.

<sup>1457</sup> MS BL: *pais*.

<sup>1458</sup> MS GL2: *panello grande*. MS GL3: *panela grande*. MS BL: *jarra*.

<sup>1459</sup> MS BL: *jarras*.

<sup>1460</sup> MS VL: *regra*.

<sup>1461</sup> MS GL3: *accabado*.

<sup>1462</sup> MS GL2: *fazem*.

<sup>1463</sup> MS GL2: *basso*. MS GL3: *vapor bafo*.

<sup>1464</sup> MS GL2 and MS GL3: *mez de Julho*.

<sup>1465</sup> MS BL: *pancadas*.

<sup>1466</sup> MS GL2: *resplanator: item huma Estrella em Libra*. MS GL3: *resplendor item huma estrela em Libra*. MS BL: *lus*.

<sup>1467</sup> MS VL: *regra*.

<sup>1468</sup> MS GL2 and MS GL3: *faz*.

<sup>1469</sup> MS GL2 and MS GL3: *a cabra*.

<sup>1470</sup> MS BL: *cabrito*.

<sup>1471</sup> MS GL2, MS BL, and MS GL3 [*vaca*]: மாடு *vacca*, மாடுகள்.

<sup>1472</sup> MS GL2 and MS GL3: *baile*.

<sup>1473</sup> MS BL: *bailo*. MS GL3: கூத்துக்கள்.

<sup>1474</sup> MS GL2: *a caza*.

<sup>1475</sup> MS BL: *cazas*.

- {3} se tiver breve dobra ut மறு.<sup>1476</sup> மறுக:  
 {4} கள.<sup>1477</sup>] <sup>1478</sup> குத்து. <sup>1479</sup> குத்துக்கள. [குரு.<sup>1480</sup>  
 {5} குருக்கள.<sup>1481</sup>] சத்துரு.<sup>1482</sup> சத்துரு  
 {6} ககள.<sup>1483</sup> Tiraõse பெண்டு<sup>1484</sup> q faz  
 {7} {பெண்டு} கள, ainda q(ue) outros o fa  
 {8} zem conforme a regra பெண்டுக்கள.<sup>1485</sup>  
 {9} 4<sup>a</sup><sup>1486</sup> Os monosyllabos<sup>1487</sup> acab  
 {10} ados em longo, dobraõ, ut ஈ.<sup>1488</sup> ஈக  
 {11} கள.<sup>1489</sup> பூ.<sup>1490</sup> பூக்கள. பீ.<sup>1491</sup> பீக்கள<sup>1492</sup>  
 {12} {5<sup>a</sup>}<sup>1493</sup> Todo o nome acabado em co(n)  
 {13} soante fas<sup>1494</sup> em gal sem dobrar ut  
 {14} செயம.<sup>1495</sup> செயங்கள.<sup>1496</sup> தென.<sup>1497</sup> தெ  
 {15} னகள. [பால.<sup>1498</sup> பால்கள. கா  
 {16} ல.<sup>1499</sup> கால்கள. etc.]<sup>1500</sup> ainda q(ue) nos  
 {17} que acabaõ em {ள}<sup>1501</sup> hã<sup>1502</sup> variedade  
 {18} porq(ue) ஆள<sup>1503</sup> fas ஆளக்கள.<sup>1504</sup> வி

<sup>1476</sup> MS BL: *fas*.

<sup>1477</sup> MS GL2: மாறு *vara* மாறுக்கள.

<sup>1478</sup> [Not in MS GL3 which continues with: குரு *magister* குருக்கள. சத்துரு *inimigo* சத்துருக்கள].

<sup>1479</sup> MS GL2: *estocada*.

<sup>1480</sup> MS GL2 and MS GL3: *magister*.

<sup>1481</sup> MS BL: *mestres da lei*.

<sup>1482</sup> MS GL2 and MS GL3: *inimigo*.

<sup>1483</sup> MS BL: *inimigos*.

<sup>1484</sup> MS GL2 and MS GL3: *molher*.

<sup>1485</sup> MS GL2 and MS GL3: *porem parece naõ ser regra gerãl, como se ve em alguns exemplos*.

<sup>1486</sup> MS VL: *regra*.

<sup>1487</sup> MS GL2: *monosyllabos*.

<sup>1488</sup> MS GL2 and MS BL: *mosca*.

<sup>1489</sup> MS GL3: ஆ. ஆக்கள. பீ *estereo* பீக்கள.

<sup>1490</sup> MS BL: *flor fas*.

<sup>1491</sup> MS GL2: *estrecho*.

<sup>1492</sup> MS GL2: மு. முக்கள. MS BL: *fugidades*.

<sup>1493</sup> MS VL: *regra*.

<sup>1494</sup> MS BL: *o plural em கள sem dobrar*.

<sup>1495</sup> MS GL2: *vittoria*. MS GL3: *vitoria*.

<sup>1496</sup> MS BL: *victorias*.

<sup>1497</sup> MS GL2 and MS BL [*also fas*] and MS GL3: *mel*.

<sup>1498</sup> MS GL2 and MS BL: *leite*.

<sup>1499</sup> MS GL2: *pe*. MS BL: *pes fas*.

<sup>1500</sup> [Not in MS GL3].

<sup>1501</sup> Legible only in MS GL2: *L*. MS BL is ல.

<sup>1502</sup> MS BL: *tem*.

<sup>1503</sup> MS GL2 and MS GL3: *pessoa faz*. MS BL: *fas*.

<sup>1504</sup> MS BL: *peessoas*.

- {19} ர்ல.<sup>1505</sup> விர்லககள, கால்.<sup>1506</sup> கால்  
 {20} ககள. Tiraõse os masculi  
 {21} nos<sup>1507</sup> q(ue) antes do ன tem a, que  
 {22} fazem em ar. ut மனுஷன<sup>1508</sup>  
 {23} மனுஷ{ர்ர்}. பர்வன.<sup>1509</sup> பர்வ{ர்ர்}. க  
 {24} ற்தன.<sup>1510</sup> கற்த{ர்ர்} etc. porem este  
 {25} depois<sup>1511</sup> de அ{ர்ர்} podem, e muitos  
 {26} ordinariamente acrescentaõ கள.  
 {27} ut அவன.<sup>1512</sup> அவ{ர்ர்} கள. [பெ  
 {28} ரியவன. பெரியவ{ர்ர்} கள.]<sup>1513</sup> {ம}  
 {29} னுஷன. மனுஷ{ர்ர்} கள, etc.  
 {30} 6<sup>a</sup><sup>1514</sup> p(ar)a os que fazem no plural<sup>1515</sup>  
 {31} em மா{ர்ர்} naõ se pode dar<sup>1516</sup> regra

## R

- {1} geral por hora<sup>1517</sup> ó uzo<sup>1518</sup> os ensi=  
 {2} nará,<sup>1519</sup> ut தமபி.<sup>1520</sup> தமபிமா{ர்ர்}.<sup>1521</sup>  
 {3} [தகபபன. தகபபமா{ர்ர்}. தொ  
 {4} முன. தொழமா{ர்ர்}].<sup>1522</sup> Est  
 {5} es e outros irregulares,<sup>1523</sup> que des  
 {6} tas regras gerais<sup>1524</sup> discrepaõ<sup>1525</sup> po:

<sup>1505</sup> MS GL2, MS BL, and MS GL3: *dedo*.

<sup>1506</sup> MS GL2, MS GL3, and MS BL {*panela*}: சால *panella grande*. சாலககள.

<sup>1507</sup> MS GL3: *masculinos*.

<sup>1508</sup> MS GL2 and MS GL3: *homem*.

<sup>1509</sup> MS GL2 and MS GL3: *Paravã*.

<sup>1510</sup> MS GL2 and MS GL3: *Senhor*.

<sup>1511</sup> MS GL2: *Porẽm estas depoes do அர்ர் podem e muyto ordinariamente acrescentaõ கள*. MS GL3: *despois*.

<sup>1512</sup> MS BL: *fas*.

<sup>1513</sup> [Not in MS GL2].

<sup>1514</sup> MS VL: *regra*.

<sup>1515</sup> MS GL2 and MS BL: *faz em o plural em*. MS GL3: *fazem em o plural*. MS VL: *natural*.

<sup>1516</sup> MS GL2: *dãr*.

<sup>1517</sup> MS VL: *agora*.

<sup>1518</sup> MS BL and MS VL: *uso*.

<sup>1519</sup> MS GL2: *ensinarã*.

<sup>1520</sup> MS GL2 and MS GL3: *irmaõ maiz moço*.

<sup>1521</sup> MS BL: *amigo*.

<sup>1522</sup> [Not in MS GL2 and MS GL3].

<sup>1523</sup> MS BL: *se poem no vocabulario*.

<sup>1524</sup> MS GL2: *geraes*.

<sup>1525</sup> MS GL2: *dis exepçaõ*.

- {7} remos no Vocabulario.  
 {8} Advirto final(ment)e<sup>1526</sup> que  
 {9} quem se não quizer embaraçar  
 {10} com plurais<sup>1527</sup> usa<sup>1528</sup> do singular,  
 {11} ainda q(ue) o adiectivo antecedente  
 {12} demande plural,<sup>1529</sup> ut இரண்=  
 {13} ஓகண dous<sup>1530</sup> olhos, அனெ=  
 {14} கமபெ {ர்ர்} muitas<sup>1531</sup> pessoas. Mas  
 {15} nesta e noutra<sup>1532</sup> materia<sup>1533</sup> o uso  
 {16} ~.~. declarará tudo.~.~.  
 {17} **Titulo 4**<sup>1534</sup>  
 {18} **Regras de Ortogra**  
 {19} **fia**<sup>1535</sup>  
 {20} Não pretendo dar aqui<sup>1536</sup> regras  
 {21} para escrever no meyo ou<sup>1537</sup> principio  
 {22} das palavras; estas ou aquellas letras  
 {23} dobradas, ou singelas, mas  
 {24} so<sup>1538</sup> na concurrencia de huá palavra  
 {25} com outras pella qual he  
 {26} muito<sup>1539</sup> ordinario no Tamul  
 {27} mudar, ou dobrar a ultima de

<sup>1526</sup> MS BL: *em fim*.

<sup>1527</sup> MS GL2, MS BL, and MS GL3: *pluraes*.

<sup>1528</sup> MS GL2 and MS GL3: *uze*. MS BL: *usem*.

<sup>1529</sup> MS GL2: *plurâl*.

<sup>1530</sup> MS BL: *dois*.

<sup>1531</sup> MS GL2: *muytas*.

<sup>1532</sup> MS GL2 and MS GL3: *e em outras materias o uzo declarará tudo*.

<sup>1533</sup> MS BL: *materia*.

<sup>1534</sup> This *Titulo* is not included in MS BL and MS VL: *regra*. However, in MS VL, in the printed version of Proença's dictionary there are two paragraphs which are similar to what is found in Costa's *Arte*. The first one is entitled *Da ordem, qve se gvarda neste vocabylario* where Proença explains the reason why he decided to follow the order of the Portuguese alphabet, rather than the Tamil alphabet. The second is entitled: *Da figura, valor, e pronuncia dos caracteres tamvlicos. Das letras vogaes. Das consoantes* where, like Costa, Proença explains the main features of the Tamil letters. For a translation into English of these portions of Proença's paragraphs see Thani & Xavier (1966: 13-20).

MS GL3: the 4<sup>th</sup> *Title* is *Da collocação das lestras Tamues pela ordem do nosso alfabeto* that corresponds to the 5<sup>th</sup> *Title* in MS GL2.

<sup>1535</sup> MS GL2: *ortographia*.

<sup>1536</sup> MS GL2: *aquí*.

<sup>1537</sup> MS GL3: *no*.

<sup>1538</sup> MS GL2: *sô*.

<sup>1539</sup> MS GL2: *muyto*.

- {28} húa<sup>1540</sup> e pr(imei)ra de outra.  
 {29} Seja a pr(imeir)a regra geral<sup>1541</sup> nesta  
 {30} materia que<sup>1542</sup> acabando a palavra em

[f. M-34-48]

L

- {1} ம este se muda {com} forme a consoante  
 {2} seguinte vg. se se seguir ச o ம  
 {3} passa ao<sup>1543</sup> ஞ, se த<sup>1544</sup> ந, se க<sup>1545</sup> ங, se ப fica  
 {4} assim mesmo ut. அவனுஞ்சொன  
 {5} னான, அவனுநதநதான, அவ  
 {6} னுங்கண்டான,<sup>1546</sup> அவனுமபா  
 {7} ததான.  
 {8} 2° se depois<sup>1547</sup> da palavra acabada  
 {9} em consoante se seguir vogal, esta  
 {10} se inclue na cónsoante e naõ se uza  
 {11} dar<sup>1548</sup> no alfabeto<sup>1549</sup> ut. அவனுமி  
 {12} ருக்கிறான, அவனுமெடுக்கிறா  
 {13} ன, அவனுமுருக்கிறான, அ  
 {14} வனுமாளுக்கிறான, etc. E naõ  
 {15} அவனுமஇருக்கிறான, அவ  
 {16} னுமஎடுக்கிறான<sup>1550</sup> etc. Porem<sup>1551</sup>  
 {17} talvez p(er)a clareza serâ necessario  
 {18} escrever a vogal distinta vg nestas  
 {19} palavras<sup>1552</sup> வந்தான ஆனா  
 {20} லப்பாரமில்லை. E assi em outros  
 {21} casos<sup>1553</sup> em que p(er)a evitar co(n)fusaõ

<sup>1540</sup> MS GL2 and MS GL3: *huma*.

<sup>1541</sup> MS GL2: *gerál*.

<sup>1542</sup> MS VL and MS BL: *pera*.

<sup>1543</sup> MS VL and MS BL: *muda em*.

<sup>1544</sup> MS VL and MS BL: *muda em*.

<sup>1545</sup> MS VL and MS BL: *muda em*.

<sup>1546</sup> MS GL3: *அவனுங்கண்டான*.

<sup>1547</sup> MS GL2: *depoes*.

<sup>1548</sup> MS GL2 and MS GL3: *da que está*.

<sup>1549</sup> MS GL2: *alfabeto*.

<sup>1550</sup> MS GL2: *அவனுமெடுக்கிறான*. MS GL3: *அவனுமஎடுக்கிறான*.

<sup>1551</sup> MS GL2: *porèm*.

<sup>1552</sup> MS GL3: *nesta palavra*.

<sup>1553</sup> MS GL2: *cazos*.

- {22} escreverei vogal distinta<sup>1554</sup> os que melhor  
 {23} entendem.  
 {24} 3º na concurrencia de vogal  
 {25} com vogal he esta regra que se a vogal  
 {26} estiver depois<sup>1555</sup> de அ, ஒ, உ entre  
 {27} vogal e vogal se mete வ ut. பண  
 {28} ணவிருக்கிறான. Está p(er) a (fazer)  
 {29} வந்தானொவிலலையொதெரியா.  
 {30} து. Naõ sei se veyo ou naõ, குருவி  
 {31} ருக்கிறா{ர்}. Está<sup>1556</sup> o Guru. Depois<sup>1557</sup> de

## R

- {1} இ ou எ metese ய.<sup>1558</sup>  
 {2} 4º {quando os monosyllabos  
 {3} acabados em .n. com letra breve cõncorrem  
 {4} com vogal dobra o .n.} ut.  
 {5} கண.ஆனது fica கண்ணா  
 {6} னது, என.ஆற்றுமம fica  
 {7} னன்னாற்றுமம, ite' {பெண.}  
 {8} ஆனவள fica பெண்ணானவள.  
 {9} etc.<sup>a</sup> Disse<sup>1559</sup> co(m) letra breve por {que}  
 {10} se tiver letra longa naõ dobraõ  
 {11} vg. ஆண.ஆனவன dis ஆணா  
 {12} னவன, மான.ஆனது fica  
 {13} மானானது.<sup>1560</sup>  
 {14} **Das 4 letras க. ச. த. ப**<sup>1561</sup>  
 {15} Saõ as regras sobre ditas faceis e gerais  
 {16} a diffiçuldade maior<sup>1562</sup> está<sup>1563</sup>

<sup>1554</sup> MS GL2 MS GL3: *escrevem vogal distinctas.*

<sup>1555</sup> MS GL2: *depoes.*

<sup>1556</sup> MS GL2: *está.*

<sup>1557</sup> MS GL2: *depoes.*

<sup>1558</sup> MS GL2 and MS GL3: ut தம்பியிருக்கிறான. அங்கெயிருக்கிறான. *Ainda que nestas partes de Madurey se naõ guarda esta regra cõ tanto rigor salvo na poezia: porẽm na proza, ainda os que melhor entendem p(er)a maior* [MS GL3, *mayor*] *clareza escrevem muytas* [MS GL3, *muitas*] *vezes a consoante distinctas sã o dito வ ou ய.*

<sup>1559</sup> MS GL2: *dice.*

<sup>1560</sup> MS GL3: ends here with *Finis, Leus Deo, et Beata Maria Virgini.* The manuscript continues with *Confessionario Tamulico. Dialogo entre o Confessor e o Penitente.* Cf. §§ 1.2.1 and 1.3.

<sup>1561</sup> This paragraph is the last one in MS GL3. Cf. §§ 1.2.1 and 1.3

<sup>1562</sup> MS GL3: *mayor.*



- {17} no dobrar ou naõ<sup>1564</sup> na concurrencia  
 {18} das palavras as 4 letras க.ச.த.ப.  
 {19} E vem a ser esta húa<sup>1565</sup> pronuncia  
 {20} que raramente os estrangeiros no Tamul  
 {21} alcançaõ pello que saõ  
 {22} conhecidos dos naturais,<sup>1566</sup> ainda q(ue) na  
 {23} mais propriedades da lingõa sejaõ  
 {24} [muito]<sup>1567</sup> doutos, poreu pera q(ue) ao menos  
 {25} o escrever seja certo poremos  
 {26} algumas regras q(ue) a experiencia  
 {27} athe agora nos tem mostrado.  
 {28} 1ª depois de<sup>1568</sup> da(tiv)o e accusativo  
 {29} dobraõ sempre as ditas letras க.  
 {30} ச.த.ப. ut அவீனுக்குக்குடுகு  
 {31} ரன, அவனைககாண்டான.<sup>1569</sup>

#### [f. M-34-49]

##### L

- {1} 2º nos mais casos obliquos  
 {2} nu(n)qua dobraõ ut அவனுடை  
 {3} யகாறியம. அவனாலெபொச  
 {4} சுது<sup>1570</sup> அவனொடெசொனனா  
 {5} ன tiraose os ablativos em .il. et  
 {6} al que saõ com(m)uns.  
 {7} 3º depois<sup>1571</sup> dos nominativos  
 {8} ha variedade que so pello uso se al  
 {9} cança. O q(ue) parece sem exceiçaõ he que  
 {10} quando a ultima consoante do nominativo  
 {11} dobra, dobraõ as ditas<sup>1572</sup> letras,  
 {12} se se segue outro nome ut பத்துப

<sup>1563</sup> MS GL2: *estã*.

<sup>1564</sup> MS GL3: *dobrar*.

<sup>1565</sup> MS GL2 and MS GL3: *huma*.

<sup>1566</sup> MS GL3: *naturaes*.

<sup>1567</sup> MS GL2: *muytos*. [Not in MS VL].

<sup>1568</sup> MS GL2: *seja: depoes do*.

<sup>1569</sup> MS GL2 and MS GL3: அவனுக்குக்குடுகுதான. அவனைககண்டான.

<sup>1570</sup> MS GL3: அவனாலெபொசசுது.

<sup>1571</sup> MS GL2: *despoes; hã*.

<sup>1572</sup> MS GL3: *dettas*.

- {13} பொன . கறறுப்பாரம<sup>1573</sup> etc. se  
 {14} se seguir Verbo nu(n)qua dobraõ  
 {15} ut. கூத்துப்பாததான<sup>1574</sup> பலலு  
 {16} தைச்சான.  
 {17} 4º os adjectivos q(ue) p(er)a o serem  
 {18} dobraõ a ultima consoante, faz  
 {19} em dobrar as seguintes ut ஆட்டுக  
 {20} குட்டி. மடத்துச்சமமந  
 {21} தம. ஆற்றுப்பாச்சல. P(er)a os adjectivos  
 {22} acabados em .a. feitos do nome  
 {23} em .am., ãõ hã regra certa, o uso<sup>1575</sup>  
 {24} ensinarã a pronuncia, so hé certo  
 {25} que depois<sup>1576</sup> de அநத. இநத. எந  
 {26} த ille, a, ud sempre dobra ut  
 {27} அநதக்காரியம, இநதக்கத்தி  
 {28} etc. quando depois<sup>1577</sup> dos<sup>1578</sup> {adjectivos}  
 {29} sobra ditos se seguir பிற dobra o ப  
 {30} ut வர்ப்பிறசாதம etc.  
 {31} 5ª depois<sup>1579</sup> de adjectivos que

## R

- {1} nascem de Verbos nu(n)qua dobraõ  
 {2} ut இருக்கிறபதாறதம, வநதகாரி  
 {3} யம, வெண்டினதளபாரம etc.  
 {4} 6º depois de<sup>1580</sup> infinito absoluto  
 {5} sempre dobraõ ut இருக்கக்கட  
 {4} வான, பண்ணச்சொலலு,  
 {5} இறுக்கக்கட்டு etc.  
 {6} 7º depois de gerundio<sup>1581</sup> acabado  
 {7} em .i. sempre dobraõ ut நடத  
 {8} தக்கொண்டு, பண்ணிப்பொ

<sup>1573</sup> MS GL3: கறறுப்பொரம.

<sup>1574</sup> MS GL3: கூத்துப்பாததான.

<sup>1575</sup> MS GL2: *uzo*.

<sup>1576</sup> MS GL2: *sõ he certo que depoes*.

<sup>1577</sup> MS GL2: *depoes*.

<sup>1578</sup> MS GL3: *de*.

<sup>1579</sup> MS GL2: *depoes*.

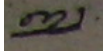

<sup>1580</sup> MS GL2: *depoes do*.

<sup>1581</sup> MS GL2: *depoes do*.

- {9} ட்டான. போயசசொலலு etc.  
 {10} 8º depois do gerundio acabado  
 {11} em .V.<sup>1582</sup> que dobra a ultima consoante  
 {12} sempre dobraõ ut பாததுக:  
 {13} கொண்டு, காததுககொண்டு,  
 {14} se a ultima dos ditos gerundios naõ  
 {15} dobrar numqua as ditas quatro letras  
 {16} dobraõ ut வந்துபொனான,  
 {17} அறிஞுககொண்டான etc.  
 {18} 9º depois dos mais tempos  
 {19} do indicativo [numqua]<sup>1583</sup> dobraõ.  
 {20} Depois dos condicionais sempre  
 {21} dobraõ ut வந்தாலததெரியும  
 {22} etc. isto hé o que nesta materia  
 {23} podemos dizer o uzo ensinarâ  
 {24} o mais ou mostrarâ regras mais  
 {25} infaliveis. .~.~. .~.~. .~.~. .~.~.  
 {26} **Titulo 5º**  
 {27} **Da collocaçãõ das letras**  
 {28} **Tamuis<sup>1584</sup> pella**  
 {30} **ordem do nosso Alfabeto**

[f. M-34- 50]

L

- {1} A. அ, ஆ, ஐ<sup>1585</sup>  
 {2} B. ப,  <sup>1586</sup>  
 {3} C. க  
 {4} D. த,  <sup>1587</sup>  
 {5} E. ஏ<sup>1588</sup>  
 {6} G. க

<sup>1582</sup> MS GL2: the 7<sup>th</sup> rule corresponds to the 8<sup>th</sup> and the 8<sup>th</sup> to the 7<sup>th</sup>.

<sup>1583</sup> MS GL3: *nunca*.






<sup>1584</sup> MS GL2: *Tamuis*; this section opens MS BL which also adds an explanation next to each Tamil character. Cf. §§ 1.2.3 and 1.3.

<sup>1585</sup> MS BL: *esta ultima hè yana entre y e e*.

<sup>1586</sup> MS BL: *esta ultima hè B Grandonico*.

<sup>1587</sup> MS BL: *esta ultima hè o D grandonico*.

<sup>1588</sup> There is not letters F while in MS BL: *naõ hà letra f no tamul nem em nenhuma lingoa oriental*.

- {7} H. *h*,  1589
- {8} I. *i*, *ff*, *y*, *ç*
- {9} L. *l*, *ll*, *ll*
- {10} M. *m*,  1590
- {11} N. *n*, *nn*, *nn*, *nn*, *nn*
- {12} O. *o*
- {13} P. *p*,  1591
- {14} Q. *q*
- {15} R. *r*, *rr*, *ll*
- {16} S. *s*,  (*ss*)<sup>1592</sup>
- {17} T. *t*
- {18} V. *v*, *vv* (*vv*), *v*
- {19} X. *x*, *xx*, *xx*, 
- {20} [Demos no prologo razaõ porq(ue)
- {21} deixando a ordem do Alfabeto Tam
- {22} ulico seguimos a do Lusitano,<sup>1593</sup> res
- {23} ta collocar os caracteres Tamuis
- {24} pello lusitano<sup>1594</sup> pello que:]<sup>1595</sup>
- {25} No *.a.*<sup>1596</sup> pomos *aj* breve et
- {26} depois<sup>1597</sup> o *aj* longo; depois nas se
- {27} gundas letras<sup>1598</sup>, porque nas p(rimeir)a<sup>1599</sup> he ra
- {28} ro, pomo ditongo<sup>1600</sup> *aj*, o qual
- {29} ainda que se acompanha de *.a.* breve
- {30} et *.i.*, e por esta razaõ<sup>1601</sup> se ouvera<sup>1602</sup> de por

<sup>1589</sup> MS BL: *g*, *h*, *h*, [see image above] *est ultima hẽ h grandonica*.

<sup>1590</sup> MS BL: *esta ultima hẽ o m. Grandonico*.

<sup>1591</sup> MS BL: *esta ultima hẽ o p. Grandonico*.

<sup>1592</sup> MS BL: *esta ultima hẽ o s. Grandonico*.

<sup>1593</sup> MS GL2: *Luzitano*.

<sup>1594</sup> MS GL2: *Tamues pello Luzitano*.

<sup>1595</sup> [Not in MS GL3].

<sup>1596</sup> MS BL: *Na letra a pusemos...*

<sup>1597</sup> MS GL2: *depoes*.

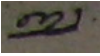
<sup>1598</sup> MS GL3: *letras*.

<sup>1599</sup> MS GL2: *primeyras*. MS GL3: *primeiras*. MS BL: also has the variant *primeira*.

<sup>1600</sup> MS GL2: *diphthongo*. MS GL3: *pornos o aj o qual ainda que se acompanha do A breve...*

<sup>1601</sup> MS GL3: *rezãõ*.

## R

- {1} en *அ* antes de *இ* por não inte {rrom}per=  
{2} mos a ordem dos<sup>1603</sup> *அ, ஆ* com {novo}  
{3} caracter o deixamos p(er)a depois de ambos.  
{4} No *.B.* fica a letra<sup>1604</sup> *ர* quan  
{5} do se deve pronunciar como *.B.* no p  
{6} rincipio da palavra, quando está  
{7} singela nas 2<sup>a</sup> e 3<sup>a</sup> si {labas}.<sup>1605</sup> A le  
{8} tra  he o *.B.* [proprio]<sup>1606</sup> Grando:  
{9} nico, de que fazemos mençaõ  
{10} porque se achará<sup>1607</sup> em algúns nomes.  
{11} No *.C.* pomos<sup>1608</sup> a letra<sup>1609</sup> *ச* {co(m) a pro  
{12} nuncia de *cha*, o quando no prin  
{13} cipio da palavra assim se deve pro  
{14} nunciar, ou quando no meyo dobra.  
{15} Não pomos<sup>1610</sup> nesta letra<sup>1611</sup> a pronun  
{16} cia de *ca, co, cu*<sup>1612</sup> porq(ue) a rezervamos  
{17} p(er)a a letra<sup>1613</sup> *.Q.* *pellas*<sup>1614</sup> rezoés q(eu) ali diremos.<sup>1615</sup>  
{18} Não tem o Tamul letra pro  
{19} pria que corresponda a *.D.* *porem*<sup>1616</sup>  
{20} porque a letra<sup>1617</sup> *ச* *supre*<sup>1618</sup> muitos us  
{21} os<sup>1619</sup> por *.D.*, principal(em)te quando  
{22} entre a palavra estiver singelá<sup>1620</sup>

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<sup>1602</sup> MS GL2 and MS GL3: *houvera*.

<sup>1603</sup> MS GL3: *e os*.

<sup>1604</sup> MS GL3: *leitra*.

<sup>1605</sup> MS GL2 and MS GL3: *está...singella nas 2as ou 3 syllabas*. MS BL: *syllabas*.

<sup>1606</sup> [Not in MS BL].

<sup>1607</sup> MS GL2: *alcarã*.

<sup>1608</sup> MS BL: *pusemos*.

<sup>1609</sup> MS GL3: *leitra*.

<sup>1610</sup> MS BL: *pusemos*.

<sup>1611</sup> MS GL3: *litera*.

<sup>1612</sup> MS BL: *ka, ko, ku*.

<sup>1613</sup> MS GL3: *leitra*.

<sup>1614</sup> MS GL3: *pelas*.

<sup>1615</sup> MS GL2 and MS BL: *ali daremos*.


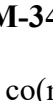
<sup>1616</sup> MS GL2: *porêm*.

<sup>1617</sup> MS GL3: *leitra*.

<sup>1618</sup> MS BL: *suple*.

<sup>1619</sup> MS GL2, MS BL, and MS GL3: *muytas vezes*.

<sup>1620</sup> MS GL2 and MS GL3 [-a]: *singello*.

- {23} poremos no .D. os nomes q(ue) come  
 {24} çar em  e se devem pronunciar<sup>1621</sup> como  
 {25} .D. e nas [2<sup>a</sup> et 3<sup>a</sup>]<sup>1622</sup> letras quando  
 {26} estiver singela<sup>1623</sup> na ordem e lugar  
 {27} de .D. a letra  <sup>1624</sup> he grandonica,  
 {28} q(ue) propriam(ent)e responde ao nosso .D.  
 {29} [que damos aqui a conhecer porq(ue) al  
 {30} gumas vezes]<sup>1625</sup> se achará<sup>1626</sup> adiante.<sup>1627</sup>  
 {31} No E fica o  $\epsilon\tau$  breve e lo(n)go

### [f. M-34-51]

#### L

- {1} co(m) a distinção que [no Titulo se:  
 {2} guinte verêmos].<sup>1628</sup>  
 {3} Nen'hum<sup>1629</sup> dos Alfabetos  
 {4} Orientais<sup>1630</sup> tem a letra .F., nem  
 {5} te(m) palavras em q(ue) [aja pro(nunc)ia semelha(n)te].<sup>1631</sup>  
 {6} Tambem<sup>1632</sup> não tem<sup>1633</sup> o Tamul  
 {7} letra<sup>1634</sup> propria que corresponda ao  
 {8} nosso .G., porem porq(ue) a letra<sup>1635</sup>  $\epsilon$  algu  
 {9} mas veses se pronuncia como .G. prin  
 {10} cipalm(ent)e quando no mejo<sup>1636</sup> da dição  
 {11} esta singela<sup>1637</sup> de baixo<sup>1638</sup> do g. porem

<sup>1621</sup> MS GL3: *pronunçiar.*

<sup>1622</sup> MS BL: 2<sup>o</sup> e segundas.

<sup>1623</sup> MS GL2 and MS GL3: *singella.*

<sup>1624</sup> MS GL3: 

<sup>1625</sup> [Not in MS BL].

<sup>1626</sup> MS GL2: *clarâ.*

<sup>1627</sup> MS BL: *Vocabulario.*

<sup>1628</sup> [Not in MS BL where one finds: *adiante se verà.*]

<sup>1629</sup> MS GL3: *Nenhum.*

<sup>1630</sup> MS GL2: *Alfabetos Orientaes.*

<sup>1631</sup> MS GL3: *haja pronunçia.* MS GL2 and MS BL: *em que haja pronuncia semelhante.*

<sup>1632</sup> MS BL and MS GL3: *Taõ bem.*

<sup>1633</sup> MS BL: *tê.*


<sup>1634</sup> MS GL3: *leitra.*

<sup>1635</sup> MS GL3: *leitra.*

<sup>1636</sup> MS GL3: *meyo.*

<sup>1637</sup> MS GL3: *singella.*

<sup>1638</sup> MS GL2: there are variants such as *letra propria que corresponda ao nosso ..G.. porêm; vezes; meio; dicção; estâ; singello.*

- {12} os a letra<sup>1639</sup>  $\text{ṣ}$  quando tem esta pronu(n)  
 {13} cia *ga*, *gue*, *gui*, *go*, *gu* porq(ue) as pro  
 {14} nuncias *ge*, *gi* deixamos pera o *I*.  
 {15} Tam bem<sup>1640</sup> não há letra<sup>1641</sup> que  
 {16} corresponda ao nosso *h*: ne(m) nome  
 {17} que tenha esta pronuncia, assi  
 {18} no Alfabeto<sup>1642</sup> passamos por esta li:  
 {19} tra et algúns que no meyo o te(m), sô po:  
 {20} dem ter esta pronuncia distingui  
 {21} remos o  $\text{ṣ}$  com hu(m) ponto em baixo  
 {22} p(er)a se pronunciar como .h.; porem  
 {23} porq(ue) os Tamuis sempre pronun  
 {24} ciaõ como *ga* e não *ha*, ainda q(ue)  
 {25} a pronuncia melhor possa ser .h.,  
 {26} nos seguiremos a ordem como se  
 {27} fosse *ga*. A letra<sup>1643</sup>  hé o *h* gran(doni)co.<sup>1644</sup>  
 {28} No *I* poremos primariamente  
 {29} os seus<sup>1645</sup>  $\text{ṣ}$  breve, et  $\text{ṣ}$  longo depo  
 {30} is<sup>1646</sup> a letra  $\text{ṣ}$  que corresponde ao nosso .y.  
 {31} Depois a letra  $\text{ṣ}$  quando no principio

## R

- {1} da palavra<sup>1647</sup> se deve pronunciar co(mo)  
 {2} .j. ut  $\text{ṣ}$   $\text{ṣ}$  (## ##) digo  
 {3} no principio da palavra, porq(ue)  
 {4} no mejo por evitar co(n)fuzãõ pom  
 {5} os sempre a  $\text{ṣ}$  singelo<sup>1648</sup> como se fosse

<sup>1639</sup> MS GL3: *leitra*.





<sup>1640</sup> MS GL3: *Taõ bem*.

<sup>1641</sup> MS BL: *Ne tem o tamul*.

<sup>1642</sup> MS GL2: *Alfabeto*.

<sup>1643</sup> MS GL3: 

<sup>1644</sup> MS GL2 and MS BL: *meio* and *Tâmues* and the symbols for representing the Grantha letter are


 in MS GL2 and  in MS BL respectively. While in MS GL1 the same Grantha symbol  is found in the initial list of Tamil letters, but not in the paragraph devoted to *h* where it is substituted by .


<sup>1645</sup> MS BL: *seos*.

<sup>1646</sup> MS GL2: *depoes*.

<sup>1647</sup> MS BL: *da dicçaõ*.

- {6} .X. e como tal se devem buscar<sup>1649</sup> as pa  
 {7} lavras, e se talvez a melhor pronun  
 {8} cia demandar<sup>1650</sup> ja, poremos no ƒ  
 {9} o ponto sinal q(ue) adiante veremos.<sup>1651</sup>  
 {10} No .L. poremos<sup>1652</sup> os tres ll q(ue)  
 {11} o Tamul tem, e no p(rimeiro)ro lugar ω, [porq(ue)  
 {12} he conatural ao nosso .I.],<sup>1653</sup> [no 2º lu:  
 {13} gar ௪, no<sup>1654</sup> ȝ pondo este no 3º lu:  
 {14} gar porque tem a pronuncia mais  
 {15} longe<sup>1655</sup> da nossa do q(ue) ௪ como vimos  
 {16} no primeiro titulo].<sup>1656</sup>  
 {17} No .M. fica o ʌ Tamul a

- {18} letra<sup>1657</sup>  <sup>1658</sup> he o .M. grandonico que  
 {19} muitas<sup>1659</sup> vezes se achará adiante

- {20} e quando estiver  significa .M.  
 {21} final ou q(ue) não te(m) co(n)sigo<sup>1660</sup> vogal.  
 {22} No .N. ponho<sup>1661</sup> as cinco cast  
 {23} as que no Tamul há<sup>1662</sup> de .N.N. No 1º  
 {24} lugar o ȝ porq(ue) ale(m) de ter a nossa  
 {25} natural pronuncia serve pera  
 {26} o principio dos nomes, ou no meyo  
 {27} antes da letra ȝ.<sup>1663</sup> No 2º lugar fi  
 {28} ca<sup>1664</sup> ௪ que na pronuncia se não

<sup>1648</sup> MS GL2 and MS GL3: *singello; meio*. MS BL: *pera; poremos*.

<sup>1649</sup> MS GL2: *buscâr*. MS BL: *se devẽ nelle buscar*.

<sup>1650</sup> MS GL2 and MS BL: *de mandâr ...ja...*

<sup>1651</sup> MS GL2 and MS BL: *o sinâl q(ue) ao diante veremos*.

<sup>1652</sup> MS BL: *pusemos*.

<sup>1653</sup> [Not in MS BL].

<sup>1654</sup> MS GL3: 3º.

<sup>1655</sup> MS GL2: *maiz longe*.

<sup>1656</sup> [Not in MS BL where one simply finds: *no 2º ௪, no 3º ȝ*].

<sup>1657</sup> MS BL: *lettra*.

<sup>1658</sup> MS GL3: .

<sup>1659</sup> MS GL2: *muytas*.

<sup>1660</sup> MS BL: *concigo*.

<sup>1661</sup> MS BL: *pusemos*.

<sup>1662</sup> MS GL2: *hâ*.

<sup>1663</sup> MS BL: *hâ no 1º lugar ȝ porque alem de ter a natural pronunciaçãõ de nosso n. serve pera o principio dos nomens ou no meio antes de ȝ*. MS GL3: *ou no meyo antes de ȝ*.



- {29} destingue do p(rimei)ro porq(ue) nu(n)qua se escre  
 {30} ve no principio.<sup>1665</sup> No 3º lugar  
 {31} ன் [porque na figura se parece mais

[f. M-34-52]

L

- {1} com o 2º.<sup>1666</sup> {No} 4º lugar fica ன் q(ue)  
 {2} {serve} p(er)a o principio o pera o meyo,  
 {3} no ultimo lugar o ன் por sido pro  
 {4} nunciado mais<sup>1667</sup> barbaro q(ue) os out  
 {5} ros â nossa pronuncia. Nas 2as  
 {6} letras se observa esta ordem pera  
 {7} co(m) facilidade se acharem os nomes.<sup>1668</sup>  
 {8} No .O. fica o ன் Tamul bre  
 {9} ve, longo com a distinçãõ que no  
 {10} .E. dissemos.~.~.  
 {11} No .P. fica o ன், Tamul a qu  
 {12} al letra<sup>1669</sup> no principio<sup>1670</sup> da palav  
 {13} ra ordinariam(ent)e se pronuncia como  
 {14} P, no meyo<sup>1671</sup> das palavras tem esta  
 {15} pronuncia quando estâ dobrada  
 {16} ou se escreve depois<sup>1672</sup> de consoante.  
 {17} No .Q. pomos<sup>1673</sup> os nomes que  
 {18} começãõ pella letra ன் com a mês  
 {19} ma pronuncia seguimos a ordem  
 {20} que nas 2as e 3as letras estiver do  
 {21} bradas. E supposto q(ue) as pronu  
 {22} ncias ன், ன், ன்<sup>1674</sup> aviamos<sup>1675</sup> de

<sup>1664</sup> MS GL3: o.

<sup>1665</sup> MS BL: da dicçãõ.

<sup>1666</sup> [Not in MS BL which after the 3<sup>rd</sup> lugar has the word: fica].

<sup>1667</sup> MS GL2: maiz; MS BL: si sô pronunciado maiz barbaros que os outros a nossa pronunciaçãõ.

<sup>1668</sup> MS BL: nomens.

<sup>1669</sup> MS BL: lettra.

<sup>1670</sup> MS GL3: prinçipio.

<sup>1671</sup> MS GL2: meio.

<sup>1672</sup> MS GL2: despoes.

<sup>1673</sup> MS BL: se poem.

<sup>1674</sup> MS BL: pronunciaçoens ன் ன்.

<sup>1675</sup> MS GL2 and MS BL: haviamos. MS GL3: havemos escrever.

- {23} escrever nas nossas letras com .c.
- {24} *cá, co, cu* não puzemos<sup>1676</sup> esta pro
- {25} nuncia no .C. mas no .Q. aonde
- {26} forçadamente aviamos<sup>1677</sup> de por que
- {27} et qui, aparecendome<sup>1678</sup> melhor
- {28} por todas as sinco pronuncias de
- {29} baixo<sup>1679</sup> da mesma letra; julguei que
- {30} melhor lugar tinha de baixo do .Q.
- {31} aonde podem ter lugar as palavras<sup>1680</sup>

## R

- {1} *qua, quo, qu* e não {no C} aon
- {2} de não podem ter lugar
- {3} as duas ultimas. E assim a letra
- {4} .Q. pomos<sup>1681</sup> *கா, கெ, கி, கெகா, கு*
- {5} *qa, qe, qi, qo, qu*. Bem sei que
- {6} com mais propriedade podiaõ
- {7} estar estas pronuncias todas, e ter
- {8} lugar na letra *k*; porem<sup>1682</sup> como
- {9} esta letra se nomea raramente
- {10} em o nosso Alfabeto,<sup>1683</sup> [e ao Por
- {11} tugues he peregrina]<sup>1684</sup> deixei de
- {12} fazer della mençaõ. [Como lo:
- {13} go as pronuncias do ca.co.cu.
- {14} rezervemos os q(ue) as pronun
- {15} cias *ce.ci*. não tenhaõ [lugar]<sup>1685</sup>
- {16} na letra *ச* e se pode reduzir ao *S*.
- {17} fica só p(er)a por de baixo do *c*. o q(ue)
- {18} o Tamul pronuncia como *ch*;
- {19} e com os Italianos que se pronun
- {20} cia *ca*, [*ce, ci*].<sup>1686</sup>

<sup>1676</sup> MS GL2: *pozemos*.

<sup>1677</sup> MS GL2, MS BL, and MS GL3: *haviamos*; MS BL: *forçadamente without cedilha*.

<sup>1678</sup> MS BL: *eparecendome*.

<sup>1679</sup> MS GL2: *bayxo*.

<sup>1680</sup> MS GL2 and MS BL: *debayxo, lugâr as primeiras 3...qua, quo, qui...e não no C*.

<sup>1681</sup> MS BL: *puzemos*.

<sup>1682</sup> MS GL2: *porêm*.

<sup>1683</sup> MS GL2: *Alphabeto*.


<sup>1684</sup> [Not in MS BL].

<sup>1685</sup> [Not in MS GL3].

- {21} Na letra .R. pomos<sup>1687</sup> os tres .rr.  
 {22} que o Tamul tem, no p(rime)iro lu  
 {23} gar ꝛ que se pronuncia como<sup>1688</sup> .r.,  
 {24} no 2<sup>o</sup><sup>1689</sup> ꝛ que he o nosso rr dobr  
 {25} ado ainda que quando precede  
 {26} algumas letras<sup>1690</sup> tem outra pron  
 {27} uncia, [ma na explicaçã das  
 {28} letras dissemos no Titulo pri  
 {29} meiro].<sup>1691</sup> No 3<sup>o</sup> lugar pomos  
 {30} Ꝙ q(ue)<sup>1692</sup> he mais distante a<sup>1693</sup> nossa  
 {31} pronuncia entre os rr. ~.~. ~.~.

### [f. M-34-53]

#### L

- {1} No .S. pomos ꝛ em quanto  
 {2} se pode e deve pronunciar como s.  
 {3} no principio da palavra e ainda  
 {4} que os puros Tamuis<sup>1694</sup> não saibaõ  
 {5} pronunciar esta letra com tudo  
 {6} muitos nomes, q(ue) se dirivaõ do gra  
 {7} ndaõ dimandaõ a pronuncia de  
 {8} .S<sup>1695</sup>. co(m) {s} as pronunciaõ, os q(ue) melhor  
 {9} fallaõ. Dissi<sup>1696</sup> no principio da pala  
 {10} vra porq(ue) no meyo sempre<sup>1697</sup> guarda  
 {11} mos a ordem como se ꝛ fos  
 {12} se .X. como ja<sup>1698</sup> nos advertimos,  
 {13} salvo estiver escrito <sup>1699</sup> que es o s

<sup>1686</sup> MS GL2: *fica só p(er)a por debayxo do C o q(ue) o Tamul pronuncia como che, e o Italiano .ce, ci.* [Not in MS BL].

<sup>1687</sup> MS BL: *puzemos.*

<sup>1688</sup> MS GL2, MS BL, and MS GL3: *o nosso.*

<sup>1689</sup> MS GL3: *lugar.*

<sup>1690</sup> MS GL3: *vezes.*

<sup>1691</sup> Not in MS BL where one finds: *como ja se dixee que taõ bem serve de a pera o fazer longo.*

<sup>1692</sup> MS BL: *entre o rr; pronunciação.*

<sup>1693</sup> MS GL2: *maiz, â.*





<sup>1694</sup> MS GL2: *Tamues.*

<sup>1695</sup> MS BL: *demandaõ cõ esta letra a pronunciação de S e como tal a pronunciaõ os q melhor fallaõ.*

<sup>1696</sup> MS BL: *disse.*


<sup>1697</sup> MS BL: *meyo tempo.*

<sup>1698</sup> MS GL3: *no = I= advertimos.*

- {14} grandonico q(ue) assi no principio  
 {15} como no meyo<sup>1700</sup> da palavra se ach  
 {16} arâ muitas vezes no Vocabola
- {17} rio<sup>1701</sup> ou junta<sup>1702</sup> com  $\mathfrak{z}$  ut  <sup>1703</sup> .st. ou  
 {18} com  <sup>1704</sup> .sm.; ou com  <sup>1705</sup> .sp.  
 {19} etc.<sup>a</sup> e ordinariamente pondo   
 {20} esta com consoante, escreveremos<sup>1706</sup>  
 {21} a consoante grandonica, como  
 {22} nos livros se acha escrito.<sup>1707</sup> .~.~. ~.~.  
 {23} No .T. pomos a letra  $\mathfrak{z}$  e de bai  
 {24} xo<sup>1708</sup> do .t. pomos todos os nomes que  
 {25} começã por esta letra remetendo  
 {26} ao .D. os que assi se devem pronunc  
 {27} iar<sup>1709</sup> no principio. E quando no me  
 {28} yo da diçã<sup>1710</sup> dobrar o  $\mathfrak{z}$  sempre {se}  
 {29} gue a pronuncia e lugar de .T. <sup>1711</sup>  
 {30} No .V. pomos<sup>1712</sup> o  $\underline{e}$  breve de  
 {31} pois<sup>1713</sup> o  $\underline{or}$  longo, no 3<sup>o</sup> lugar

## R

- {1}  $\omega$  que he .v. consoante. [E esta {or}  
 {2} dem de U.V. guardamos naõ só<sup>1714</sup>  
 {3} nas primeiras mas nas segundas

<sup>1699</sup> MS GL3: . The symbol lacks in MS BL.

<sup>1700</sup> MS BL: *mejo*.

<sup>1701</sup> MS BL: *achase muitas vezes no vocabulario*.

<sup>1702</sup> MS GL3: *junto*.

<sup>1703</sup> MS GL3: .

<sup>1704</sup> MS GL3: .

<sup>1705</sup> MS GL3: .

<sup>1706</sup> MS BL: *escrevendo*.

<sup>1707</sup> MS GL2: *muytos; grandonico; dice; meio; guardamos; acharã; vezes*. MS BL: *como se acha escrito*.

<sup>1708</sup> MS GL2: *debaixo*.

<sup>1709</sup> MS GL2: *pronunciãr*.

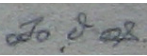



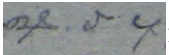

<sup>1710</sup> MS GL2: *meio da dicção*.

<sup>1711</sup> MS BL: the word *letra* is missing and one finds *debaixo do T pusemos todos os nomens que começã por esta remettendo no d. os que se devem pronunciar como T no principio per este lugar*.

<sup>1712</sup> MS BL: *pusemos*.

<sup>1713</sup> MS GL2: *depoes*.

<sup>1714</sup> MS GL2 and MS GL3: *sôm(en)te*.

- {4} e terceiras letras.]<sup>1715</sup>  
 {5} No .X. pomos todos os nomes  
 {6} que comença pella letra  $\text{ச}$  [remett  
 {7} endo ao .ch., .S., .I. os que assi se deve(m) pro  
 {8} nunciar no principio. E geral(men)te  
 {9} pronunciando todas as palavras  
 {10} como ...X... serãõ entendidos dos na  
 {11} turais. No meyo<sup>1716</sup> da palavra  
 {12} sempre segue a ordem e lugar<sup>1717</sup> de  
 {13} x esta letra  $\text{ச}$  quando estiver  
 {14} singela<sup>1718</sup> no 2º lugar do .X. pom  
 {15} os a letra  $\text{சு}$ <sup>1719</sup> assim nas primeiras  
 {16} como nas outras letras, a qual se com  
 {17} poem de<sup>1720</sup>  <sup>1721</sup> ambas grand  
 {18} nicas. No 3º lugar pomos a le  
 {19} tra  $\text{ஷ}$ <sup>1722</sup> que he o .X. pronunciado  
 {20} no ceo da boca assim como o  <sup>1723</sup> he  
 {21} o  $\text{ச}$  Tamul. Algumas vezes estã  
 {22} junta com  $\text{சு}$  assi  <sup>1724</sup> .ct. A letra  
 {23}  $\text{ஷ}$  muitas<sup>1725</sup> vezes se acharã  <sup>1726</sup>  
 {24} composta de  <sup>1727</sup> que val  
 {25} o q(ue) no Tamul se escreve 

<sup>1715</sup> [Not in MS BL].


<sup>1716</sup> MS GL2: *meio*.

<sup>1717</sup> MS GL2: *lugâr*.


<sup>1718</sup> MS GL2: *singello*.


<sup>1719</sup> MS GL3: .

<sup>1720</sup> MS GL2: *de ச e ஷ*.

<sup>1721</sup> MS GL3: .


<sup>1722</sup> MS GL3: .




<sup>1723</sup> MS GL3: .

<sup>1724</sup> MS GL3: .

<sup>1725</sup> MS GL2: *myytas*.

<sup>1726</sup> MS GL3: .

<sup>1727</sup> MS GL3: .

- {26} algumas vezes se acharâ  <sup>1728</sup> ten  
 {27} do debaixo a letra  <sup>1729</sup> grandonica  
 {28} que he o mesmo que  aspir  
 {29} ado. E todas estas pronuncias ul  
 {30} timas saõ peregrinas ao nosso mo  
 {31} do [e do que na] explicaçaõ das letras

[f.M-34-54]

L

- {1} {dissemos} se pode(m) colligir. A letra  
 {2} [--] <sup>1730</sup> hé o x Grandonico co(m) a rigu  
 {3} roza <sup>1731</sup> pronuncia do nosso ..X.. que ó  
 {4} Tamul naõ tem.] <sup>1732</sup>  
 {5} **Titulo 6º**  
 {6} *De algúns sinais que neste*  
 {7} *Vocabulario* <sup>1733</sup> *se observaõ.* <sup>1734</sup>  
 {8} Pera maior <sup>1735</sup> ajuda dos princip  
 {9} iantes supriremos a barbaria  
 {10} da escritura <sup>1736</sup> Tamulica com al  
 {11} gúns sinaes nos caracateres, <sup>1737</sup> que  
 {12} podem ter muitas <sup>1738</sup> valias p(er)a que  
 {13} a palavra se lea sem embaraço  
 {14} de hum unico, proprio modo, e de  
 {15} algu(m)a maneira <sup>1739</sup> se evitarâ a com  
 {16} fuzaõ, que no p(rimei)ro titulo declarando  
 {17} a compoziçaõ <sup>1740</sup> das letras, no 3º para

<sup>1728</sup> MS GL3: .

<sup>1729</sup> MS GL3: .

<sup>1730</sup> MS GL3: .

<sup>1731</sup> MS GL3: *rogoroza*.

<sup>1732</sup> [Not in MS BL].

<sup>1733</sup> MS GL2: *vocabulario*.

<sup>1734</sup> MS GL3: this section is the 5<sup>th</sup> Title rather than the 6<sup>th</sup>.

<sup>1735</sup> MS GL3: *Para mayor*.



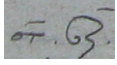
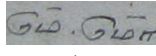
<sup>1736</sup> MS GL3: *escriptura*.

<sup>1737</sup> MS GL3: *caraiteres*.

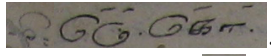



<sup>1738</sup> MS GL2 and MS GL3: *muytas*.

<sup>1739</sup> MS GL2: *maneyra*.

<sup>1740</sup> MS GL2 and MS GL3: *compoziçaõ; tocâmos*.

- {18} grafo e 2º tocamos. .~.~.~.~.  
 {19} Primariam(em)te distinguindo<sup>1741</sup>  
 {20} o Tamul as voagaes breves das lon  
 {21} gas, deixou<sup>1742</sup> de fazer esta distincão  
 {22} no  e no  e assim nos p(er)a<sup>1743</sup> declar  
 {23} armos a longa destas duas letras po:  
 {24} remos hu(m)a risca em sima da letra  
 {25} desta sorte  é . ó. E nas syl  
 {26} labas compostas  mé,  
 {27} mó e quando a longa deman:  
 {28} dar detença, e for mais longa,<sup>1744</sup>  
 {29} tendo na pronuncia || como estas se ex  
 {30} plicaõ|| tres, ou mais comopostos; por  
 {31} que a letra breve, dize(m), ser hum, e a

## R

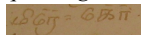
- {1} longa dous; poremos {duas ris}  
 {2} cas, como se acha na palavra {#}  
 {3} .<sup>1745</sup>  
 {4} Serve esta letra  não so(ámen)te  
 {5} de .r. mas de fazer o .A. longo, qua  
 {6} ndo se poem depois<sup>1746</sup> de consoante,<sup>1747</sup> e de  
 {7} fazer o .O. quando a consoante ti  
 {8} ver combo<sup>1748</sup> detrás.<sup>1749</sup> E assi p(er)a acudir  
 {9} mos a [este]<sup>1750</sup> embaraço, quando o  for .R. {nos}  
 {10} {so} lhe poremos hum ponto em si  
 {11} ma , q(uan)do a necessi(da)de o pedir, o me  
 {12} smo ponto, poremos a todas as co

<sup>1741</sup> MS GL3: *distinguimos.*

<sup>1742</sup> MS GL3: *deixei.*

<sup>1743</sup> MS GL3: *que.*

<sup>1744</sup> MS GL2: *que longa.*

<sup>1745</sup> MS GL3: .

<sup>1746</sup> MS GL2: *depoes.*

<sup>1747</sup> MS GL2: *consoante.*

<sup>1748</sup> MS GL3: *combu.*

<sup>1749</sup> MS GL3: *detrax.*

<sup>1750</sup> MS GL3: *neste.*

- {13} nsoantes mudas, que co(n)sigo não  
 {14} trouxeram o .A. breve, ut *ḿ*<sup>1751</sup> Po  
 {15} rêm por(que) no *ṛ* temos [ja posto]<sup>1752</sup> pon  
 {16} to pera o distinguir de quando faz  
 {17} .A. longo, ou .O. quando faz conso  
 {18} ante muda, e sem vogal, lhe po  
 {19} remos dous, ut *ṛ* per.  
 {20} Quando debaixo<sup>1753</sup> de *ṣ* se achar po  
 {21} nto, significa, que o tal *ṣ* se deve pro  
 {22} nunciar .j. e q(uan)do se achar de baixo de *ḥ*  
 {23} significa que o tal *ḥ* vale como .H.  
 {24} Ainda que dissamos, poríamos  
 {25} ponto nas co(n)soa(n)tes mudas, he taõ ord(ianri)o,  
 {26} q(uan)do a letra dobra ser<sup>1754</sup> a p(rimei)ra muda, q(ue) escuzare  
 {27} mos<sup>1755</sup> os po(n)tos nas ditas letras. Porê(m) porq(ue) se  
 {28} poderaõ achar dous *ḥḥ* ou 2 தத ju(n)tos,  
 {29} ou outra co(n)soante, os quais se ajaõ<sup>1756</sup> de pronun  
 {30} ciar cada hu(m) por si, e ambos tenhaõ vo  
 {31} gal, poremos entãõ hu(m)a virgola entre letra, e letra.<sup>1757</sup>

**MS GL2** continues with the **Tamil letters** at ff. M-49-91, M-49-92 and M-49-93. The section occurs before the translations of the Catechism and the Confession manual and it has a short colophon.

அ ஆ இ ஈ உ ஊ எ ஏ  
 ஐ ஒ ஓ ஔ கூ  
 கங சஞ டண த ந ப ம ய  
 ர ல வ ழ ள ற ன  
 க கா கி கீ கு கூ கெ கெ  
 கை கொகொகொகை க<sup>1758</sup>

<sup>1751</sup> MS GL3: *ḿ*.

<sup>1752</sup> MS GL2 and MS GL3: *imposto*.

<sup>1753</sup> MS GL2: *debaxo*.

<sup>1754</sup> MS GL3: *se*.

<sup>1755</sup> MS GL3: *excuzaremos*.

<sup>1756</sup> MS GL2 and MS GL3: *hajaõ*.

<sup>1757</sup> MS GL2 and MS GL3: *como se ve em அப, பததியம, சத, தம, p(er)a aver de se ler Ababatiam, sadadam*. After this paragraph MS GL3 continues with *Das quatro leteras க=ச=த=ப*. MS GL2 ends the paragraph with *Finis Laus deo, et. V(irgini) M(aria)*.

<sup>1758</sup> Above some letters, from *a* to *k*, there is an interlinear transcription in the Portuguese alphabet of the Tamil characters. It is in a different brownish ink: *a, -, i, -, -, u, -, e, -, ai, o, -, au; k; ng; s;*



நு நூ நி நீ நு நூ நெ  
 நெ நை நொ நொ நெள நு  
 ச சா சி சீ சு சூ செ செ  
 சை சொ சொ செள ச  
 ஞ ஞா ஞீ ஞீ ஞு ஞூ ஞெ  
 ஞெ ஞை ஞொ ஞொ ஞெள ஞ  
 ட டா டி டீ டு டூ டெ டெ  
 டை டொ டொ டெள ட  
 ண ணா ணி ணீ ணு ணூ ணெ  
 ணெ ணை ணொ ணொ ணெள ண  
 த தா தி தீ து தூ தெ தெ  
 தை தொ தொ தெள த  
 ந நா நி நீ ரு நூ நெ நெ  
 நை நொ நொ நெள ந  
 ப பா பி பீ பு பூ பெ பெ  
 பை பொ பொ பெள ப  
 ம மா மி மீ மு மூ மெ மெ  
 மை மொ மொ மெள ம  
 ய யாயி யீ யு யூ யெ  
 யெ யை யொ யொ யெள ய  
 ர ரா ரி ரீ ரு ரூ ரெ ரெ  
 ரை ரொ ரொ ரெள ர  
 ல லா லி லீ லு லூ லெ  
 லெ லை லொ லொ லெள ல  
 வ வா வி வீ வு வூ வெ  
 வெ வை வொ வொ வெள வ  
 ழ ழா ழி ழீ ழு ழூ ழெ ழெ  
 ழை ழொ ழொ ழெள ழ  
 ள ளா ளி ளீ ளு ளூ ளெ  
 ளெ ளை ளொ ளொ ளெள ள  
 ற றா றி றீ று றூ றெ றெ  
 றை றொ றொ றெள ற  
 ன னா னி னீ னு னூ னெ னெ  
 னை னொ னொ னெள ன

Finis

[L?] Arte Tamulica Luzitana per[tence] ao P[adr]e F[rancesço] An[tonio] das Chagaes.<sup>1759</sup>

*Titulo primeiro*

[f. MS-15-9]

{1} Estas vogaes sirvem so no principio das

---

nh; r; n, t, n, p, m, j, r, l, v, l, l (with two lines above), rr, n; ka, -, ki, -, ku, -, e, -, kai, ko, -, kau, k.

<sup>1759</sup> Different handwriting and ink [brownish].

- {2} diçoes, pørque no meyo uzaõ de outros carac
- {3} teres, ou sinaes: vg. p(er)a dizer =ca= breve poem
- {4} a letra =ç= a quale contem em si o a breve
- {5} p(er)a =ca= longo poem =çr= pera =ke= poem outro
- {6} sinal = ெ = que chamaõ combu assim =ெç= e
- {7} feita ke breve, e longo: p(er)a ki breve =கி= e p(er)a
- {8} longo poem =க= p(er)a ட (sic) breve e longo ெçr

**[f. M-15-10]**

- {1} {p(er)a ku} breve poem கு e p(er)a cu longo poem
- {2} கூ e pera cay breve poem =கை= e assim
- {3} nas mais letras, como abaixo se segue e p(er)a
- {4} cau= poem ெçr.
- {5} க he o nosso ca ou ka no principio da diçãõ
- {6} p(era) q(ue) no meyo he ga.
- {7} ங na raiz da lingua dizer = nga.
- {8} ச server, p(era) o nosso .ch. .x. j.
- {9} சூ he o nosso .nha.
- {10} ட com a ponta da lingoa no ceo da boca
- {11} dizer taa
- {12} ண com a ponta da longoa no ceo da boca
- {13} dizer na
- {14} த com a ponta da lingoa na raiz dos
- {15} dentes dizer .ta. no meyo da diçãõ
- {16} he dobrado, he se diz, e q(uan)d(o) he so se diz .da.
- {17} ட he o nosso .n. so p(er)a o principio da di-
- {18} çãõ ou antes to த
- {19} ட he o nosso .p. no meyo da diçãõ
- {20} he brando .b.
- {21} ட he o nosso .m.
- {22} ட he o nosso .ya.
- {23} ட he o nosso .r. simples
- {24} ட he o nosso .l.
- {25} ட he o nosso .v.
- {26} ட virando a lingoa sem tocar no ceo
- {27} da boa, e dizer la.
- {28} ட com a ponta da lingoa tocar no ceo
- {29} e dizer e dizer (sic) La

[f. M-15-11]

- {1} ് o nosso *r* dobrado *rr*  
 {2} ണ he o nosso *n* p(er)a o meyo da diçãõ  
 {3} കഷെ tocando com a ponta da lingoa  
 {4} no ceo da boca dizer *cxã*  
 {5} ഷെ sendo a lingoa virada sem tocar  
 {6} no ceo da boca, movendo o queixo  
 {7} de baixo dizer *csã*.  
 {8} ഴ he composto de duas leiteras ഴLL  
 {9} ഴ he .*spa*. ഴ he .*sna*. ഴ he *stra* ഴ he  
 {10} *sma* ഴ he *seu* ഴ he *st*  
 {11} LL a letra L dobrada, e se pronun  
 {12} cia *ta* no lugar, onde ്L  
 {13} ്൬ he a letra ് dobrada e se pronun-  
 {14} cia *ta* no lugar onde ്  
 {15} e alguns Tamues rigorozos naõ que  
 {16} rem a leitra grandonica =കഷ= e em lu.  
 {17} gar della poem LL como ഴകുഴി  
 {18} escrevem ഴLL  
 {19} Seguem se as consoantes cõ vogaes  
 {20} *ka. kã. ki. kî. ku. kû. ke. kē. ko. kō.*  
 {21} ക. കാ. കി. കീ. കു. കൂ. കെ. കേ. കൊ.  
 {22} *kai. kau.* [##quena]  
 {23} കെ. കേ. ക്  
 {24} ഴ. ഴാ. ഴി. ഴു. ഴൂ. ഴെ. ഴേ. ഴൊ.  
 {25} ഴെ. ഴൊ. ്<sup>ing</sup>  
 {26} ഴ. ഴാ. ഴി. ഴ. ഴൂ. ഴെ. ഴെ. ഴൊ.  
 {27} ഴെ. ഴൊ. ്<sup>chj</sup>  
 {28} ഴ. ഴാ. ഴി. ഴൂ. ഴൂ. ഴെ. ഴെ. ഴൊ.  
 {29} ഴെ. ഴൊ. ്<sup>ng</sup>

From f. M-15-12 to f. M-15-13 there are all the other Tamil letters which are not reproduced here.

**PART 3**

**TAMIL ARTE COMPOSED BY FATHER BALTASAR DA  
COSTA OF THE COMPANY OF JESUS**

[f. M-34-15]

{11}

{12-13}

{14}

{15}

*The second Title  
which includes the recapitulation of the Arte Tamulica,  
composed by Father Balthazar da Costa  
of the Company of Jesus*<sup>1</sup>

<sup>1</sup> In the English translation a partial modernisation of linguistic terms seemed necessary in some contexts in order to avoid misleading interpretations of specific categories. Furthermore, sometimes words in double curly brackets ({{ }}) have been added when necessary to disambiguate the meaning or for maintaining a proper syntactic construction in English. As it occurred for the Portuguese transcription of the manuscript, apart from the double curly brackets to mark added portions of text for the sake of a better comprehension, the single curly brackets within the text have been used to mark ligatures or words which are difficult to read.

Even though at the time in which Costa's *Arte* was presumably composed (supposedly the beginning of the 17<sup>th</sup> century) the English language was still undergoing some linguistic changes for which it was still possible to find both *thou*, *thee*, and *ye*, *you* for the second person singular and plural respectively, or termination like *-eth*, *th* along with *-es*, *-s* for the 3<sup>rd</sup> person singular in verbal declension (Francovich Onesti and Digilio 2004: 71-80), I have chosen the Modern English grammatical forms (e.g. *you*, *-ed*, etc.) and lexicon while maintaining as faithfully as possible the syntax and the style used in the Portuguese text, similar to the elaborate hypotaxis of 16<sup>th</sup>-17<sup>th</sup> cent. English.

As for the Tamil words, I have preferred to maintain the original transcription as found in the Portuguese manuscript for the sake of the originality of the text. However, as a help for those who are not familiar with the Tamil script but who are interested in the general topic of 'Latin grammars of non-European languages', I have transliterated the Tamil examples following the *Madras Tamil Lexicon* (henceforth MTL) conventions. Consequently, I have added – in round brackets – a transliteration next to each Tamil example in order to provide the correct transcription of Tamil forms. Therefore, in transliteration, I have disambiguated between the long and short *e/o*, the long *ā* and the *ra*, I have added *pulli* and vowel length where required (i.e. the verb 'to believe' always written as விசுவசி = *vicuvaci* in the manuscript has been transliterated as *vicuvāci*). The translation of each Tamil nominal and verbal form is based on the Portuguese gloss provided in the transcribed manuscript – in *italics*. If no gloss was provided in the transcribed manuscript, I used the other copies of Costa's *Arte* and the main secondary source such as Proença's dictionary, for being contemporaneous to Costa's *Arte*. In this case the gloss in *italics* is included into double square brackets.

Whenever necessary and possible, further or more correct translations of the Tamil forms have been provided in footnotes. Whenever Proença's dictionary could not help, I used two other main sources: the *Dravidian Etymological Dictionary* by T. Burrow and M. B. Emeneau (1961, 1968, henceforth DED) and the *Combined Tamil dictionaries Search. Digital Dictionaries of South Asia* (CTDS) generated by dsal@chicago.edu and available at the URL: <https://dsal.uchicago.edu/dictionaries/tamil/>. The latter retrieves information from Johann Philipp Fabricius' *J. P. Fabricius's Tamil and English dictionary* (1972<sup>4</sup> [1770]); Na. Kadirvelu Pillai's *N. Kathiraiver Pillai's Tamil Moli Akarathi: Tamil-Tamil dictionary* (1928); David W. McAlpin's *A core vocabulary for Tamil* (1981); Pavoorchatram Rajagopal Subramanian's *Kriyavin tarkalat Tamil akarati: Tamil-Tamil-Ankilam* (1992); *Tarkalat Tamil maraputtotar akarati: Tamil-Tamil-Ankilam* (1997); University of Madras. *Tamil lexicon* (1982 [1924-1936, 1939]; henceforth MTL); and Miron Winslow's *A comprehensive Tamil and English dictionary of high and low Tamil* (1862). The exact source from which data has been taken are always detailed.

Last, but not least, the lexicon of grammatical terms and categories has not been modernized, unless necessary for a better comprehension: my attempt has been to respect Costa's terminology

{16} As those who come to learn the Tamil language do so after eight  
 {17} or ten years of tedious studies, since it already takes so long to know  
 it by heart, it is certain that the abundance  
 {18} of rules and exceptions, which some Tamil grammars are full of,  
 {19} cause them impatience and annoyance, the barbaric nature  
 {20} of this language being already so dissonant and foreign to  
 Europeans. It seems to me that  
 {21} to overcome these inconveniences it would be helpful to recompile  
 in  
 {22} very clear brevity what seems to me necessary  
 {23} to learn this language in a short time, leaving the essential and  
 leaving out anything which may cause  
 {24} confusion and tedium as unnecessary for beginners,  
 {25} as well for experts. [All the rest] can be experienced by practice  
 {26} To this end, I will divide this Recapitulation into six chapters. In the  
 First,  
 {27} I will state all that pertains to nouns and pronouns. In the Second, I  
 will conjugate a verb providing all the modes of speaking<sup>2</sup> there  
 are in this language and, because  
 {28} most of these are made by supplementation,<sup>3</sup> I will note in the

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as much as possible. For this reason, for translating the technical terms, I have referred to the English Grammars dated presumably from the same period, such as *The Preface in, A Dictionary of the English Language: in which the Words are Deduced from their Originals, Explained in their Different Meanings, and Authorized by the Names of the Writers in whose Works they are found. Abstracted from the Folio Edition By the Author Samuel Johnson... To which is prefixed, a Grammar of the English Language. In Two Volumes, 1828, by Johnson Samuel 1709-1784.* However, any time I have modernized or opted for a specific choice which differs in some way from the original Portuguese manuscript, I have provided clarifying footnotes.

Furthermore, I preferred to maintain the original title and not provide a translation of it since I could not find a correct equivalent of it. The choice of the term *accidence* (see James 2000) would have been in my opinion limitative and arbitrary. Indeed, the term can either refer to the exclusive inflection of noun or the rudiments of grammar, and this is not the case for Costa's work, or to the first principles or elementary stage of a subject. Even though Costa specifies that his aim is to state in his *Arte* only what is strictly necessary for learning the Tamil language (cf. f.-M-34-15, line 22), he never defines his *Arte* as incomplete as Henrique Henriques (1520-1600) does in the manuscript copy found in Lisbon (Cod. 3141) or as Philippus Baldaeus (1632-1672) states in its copy of Aguilar's *Arte* (Cod. Orient. 283).

To summarise, the principle adopted was to find a reasonable compromise between making the text accessible to a wider public without sacrificing the original style and terminology of the text.

<sup>2</sup> Since Costa here refers both to what today we would call *moods*, as well as to different linguistic strategies employed for marking emphasis and focus or for quoting, I have preferred to translate the Portuguese expression *os modos de fallar* with the *modes of speaking* instead of '[verbal] moods'.

<sup>3</sup> *Supplementation* should be intended as *suffixation*.

In VL (f. 249v) the copyist adds a further passage. See example 18 in *Part 1*.

margin the places in  
 {29} {{which}} they are formed so that they can be easily used in all  
 verbs.

**[f. M-34-16]**

{1} In the third, I will state how to form the passive voice. In the fourth, I  
 {2} will deal with the composition of verbs. In the fifth, the substantive  
 verb and some irregular

{3} verbs will be conjugated. The Sixth will deal with the other parts  
 {4} of speech.

{5}

**First Chapter**

{6}

**Of Nouns, and Pronouns**

{7} As with Latin grammar, the diversity of declensions is collected  
 according to the

{8} different terminations of the oblique cases, and in this Tamil language

{9} all noun endings are the same: assuming there is but one declension  
 in this language,

{10} I will decline only four types of nouns that in this

{11} language show some variation; so that the knowledge of these  
 makes

{12} the declension of others much easier and clearer.

**LEFT SIDE OF THE PAGE (henceforth L)**

{13}

**First Noun**

{14}

**Singular**

{15} N(ominative)	கந்தன்	(kartan)	Lord
{16} Gen(itive)	கந்தனுடைய	(kartanūtaiya)	Of the Lord
{17} Dat(ive)	கந்தனுக்கு	(kartanukku)	For the Lord
{18} Acc(usative)	கந்தனை	(kartanai)	To the Lord
{19} Voc(ative)	கந்தனெ	(kartanē)	Oh Lord
{20} Abl(ative) <i>quietis</i>	கந்தனிடத்தில <sup>4</sup>	(kartanittil) or ட	
{21}	{ததி} <sup>5</sup> லெ <sup>6</sup>	(tattile)	In the Lord

<sup>4</sup> The *Ablative quietis* that Costa describes is represented by the postposition *itam* (DEDR 434: place) in the oblique form ending in *-it-* followed by the locative case *-il*, the latter obtained by grammaticalization of the word *il* meaning ‘home, place’ (DEDR 494). This locative marker is used in Standard Modern Tamil for nouns marked as [+human] while in Spoken Tamil the correspondent form is *kiṭṭe*. However, one can notice that Costa also records the simple locative *-il*, as a second option, even for the noun *kartan* despite being [+human]. The optionality is inverted in the other noun forms which are [-human]. (cf. footnote 12 below).

{22}	Instrumental/causal Abl(ative)	கந்தனால (kaṛṭṇāl) or னாலெ (ṇāle)	
{23}			<i>By the Lord</i>
{24}	Sociative Abl(ative)	கந்தனொடெ (kaṛṭṇōṭe) <sup>7</sup>	<i>With the Lord</i>
{25}	Other cases	கந்தனைப்பாதது <sup>8</sup> (kaṛṭṇai.p pāttu) or	
{26}	and modes of speaking	குறிச்சு <sup>9</sup> (kuṛiccu)	<i>In regards to the Lord</i>
{27}		கறதனுக்காக (kaṛṭṇukkāka)	<i>For the love of the Lord</i>
{28}		கந்தனைக்கொண்டு <sup>10</sup> (kaṛṭṇai.k koṇṭu)	<i>By the Lord</i>
{29}			<i>or through the Lord</i>
{30}			

### Plural

### RIGHT SIDE OF THE PAGE (henceforth R)

{14}	N(ominative)	கந்த{ர்}	<sup>11</sup> (kaṛtar) <i>Lords, etc.</i>
{15}	Gen(itive)	கந்தருடைய	(kaṛtaruṭaiya)
{16}	Dat(ive)	கந்தருக்கு	(kaṛtarukku)
{17}	Acc(usative)	கந்தரை	(kaṛtarai)

<sup>5</sup> The curly brackets here indicate that there is a ligature in the manuscript for ததி (*titi*). I am indebted to Giovanni Ciotti for the interpretation of this ligature which is not constantly used since Costa often prefers the extensive Tamil form ததி. However, the same ligature is widely used in the manuscript version of Proença's dictionary.

<sup>6</sup> The ending in e of the ablative and instrumental case below is considered to be a feature typical of Spoken Tamil. Schiffman (1999: 31) states that "many traditional grammarians prefer to think of *le(e)* as derived from இல் with an additional emphatic *ee* ஏ added. [...] in final position all long vowels tend to become short". See also Andronov (1989) and Asher (1985).

<sup>7</sup> Costa describes three ablatives, each with a morphologically distinct function: stative (*-iṭṭil*), instrumental (*-āl*), and sociative (*-oṭe*). Further details in Muru (2010: 99-105) and James (2019: 1-20).

<sup>8</sup> As seen in the Portuguese transcription of Costa's *Arte* (cf. *Part 2*) this form alternates in being with or without a long *ā*. In any case it can be taken as the spoken variant of the *viṇaiyeccam* of the verb *pār* 'to see' grammaticalised into the postposition *pārṭtu* (LT) and *pāttu* (ST) meaning 'towards'. See Lehmann (1989: 129), Schiffman (1999:30), and Steever (2005: 232).

<sup>9</sup> Proença (GL1, f. 329, L, line 25) provides the following translation for குறிச்சு: *p(ro)p(ter) com acc(u)sat(iv)o* [on account of, with accusative]. *kuṛiccu* should be considered as the Spoken Tamil variant of the *viṇaiyeccam* *kuṛittu* of the verb *kuṛi-ttal* in Proença's dictionary (GL1, f. 329, 235r, original foliation, R, lines 7-8) meaning *assinalar, determinar, aprestar, ite' tanger busio* [to mark, determine, set and furthermore, to blow a conch].

<sup>10</sup> In Standard Modern Tamil the forms to which Costa refers under the label *Other cases and modes of speaking* are bound postpositions governing an accusative (see Lehmann 1989: 129-131). Therefore, the spoken variant of *kuṛittu* (*kuṛiccu* discussed in footnote 9), the *viṇaiyeccam* *koṇṭu* with a meaning of instrumental, the *viṇaiyeccam* *pārṭtu* with the meaning 'towards' (see footnote 8) governing the accusative case, and *āka*, the infinitive of the verb *ā(ku)-tal* 'to become', which is a bound postposition governing the dative case *-ukku* with a meaning of benefactive. For further details, see Muru (2010: 105-108) and James (2019: 1-20).

<sup>11</sup> In Proença (GL1, f. M-34-289, R, line 7), கந்த{ர்} (kaṛtar) is taken as a variant of the singular, rather than a plural and it is specified (lines 27-30) that the plural regularly used is *kaṛtakkaḷ*, while *kaṛtar* is used as Singular honorific.



{18}	Voc(ative)	கந்தரெ	(kartarē)
{19}	Abl(ative) <i>quietis</i>	கந்தரிடத்தில	(kartariṭattil) or கறத
{20}		ரிடத்திலெ	(kartariṭattile)
{21}	Instrumental/causal Abl(ative)	கந்தராலெ	(kartarāle) or கறதரால
		(kartarāl)	
{22}	Sociative Abl(ative)	கந்தரொடெ	(kartarōṭe)
{23}		கந்தரைப்பாதது	(kartarai.p pāttu) or
	கந்தரைக		
{24}		குறிசுசு	(kartarai.k kuriccu)
{25}		கந்தருக்காக	(kartarukkāka)
{26}		கந்தரைக்கொண்டு	(kartarai.k koṇṭu) <i>For the Lord</i>
{27}		This plural is always used for	
{29}		the Singular honorific (or for)	
{29}		the plural is regularly used	
{30}		கந்தாக்கள	(kartākkaḷ).~.~.~

#### [f. M-34-17]

#### L

{1}	<b>Singular</b>		<b>2<sup>nd</sup> Noun</b>	
{2}	Nominative	செயம	(ceyam)	<i>Victory</i>
{3}	Gen(itive)	செய{த்தி}னுடைய	(ceyattinūṭaiya)	<i>Of the victory</i>
{4}	Dat(ive)	செயத்துக்கு	(ceyattukku)	<i>For the victory</i>
{5}	Acc(usative)	செயத்தை	(ceyattai)	<i>The victories (sic)</i>
{6}	Voc(ative)	செயமெ	(ceyamē)	<i>Oh victory</i>
{7}	Abl(ative) <i>quietis</i>	செயத்திலெ <sup>12</sup>	(ceyattile)	<i>In the victory</i>
{8}	instrumental/causal Abl(ative)	செயத்தினால	(ceyattināl)	<i>By the victory</i>
{9}	Sociative Abl.	செயத்தொடெ	(ceyattōṭe)	<i>With the victory</i>
{10}		செயத்தைப்பாதது	(ceyattai.p pāttu) or குறிசுசு	(kuriccu)
{11}		செயத்துக்காக	(ceyattukkāka)	
{12}		செயத்தைக்கொண்டு	(ceyattai.k koṇṭu)	
{13}			<b>Plural</b>	
{14}	Nominative	செயங்கள்	(ceyaṅkaḷ)	<i>Victories</i>
{15}	Gen(itive)	செயங்களுடைய	(ceyaṅkaḷuṭaiya)	<i>Of the victories</i>
{16}	Dat(ive)	செயங்களுக்கு	(ceyaṅkaḷukku)	<i>For the victories</i>
{17}	Acc(usative)	செயங்களை	(ceyaṅkaḷai)	<i>The victories</i>

<sup>12</sup> In this case the only locative case is the one used for nouns marked as [-human] in Spoken Tamil, therefore locative *-il* + final *-e* (see Schiffman 1999: 31).

{18}	Voc(ative)	செயங்களை (ceyaṅkaḷē)	<i>Oh victories</i>
{19}		செயங்களிலெ (ceyaṅkaḷile)	<i>In the victories</i>
{20}		செயங்களினாலெ (ceyaṅkaḷiṅāle)	<i>By the victories</i>
{21}		செயங்களொடெ (ceyaṅkaḷōṭē)	<i>With the victories</i>
{22}		செயங்களைப்பத்து ( <i>sic!</i> ) (ceyaṅkaḷai.p pāttu) or குறிச்சு (kuriccu)	
{23}		செயங்களுக்காக (ceyaṅkaḷukkāka)	
{24}		செயங்களைக்கொண்டு (ceyaṅkaḷai.k koṇṭu)	
{25}		<b>3<sup>rd</sup> Noun</b>	
{26}		Of those ending in டு (tu) and doubling	
{27}		ட (t) in oblique cases of the singular.	
{28}		<b>Singular</b>	
{29}	Nom(inative)	வீடு (vīṭu)	<i>House</i>
{30}		வீடுனுடைய (vīṭunuḍaiya)	<i>Of the house</i>
{31}		வீடுக்கு (vīṭukku)	<i>For the house</i>
{32}		வீட்டை (vīṭtai)	<i>The house</i>

## R

{1}	Voc(ative)	வீடெ (vīṭ[t]ē)	<i>Oh house</i>
{2}	Abl(ative) <i>quietis</i>	வீட்டிலெ (vīṭṭile) <sup>13</sup>	<i>In the house</i>
{3}	Instrumental Abl(ative)	வீட்டினாலெ (vīṭṭiṅāle)	<i>By the house</i>
{4}	Sociative Abl(ative)	வீட்டொடெ (vīṭṭōṭe)	<i>With the house</i>
{5}		வீட்டைப்பத்து (vīṭṭai.p pāttu) or குறிச்சு	
{6}		வீட்டுக்காக (vīṭṭukkāka)	
{7}		வீட்டைக்கொண்டு (vīṭṭai.k koṇṭu)	
{8}		<b>Plural</b>	
{9}		வீடுகளை (vīṭukaḷai)	<i>Houses</i>
{10}		வீடுகளுடைய (vīṭukaḷuṭaiya)	<i>Of the houses</i>
{11}		வீடுகளுக்கு (vīṭukaḷukku)	<i>For the houses</i>
{12}		வீடுகளை (vīṭukaḷai)	<i>The houses</i>
{13}		வீடுகளை (vīṭukaḷē)	<i>Oh houses</i>
{14}		வீடுகளிலெ (vīṭukaḷile)	<i>In the houses</i>
{15}		வீடுகளினாலெ (vīṭukaḷiṅāle)	<i>By the houses</i>
{16}		வீடுகளொடெ (vīṭukaḷōṭe)	<i>With the houses</i>
{17}		வீடுகளைப்பத்து (vīṭukaḷaip. pāttu) and குறிச்சு (kuriccu)	
{18}		வீடுகளுக்காக (vīṭukaḷukkāka)	

<sup>13</sup> As in the previous paradigm, here also, the locative case is the one used for [-human] nouns.

{19}	வீடுகளைக்கொண்டு (vīṭukaḷai.k koṇṭu)		
{20}	<b>4<sup>th</sup> Noun</b>		
{21}	Of nouns ending in று (ru)		
{22}	and doubling the ற (r) in oblique cases		
{23}	<b>Singular</b>		
{24}	Nom(inative) ஆறு (āru)		<i>River</i>
{25}	Gen(itive) ஆற்றினுடைய (ārrinuṭaiya)		<i>Of the river</i>
{26}	Dat(ive) ஆற்றுக்கு (ārrukku)		<i>For the river</i>
{27}	Acc(usative) ஆற்றை (ārrai)		<i>The rivers (sic)</i>
{28}	Voc(ative) ஆறே (ārē)		<i>Oh river</i>
{29}	Abl(ative) quietis ஆற்றிலே (ārrile)		<i>In the river</i>
{30}	Instrumental Abl(ative) ஆற்றினால் (ārrināl)		<i>By the river</i>
{31}	Sociative Abl(ative) ஆற்றொடெ (ārrōṭe)		<i>With the river</i>

[f. MS-34-17A]

**L**

{1}	ஆற்றைப்பாதது (ārrai.p pāttu) or குறிச்சு (kuṛiccu)		
{2}	ஆற்றுக்காக (ārrukkāka)		
{3}	ஆற்றைக்கொண்டு (ārrai.k koṇṭu)		
{4}	<b>Plural</b>		
{5}	ஆறுகள் (ārukaḷ)		<i>Rivers</i>
{6}	ஆறுகளுடைய (ārukaḷuṭaiya)		<i>Of the rivers</i>
{7}	ஆறுகளுக்கு (ārukaḷukku)		<i>For the rivers</i>
{8}	ஆறுகளை (ārukaḷai)		<i>The rivers</i>
{9}	ஆறுகளே (ārukaḷē)		<i>Oh rivers</i>
{10}	ஆறுகளிலே (ārukaḷile)		<i>In the rivers</i>
{11}	ஆறுகளினாலே (ārukaḷināle)		<i>By the rivers</i>
{12}	ஆறுகளொடெ (ārukaḷōṭē)		<i>With the rivers</i>
{13}	ஆறுகளைப்பாதது (ārukaḷai.p pāttu) or குறிச்சு (kuṛiccu)		
{14}	ஆறுகளுக்காக (ārukaḷukkāka)		
{15}	ஆறுகளைக்கொண்டு (ārukaḷai.k koṇṭu)		
{16}			

**Of Pronouns**

**Singular**

{19}	N(ominative) நான (nān)		<i>I</i>
{20}	Gen(itive) எனனுடைய (enṇuṭaiya)		<i>mine</i>
{21}	Dat(ive) எனக்கு (eṇakku)		<i>to me</i>
{22}	Acc(usative) எனனை (eṇnai)		<i>me</i>

{23}	Abl(ative) <i>quietis</i>	எனனிட{ததி}ல (ennitattil)	
{24}		or டததிலெ (tattile) or எனனிலெ (ennile)	<i>In me</i>
{25}	instrumental/causal Abl(ative)	என்னாலெ (ennāle)	<i>by me</i>
{26}	Sociative Abl(ative)	என்னொடெ (ennōṭe)	<i>with me</i>
{27}		எனனைப்பபாத்து (ennai.p pāttu) or குறிசுசு (kuriccu)	
{28}		எனக்காக (enakkāka)	<i>For my love</i> <sup>14</sup>
{29}		எனனைக்கொண்டு (ennai.k koṇṭu)	<i>By means of myself</i>
{30}			<i>or against myself</i>
{31}			

### Plural

### R

{1}	நாங்கள	(nāṅkaḷ)	<i>We</i>
{2}	எங்களு[டைய]	(eṅkaḷuṭaiya)	<i>ours</i>
{3}	எங்களுக்கு	(eṅkaḷukku)	<i>For us</i>
{4}	எங்களை	(eṅkaḷai)	<i>to us</i>
{5}	எங்களிடததிலெ	(eṅkaḷiṭattile)	<i>In us</i>
{6}	எங்களாலெ	(eṅkaḷāle)	<i>By us</i>
{7}	என்னொடெ	(eṅkaḷōṭe)	<i>With us</i>
{8}	எங்களைப்பபாத்து	(eṅkaḷai.p pāttu) or குறிசுசு (kuriccu)	
{9}			<i>with respect to us</i>
{10}	எங்களுக்காக	(eṅkaḷukkāka)	<i>For our love</i>
{11}	எங்களைக்கொண்டு	(eṅkaḷai.k koṇṭu)	<i>By means of us or</i>
{12}			<i>against us</i>
{13}			Other plural and honorific
{14}			<b>Singular</b>
{15}	Nom(inative)	நாம (nām)	<i>we (or My mercy)</i>
{16}	Gen(itive)	நமமு{டைய} (nammuṭaiya)	<i>Our</i>
{17}	Dat(itive)	நமக்கு (namakku)	<i>for us or for my mercy</i>
{18}	Acc(usative)	நமமை (nammai)	<i>to us or to me</i>
{19}	Abl(ative) <i>quetis</i>	நமமுடையயிட{ததி}லெ (nammuṭaiya.y iṭattile)	
{20}	Instr(umental) Abl.	நமமாலெ (nammāle)	
{21}	Sociative Abl.	நமமொடெ (nammōṭe)	
{22}		நமமைப்பபாத்து (nammai.p pāttu) or குறிசுசு (kuriccu)	
{23}		நமக்காக (namakkāka)	<i>for our love</i> <sup>15</sup>
{24}		நமமைக்கொண்டு (nammai.k koṇṭu)	<i>for us</i>

<sup>14</sup> The literal translation of this form would be *for the sake of me* rather than *for my love*.

<sup>15</sup> The correct gloss here should be *for our benefit*.

- {25} or for me (hon) or against  
 {26} us  
 {27} Be warned that between these two words நாம (nām)  
 {28} and நாங்கள் (nāṅkaḷ) there is the difference  
 {29} that நாங்கள் (nāṅkaḷ) concerns only part of those [persons]  
 {30} present and always with respect to those  
 {31} which are referred with நீங்கள் (nīṅkaḷ) <sup>16</sup>

#### [f. MS-34-17B]

#### L

- {1} {as if there were ten persons and five  
 {2} say to the other five, *you go, we will*  
 {3} *stay*, the நாங்கள் (nāṅkaḷ) occurs and be-  
 {4} comes நீங்களெப்பாங்கொள (nīṅkaḷ pōṅkaḷ),<sup>17</sup> நா  
 {5} {ங்கள்} {ருக்கிறொட (nāṅkaḷ irukkīrōm)}. However, if the *we*  
 {6} refers to all ten {{persons}} then we use  
 {7} நாம (nām).

#### {8} Pronoun You

#### {9} Singular

{10} N(ominative)	நீ (nī)	<i>You</i>
{11} Gen(itive)	உன்னுடைய (unṇuṭaiya)	<i>Yours</i>
{12} Dat(ive)	உனக்கு (uṇakku)	<i>For you</i>
{13} Acc(usative)	உனை (uṇnai)	<i>To you</i>
{14} Abl(ative) <i>quietis</i>	உனனிட {ததி} லெ (uṇṇiṭattile) or உனனி	

<sup>16</sup> Costa explains the difference between the two Tamil pronouns for the first-person plural with the use of an example. Therefore, he does not omit to differentiate between the *inclusive* (nām) and *exclusive* (nāṅkaḷ) pronoun. However, he does name it, nor does he select a label for it.

<sup>17</sup> This form is the second person plural pronoun of the imperative also attested in Beschi (1738 [1728]: 61, § IV, par. 69; Mahon 1848: 52, Section IV, par. 69) who considers it as a polite form. The same form is also found in Andronov (1989: 228) where the suffix *-umkool* is reported as being the second person plural suffix of the Imperative in Literary Tamil even though the only forms given in Andronov (1989: 172-173) in discussing the imperative are *uṅkaḷ* and *um*. In Costa's *Arte* this termination occurs in other three contexts: when he describes the *Imperative*, in particular the *absolute*, the *permissive*, and the *prohibitive*. However, *poṅkaḷ* could also be considered as a dialectal variant of the Spoken Tamil *pōṅkaḷ*. Indeed, the suffix marker *-nkaḷ* has been recorded as being one of the finite verb terminations in Colloquial Tamil by Zvelebil (1963b: 109-118). Zvelebil states that "the paradigm of finite verb forms is one of the proofs of the existence of a distinct speech-form of Tamil which may be called STANDARD COLLOQUIAL TAMIL (SCT) and which is different from the local dialects as well as from the literary language [...] This type of speech seems to me to be based on the speech of middle-class non-Brahmin (specially *Vellāla*) urban population of the communicative centres like Madurai, Tiruchirappalli and Madras" (Zvelebil 1963b: 109-110). As underlined in the *Introduction*, Costa worked with the *Vellāla* community and in the areas listed in Zvelebil (ibid.)

{15}	லெ (unnilē)	<i>In you</i>
{16}	உன்னாலெ (unnāle)	<i>By you</i>
{17}	உன்னொடெ (unnōṭe)	<i>With you</i>
{18}	உன்னைப்பாத்து (unnai.p pāttu) or குறிச்சு (kuriccu)	
{19}	<b>Plural</b>	
{20}	நீங்கள் (nīṅgaḷ)	<i>You</i>
{21}	உங்களுடைய (uṅkaḷuṭaiya)	<i>Yours</i>
{22}	உங்களுக்கு (uṅkaḷukku)	<i>For you</i>
{23}	உங்களை (uṅkaḷai)	<i>To you</i>
{24}	உங்களிடத்திலெ (uṅkaḷiṭattile) or உங்களி	
{25}	லெ (uṅkaḷile)	<i>In you</i>
{26}	உங்களாலெ (uṅkaḷāle)	<i>By you</i>
{27}	உங்களொடெ ( <i>sic</i> ) <sup>18</sup> (uṅkaḷōṭe)	<i>With you</i>
{28}	உங்களைப்பாத்து (uṅkaḷai.p pāttu) and குறிச்சு (kuriccu)	
{29}	<b>Another Singular honorific</b> <sup>19</sup>	
{30}	நீ{ர்} (nīr)	<i>Your mercy</i>
{31}	உம{மு}டைய (ummuṭaiya)	<i>Of your mercy</i>
{32}	உமக்கு (umakku)	<i>For your mercy</i>

## R

{1}	Acc(usative)	உமமை (ummai)	<i>Your mercy</i>
{2}	Abl(ative)	<i>quietis</i> உமமுடையயிட{த்தி}லெ (ummuṭai.y iṭattile)	<i>In your mercy</i>
{3}	Instrumental Abl(ative)	உமமாலெ (ummāle)	<i>By your mercy</i>
{4}	Sociative Abl(ative)	உமமொடெ (ummōṭe)	<i>With your mercy</i>
{5}	உமமைப்பாத்து (ummaippāttu) or குறிச்சு (kuriccu)		
{6}	<b>The Plural</b> நீங்கள் (nīṅkaḷ) as above.		
{7}	<b>Pronoun he (ille)</b>		
{8}	<b>Singular</b> <sup>20</sup>		
{9}	Nom(inative)	அவன (avaṇ)	<i>He</i>
{10}	Gen(itive)	அவனுடைய (avaṇuṭaiya)	<i>His</i>
{11}	Dat(ive)	அவனுக்கு (avaṇukku)	<i>For him</i>

<sup>18</sup> This is obviously an error of the copyist who wrote *le* instead of *lo*.

<sup>19</sup> Today, the Portuguese language also distinguishes between honorific (*você/Sua senhoria*) and non-honorific pronouns (*tu/vos*), while in the English language the distinction survived only until Middle English (cf. footnote 1 above). However, following the criteria stated in footnote 1 I have modernised the pronoun forms to Modern English.

<sup>20</sup> Costa only provides a paradigm for the distal singular pronoun: *he, that man* even though he specifies the proximate form (*ivāṇ*) at the end of the paragraph on pronouns.

{12}	Acc(usative)	அவனை (avaṇai)	To him
{13}	Abl(ative)	அவனிட{ததி}லெ (avaṇiṭattile) or அவனி	
{14}		லெ (avaṇile)	In him
{15}	Instrumental	அவனாலெ (avaṇāle)	By him
{16}	Sociative	அவனொடெ (avaṇōṭe)	With him
{17}		<b>Plural</b>	
{18}		அவர்கள் (avarkaḷ)	They
{19}		அவர்களுடைய (avarkaḷuṭaiya)	Theirs
{20}		அவர்களுக்கு (avarkaḷukku)	For them
{21}		அவர்களை (avarkaḷai)	To them
{22}		அவர்களிட{ததி}லெ (avarkaḷiṭattile)	In them
{23}		அவர்களாலெ (avarkaḷāle)	By them
{24}		அவர்களொடெ (avarkaḷōṭe)	With them
{25}		<b>Another Singular [that is] honorific<sup>21</sup></b>	
{26}		<b>Singular</b>	
{27}	Nom(inative)	அவ{ர்ர்} (avar)	his/her mercy
{28}	Gen(itive)	அவருடைய (avaruṭaiya)	of his/her mercy
{29}	Dat(itive)	அவருக்கு (avarukku)	for his/her mercy
{30}	Acc(usative)	அவரை (avarai)	to his/her mercy (sic!)
{31}	Abl(ative)	quietis அவரிடததிலெ (avariṭattile)	in his/her mercy
{32}	Instrumental Abl(ative)	அவராலெ (avarāle)	by his/her mercy

#### [f. M-34-18]

#### L

{1}	Sociative Abl(ative)	அவரொடெ <sup>22</sup> (avarōṭe)	with his/her mercy
{2}		அவரைக்குறிச்சு (avaraikkuriṅcu)	for respect
{3}			of his/her mercy
{4}	அவருக்காக (avarukkāka)		for the love of his/her mercy
{5}		the Plural is அவ{ர்ர்}கள் <sup>23</sup> (avarkaḷ)	see above

#### {6} Pronoun She

#### {7} Singular

<sup>21</sup> Typical of the Standard Modern language is to use the epicene pronouns as honorific singular forms, otherwise *avar* should be taken as the variant of *avarkaḷ* for the third pronoun *they, those persons*.

<sup>22</sup> In the manuscript there is a dot above the letter <r> in order to disambiguate it from the following symbol which is part of the kombo for [o]. Costa explains these orthographic conventions in the 6<sup>th</sup> Title. The same diacritics is used at line 5 where it is rendered with {ர்ர்}.

<sup>23</sup> This form is frequently used following proper names and designation for the expression of a special degree of respect (Andronov 1989: 102) and it is not used in the Classical language.

{8}	Nom(inative)	அவள	(aval)	<i>She</i>
{9}	Gen(itive)	அவளுடைய	(avaluṭaiya)	<i>Her</i>
{10}	Dat(ive)	அவளுக்கு	(avalukku)	<i>For her</i>
{11}	Acc(usative)	அவளை	(avalaṭai)	<i>To her</i>
{12}	Abl(ative) <i>quietis</i>	அவளிடத்திலே	(avalitattilē)	<i>In her</i>
{13}	Instrumental	அவளாலே	(avalaḷāle)	<i>By her</i>
{14}	Sociative	அவளொடே	(avalaḷōṭe)	<i>With her</i>
{15}	Plural	அவ{ர்}கள்	(avarkal)	like the
{16}				masculine

### Neutral Pronoun That [*illud*]

{17}	<b>Singular</b>			
{18}				
{19}	Nom(inative)	அ[து]	(atu)	<i>That</i>
{20}	Gen(itive)	அதினுடைய	(atinuṭaiya)	<i>Of that</i>
{21}	Dat(ive)	அதுக்கு	(atukku)	<i>For that</i>
{22}	Acc(usative)	அதை vel அதை	(atai or attai)	<i>To that</i>
{23}	Abl(ative) <i>quietis</i>	அதிலே	(atile)	<i>In that</i>
{24}	Instrumental Abl(ative)	அதினாலே	(atināle) or அததலே ( <i>sic</i> )	
		(attāle)	<i>By that</i>	
{25}	Sociative Abl.	அதொடே or அததொடே	(atōṭe or attōṭe) <sup>24</sup>	<i>With that</i>
{26}		அதுக்காக	(atukkāka)	
{27}	<b>Plural</b>			
{28}		அதுகள்	(atukal)	<i>those things</i>
{29}		அதுகளுடைய	(atukaluṭaiya)	<i>Of those things</i>
{30}		அதுகளுக்கு	(atukalukku)	<i>For those things</i>
{31}		அதுகளை	(atukalaṭai)	<i>those things</i>
{32}		அதுகளிலே	(atukalile)	<i>In those things</i>
{33}		அதுகளாலே	(atukalaḷāle)	<i>By those things</i>

## R

{1}	அதுகளொடே	(atukalaḷōṭe)	<i>With those things</i>
{2}	அதுகளுக்காக	(atukalukkāka)	<i>{for love of those things}</i>
{3}	The pronouns this {{man}} ( <i>iste</i> ), this {{woman}} ( <i>ista</i> ), this {{thing}} ( <i>istud</i> )		
{4}	become இவன ( <i>ivan</i> ), இவள ( <i>ivaḷ</i> ), இது ( <i>itu</i> ) declined		
{5}	as those above.		
{6}	<b>Pronoun Himself (<i>Ipse</i>)<sup>25</sup></b>		

<sup>24</sup> Neuter pronoun of the colloquial language and in particular those of the Eastern dialects frequently join the case suffix by means of the euphonic increment *-it-* (Andronov 1989: 107).



{7}		<b>Singular</b>	
{8}	தான	(tāṇ)	<i>Himself</i>
{9}	தானனுடைய ( <i>sic</i> )	(taṇṇuṭaiya) <sup>26</sup>	<i>Of himself</i>
{10}	தானககு ( <i>sic</i> )	(taṇakku)	<i>For himself</i>
{11}	தானனை ( <i>sic</i> )	(taṇṇai)	<i>To himself</i>
{12}	தன்னிலெ	(taṇṇile) or தன்னிடத்திலெ (taṇṇittille)	<i>in himself</i>
{13}	தன்னாலெ	(taṇṇāle)	<i>By himself</i>
{14}	தன்னொடெ	(taṇṇōṭe)	<i>With himself</i>
{16}		<b>Plural</b>	
{17}			
{18}	தாங்கள	(tāṅkaḷ)	<i>Oneselves</i>
{19}	தாங்களுடைய ( <i>sic</i> )	(tāṅkaḷuṭaiya)	<i>Of oneselves</i>
{20}	தங்களுககு ( <i>sic</i> )	(tāṅkaḷukku)	<i>etc.</i>
{21}		<b>Singular honorific</b>	
{22}	தாம	(tām)	<i>his/her own mercy</i>
{23}	தமமுடைய	(tammuṭaiya)	<i>of his/her own mercy</i>
{24}	தமககு	(tamakku)	<i>for his/her own mercy</i>
{25}		<b>Plural</b> தாங்கள (tāṅkaḷ) etc. and above.	
{26}		<b>Of the Relative</b> <sup>27</sup>	
{27}	There is no Relative <i>who</i> ,		
{28}	<i>what, which (qui, quæ, quod)</i> and when F. Aguilar		
{29}	in his <i>Arte</i> says that என்ன (eṇṇa) is (the relative pronoun),		
{30}	he is mistaken because என்ன (eṇṇa) is nothing more than		
{31}	who ( <i>quis</i> ), or what ( <i>quid</i> ), nor		

<sup>25</sup> This paragraph illustrates the three reflexive pronouns of the Tamil language: *tāṇ* (whose base is *taṇ*), *tām* (whose base is *tam*), *tāṅkaḷ* (whose base is *taṅkaḷ*) even though Costa underlines the anaphoric function of this pronoun. See § 4.4.2 in *Conclusion*.

<sup>26</sup> One would have expected, as in the other forms of the paradigm, the oblique form *taṇ* – as it appears in the transliteration, rather than *tāṇ* – as it appears in the Tamil transcription.

<sup>27</sup> Costa recognizes that the Latin relative pronoun does not exist in Tamil, therefore the relative construction differs from his language of reference. However, despite this fact, the relative clause is still possible, and it is realized through two specific linguistic features of the language: the use of adjectival participles and the use of clitics. As I discussed in my presentation at ICHoLS XVI (2021) Costa does not look for a categorial form in Tamil corresponding to the relative pronoun – as he accuses Aguilar to have done – but rather, he looks for a structure which may be semantically compared to the meaning provided by the relative pronoun in Latin. In doing so he is guided by a conceptual transfer, rather than by a categorial one – despite starting from the latter. He finds two different ways to convey a relative sense in Tamil: the first is to make use of the adjectival participle (*peyareccam*), the second refers to a structure where a finite clause is embedded with the clause final clitic *-ē* before a noun phrase as complement to that Noun Phrase. The head Noun Phrase always consists of a remote demonstrative Noun Phrase as in the example provided by Costa.

- {32} could it be found except in asking e.g. என்னமனு  
 {33} ஷன (enna maṇuṣaṇ)? *what man?* and never

**[f. M-34-not numbered, a – misplaced at the beginning of the manuscript]**

L

- {1} will it mean the man who or the man that, so that it  
 {2} refers to the substantive which must be the  
 {3} relative.  
 {4} This lack can be made up for  
 {5} in two ways, first by the adjectival participles  
 {6} விசுவசிக்கிற (vicuvācikkira) விசு  
 {7} வசி{தத} (vicuvācitta) etc. e.g. விசுவசிதத, ம  
 {8} னுஷன (vicuvācitta maṇuṣaṇ), *the man who believed*. Second,  
 {9} by adding the letter எ<sup>28</sup> (ē) to the pronoun  
 {10} அவன (avan) to the third person of any  
 {11} verb in any time  
 {12} or number, as in விசுவசிக்கிறா  
 {13} னெ அவன கரையெ {று} வான (vicuvācikkirāṇē avan  
     karaiyē(r)ruvāṇ)  
 {14} *that one who believes* (emph), *that one will be saved*, the Pro {noun}  
 {15} will be masculine or femini {ne}  
 {16} according to the clause.  
 {17} **Of Adjectives**  
 {18} There is no lack of adjectives in this language,  
 {19} as many would wish [to sustain], on the contrary,  
 {20} they are innumerable, and we can show here  
 {21} whatever does not pertain to the voca-  
 {22} bulary. I advise here only on what pertains to the  
 {23} Arte. Let the first warning  
 {24} regarding this matter be that that all the adjectives  
 {25} in this language are indeclinable; 2<sup>nd</sup>  
 {26} they all have a single form for  
 {27} the three genders; 3<sup>rd</sup> that they are all prefixed  
 {28} to their substantive, except  
 {29} for some misformed<sup>29</sup> ones such as எல்லாம (ellām)

<sup>28</sup> Among its functions, the clitic -ē is used as an emphatic marking the prominence of a specific part of the sentence.

- {30} சே{ர்ர்} (cēr)<sup>30</sup> அடங்கலும் (aṭaṅkalum)<sup>31</sup> சகலரும் (cakalarum)  
 {31} ச{று}வரும் (caruvarum),<sup>32</sup> although these are more

## R

- {1} substantives than adjectives, all meaning  
 {2} *everything*, and *everyone*. Also  
 {3} those formed from numeral nouns,  
 {4} which are called cardinals; e.g. ஒரு (oru)  
 {5} இரண்டு (iraṇṭu) etc. *one*, *two*, etc. should be postponed  
 {6} when the particle or conjunction உம் (um)  
 {7} is added to them as in நாளெ  
 {8} மும் (nāl eḷum); *all seven days* etc.  
 {9} The adjectives are formed in three  
 {10} ways. First, from the third persons of the  
 {11} Present, Preterit<sup>33</sup> and negative Future.  
 {12} In the present and the preterit, losing  
 {13} the last ன (ṇ) and reducing the long ஆ (ā)  
 {14} into short அ (a), விசுவசிக்கிறான (viccuvācikkirāṇ)  
 {15} *he believes*, becomes விசுவசிக்கிற (vicuvācikkira), from  
 {16} விசுவசித்தான (viccuvācittāṇ), becomes விசுவசித்த (viccuvācitta).

### Thing

- {17} *that believed*. In the negative future it loses  
 {18} the ன (ṇ), but not the *long a*, as in விசு  
 {19} வசியான (viccuvāciyāṇ) விசுவசியா (viccuvāciyā) or விசு

<sup>29</sup> The Portuguese word *informes* should be understood as ‘which does not possess the same nature’. I have rendered it as ‘misformed’ on the suggestion of Erin McCann (CSMC Hamburg) to whom I am indebted.

<sup>30</sup> Proença’s dictionary (GL1, f. M-34-471, R, line 30) states the meaning *as omnis, doī (as any kind of, all)*. In Winslow’s (1862: 415-416) and Fabricius (1972 [1770]: 447) dictionaries it is considered a verb that is used adverbially meaning *wholly*.

<sup>31</sup> Proença’s dictionary (GL1, f. M-34-86, L, lines 7-8) states the meaning *as tudo posponse item todos* ‘whole’, it is placed after such as ‘all’. It is an adverb meaning *all*.

<sup>32</sup> As Giovanni Ciotti suggests, these are Sanskrit words. Hence, *caruvarum* from *sarva* means ‘everything, each’ and *cakalarum* derived from *sakala* means ‘whole, all, everyone’.

<sup>33</sup> Even though the Portuguese word *Preterito* finds a correspondent in the English word *Preterit*, the two words encode different meanings in the two languages. It refers to a verbal tense in Portuguese, while it expresses aspectuality in English. However, in this context, I have used the English *Preterit* instead of *Past*, so as not to alter the original grammatical terminology and not to modernise it. Indeed, *Preterit* was the common word for expressing the category of past tense in English Grammars of the 17<sup>th</sup> century, as found in Samuel Johnson (refer to footnote 1 above). The same criteria has been adopted in the translation of the Portuguese *neutro* for which I have chosen *neutral* rather than *netuer*.

- {20} வசியாத (viccuvāciyāta) in which ...*da*... is added in place  
 {21} of [ன] (ṇ)] *the thing in which I do not believe*,  
 {22} or *did not believe*. 2<sup>nd</sup>, they are formed from any  
 {23} substantive to which will be added உள  
 {24} ள (uḷḷa) participle of the verb உணடு (uṇṭu);  
 {25} or ஆன (āṇa) participle of the verb ஆ  
 {26} கிறென (ākīrēṇ); or இல்லாத (illāta) negative participle of  
 {27} the verb இலலை (illai), or {ஆகா (ākā) or}  
 {28} ஆகாத (ākāta) negative of ஆகிறென (ākīrēṇ)<sup>34</sup>  
 {29} e.g. from மகிமை (makimai) *greatness* மகிமை  
 {30} யுள (makimai.y uḷḷa) *large thing*, கடி  
 {31} {னம் (kaṭiṇam) *difficulty* கடினமான (kaṭiṇamāṇa)

**[f. M-34-not numbered, b – misplaced at the beginning of the manuscript]**

**L**

- {1} *difficult thing*,} from சுத்தம் (cuttam)<sup>35</sup> *cleanliness*  
 {2} சுத்தமான (cuttamāṇa) *clean thing*, சுத்த  
 {3} மிலலா (cuttam illā) [*impureness*], or சுத்தமில்லாத (cuttam illāta)  
 {4} *impure thing*. Third, they are formed from any  
 {5} noun ending in *am*, we remove  
 {6} the *m* e.g. of கடினம் (kaṭiṇam), *harshness*  
 {7} கடின (kaṭiṇa) *harsh thing*, from சுத்தம் (cuttam)  
 {8} *cleanliness* சுத்த (cutta) *clean thing*, from  
 {9} அலப்பம் (alappam) *insignificance* அலப்ப (alappa)  
 {10} *insignificant thing*. etc. Fourth, whenever  
 {11} two substantives are added one to the other,  
 {12} the first is constructed as an adjective  
 {13} e.g. குளி{ர்} காற்று (kuḷir kārru) *cold*  
 {14} *wind* வெள்ளைசீலை (vellai.c cīlai) *white cloth*,  
 {15} where குளி{ர்} (kuḷir) and வெள  
 {16} ளை (vellai) are substantives, the first  
 {17} meaning *cold*, and the 2<sup>nd</sup> *whiteness*.  
 {18} **Of Genders**

<sup>34</sup> Costa lists here the different *peyareccam* and verbal forms that have undergone grammaticalisation becoming adjectival suffixes: *il-tal*, *uḷ-tal*, *āku-tal*.

<sup>35</sup> The Sanskrit for it is *shudhadham* which means ‘pure’. Thanks to Giovanni Ciotti for the suggestion.

{19} The masculine gender is called *Pu*  
 {20} *lingam* புலிங்கம, the feminine  
 {21} *strilingam* {ஸ்த} துறிலிங்கம the  
 {22} neutral நடபுஞ்சகலிங்கம *Nabu{nsa*  
 {23} *galin}gam*.<sup>36</sup> Doctrine on this matter  
 {24} {is very easy,} because, as  
 {25} {the adjectives are} of a single form  
 {26} {and indeclinables,} there is no  
 {27} doubt, except in the conjugation of  
 {28} verbs. Indeed, the only thing one must be  
 {29} warned of is that: only names of God  
 {30} and of men are masculine;  
 {31} only those of women are feminine;

## R

{1} {those of the angels are found to be masculine}  
 {2} and neutral; all the rest are neutral.  
 {3} This word பிள்ளை (*pillai*) *boy*  
 {4} is neutral. However, all names  
 {5} of human beings can be made elegant  
 {6} and honorifics. [Also] the 2<sup>nd</sup> person  
 {7} honorific and the neutral [of the]  
 {8} verbs, as in தெவரீ{ர்} {சொ}லலித  
 {9} து (*tēvarī collitatu* or either *collittu*) *Your Mercy spoke.~.~.~.*

### Second Chapter Of the Conjugation of Verbs

{10}  
 {11}  
 {12}  
 {13} As all doctrine in this  
 {14} matter consists in shedding light  
 {15} so that the conjugation of verbs in this  
 {16} language is made easy, in this  
 {17} chapter we state only that which is common to all.  
 {18} It [corresponds] to what, without embarrassment, can help  
 {19} Beginners, leaving the  
 {20} diversity of conjugations and Rules that  
 {21} in this matter can be applied  
 {22} to preterits [which one

<sup>36</sup> The terminology is from Sanskrit where the masculine gender is *napuṃlinka* while the neuter is *napuṃsakaliṅga*.

{23} will discover through  
 {24} use, since they serve for nothing more than to bore  
 {25} and bother]. Hence, leaving  
 {26} [all the modes] to the use [of them], I will only conjugate a single  
 {27} verb, placing under this all the modes  
 {28} which exist in this language, and which are  
 {29} common to the other verbs. And from  
 {30-31} the one we can conjugate the others.~.~.~.

[f. M-34-19]

L

{1-2}

**Indicative Actual Present**

{3} நான (nāṇ) விசுவசிக்கிறேன் (vicuvācikkirēṇ) *I believe*  
 {4} நீ (nī) விசுவசிக்கிறாய் (vicuvācikkirāy) *You believe*  
 {5} அவன் (avaṇ) விசுவசிக்கிறான் (vicuvācikkirāṇ) *He believes*  
 {6} அவள் (avaḷ) விசுவசிக்கிறாள் (vicuvācikkirāḷ) *She believes*  
 {7} அது (atu) விசுவசிக்கிறது (vicuvācikkutu) *It believes*  
 {8-9} நாங்கள் (nāṅkaḷ) விசுவசிக்கிறோம் (vicuvācikkirōm) *We believe*  
 {10-11} நீங்கள் (nīṅkaḷ) விசுவசிக்கிறீர்கள் (vicuvācikkirīrkaḷ) *You believe*  
 {12} அவர்கள் (avarkaḷ) விசுவசிக்கிறார்கள் (vicuvācikkirārkaḷ)  
 {13} *They [both masc + fem] Believe*  
 {14} அதுகள் (atukaḷ) விசுவசிக்கிறது (vicuvācikkutu)  
 {15} *Those things believe*

{16}

**Singular honorific**

{17-18} நாம் (nām) விசுவசிக்கிறோம் (vicuvācikkirōm) *My mercy believe*  
 {19} நீர் (nīr) விசுவசிக்கிறீர் (vicuvācikkirīr) *Your mercy believe*  
 {20} அவர் (avar) விசுவசிக்கிறார் (vicuvācikkirār) *His/Her mercy believes*  
 {21}

{22} The present above is called

{23} actual because it is used in

{24} the actions which are currently being performed.

{25}

**Negative singular**

{26} 1. விசுவசிக்கவில்லை (vicuvācikkavillai)<sup>37</sup>

{27} 2. விசுவசிக்கிறதில்லை (vicuvācikkirat\*illai)<sup>38</sup> *I, you, etc. do not*

<sup>37</sup> Here Costa respects the construction used to express the past and present negativity through the auxiliary verb *il-tal* 'be not'. Historically the form *illai* is the 3<sup>rd</sup> neuter plural of the defective verb *il-tal* which is added to the infinitive in the Modern Tamil (Krishnamurti 2003: 355).

<sup>38</sup> Costa gives here the negative form of the present verbal noun followed by the negative verb *illai*.

- believe,*  
 {28} 3. விசுவசித்ததிலலை (vicuvācittat\*illai)<sup>39</sup> *I, you, he, did not believe,*  
 {29} according to the preceding pronoun  
 {30} they also add  
 {31} the இலலை (illai) to all persons which form

## R

- {1} the negative, as in நான விசுவசிக்கி  
 {2} நெனிலலை (nāṇ vicuvācikkirēṇ illai) *I do not believe,* நீ விச  
 {3} வசிக்கி{றா}யிலலை (nī vicuvācikkirāy illai)<sup>40</sup> *you do not believe,* etc.  
 {4} **Forms of the negative**  
 {5} The 1<sup>st</sup> fi(gu)re<sup>41</sup> is formed from the infinite with  
 {6} இலலை (illai), as in நான காணவிலலை (nāṇ kāṇavillai)  
 {7} *I do not see* அவன வர்விலலை (avaṇ varavillai)  
 {8} *he does not come.* The 2<sup>nd</sup> {{figure is formed from}} the present participle<sup>42</sup>  
 {9} with the same இலலை (illai) as in (ப)  
 {10} ண்ணுகிறதிலலை (paṇṇukkīrat<sup>u</sup> illai) *I do not do* and  
 {11} சொல்லுகிறதிலலை<sup>43</sup> (collukīrat<sup>u</sup> illai) *I do not say.* The  
 {12} 3<sup>rd</sup> {{figure is formed from}} the preterit participle<sup>44</sup> as in  
 {13} நிகுடுததிலலை (ni kuṭuttat<sup>u</sup> illai) *you did not give* etc.  
 {14} and the others can be formed in this way.  
 {15} **Preterit perfect [Past perfect tense]**<sup>45</sup>

<sup>39</sup> Costa gives here the negative form of the past verbal noun followed by the negative verb *illai*.

<sup>40</sup> These forms are unexpected while the verbal nouns followed by *illai*, like the forms above, are typical of the Old Tamil. Indeed, according to Krishnamurti (2003: 355) “negation in the non-past is rendered by adding *illai* to the nominalized verb in non-past, e.g. *varu-kir-atu illai* [COME-DUR. SUFFIX-3NEU SG NOT] ‘(one) does not come’, *varu-v-atu illai* [COME-NON-PST-3NEU SG NOT] ‘(one) will not come’”.

<sup>41</sup> The term *figure* was used in the Latin grammatical tradition, as a grammatical word for referring to what we would address today as ‘forms’.

<sup>42</sup> Here Costa uses the technical term *participle* but the corresponding Tamil form is a *verbal noun* that Costa describes later as being an *Infinitive Substantive* (see f. M-34-29).

<sup>43</sup> For the forms listed in lines 10, 11, and 13 see footnote 40.

<sup>44</sup> Cf. footnote 42.

<sup>45</sup> In all the other manuscript copies, this paragraph is preceded by the following paragraph:

### Preterimperfect [Imperfect tense]

This tense does not exist in this language. This is made up for in the following way by adding to any of the persons of the present the letter எ and placing the adverb அப்பொ (appō) after it. Second, if it is the preterit using the language of the imperfect preterit, as in நீய விசுவகிக்கிறாயெ அப்பொ நான விசுவசித்ததென (nīya vicuvācikkirāyē appō nāṇ vicuvācittēṇ) *when you believed, I believed;*

{16}

### Singular

{17-18} விசுவசித்தென like விசுவசிச்சென<sup>46</sup> (vicuvācittēṅ like vicuvāciccēṅ) *I believed*

{19} விசுவசித்தாய (vicuvācittāy) *you believed*

{20} விசுவசித்தான (vicuvācittāṅ) *he believed*

{21} விசுவசித்தாள (vicuvācittāl) *she believed*

{22} விசுவசித்துது (vicuvācittutu) *it believed*

{23} விசுவசித்தொம் (vicuvācittōm) *we believed*

{24} விசுவசித்தீ{ர்}கள் (vicuvācittīrkaḷ) *you believed*

{25} விசுவசித்தா{ர்}கள் (vicuvācittārkaḷ) *they will believe* [masc. + fem.] (*sic*)

{26} விசுவசித்துது (vicuvācittutu) *they will believe* [*neutral*] (*sic*)<sup>47</sup>

{27} Likewise putting சச (cc)

{28} instead of தத (tt), as in விசுவசிச்சொம் (vicuvāciccōm).<sup>48</sup>

{29} **Singular honorific**

{30} விசுவசித்தொம் (vicuvācittōm) *My mercy believe* (*sic*)

{31} விசுவசித்தீ{ர்} (vicuvācittīr) *Your mercy believe* (*sic*)<sup>49</sup>

### [f. M-34-20]

L

{1} விசுவசித்தா{ர்} (vicuvācittār) *His Mercy believed*

{2} விசுவசிச்சொம் (vicuvāciccōm) etc. The preterit

{3} is made negative by placing after to any

{4} of the persons இலலை (illai) as in விசுவசித்தெனி

{5} லலை (vicuvācittēṅ illai)<sup>50</sup> *I did not believe*, etc.

---

நீயவிசுவசிக்கிறாயென்பொருளவனவிசுவசித்தான (nī vicuvācikkirāyē appō avāṅ vicuvatittāṅ), *when you believed, he believed, etc.*

However, it is better to use the future instead of the preterit, as in நீயவிசுவசிக்கிறாயென்பொருளவனிசிப்பென (nīya vicuvācikkirāyē appō nāṅ vicippēṅ), *when you believed, I believed*. Finally the same future absolutely serves as preterit imperfect [past imperfect], as in மி[வனசிவபிள்ளையாயிருக்கிறபொது விசுவசிப்பான்] (ivaṅ civapiḷḷaiyā irukkīrapōtu vicuvācippāṅ) *this one when (he) was a child, (this one) believed*, etc. (For the Portuguese version see footnote 242 in *Part 2*).

<sup>46</sup> Here Costa provides both the Standard Modern Tamil form (vicuvācittēṅ) and the Spoken Tamil variant (vicuvāciccēṅ).

<sup>47</sup> The Portuguese gloss here and in the previous line is unexpected. Indeed, they are both in the future tense while they should have been in the past tense.

<sup>48</sup> The palatalization of the past tense marker is a typical feature of the Spoken Tamil register.

<sup>49</sup> The Portuguese gloss here and in the previous line is unexpected. Indeed, they are both in the present tense while they should have been in the past tense. However, looking into the other manuscript copies, one finds the correct form (cf. footnotes 252 and 254 in *Part 2*).

<sup>50</sup> See footnote 40.



- {6} **Preterpluperfect**<sup>51</sup> [Past perfect tense]  
 {7} This tense does not exist in this language.  
 {8} It can be made up for in the same way as  
 {9} we stated for the imperfect,<sup>52</sup> except that  
 {10} in place of the adverb அப்பொ<sup>53</sup> (appō) we  
 {11} must add the word அதுககுமு  
 {12} னனெ (atukkumunnē) e.g. நீ விசுவசிக்கிறாயெஅதுககுமுனெ நான  
 {13} விசுவசிப்பென, (nī vicuvācikkirāyē atukkumunnē nān  
 vicuvācippēn) *when you*  
 {14} *believed, I had already believed.* Also, the affirmative  
 {15} future has the same strength alone,  
 {16} [and it expresses] this tense as in நான விசுவசி  
 {17} பபென (nān vicuvācippēn) *I believed, or I had believed, etc.*  
 {18} **Ordinary Affirmative Future**  
 {19} **Singular**  
 {20} விசுவசிப்பென (vicuvācippēn) *I will believe*  
 {21} *or usually believe*  
 {22} விசுவசிப்பாய (vicuvācippāy) *You will believe*  
 {23} விசுவசிப்பான (vicuvācippān) *He will believe*  
 {24} விசுவசிப்பாள (vicuvācippāl) *She will believe*  
 {25} விசுவசிக்கும் (vicuvācikkum) *It will believe*  
 {26} **Plural**  
 {27} விசுவசிப்பொம் (vicuvācippōm) *We will believe*  
 {28} விசுவசிப்பீர்கள (vicuvācippīrkaḷ) *You will believe*  
 {29} விசுவசிப்பா{ர்}கள (vicuvācippārkaḷ) *They [masc. + fem.] will*  
*believe*  
 {30} விசுவசிக்கும் (vicuvācikkum) *Those things will believe*

## R

- {1} This future can also  
 {2} be used to signify the habitual present.<sup>54</sup>

<sup>51</sup> Categories like *imperfect* or *pluperfect* are not found in Tamil. However, Costa finds a periphrastic construction which may achieve the same meaning of the Latin category that he was aiming to describe. Hence, Costa combines the Tamil past tense and the adverbial phrase: *before that time*. For further details see Muru (2011).

<sup>52</sup> Typical of the spoken variety it is the contraction of *appōlūtu* into *appō* (MTL, S043).

<sup>53</sup> It should be noted that, even though the paragraph on the *Preterit Imperfective* is missing here, it is attested here as being part of the original manuscript. This suggests that manuscript GL1 also should not be considered an autograph, unless one does not imagine that Costa was copying it along with Proença's dictionary.

- {3} *I usually believe, we usually*  
 {4} *believe* and in this same way for the other persons. The  
 {5} future விசுவசிக்கப்பொறென (vicuvācikka.p pōrēṅ),  
 {6} directly corresponds to the Latin future.  
 {7} It is formed from the infinite absolute  
 {8} with the verb பொறது<sup>55</sup> (pōratu) conjuga-  
 {9} ting this in the present tense  
 {10} remaining the infinite invariable as in  
 {11} செய்ப்பொறென (ceyya.p pōrēṅ) *I will do*  
 {12} செய்ப்பொறாய (ceyya.p pōrāy) *you will do*  
 {13} செய்ப்பொறீர (ceyya.p pōrīr) *your mercy will do, etc.*  
 {14} **Singular Honorific**  
 {15} விசுவசிப்பொம் (vicuvācippōm) *we believe*  
 {16} *or usually believe,*  
 {17} விசுவசிப்பீர் (vicuvācippīr) *your mercy will believe*  
 {18} விசுவசிப்பார் (vicuvācippār) *His mercy will believe*  
 {19} *or usually believes.*  
 {20} **Negative future**<sup>56</sup>

<sup>54</sup> The differentiation in three tenses is a later innovation in Tamil. The present tense, derived from the grammaticalization of an early auxiliary construction, is a later innovation in Tamil which started to appear approximately from the *bakhti* time onwards (Wilden 2018). Therefore, the Old Tamil verbal system was based on “a dual distinction that is better described as aspectual than as temporal” (Wilden 2018: 76) and the basic dichotomy was imperfective and perfective. This still reflects on the feature that tenses such as the future in Tamil “expresses rather various modalities than referring definitely to future time” (Lehmann 1989: 67). In fact, “the future tense besides expressing future actions may frequently express habitual or recurrent actions in the present or in the past” (Andronov 1989: 174). As such, habituality is one of the modalities underlined by Costa in this passage devoted to the description of the future tense.

<sup>55</sup> *pōratu* is the spoken form of *pōkiratu* of the verb *pō-tal* ‘to go’ where there is the declension of intervocalic *k* (phonetically [h], Schiffman 1999: 11). If it is added to an infinitive main verb, this auxiliary expresses 1) intention or 2) prediction. Among the auxiliaries in existence in Tamil today, *pō* is also found in earlier stages of the language. According to Krishnamurti (2003: 373-375) auxiliaries already existed in Old Tamil even though the ancient grammar of Tamil *Tolkāppiyam* (ca. 1<sup>st</sup>-3<sup>rd</sup> cent. A.D.) does not mention them. For Proto-South Dravidian Krishnamurti (2003: 374) reconstructs the ‘valency-preserving’ auxiliary *pō* which is, however, used with the verbal participle rather than with the infinitive as occurs in Modern Tamil. Indeed, even today, if *pō* is used after a verbal participle rather than an infinitive, it marks a change of state – that has taken place or will definitely occur (Schiffman 1999: 92), usually an unforeseen or undesirable event. However, the example that Costa provides displays the verb *cey* ‘to do’ followed by the verb *pō* corresponding to the situation described in Cre-A: Tamil dictionary in correspondence with the second headword for *pō*: “(used after the verb ‘to do’ (*cey*)) to indicate that the action the verb refers to is likely to occur sooner or later”. Consequently, the clarification made by Costa, that only this construction effectively corresponds to the Latin tense form used to talk about events that one expects to take place in the future, highlights what has already been underlined in footnote 54.

- {21} **singular**  
 {22} விசுவசியென (vicuvāciyēṅ) *I will not believe* or  
 {23} *I do not usually believe*  
 {24} விசுவசியாய (vicuvāciyāy) *You will not believe*  
 {25} விசுவசியான (vicuvāciyāṅ) *He will not believe*  
 {26} விசுவசியாள (vicuvāciyāl) *She will not believe*  
 {27} விசுவசியாது (vicuvāciyātu) *It [that thing] will not believe*  
 {28} **Plural**  
 {29} விசுவசியொம் (vicuvāciyōm) *We will not believe* or  
 {30} *we do not usually believe*  
 {31} விசுவசியி {ர்ர்} கள (vicuvāciyīrkaḷ) *You will not believe*

[f. M-34-21]

L

- {1} விசுவசியா {ர்ர்} கள (vicuvāciyārkaḷ) *They*  
 {2} *will not believe*  
 {3} விசுவசியாது (vicuvāciyātu) *Those things (fem) will not believe*  
 {4} The negative future is formed from the  
 {5} present by changing the *cren* or *gren*  
 {6} into *yen* as in பிடிக்கிறது (piṭikkiratu) becomes  
 {7} பிடியென (piṭiyēṅ) *I will not catch* etc.  
 {8} Those which before *cren*, or *gren* have *V*,  
 {9} lose it passing *cren* or *gren*  
 {10} in *en* as in பொறுக்கிறென (pōrukkiṛēṅ) becomes  
 {11} பொறென (pōṛēṅ) *I will not forgive*. From சொ  
 {12} லலுகிறென (collukirēṅ) becomes சொலலெ  
 {13} ன (collēṅ) *I will not say*. Those that before *cren*  
 {14} have *A*, before this *A*, as well as [before] *é* [they] add the consonant  
*.V*.  
 {15} as in நடக்கிறென (naṭakkirēṅ)  
 {16} [that becomes] நடவென (naṭavēṅ) *I will not walk*,  
 {17} from பறக்கிறென (paraṭakkirēṅ) *I fly* becomes பற  
 {18} {வென} (paraṭavēṅ) *I will not fly*.

<sup>56</sup> In Old Tamil, the negation was signalled by zero when followed by personal suffixes beginning with vowels. Hence, “-∅- and -ā- functioned as negative allomorphs in non-past conjugation in complementary environment, -∅- before personal suffixes beginning with vowel and -ā- before a consonant or zero” (Krishnamurti 2003: 349). The paradigm provided by Costa displays the ∅ morph. Therefore, this paradigm can be considered as the relic of the archaic tenseless Old Tamil negative which later also continued in the Modern Tamil (Schiffman 1999: 149).

- {19} **Singular honorific**
- {20} விசுவசியொம் (vicuvāciyōm) *my mercy will not believe*
- {21} விசுவசியீர் (vicuvāciyīr) *your mercy will not believe*
- {22} விசுவசியார் (vicuvāciyār) *his mercy will not believe*
- {23} *or his mercy did not usually believe*
- {24} always having the negation of the
- {25} habitual present.~.~.~.~.~.~.
- {26} **Imperative Absolute**
- {27} **Singular**
- {28} 1. விசுவசீ (sic) (vicuvāci). > .....Believe (you)
- {29} 2. விசுவசரிப்பாயாக (vicuvācippāy āka)<sup>57</sup> >
- {30} 3. விசுவசியும் (vicuvāciyūm)<sup>58</sup> > believe (Your mercy)
- {31} 4. விசுவசரிப்பீராக (vicuvācuppīr āka)<sup>59</sup> >

## R

- {1} விசுவசிக்க<sup>60</sup> (vicuvācikka) *believe (your mercy)* 5.
- {2} விசுவசிக்கட்டு<sup>61</sup> (vicuvācikkaṭṭu) *believe (he)* 6.
- {3} **Plural**
- {4} விசுவசரிப்பொம்<sup>62</sup> (vicuvācippōm) *let us believe, we will believe* 7.

<sup>57</sup> According to Andronov (1989: 177-178) in Literary Tamil the imperative singular is also denoted by the suffix *-āy* added to the primary stem of the verb. However, in this example the suffix *-āy* is not added to the verb stem but rather, as Costa explains later, to the future tense marker. Furthermore, the verb form is followed by *āka*, the infinitive of the verb *āku-tal* ‘to become, to be’, representative of the optative form used after the finite verb and also typical of the Old Tamil (Krishnamurti 2003: 361). A better translation for this form would be: *be you, the one who will believe*.

<sup>58</sup> This form can be either the adjectival future participle, the habitual future, or the optative.

<sup>59</sup> Cf. footnote 57.

<sup>60</sup> This form is formally identical to the infinitive of the verb stem *vicuvāci* which, if used as predicate of a simple clause can express the optative mood. However, I would also be inclined to reflect on the possibility of considering it as the verb stem followed by the optative suffix *-ka*. Indeed, its translation would fit with the general meaning according to which Costa is grouping all the verbal forms under the category of *Imperative absolute*.

<sup>61</sup> The form *kaṭṭu* attached to the verb base could be taken as the துணை வினை (*tuṇai viṇai*, auxiliary verb) used “to indicate that the action expressed by the main verb will be carried out forcefully and with determination” (Cre-A:), however one would have expected to have it after a வினையெச்சம் (*viṇaiyeccam*, verbal participle) rather than a verb base. Therefore, I am inclined to interpret this form as an infinitive followed by the reduced form *-ṭtu* of the verb *oṭṭu-tal* ‘agree’. As seen later, it may be followed by the inflectional suffix *-um* as described in Paramasivam (1979: 129) and also in Lehmann (1989: 214-215). This form, typical of the very Literary Tamil, expresses the modalities of (i) the hortative or optative, or (ii) desideration (Lehmann 1989: 215). Schiffman (1999: 78) and Andronov (1989: 182) segment this modal auxiliary verb differently: as *aṭṭum* ‘let, may’ rather than *-ṭtum*.

<sup>62</sup> This is the first-person plural. In Tamil it also has an exhortative value.

- {5} விசுவசியுங்கொள்<sup>63</sup> (vicuvāciyuṅkol) *believe (you (plu))* 8.  
 {6} விசுவசிக்கடடு (vicuvācikkaṭṭu) .....*Believe (they)*9.  
 {7} விசுவசிக்கககடவாரகள்<sup>64</sup> (vicuvācikka.k kaṭavārkaḷ)  
 {8} The first figure is formed from the  
 {9} present by removing *cren* or *gren*,  
 {10} as from பொறுக்கிறென்<sup>65</sup> (porukkirēn) *I wait*  
 {11} பொறு (poru) *wait* {from} வாசிக்கிறெ  
 {12} ன (vācikkirēn) *I read*, வாசி (vāci) *read*. The 2<sup>nd</sup>  
 {13} figure is formed from the 2<sup>nd</sup> person of the future  
 {14} with ஆக (āka) infinite of the verb ஆ  
 {15} கிறென (ākirēn),<sup>66</sup> as in நினைப்பாயாக<sup>67</sup> (niṇaippāy āka)  
 {16} *remember வருவாயாக*<sup>68</sup> (varuvāy āka) *come*, etc.  
 {17} The 3<sup>rd</sup> as the first adding யும (y-um)<sup>69</sup> as in  
 {18} இரும (irum)<sup>70</sup> *sit your mercy வாசியும* (vāciyum)  
 {19} *read your mercy*. The 4<sup>th</sup> as the second  
 {20} taking the honorific person. The 5<sup>th</sup>6<sup>th</sup>  
 {21} is the infinite absolute<sup>71</sup> with the imperative  
 {22} ஒட்டு (oṭṭu) from the verb ஒட்டுகிற  
 {23} து (oṭṭukiratu) (which is) pronounced as if the *ó*  
 {24} ஒ is lost<sup>72</sup> as in வர்ட்டு (varaṭṭu) *come பொ*  
 {25} கட்டு (pōkaṭṭu) *go*. The 6<sup>th</sup>7<sup>th</sup> is the first person  
 {26} of the future affirmative (in the) plural,  
 {27} as in பொவொம் (pōvōm) *let us go*. ஒடு

<sup>63</sup> See footnote 17.

<sup>64</sup> The verb form is *kaṭavatu*, an auxiliary of obligatory mode attested from the Middle Tamil (inscriptional AD 900-1050, cf. Krishnamurti 2003: 375). It is described in Beschi (1738 [1728]: 101, § III, par. 114; Mahon 1848: 83, Section III, par. 114) in the chapter devoted to syntax encompassed under the label *Optative*. Indeed, this verb form has grammaticalized into an optative form ‘let that be so’ in Modern Tamil (cf. Cre-A: 2020: 308). (cf. footnote 74 for further details and another description in previous Cre-A: 1992).

<sup>65</sup> In the previous occurrence of this verb form, Costa gives the meaning as ‘to forgive’, here it means ‘to wait’. These two meanings are also found in Proença’s dictionary (GL1, f. M-34-266, L, lines 11-14).

<sup>66</sup> Costa gives the optative mood here. See footnote 57.

<sup>67</sup> A more correct translation would be: *be you, the one who will think*.

<sup>68</sup> A more correct translation would be: *be you, the one who will come*.

<sup>69</sup> Costa is considering here the exhortative function of the suffix *-um*.

<sup>70</sup> In Costa, as well as in Proença’s dictionary (GL1, f. MS-34-133, R, lines 10-11), the primary meaning for *iru* is *estar assentado* ‘to be seated’, while the secondary meaning that Proença gives is *estar* ‘to be’.

<sup>71</sup> On this category see footnotes 179 and 181 in *Part 3*.

<sup>72</sup> In Winslow (1862: 198) *oṭṭu* is a verb form meaning ‘to be suitable or appropriate’.

- {28} *வொம* (ōṭuvōm) *let us run*. The 7<sup>th</sup> 8<sup>th</sup> (*sic*)<sup>73</sup> is the 3<sup>rd</sup>  
 {29} adding a short *கொள* (kol)  
 {30} to make the plural. The 8<sup>th</sup> is the  
 {31} infinite absolute of the verb *கடவது* (kaṭavatu)<sup>74</sup>

[f. M-34-22]

L

- {1} a defective [verb] that is used only to make  
 {2} similar imperatives. ~.~.~.  
 {3} **Permissive Imperative**<sup>75</sup>  
 {4} *விசுவசிக்ககட்டு* (vicuvācikkaṭṭu)<sup>76</sup> *let you, he, she*  
 {5} *it believe*  
 {6} *விசுவசிக்ககட்டும* (vicuvācikkaṭṭum)<sup>77</sup> *let your mercy believe.*  
 {7} *விசுவசிக்ககட்ட* (vicuvācikkaṭṭa)  
 {8} *விசுவசிக்ககட்டுங்கொள* (vicuvācikkaṭṭuṅkol) *let*  
 {9} *you others believe.*  
 {10} All are formed from the infinite  
 {11} absolute with the imperative forms of the verb  
 {12} *ஒட்டுகிறது* (oṭṭukiraṭu) according to number,  
 {13} or the honorific mode of speaking.  
 {14-15} **Prohibitive Imperative**

<sup>73</sup> It should have been the 9<sup>th</sup> which is equivalent to the 6<sup>th</sup> form.

<sup>74</sup> *kaṭavatu* a form already introduced in footnote 64. It is recorded in Winslow (1862), Fabricius (1972 [1770]) as well as in Cre-A: (1992) where it is described as a defective verb expressing *duty* as well as *desire* or the *optative*. As already emphasized in discussing the *imperfect* and *pluperfect*, here also, Costa is applying the same strategy. Therefore, the latinate category which he needs to describe is the *loci* where different Tamil constructions are ‘reduced’. The main criteria guiding Costa while extending the verb mood taxonomy is not only morphological but also semantic. Indeed, if one observes the total form included under the category of the imperative, one may notice how this mood is the *loci* where Costa includes not only the proper Tamil imperative, but also other forms such as defective, interrogative, auxiliaries, optative (see below in the text), etc. as representative of “a continuum along which the degree of the intensity in the ‘command strength’ expressed by the imperative of the verb *vicuvāci* followed by an ‘x element’ varies” (Muru 2021a: 248). For a detailed discussion on the extension of the Imperative mood in Costa see Muru (2021a: 241-248).

<sup>75</sup> The label *permissive* is typically Alvaresian. Indeed, as I suggested in Muru (2020b) and I discuss in the *Conclusion* (cf. *Part 4*), Emmanuel Álvares’ abridged grammar (1573) should be considered as the best candidate for being the model of reference that Costa followed while composing his Tamil grammar.

<sup>76</sup> Cf. footnote 61.

<sup>77</sup> *-ttum* expresses permission and optative in the (Standard) Common Tamil (see Asher 1985: 166 and 170 and Schiffman 1999: 78).

- {16} 1. விசுவசியாதெ<sup>78</sup> (vicuvāciyātē)  
 {17} 2. விசுவசியாமல<sup>79</sup> (vicuvāciyāmal) ————— do not believe (you)  
 {18} 3. விசுவசிக்கவெண்டாம<sup>80</sup> (vicuvācikka vēṇṭām)  
 {19} விசுவசியாதெயும்<sup>81</sup> (vicuvāciyāteyum) do not believe your mercy  
 {20} விசுவசியாதெயும்பிள்ளாய<sup>82</sup> (vicuvāciyāteyum piḷḷāy)  
 {21} do not believe your mercy among equals  
 {22} விசுவசியாதெயுங்கொள (vicuvāciyāteyunkoḷ)  
 {23} do not believe you others  
 {24} நாங்களவிசுவசிக்கதெவை  
 {25} யிலலை (nāṅkaḷ vicuvācikka.t tēvai.y<sup>83</sup> illai) let us not believe.  
 {26} This serves for the remaining numbers and persons according to  
 {27} the preceding pronoun, as in  
 {28} விசயசிக்கதெவையலை (vicuvācikka.t tēvai.y illai) do not  
 {29} believe (you). It is formed from the infinite  
 {30} absolute with தெவையிலலை (tēvai.y illai), as in அவள  
 {31} பொகதெவையிலலை (avaḷ pōka.t tēvai.y illai)<sup>84</sup> do not go (she).

## R

- {1} The first figure above is formed from the neutral person  
 {2} of the negative future by changing {the உ (u) to}  
 {3} a எ (e), as in நடவாது (naṭavātu) {{that becomes}} நடவாதெ  
 (naṭavātē)<sup>85</sup>  
 {4} do not walk (you) [plural]. The 2<sup>nd</sup> in the same way  
 {5} by changing the து (tu) to a மல (mal), as in நடவாது (naṭavātu)<sup>86</sup>

<sup>78</sup> This form is the negative singular imperative formed by the verb stem + the negative allomorph -āt + euphonic suffix ē. For details on Tamil clitics see Arokianathan (1981).

<sup>79</sup> This form is a negative *viṇaiyeccam* (verbal participle, see footnote 185).

<sup>80</sup> This form is derived from the infinitive followed by the nonfinite verb வேண்டாம் (*vēṇṭām*) in the negative form. This kind of verb is already attested in Old Tamil – even though not clearly described in the *Tolkāppiyam* (Krishmanurti 2003: 376-377), and it is one of the modal auxiliaries which do not change the valency of the main verb. In fact, *vēṇṭam* is an auxiliary with defective morphology and expresses the negative obligation of ‘not needed’ (cf. Asher 1985: 167).

<sup>81</sup> This form is the negative singular imperative. The same form also occurs as negative *peyareccam* followed by the clitic -um.

<sup>82</sup> Literally this example should be translated as *Oh boy! May you not believe!* Where the noun *piḷḷai* ending in the diphthong form of the vocative in -āy and it is followed by the negative form.

<sup>83</sup> *tēvai* in Proença’s dictionary is translated as ‘necessity’ (GL1, f. M-34-369, R, lines 29-31), the same meaning is also found in DED 3469. If literally translated, this example would be: *our need of believing is not.*

<sup>84</sup> Literally the translation of this example is: *her need of going is not.*

<sup>85</sup> Again, the emphatic particle -ē is used for topicalization.

- {6} {{that}} becomes நடவாமல (naṭavāmal) and பண்ணு  
 {7} கிறது (paṇṇukiraṭu) {{that}} becomes பண்ணாமல (paṇṇāmal) *do not*  
 {8} *do* [plural]. The 3<sup>rd</sup> {{figure is formed}} from the infinite  
 {9} absolute with வெண்டாம (vēṇṭām) as in செய்ய  
 {10} வெண்டாம (ceyya vēṇṭām) *do not do you*, etc. This  
 {11} serves for plural, singular  
 {12} ordinary honorific.  
 {13} **Imperative with plea**  
 {14} **or familiarity**  
 {15} This mode consists of nothing more than  
 {16} adding a என (ēṇ)<sup>87</sup> to any  
 {17} of the modes aforementioned  
 {18} e.g. விசுவசி,என? (vicuvāci ēṇ?) becoming a  
 {19} more urbane and familiar mode and as someone who  
 {20} pleases, and does not command. It is also said  
 {21} விசுவசிக்கவெண்டாமொ (vicuvācikka vēṇṭāmō)<sup>88</sup> or  
 {22} விசுவசிக்கதெவையிலலை  
 {23} யொ? (vicuvācikkat<sup>#</sup> tēvai.y-illai.y-ō),<sup>89</sup> all interrogatives.  
 {24} Others say விசுவசியுங்காணும (vicuvāci.y-uṅ<sup>m</sup> kāṇ-um)<sup>90</sup>  
 {25} from the imperative honorific and  
 {26} also from the imperative, also honorific,  
 {27} of the verb காண்கிறது (kāṇkiraṭu) *to see*.  
 {28} **Optative mode**<sup>91</sup> [**Optative mood**]  
 {29} Properly speaking, this mode does not  
 {30} exist in this language, but can be made up for  
 {31} by the following modes.<sup>92</sup> 1<sup>st</sup> by

<sup>86</sup> Here Costa suggests that the negative *viṇaiyeccam* is formed by suffixing *-mal* to the negative form of the verbal noun ending with the negative allomorph *-ā* that is the same segmentation given in Lehmann (1989: 73).

<sup>87</sup> *ēṇ* is the interrogative *why*. In modern Tamil when this interrogative is suffixed to an imperative form the command or request expressed by the imperative is changed into a suggestion. Indeed, Costa places it under an *Imperative* labelled as *with plea or familiarity*.

<sup>88</sup> The construction proposed here by Costa is the infinitive of the verb 'to believe' followed by the negative modal defective *vēṇṭām* (also found below, cf. footnote 96) to which the interrogative dubitative particle *-ō* is added.

<sup>89</sup> The literal translation being: *it isn't the desire of believing, is it?*

<sup>90</sup> Here there is the conjunction *-um* which is added to both the imperative forms: *believe and see!*

<sup>91</sup> In Lily's (c.1468 - c.1523) grammar, rather than *mood* one finds *mode*.

<sup>92</sup> Costa here fails to identify the optative in Tamil but rather he provides other constructions which semantically relate to the *optative*.



[f. M-34-23]

L

- {1} the negative future adding to it
- {2} the interjection *O*, (as in) நான விசுவசி
- {3} யெனொ (nāṇ vicuvāciyēṇō)<sup>93</sup> *hopefully I [had] believed*, or
- {4} *I had not believed*<sup>94</sup> நீ விசுவசியாயொ (nī vicuvāciy-āy-ō)
- {5} *you had not believed*.<sup>95</sup> The 2<sup>nd</sup> with the infinite
- {6} absolute adding வெ
- {7} ணடாமொ<sup>96</sup> (vēṇṭāmō) as in விசுவசி[கக]
- {8} வெண்டாமொ, (vicuvācikka vēṇṭāmō) *hopefully I (had) believed*
- {9} or *I had not believed*. It serves for all
- {10} numbers and genders of persons in accordance with the
- {11} pronoun that precedes it. To these modes
- {12} we can place the interjection before
- {13} அயயொ (ayyō)<sup>97</sup> which means *ay:iō* as in
- {14} அயயொநானவிசுவசியெ
- {15} னொ<sup>98</sup> (ayyō nāṇ vicuvāciyēṇ-ō) *Alas! I had believed*. அய[யொ]
- {16} நீவிசுவசிக்கவெண்டாமொ (ayyō nī vicuvācikka vēṇṭām-ō).<sup>99</sup>
- {17} *Alas! May you not believe*, 3<sup>rd</sup> by adding
- {18} to these same infinites the word
- {19} கடவது (kaṭavatu)<sup>100</sup> or கடவதாக<sup>101</sup> (kaṭavat<sup>#</sup> āka), as in நா
- {20} னவிசுவசிக்கககடவது (nāṇ vicuvācikka.k kaṭavatu)
- {21} or கடவதாக (kaṭavat<sup>#</sup>āka)<sup>102</sup> *may it please God, that I believe*.<sup>103</sup>
- {22} The same in cursing
- {23} சாகககடவாய (cākka.k kaṭavāy) *may it please God*
- {24} *that you die*. Also in imploring
- {25} someone badly or sometimes well,

<sup>93</sup> The given form is the negative Old Tamil form followed by the dubitative marker *ō*.

<sup>94</sup> The correct translation would be: *I will not believe, will I? or whether I will believe*.

<sup>95</sup> The correct translation would be: *you will not believe, will you?*

<sup>96</sup> Once again Costa gives here the negative defective *vēṇṭām* followed by the dubitative marker *-ō*.

<sup>97</sup> This is an interjection in Tamil.

<sup>98</sup> The interjection *alas* is followed by the construction already discussed in footnote 93.

<sup>99</sup> A better translation for the last form would be: *Alas! I will not believe, will I? and Alas! You will not believe, will you?* respectively.

<sup>100</sup> See footnotes 64 and 74.

<sup>101</sup> The optative *āka*, already discussed in footnote 57.

<sup>102</sup> *kaṭavatu* has already been discussed in footnotes 64 and 74. It is a form meaning *that should be done; duty*. It is grammaticalised into the optative form 'let that be so'. In this context it is followed by the *peyareccam* of *āku-tal* which has been grammaticalised into the optative mode.

<sup>103</sup> The Portuguese gloss underlines that the imposition above the subject is external.

- {26} they say the following சாவாய (cāvāy)  
 {27} *may it please God that you die* நானசாவெ  
 {28} னாக (nāṇ cāvēṇāka) *may it please God that I die.*<sup>104</sup>  
 {29} **Conjunctive mode with cum**<sup>105</sup>  
 {30} 1. விசுவசிக்கச்செ<sup>106</sup> (vicuvācikka-cc-ē)  
 {31} 2. விசுவசிக்கச்செய்தெ<sup>107</sup> (vicuvācikka.c ceyat-ē)

## R

- {1} 3. விசுவசிக்கையிலெ<sup>108</sup> (vicuvācikkai.y-il-ē)  
 {2} 4. விசுவசிக்கிறபொது<sup>109</sup> (vicuvācikkira pōtu)  
 {3} 5. விசுவசிக்கிறபொழுது<sup>110</sup> (vicuvācikkira poḷutu)  
 {4} 6. விசுவசிக்குமிட {ததி} ல<sup>111</sup> (vicuvācikkum-iṭatt-il)  
 {5} 7. விசுவசிக்கும்பொது<sup>112</sup> (vicuvācikkum pōtu)  
 {6} 8. விசுவசித்தபொது<sup>113</sup> (vicuvācitta pōtu) or பொழுது (poḷutu)  
 {7} *when I believe, believed, etc. Or believing*  
 {8} [*I, you, he*], *they [masc. and fem.]*, etc, according  
 {9} to the pronoun. The last is only for  
 {10} the preterit *I believed, he believed, they will believe* etc.

<sup>104</sup> The verb forms between lines 22-28 are all in the future tense formed with the suffix -v-.

<sup>105</sup> Here, Costa starts his taxonomy of the paradigm of what he defines as the Tamil *conjunctive* [subjunctive]. He makes use of the Latin subordinate conjunctions for labelling different kinds of this mood. He also uses other categories which directly translate the meaning of the linguistic Tamil item under focus. The first conjunctive is labelled using the *narrative cum* of the Latin language whose value is causal-temporal. Since in Latin this is followed by the subjunctive it is defined in this way in his *Arte*. However, this paragraph includes both verbal nouns, and adjectival participles of Tamil as well as noun and verb forms followed by postpositions or adverbs. The translation of the Latin construction in Portuguese, as well as in Italian, would correspond to the use of the gerundive construction with a temporal (*poḷudu* or *pōdu* or *ittile* - although the latter refers to location in a place) or causal (*ai* or *ce*). Furthermore, it could also be translated with 'when' (*pōdu* or *poḷudu*). In the whole paradigm of the subjunctive Costa uses the same strategy already observed in the Imperative. For further details see Muru (2021a: 249-256).

<sup>106</sup> Infinitive form followed by the spoken variant of the past *peyareccam* of *āku*, then followed by the emphatic clitic *ē*.

<sup>107</sup> Infinitive form followed by the *வினைப்பெயர்* (*viṇai.p peyar*, verbal noun) of *cey-tal* 'to do' suffixed with the emphatic clitic *ē*.

<sup>108</sup> This is the (de)verbal noun that Costa defines *verbal* formed through the suffix *-kai* added to the verb stem followed by the locative case and the emphatic particle *-ē*.

<sup>109</sup> Present *peyareccam* followed by the shortened variant of the Spoken Tamil *pōtu* 'time'.

<sup>110</sup> Present *peyareccam* followed by the variant of the Standard Tamil *poḷutu* 'time'.

<sup>111</sup> About *-itti*, see footnote 5.

*vicuvācikkum* can be taken as future *peyareccam* as well as 3<sup>rd</sup> singular neuter future. In this case the *peyareccam* should be considered as governing the following noun *iṭam* occurring in its oblique base and followed by the locative marker *-il*.

<sup>112</sup> Costa addresses here *vicuvācikkum* as a *neuter future affirmative*.

<sup>113</sup> Past *peyareccam* followed by the noun *pōtu* 'time'.

- {11} These figures are formed (in the following way). The 1<sup>st</sup>  
 {12} from the infinite absolute with the particle  
 {13} செ (ce). The 2<sup>nd</sup> with the particle செய்தெ (ceyatē)  
 {14} as in நானடிககசசெ (nāṇ aṭikk[ā]ccē) *beating I*<sup>114</sup>  
 {15} நீயொடசசெயாத<sup>115</sup> (nī.y oṭa.c ceyāta) *when you did not*  
 {16} *run*. The 3<sup>rd</sup> is the ablative  
 {17} of the verbal விசுவசிககை (vicuvācikkai) *the belief*  
 {18} as in நீங்களிருக்கையிலெ (nīṅkaḷ irukkaiyilē) *when*  
 {19} *you (plural) were*. The 4<sup>th</sup>  
 {20} and the 5<sup>th</sup> from the adjectival  
 {21} participle of the present with பொது (pōtu) or பொ  
 {22} முது (poḷutu). As in நீரவருகிறபொது (nīr varukira pōtu)<sup>116</sup> *coming*  
*your mercy*  
 {23} or *when your mercy came* அ  
 {24} வளதிரும்புகிறபொது (avaḷ tirumpukira pōtu)<sup>117</sup> *when*  
 {25} *she returns*, etc. The 7<sup>th</sup> from the future  
 {26} affirmative neutral with the same  
 {27} particles பொது (pōtu) or பொழு  
 {28} து (poḷutu). The 6<sup>th</sup> with இடததில (iṭattil)<sup>118</sup> as in ஆ  
 {29} ஞம்பொழுது (āḷum poḷutu) அழுமபொது (aḷum pōtu)<sup>119</sup>  
 {30} *when I, you etc. ruled*. அழு  
 {31} மபொழுது (aḷum poḷutu) *when I, you etc. cried*.<sup>120</sup>

#### [f. M-34-24]

L

- {1} The 8<sup>th</sup> {{figure is}} from the adjectival participle of the

<sup>114</sup> According to MTL *aṭi-ttal* is a transitive verb used with the meaning of ‘to beat’ in the spoken form of the language. The English glosses has the subject-verb order inverted in order to be coherent with the Portuguese gloss in the original manuscript.

<sup>115</sup> Infinitive of *ōtu-tal* ‘to run’.

<sup>116</sup> Present *peyareccam*. The literal translation of this example would be: *the time in which you (hon) came*.

<sup>117</sup> Another example of subordinate where the shortened variant pōtu ‘time’ follows the present *peyareccam* of the verb *tirumpu-tal* ‘to turn’.

<sup>118</sup> Bound postposition derived from the grammaticalization of the word *iṭam* ‘space’ followed by the locative case *il*. It is the locative case used for [+human].

<sup>119</sup> Here Costa is confused by the similarities between the two verbs. Indeed he considers both *āḷum pōḷutu* and *aḷum pōtu* as the verb ‘to rule’, even though in the following line he translates *aḷu-tal* as ‘to cry, to weep’.

<sup>120</sup> Considering the translation given by Costa for which this verbal form is valid for all the pronouns, one should consider *aḷum* as the future *peyareccam* of the verb *aḷu-tal* ‘to cry, to weep’.

- {2} Preterit with the same பொது (pōtu)  
 {3} or பொழுது (poḷutu) as in நீகொபிச்சு  
 {4} பொது<sup>121</sup> (nī kōpicca pōtu) *when you got angry*  
 {5} அவளபெசினபொழுது<sup>122</sup> (avaḷ pēciṇa poḷutu)  
 {6} *when she spoke.*  
 {7} **Negative of the preceded modes**  
 {8} விசுவசியாதசெ (vicuvāciyāt<sup>a</sup>[āc]cē) *when I, you,*  
 {9} விசுவசியாதசெயதெ (vicuvāciyāta ceyat<sup>u</sup>e) *not believe*  
 {10} விசுவசியாதபொது (vicuvāciyāta pōtu) *or not believing I, [or]*  
 {11} விசுவசியாதபொழுது<sup>123</sup> (vicuvāciyāta poḷutu) *he does not believe*  
 {12} for all tenses,  
 {13} numbers and persons.  
 {14} It is formed from the adjectival participle  
 {15} of the negative future with the particles  
 {16} stated above for the affirmatives, as in  
 {17} அறியாதசெ (ariyāta[āc]cē) *not knowing I, or நீ*  
 {18} நினையாதபொது (nī niṇaiyāta pōtu), *when you do not remember about us.*  
 {19} **Conjunctive *dis que* [one says that/they say that]**<sup>124</sup>  
 {20}  
 {21} விசுவசிக்கிறெனாம (vicuvācikkirēn-ām) *he says or they say that I believe*  
 {22}  
 {23} விசுவசிக்கிறாயாம (vicuvācikkirāy-ām) *he says or they say that you believe etc.*  
 {24}

<sup>121</sup> *kōpicca* ‘which becomes angry, indignant, offended’ is the spoken variant of the past *peyareccam kōpitta* of the verb *kōpi-tal*.

<sup>122</sup> *pēciṇa* ‘which spoke’ is the past *peyareccam* of the verb *pēcu-tal* ‘to speak’.

<sup>123</sup> All these forms are negative *peyareccam*, each one followed by a specific linguistic item: *-ce* is taken here as the reduced form of the spoken variant of *āyirru* which is *āccu*. In Modern Tamil when it is suffixed to a *viṇaiyeccam*, rather than a *peyareccam*, it expresses a completive meaning (see Asher 1985: 164). *-ceyatu* is the third netuer singular while the latter two forms are already found above and both mean *time*.

<sup>124</sup> This is the second *conjunctive*. Here Costa directly uses a Portuguese gloss *diz/dizem que* which translates the Tamil form analysed in this paragraph. Indeed, Costa discusses here what is nowadays named as *reportive marker* that is “added to various constituents to indicate that the speaker does not claim responsibility for the veracity of the statement, but merely reports something. It is translated into English as ‘they say’ or ‘apparently’ or ‘allegedly’ or ‘it seems that’ or ‘supposedly’ etc.” (Schiffman, 1999: 151). According to Lehmann (1989: 162) *-ām* is the reduced form of *ākum*, the third person neuter of the verb *āku-tal*. It occurs at the end of the sentence to show that the statement expressed by the sentence is only reported by the speaker and it is possible to indicate a certain lack of authority for the assertion (Asher 1985: 172).

The Portuguese expression *diz/dizem que* takes the present indicative but it is used in infinitive or impersonal clauses.

- {25} And so on for all tenses, numbers and persons
- {26} by adding to the verb the particle
- {27} ஆம் (ām).
- {28} It is formed from any person according
- {29} to the manner of speaking that they wish to use
- {30} with the neutral affirmative future of ஆ
- {31} கிறென (ākīrēṇ) as in நீயெழுதினாயாம் (nī.y eḷutiṇāyām)

## R

- {1} *they say that you wrote* [or in] கண
- {2} டாயாம் (kaṇṭāy-ām) *they say that you saw* etc. [or in]
- {3} விசுவசிக்கிறதாம் (vicuvācikkīrat<sup>+</sup>-ām)<sup>125</sup> *they say*
- {4} *that I believe* etc. This mode can be used
- {5} undeclined for all numbers and persons.
- {6} It is formed from the
- {7} neutral present participle with the same
- {8} ஆம் (ām), as in அவன சலிக்கிறதாம் (avan calikkīrat<sup>+</sup>-ām)<sup>126</sup>
- {9} *they say that he gets annoyed*, [or] நீர்ச் சகிக
- {10} கிறதாம் (nīr cakikkīrat<sup>+</sup>-ām) *they say that your mercy suffers*,<sup>127</sup>  
however
- {11} this mode can only be used for the present [while]
- {12} விசுவசித்ததாம்<sup>128</sup> (vicuvācittat<sup>+</sup>-ām) *one says or they say that I  
believed*,
- {13} *you believed* etc. can be used for all
- {14} persons and numbers of the preterit.
- {15} விசுவசிகுமாம்<sup>129</sup> (vicuvācikkum-āka) *one says or they say*
- {16} *that your mercy has to believe or it*
- {17} *has to believe or usually believes*. These two are formed
- {18} like the present changing the
- {19} participle into the preterit or

<sup>125</sup> Here, the same particle follows a verbal noun. For this reason, we would expect a different gloss such *they say that one believes*.

<sup>126</sup> Once again, the reportive marker -ām follows a verbal noun here, therefore we would have expected the gloss *they say that one gets angry*.

<sup>127</sup> *caki-ttal* is not found in Proença's dictionary, while it is found in Fabricius (1972 [1770]: 324) and Winslow (1862: 386). In Fabricius the meaning found is the same given by Costa: *to suffer* while in Winslow it is 'to bear affliction with patience'. Observing later dictionaries only in Cre-A: the given meaning is 'to bear, tolerate, put up with'.

<sup>128</sup> We should have another gloss such as *they say that it believed*.

<sup>129</sup> Considering the translations given by Costa we can take this form both as future *peyareccam* or as a finite form in the future tense.

{20} the future.

{21}

### Negative

{22} 1. விசுவசிக்கவிலையாம<sup>130</sup> (vicuvācikka.v-illai.y-ām)

{23} 2. விசுவ[சு]க்கிறதிலையாம<sup>131</sup> (*sic!*) (vicuv[āci]kkirat\*illai.y-ām)

{24} *one says or they say that I do not believe, etc.*

{25} 3. விசுவசித்ததிலையாம<sup>132</sup> (vicuvācittat\* illai.y-ām) *one says*

{26} *or they say that I did not believe, etc.* It is used

{27} for all persons and numbers

{28} according to the pronoun. The first for all

{29} the tenses, the second for the pronoun,

{30} the 3<sup>rd</sup> (for) the preterit and also for all

{31} numbers and persons. It is used for

### [f. M-34-25]

#### L

{1} the following future.

{2} 4<sup>o</sup> [வி]சுவசிக்கப்பொறதிலையாம<sup>133</sup> (vicuvācikka.p-pōrat\* illai.y-ām)

{3} *they say that I will not believe, or you will not believe, etc.*

{4} விசுவசியாதெயாம (vicuvāciyāt\*-ē.y-ām)

{5} விசுவசியாமலாம<sup>134</sup> (vicuvāciyāmal-ām), *they say*

{6} *or one says*

{7} *that I do not believe.* This is used for

{8} for all persons, numbers and tenses according to the pronoun

{9} that will be preceded.~.~.~.

{10} The 1<sup>st</sup> is formed from the infinite absolute

{11} with இலை (illai) with ஆம் (ām) as in இதுசா

{12} கவிலையாம (itu cākavillai.y-ām) *they say that this does not*

{13} *die, the 2<sup>nd</sup> from the present participle*

<sup>130</sup> This is the syntactical negation formed by the infinitive followed by the verb *il-tal* and the reportive marker *-ām*.

<sup>131</sup> This form is the present verbal noun followed by the verb *il-tal* and the reportive marker *-ām*.

<sup>132</sup> This form is the past verbal noun followed by the verb *il-tal* and the reportive marker *-ām*.

<sup>133</sup> This form is the infinitive followed by the verbal noun of the auxiliary *pō-tal*, followed by the negation *il* and the reportive marker *-ām*. “*pō* occurs after a main verb in the infinitive form to express (i) intention and (ii) prediction” (Lehmann 1989: 217). As already discussed in footnote 124.

<sup>134</sup> The first of these forms is the negative imperative (line 4), the second is the negative *viñaiyeccam* of the verb *vicuvāci-ttal* (line 5). They are both followed by the reportive marker *-ām*. Costa refers to them as *prohibitive* since he addresses the previous paradigm which includes them: the *prohibitive imperative*.

- {14} with the two particles stated  
 {15} as in நீ பேசுகிறதிலையாம (nī pecukirat<sup>u</sup>-illai.y-ām) *they say*  
 {16} *that you do not speak*. The 3<sup>rd</sup> [from the]  
 {17} present participle with the same  
 {18} particles அவ{ர்}களபொன  
 {19} திலையாம (avarkaḷ pōnat<sup>u</sup>-illai.y-ām) *they say that they* [masc.]  
*did not*  
 {20} *go*. The 4<sup>th</sup> by adding to  
 {21} the infinite absolute of the verb,  
 {22} the present participle of the verb பொறது (pōratu)  
 {23} with the same particles as in அ  
 {24} வள[வா]ங்கபொறதிலையாம (avaḷ vaṅga.p-pōrat-illai.y-ām)  
 {25} *they say that he will not receive*. The  
 {26} other three<sup>135</sup> are prohibitives and are formed  
 {27} from the imperatives with ஆம (ām).  
 {28} Another mode of speaking [expressing] *saying that*  
 {29} is formed from the verb எனகிறது<sup>136</sup> (eṅkiṛatu) that  
 {30} means *to say*, so that we can  
 {31} conjugate the persons of one or another

## R

- {1} verb without any difficulty and according to the  
 {2} manner of speaking that I wish to use as in விசுவசிக்கி  
 {3} நெனெனகிறான<sup>137</sup> (vicuvācikkirēṅ eṅkiṛāṅ) *he says that I believe* [or]  
 {4} விசுவசிக்கிறாயெனகிறான<sup>138</sup> (vicuvācikkirāy eṅkiṛāḷ) *she says*  
 {5} *that you believe* etc. Also, the same manner of speaking  
 {6} is formed by putting beside the letter  
 {7} everything விசுவசிக்கிறெனென்று  
 {8} சொல்லுகிற{ர்}கள<sup>139</sup> (vicuvācikkirēṅ eṅru collukirārkaḷ) *they say*

<sup>135</sup> It is not clear why three and not two since the remaining forms are the negative imperative and the negative *viṅaiyeccam*.

<sup>136</sup> This form is the verbal noun of the verb *eṅ(ṅu)-tal* ‘to say’ which is used as a quotative particle for reporting uttered speech (by someone else). See below footnote 139.

<sup>137</sup> In these examples one finds the finite verbal forms of the verb ‘to say’ (*eṅ*) which follows the tensed conjugated verb for PNG ‘to believe’ (*vicuvāci*) suggesting that this was originally a complex construction, and this example is part of it.

<sup>138</sup> Cf. footnote 137 and 139.

<sup>139</sup> In this example the *viṅaiyeccam eṅru* of the verb *eṅ(ṅu)-tal* functions as *quotative marker*. Indeed, it works as a complementizer before the verbal utterance *collukirārkaḷ*. In Spoken Tamil the corresponding form for *eṅru* is *-ṅnu* and it may be used as a *quotative marker*. The reason why it is used depends on the fact that there is not a clear cut distinction in Tamil between direct and

that

{9} *I believe* according to the manner of speaking I

{10} wish to speak.

{11} **Conditional Conjunctive**

{12} **If**<sup>40</sup>

{13} 1. நான விசுவசித்தெனானால<sup>141</sup> (nāṇ vicuvācittēṇ āṇāl)

{14} *if I believe, believed, or if I believe;*

{15} நீ விசுவசித்தாயானால (nī vicuvācittāy āṇāl)

{16} *If you believe.* And so forth by adding

{17} to the preterit tense — because they do not use the present,

{18} although they speak in the present —

{19} the particle

{20} ஆனால (āṇāl).

{21} 2. நான விசுவசித்தால<sup>142</sup> (nāṇ vicuvācittāl) *if I believe*

{22} நீ விசுவசித்தால (nī vicuvācittāl) *if you believe,*

{23} and so forth undeclined in all

{24} the persons and numbers according to the pronoun

{25} that precedes it.

{26} 3. விசுவசித்தானால<sup>143</sup> (vicuvācittāṇāl), *if I believe*

{27} விசுவசித்தெயானால<sup>144</sup> (vicuvācittatē.y āṇāl) *you, etc*

{28} It is also indeclinable for

{29} all tenses, numbers and persons according

{30} to the pronoun that precedes it

{31} விசுவசித்தெயுண்டானால<sup>145</sup> (vicuvācittatē.y uṇḍāṇāl)

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indirect speech (see Asher 1985: 1-3 and 182-183; also Schiffman 1999: 151-152; Lehmann 1989: 373-375). Therefore, the use of the quotative *-enru/-ṇnu* is the main device for reporting speech. If in Modern Spoken Tamil today the status of *en* as a full verb is in doubt, the previous two examples that Costa provides show how this status still existed at his time while the example under analysis here displays the grammaticalization of the verb form: it follows the reported speech and it is followed by a *verba dicendi* in the matrix sentence.

<sup>140</sup> The third conjunctive takes the Latin conditional subordinate conjunction *si*.

<sup>141</sup> The form *āṇāl* ‘but, however, therefore’, is derived from the verb *āku-tal* ‘become’ in the past tense followed by the conditional suffix *-āl*. This is one of the verb forms that has been syntactically reanalysed in Modern Tamil as a verbal connective (Lehmann 1989: 138-139). It also functions as a coordinating conjunction. Hence, the example provided by Costa would be better translated as: *I believed, however; you believed, however*. See also footnote 147.

<sup>142</sup> This form is the Tamil conditional formed with the verb in the past tense followed by the suffix *-āl* (cf. Asher 1985: 44-46).

<sup>143</sup> This form is the *vinaiyeccam* followed by *-āṇal*.

<sup>144</sup> This form is the verbal noun followed by the emphatic particle *-ē* and *-āṇal*.

<sup>145</sup> This form is the verbal noun *the belief* followed by the conditional form of the verb *uḷ-tal* ‘to exist’ literally translated as *if the belief exists*.



[f. M-34-26]

L

- {1} விசுவசித்ததெயுண்டானாக  
{2} கால<sup>146</sup> (vicuvācittat<sup>ē</sup>.y uṇḍāṇ ākkāl) *if I, you etc. believe* also  
{3} indeclinable for all numbers and persons  
{4} according to the pronoun.  
{5} The 1<sup>st</sup> is formed from the preterit according  
{6} to the person and number required by the manner of speaking  
{7} with ஆனால (ānāl) as in தப்பினாரகளா  
{8} னால (tappiṇārkaḷ ānāl) *if they escaped*. Instead of  
{9} ஆனால (ānāl) the following particles  
{10} can also be added ஆனா  
{11} ககால (ānākkāl) ஆகில (ākil) எனகில (eṇkil)<sup>147</sup> என  
{12} றால<sup>148</sup> (eṇṇāl) of which ஆனால<sup>149</sup> (ānāl) அனாககால (āṇakkāl)  
{13} are the most commonly used. The 2<sup>nd</sup> is formed  
{14} from the preterit changing the என (eṇ) into  
{15} ஆல (āl) also from பொனென (pōṇēṇ) becomes  
{16} பொனால (pōṇāl) *if he goes* நீ பொக்கடிச  
{17} சால<sup>150</sup> (pōkkaṭiccāl) *if you lose*. The 3<sup>rd</sup> is formed  
{18} from the neutral participle of the preterit either  
{19} without change or changing the உ (u)

<sup>146</sup> This example is part of a more complex sentence where the past verbal noun of the verb ‘to believe’ is followed by the 3<sup>rd</sup> singular masculine form of the verb *uḷ-tal* ‘to exist’ (*uṇḍāṇ*). Therefore, it is followed by the verb *āku-tal* suffixed with *kkāl* which Fabricius (1972 [1770]) and Winslow (1862) recognise to be a வினைச்ச விருதி (*viṇai vikuti*) which is an ending of the verbal participle meaning ‘if provided, while, when’.

<sup>147</sup> The forms ending in *-il* are described as conditional if in Beschi (1738 [1728]: 102-104, § III, par. 115-118; Mahon 1848: 85-86, Section III, par. 115-118). *āṇal* and *ākil* “from the verb *ākīratu*, if it be not joined to another verb, signifies, *if it be* [...] But if it is put after the word of another verb, it signifies simply, *if*” (Beschi 1738 [1728]: 104, § III, par. 117; Mahon 1848: 86, Section III, par. 117). According to Krishnamurti (2003: 335) the conditional form in Old Tamil adds *-iṇ* to the bare stem of weak verbs, and to the non-past stem in *-kk-/-pp-* of the strong verbs, while the concessive is formed by adding the conjunctive particle *-um*. Only later, the Tamil conditional is obtained by adding *-ēl/-āl* to the past stem. Apart from these morphs, Wilden also (2018: 139) registers, for the *Caṅkam* Tamil, constructions such as verbal root + *-il/-ēl* and finite verb + *ākil*, plus other forms exclusively used in embedding. Furthermore, the suffixes *-il/-kil* are also attested for the conditional in Old Malayalam (Krishnamurti 2003: 335). Even if most of the forms listed here have not survived in Modern Tamil at least a couple of them are in direct continuity with the Old Tamil, like *ākil* and *āṇāl*. The latter already discussed in footnote 141, the former found from the *bakhti* literature onwards attached to a finite for embedding (cf. Wilden 2018: 138-139).

<sup>148</sup> The past tense of the verb *eṇ(ṇu)-tal* ‘to say’ inflected in the conditional mood.

<sup>149</sup> The past of *āku-tal* followed by the conditional marker *-āl*.

<sup>150</sup> This is the spoken form of the past tense of the verb *pōkkaṭi-ttal* ‘to lose’.

- {20} into எ (e); and instead of அனால் (aṇāl), the particles  
 {21} stated can be used அனாக:  
 {22} கால (aṇakkāl), is also common.  
 {23} (For) the 4<sup>th</sup> mode after having changed the உ (u)  
 {24} into எ (e), as above, add உண்டா:  
 {25} னால் (uṇṭāṇāl) or உண்டானாககால (uṇṭāṇākkāl).

### Negative

- {26}  
 {27} விசுவசியாதெயிருந்தால்<sup>151</sup> (vicuvāciyātē.y iruntāl)  
 {28} விசுவசியாதிருந்தால்<sup>152</sup> (vicuvāciyāt<sup>+</sup> iruntāl)  
 {29} விசுவசியாதெபொனால்<sup>153</sup> (vicuvāciyāte pōṇāl) *If I, you,*  
 {30} *etc. do not believe, etc.* are indeclinable modes  
 {31} for all numbers and persons, the 1<sup>st</sup> mode

### R

- {1} without synaloepha and the 2<sup>nd</sup> with it.  
 {2} விசுவசியாமலிருந்தால்<sup>154</sup> (vicuvāciyāmal iruntāl)  
 {3} *If I, you etc. do not believe* also for all  
 {4} persons, numbers.  
 {5} The negative is formed from the  
 {6} prohibitive imperative with இருந்தால் (iruntāl),  
 {7} conditional conjunctive of the verb இரு  
 {8} ககிறது (irukkīratu) to be with பொனால் (pōṇāl)  
 {9} conditional of the verb பொறது (pōratu) *to go*  
 {10} also வார்தெபொனால் (vārāte pōṇāl) i.e. வார்திருந்  
 {11} தால் (vārat<sup>+</sup>-iruntāl) *if one does not come.*  
 {12} The negative of this mode is also formed  
 {13} by placing after the preterit neutral participle  
 {14} the negative (verb) இல்  
 {15} லை (illai) and after any of the  
 {16} particles stated ஆனால் (āṇāl) etc. as in the  
 {17} formation of the first figure as in விசுவ

<sup>151</sup> The negative imperative (vicuvāciyātē) followed by the conditional form of the verb *iru-ttal*. The literal translation of the form given by Costa is: *if it is that, do not believe!*

<sup>152</sup> This form has synaloepha so it should be considered as a negative *viṇaiyeccam* followed by the conditional of the verb *iru-ttal*. In fact, this is also confirmed by Costa who underlines that the negative is formed by the prohibitive imperative that we have seen to correspond to the negative Tamil imperative and to the negative *viṇaiyeccam*.

<sup>153</sup> The negative imperative followed by the conditional of the verb *pō(ku)-tal*.

<sup>154</sup> Once again Costa provides the negative *viṇaiyeccam* followed by the conditional for the verb *iru-ttal*.

- {18} சித்ததிலலையாகில (vicuvācittat\* illai.y ākil) விசுவசித்த  
 {19} திலலையானால (vicuvāciyāttat\* illai.y ānāl) விசுவசித்ததி  
 {20} லலையெனகில<sup>155</sup> (vicuvācittat\* illai.y-eṇ-ākil) *if I do not believe, if*  
 {21} *you do not believe, etc. for all*  
 {22} numbers persons and tenses, according to the  
 {23} noun that precedes the verb,  
 {24} also they say விசுவசியாவி[ட்டா]ல<sup>156</sup> (vicuvāciyāvittāl)  
 {25} *if one does not believe for all persons and numbers,*  
 {26} formed from the negative adjective  
 {27} விசுவசியா (vicuvāciyā) *thing that does not believe with*  
 {28} the conditional of விடுகிறது (viṭukiratu), also  
 {29} காணாவிட்டால (kāṇā vittāl) *if one does not see*  
 {30} பொகவிட்டால (pōkā vittāl) *if one does not go*  
 {31} செய்யாவிட்டால (ceyyā vittāl) *if one does not do.*

[f. M-34-27]

L

- {1} **Conjunctive *quamvis***<sup>157</sup>  
 {2} நான விசுவசித்தாலும் (nāṇ vicuvācittālum) *given*  
 {3} *that I believe*  
 {4} நீய விசுவசித்தாலும்<sup>158</sup> (nīya vicuvācittālum) *even if you*  
 {5} *believe etc. for all tenses, numbers and persons.*  
 {6} (These are) indeclinable.  
 {7} It is formed from the 2<sup>nd</sup> conditional conjunctive  
 {8} stated above adding to it

<sup>155</sup> The forms in 18-20 are past verbal nouns followed by the negative *illai* and the conditional *ākil*, *ānāl*, and *eṇākil* respectively that Costa glosses as *if I, you, etc. do not believe*.

<sup>156</sup> This form is the negative conditional. It is a periphrastic construction formed by the negative *-ā* added to the verb stem and followed by *vittāl*, the conditional of the auxiliary *viṭu* (Lehmann 1989: 74). In this regard it is interesting to notice that Costa defines the verbal participle formed by adding *-ā* as an adjective. Indeed, as Steever (2005: 70) states, “this form is a contraction of an auxiliary verb construction in Middle Tamil, in which a now extinct negative form [ending in *-ā*] combined with the conditional of *viṭa* ‘leave’” [what is in the square brackets it is my addition].

<sup>157</sup> The fourth conjunctive described by Costa is labelled with the Latin concessive subordinate conjunction *quamvis* which in Latin requires the subjunctive mood. Indeed, Costa describes here the concessive of Tamil which is formed by adding the clitic *-um* to the conditional in *-āl* that is translated into English with “even if...”, “it doesn’t matter if...”, “even conceding (x)...”. Since in Portuguese, as well as in Latin the concessive construction would require the subjunctive mood, and in Latin it would be introduced by the particle *quamvis*, Costa decides to address this form as *Conjunctivo quamvis*. For a more detailed discussion see Muru (2021a).

<sup>158</sup> These are the same forms discussed in footnote 142 and 155 followed by *-um* to form a concessive.

- {9} உம (um) as in அவ{ர்}ர்களசெதாலு
- {10} ம (avarka| cettālum) *despite the fact that they die, even if or given*
- {11} *that they die.*
- {12} In addition, the conditionals mentioned above
- {13} take this manner of speaking by
- {14} adding the same உம (um) as in விசுவ
- {15} சிதததானாலும (vicuvācittat<sup>a</sup>ñālum) or விசுவசிதத
- {16} தெயுண்டானாலும<sup>159</sup> (vicuvācittat<sup>e</sup>.y uṇṭāñālum) *given that one believes*
- {17} etc. (This mode of speaking<sup>160</sup> can also be made) from the gerund<sup>161</sup> of the verb also with
- {18} இருந்தாலும (iruntālum)
- {19} நீ{ர்} விசுவசிசுகிருந்தாலு (*sic*)
- {20} ம<sup>162</sup> (nīr vicuvācikkiruntālum) *even if your mercy believes* etc. By adding
- {21} some interrogative particle to
- {22} this mode, it takes the sense of: *anyone*
- {23} *who*, as in நான எந்தசசத்தியம வி
- {24} சுவசிததாலும<sup>163</sup> (nāñ enta.c cattiyam vicuvācittālum) *any truth*
- {25} *that I believe* etc. according to the pronoun.
- {26} **Conjunctive *sicut***<sup>164</sup>
- {27} 1. விசுவசிககிறாபபொலெ (vicuvācikkirā.p pōlē)
- {28} *as I believe*
- {29} நீவிசுவசிககிறாபபொலெ (nī vicuvācikkirā.p pōlē) *as*

<sup>159</sup> The forms in lines 15 and 16 are both verbal nouns followed by *-āñālum* and *-uṇṭālum* respectively.

<sup>160</sup> The label that Costa selects – *this mode of speaking / esta lingoagem* in Portuguese – underlines the criteria behind Costa’s taxonomy of Tamil verbs which is based on the semantic of the different forms all expressing the same *mode of speaking* rather than on the formal criteria, therefore on the form they have or how they are formed.

<sup>161</sup> *Gerund* is the label that Costa uses for referring to what the Tamil grammatical tradition defines as *viñaiyeccam*. Cf. footnote 185.

<sup>162</sup> This form, which is intended to be the *viñaiyeccam* of the verb *vicuvāci-ttal* occurs in the spoken Tamil with the past suffix *-cc-* rather than *-tt-*.

<sup>163</sup> When *-um* is added to the conditional, its interpretation depends on the tense of the main verb. Costa provides here a clause where the *conditional* + *-um* is a predicate containing an unspecified element in the form of an interrogative expression giving form to an indefinite concessive clause.

<sup>164</sup> In this subjunctive as well as in the previous one, Costa places some Tamil forms that he needs to label but that cannot find a correct correspondence with the latinized category of the subjunctive. Therefore, as I have already emphasized in Muru (2021a), Costa is obliged to extend the Latin category by adding new subjunctives named according to the semantic value that they have, therefore he invents *the subjunctive dis que* – discussed at footnote 124 – and the *subjunctive sicut*.

{30} *you believe* indeclinable for all  
{31} numbers and persons of the present.~.~.

## R

- {1} 2. நான விசுவசிததாபபொலெ (nāṅ vicuvācittā pōlē)  
{2} *as I believed*  
{3} நீ விசுவசிததாபபொலெ<sup>165</sup> (nī vicuvācittā pōlē) *as*  
{4} *you believed* indeclinable for all  
{5} persons, numbers of the preterit and the future  
{6} according to the pronoun.  
{7} 3. விசுவிககிறதினபடியெ<sup>166</sup> (vicuvācikkirat<sup>#</sup>-in paṭiyē)

<sup>165</sup> Here Costa uses the infinitive *pōla* from the verb *pōl-tal* ‘to seem, to resemble’ followed by the emphatic particle *-ē*. When in the next paragraph he explains how this form is obtained, he clearly states that the first three forms are adjectival participles, in the present and past tense respectively, where the final *-a* has been lengthened to *-ā* before being suffixed by *pōlē*. Later, at the end of the paragraph he identifies the suffix *-māppole*. Furthermore, the same form is also described when Costa explains how to obtain adjectives in Tamil (GL1, f. m-34-not numbered, a, R, line 17-18). However, looking at the forms listed in lines 1-4 by Costa, this *particle* works as such only in the last two examples. Indeed, in the remaining forms, the linguistic elements which have been identified are: 1. nonfinite verb form, either a *peyareccam* or a *verbal noun*; 2. the long *-ā*; 3. the postposition *pōla* for equative sentences. Among these three elements, what is *-ā*? There are different speculations which might be made. Firstly, one could hypothesise it to be the negative marker for the verb form that Costa defines as an *adjectival participle*, therefore *peyareccam*. But this would contrast with the Portuguese gloss that the missionary gives. Secondly, another possibility would be to take *-ā* as the interrogative particle for *yes-no* questions whose unmarked position is at the end of the sentence usually on the finite verb. But it can also occur on any other constituent for focused *yes-no* questions. However, differently from *-ō*, it cannot occur on noun modifiers, thus adjectival clauses (cf. Krishnamurti 2003: 448; Lehmann 1989: 232-233; Asher 1985: 4-5; 98). Thirdly, a more reasonable interpretation would be to consider that Costa was wrong when he considered those verb forms as adjectival particles. But rather they are finite verb forms in the third neuter plural, thus marked by *-ā* (Andronov 1989: 203). However, even this solution would not be entirely satisfactory and would create problems, since the 5<sup>th</sup> form would remain without an explanation. Finally, looking at the Modern Tamil language, one could consider that the complement *pōla* embeds a kind of tensed conditional clause whose status, according to Lehmann (1989: 338), is unclear. Indeed, the complementizing verb form *pōla* occurs as a bound form after this peculiar type of conditional form where the final *-l* of the conditional suffix *-āl* changes into *-ṛ* (ibid.) in Modern Standard Tamil, while in Spoken Tamil what precedes *பொலெ ple* [the reduced form of *pōla*] is *ஆ aa* (cf. Schiffman 1999: 183). In conclusion, it is necessary to investigate these forms further.

<sup>166</sup> The form *paṭi* is a noun meaning ‘manner, mode’ (DED 3851) occurring here after a verbal noun – that Costa names *infinite absolute* (cf. footnote 170) – inflected with the suffix *-in* which in the *Caṅkam* corpus (Wilden 2018: 33) represented the oblique case and was listed as being the fifth case in the *Tolkāppiyam*. Indeed, in Old Tamil it was used as an ablative of separation, instrumental, as well as for marking the object of an equation ‘like, as’, thus comparative, the latter being its main function (see Lehmann 1998: 80-81; Krishnamurti 2003: 237). In Modern Standard Tamil it occurs as a postposition which expresses ‘according to’ (Lehmann 1989: 123). In this context it occurs after a verbal noun in the oblique form, therefore the literal translation of this form could be *in the manner of the believing* – that Costa renders as *as I, you, he, she, etc. believe*.

- {8} or படி (paṭi) as *I, you believe* etc.  
 {9} 4. விசுவசிககிறபடி<sup>167</sup> (vicuvācikkira paṭi) or படியெ (paṭiyē)  
 {10} idem.  
 {11} 5° விசுவசிககுமாப்பொலெ<sup>168</sup> (vicuvācikkumā.p pōlē)  
 {12} or பொல (pōla) as *you, I believe*.  
 {13} They are used for all numbers and persons of the present  
 {14} according to the pronoun added.  
 {15} {{They}} can also be used for the future.  
 {16} விசுவசிகத்தினபடியெ<sup>169</sup> (vicuvācittat<sup>u</sup>ṇ paṭiyē)  
 {17} விசுவசிகதபடி (vicuvācitta paṭi) or படியெ (paṭiyē)  
 {18} as *I, you believed* etc. as indeclinable  
 {19} for all persons and numbers of the  
 {20} preterit according to the preceding pronoun .  
 {21} They are formed from the preterit.  
 {22} in the same way as the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> of the present  
 {23} The first is formed from the adjectival participle  
 {24} of present with பொலெ (pōlē) பொல (pōla)  
 {25} by changing the last அ (a) of the participle  
 {26} into ஆ (ā), as in வருகிறாப்பொலெ (varukirā.p pōlē) as  
 {27} *he comes*. The 2<sup>nd</sup> from the participle of the same  
 {28} manner அவனிருக்கிறாப்பொ.  
 {29} லெ (avaṇ irukkirā.p pōlē) as *he is* இவன சொ  
 {30} லலுகிறாப்பொலெ (ivaṇ collukirā.p pōlē) as *this one/he says*.  
 {31} The 3<sup>rd</sup> is formed from the genitive of the infinite

#### [f. M-34-28]

L

- {1} absolute<sup>170</sup> with the particles படி or

<sup>167</sup> The form *paṭi*, already discussed in the previous footnote 166, if used after the relative participle in Standard Modern Tamil, has the meaning of ‘as’, ‘in the manner of’, ‘in the way of’ while after a noun or pronoun is used in the sense of ‘as per’, ‘according to’ (cf. Lehmann 1989: 345).

<sup>168</sup> Costa considers this form as the 3<sup>rd</sup> person neutral of the future affirmative to which he adds two different suffixes: the already discussed *pōle* (cf. footnote 165) and the dubious *-ā*.

<sup>169</sup> This is the same form commented in footnote 166.

<sup>170</sup> Here Costa refers to the genitive because when the suffix *-iṇ* is added to a noun and followed by another noun it establishes an adnominal relation between the two. Furthermore, the reference to *infinite absolute* rather than to *substantive* as we would expect and as it occurs in three of the other copies of this manuscript (cf. footnote 557 in *Part 2*) should be considered a mistake of the author/copyist since on ff. M-34-28 and M-34-29 this manuscript also differentiates between the

- {2} படியெ (paṭiyē), also நீநடக்கிறதினபடி  
 {3} யெ (nī natakkirat\*in paṭiyē) *as you walk* நாங்கள  
 {4} கெட்கிறதினபடியெ (nānkaḷ kēṭṭirat\*in paṭiyē) *as we*  
 {5} *hear, or ask.* The 4<sup>th</sup> is formed  
 {6} from the adjectival participle with  
 {7} the same particles. The 5<sup>th</sup> from the 3<sup>rd</sup>  
 {8} neutral person of the future affirmative  
 {9} with மாப்பொலெ (māppōlē)<sup>171</sup> or பொல (pōla) as in  
 {10} நானசெய்யுமமாப்பொலெ (nāṇ ceyyumā.p pōlē)  
 {11} *as I do* நீ{ர்} கல்பிககுமப்பொலெ (nīr kalapikkum-ā.p pōlē), *as*  
     *Your mercy*  
 {12} *orders, or*  
 {13} *orders.*  
 {14}                   **Negative**  
 {15} விசுவசியாதபடியெ (vicuvāciyāta paṭiyē)  
 {16} விசுவசியாததினபடியெ (vicuvāciyāta\*in paṭiyē)  
 {17} விசுவசியாதிருககுமாப்பொலெ (vicuvāciyāt[t\*]-irukkum-ā.p pōlē)  
 {18} *as I did not believe, you believed, etc.* It is used  
 {19} undeclined for all persons and numbers.  
 {20} The 1<sup>st</sup> negative is formed from the negative  
 {21} infinite [that is] adjectivated with படி  
 {22} யெ (paṭiyē).<sup>172</sup> The 2<sup>nd</sup> [is formed from] the genitive  
 {24} of the same negative substantivated infinite<sup>173</sup> — as you etc. —.  
 {24} The 3<sup>rd</sup> form is from the dative of the same  
 {25} negative infinite as in நீயிடறாத  
 {26} துககுமாப்பொலெ<sup>174</sup> (nī.y iṭarātattukkum-ā.p pōlē) *as you*

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two infinitives providing these forms: *vicuvācikka* for the *infinite absolute* and *vicuvācikkiratu* for the *infinite substantive* which is the same form occurring in this example.

<sup>171</sup> This is the form *-māppole* to which I have already referred in footnotes 165 and 168.

<sup>172</sup> As with the Tamil form provided in line 15 (*vicuvāciyāta paṭiyē*) Costa deals here with the negative *peyareccam*. However, he refers to this form with the label *infinite* which he defines as adjectivated. It is not clear if this feature is an inherent quality of the Tamil form or if it has been acquired through the addition of the particle *paṭiyē*. Being the only context where the form *vicuvāciyāta* is referred to as an infinitive since it clearly appears in the passage devoted to the description of *participles* (cf. f. M-34-29, R, line 15) and it is described as a negative adjectival participle in another passage (cf. f. M-34-32, L, line 5) – also referred to as negative adjectivated form of the participle (cf. f. M-34-32, R, lines 24-27) – I am inclined to consider this label as a mistake that is partially recovered by the addition of the word *adjectivated*.

<sup>173</sup> The second form described as *genitive of the same negative substantivated infinite* is the negative verbal noun suffixed in the oblique *-in* (cf. footnote 166).

- {27} *do not stumble*.~.~.~.~.  
 {28} The manner of speaking in *sicut*  
 {29} is also made by placing after the infinite substantive  
 {30} the particles ஆக (āka) or ஆய (āy)<sup>175</sup> the 1<sup>st</sup>  
 {31} is the infinite, the 2<sup>nd</sup> is the gerund of the verb

## R

- {1} ஆகிறென (ākīrēṇ) as in e.g. நான விசுவ:  
 {2} சிககிறதாக (nāṇ vicuvācikkīrat-āka) as *I believe*, or நீ வி  
 {3} சுவசிககிறதாக (nī vicuvācikkīrat-āka) as *you believe* or  
 {4} *you will believe* நான விசுவசித்த  
 {5} தாக<sup>176</sup> (nāṇ vicuvācivacittatāka) as *if I had believed* or as  
 {6} *I believed* and so forth for the other numbers and  
 {7} persons using the preterit or present  
 {8} according to the manner of speaking. This mode  
 {9} also admits the pas(sive)  
 {10} meaning அதுவிசுவசிககிறதாக (atu vicuvācikkīratāka)  
 {11} as *if that were believed*.  
 {12} Another mode of expressing the *sicut*  
 {13} is by adding the particles பொலெ (pōlē)  
 {14} or பொல (pōla) to the masculine or feminine  
 {15} substantivated participles,<sup>177</sup>  
 {16} according to the person as in விசுவசிககிறவன  
 {17} பொலெ (vicuvācikkīraṇṇ pōlē) as *the one who believes* or as  
 {18} *one who believes*. விசுவசிககிறவள  
 {19} பொலெ (vicuvācikkīraṇṇ pōlē) as *the one (fem) who believes*, or  
 {20} as *that who (fem) believes*. In the preterit விசு

<sup>174</sup> Here again, the Tamil form is a negative verbal noun of the verb *iṭaru-tal* ‘to stumble’ in the dative case, literally translated as *for that also which stumble*. It is followed by the particle *-um*, the negative *ā*, the infinitive *pōla* of the verb *pōl-tal* ‘seem’, and the *emphatic -ē*.

<sup>175</sup> These forms are the peyareccam (*āka*) and the viṇaiyccam (*āy*) the verb *āku-tal*. They grammaticalised as bound forms that, once added to nouns transform it into an adverb. However, this is not the only function they have. For this reason, as discussed in Lehmann (1989: 140-146) and in Annamalai (1969), their categorial status cannot be limited to adverbial markers and it is not yet clarified. In this context however, considering that Costa is discussing the *conjunctive sicut*, we can consider them as assimilable to *pōla*, hence as expressing the concept of ‘like’.

<sup>176</sup> In the Tamil forms included between lines 1-5 the suffix *-āka* is suffixed to present and past verbal nouns. In Modern Tamil “the infinitive form *āka* embeds a nominalized clause into a sentence and occurs thereby as bound form” (Lehmann 1989: 331).

<sup>177</sup> The *substantivated participle* corresponds to those nonfinite forms addressed as participial nouns today, as the following examples, which Costa provides, also demonstrate.



- {21} வசித்தவன்பொலெ (vicuvācittavaṅ pōlē) *as the one* (masc)  
 {22} *who believed*, etc. The negative of this is made by using  
 {23} the negative participle in the same manner  
 {24} e. g. வசவசியாத[வன]பொ  
 {25} லெ<sup>178</sup> (vicuvāciyātavaṅ pōlē) *as one who does not believe*.  
 {26} **Infinitive Absolute Mo**  
 {27} **de**  
 {28} விசவசிக்க (vicuvācikka) *believe or to believe*, also  
 {29} *believing*. It can also signify  
 {30} the ablative absolute,<sup>179</sup> as in அ

<sup>178</sup> This is the negative participial noun. In conclusion, Costa has included under the same label – *conjunctivo sicut* ‘like, as’ – all the Tamil forms with this semantic property, many of which do not find a place under any other Latin label. What these forms have in common is not only the semantic value but also the formal characteristic of not being able to be used independently, but rather of being part of complex sentences or being techniques through which to build subordinate clauses in Tamil, a formal feature that they share with the Latin category of the subjunctive which cannot stand alone. For a more detailed discussion on this perspective see Muru (2021a).

<sup>179</sup> Firstly, Costa differentiates between two different infinitives which he labels as *absolute* and *substantive*. The first one underlines its verbal usage, while the second one underlines the capacity of the infinitive of functioning as an abstract noun which points out the action. Therefore, it absolutes a nominal function. However, considering that Costa also specifies that the absolute infinitive can also *signify* the *Latin absolute ablative*, in order to understand Costa’s reasons for selecting this label, I have looked into Schad (2007: 5-6) who provides different interpretations for this label in the Latin grammar tradition. The first is for underlining the: 1. *absolute, independent i. for type of nouns*, ii. *pronouns (free of gender, intransitive)*, iii. *deponents*, iv. *of verbal utterance without a pronoun*. The second as referred to the *perfect and complete of the perfect tense*. No. 3 refers to *basic, primary* as for to i. ‘*positive*’ *grade, in comparison of adjectives and adverbs classification*; ii. *type of verb and participle*; the last one refers to 4. *definite* 1. *of pronouns*. Hence, considering that Costa refers to the Tamil absolute infinitive as being equal to the Latin *absolutūs ablative*, in my opinion the label *absolute* should be considered as a label specifying the main syntactic quality of the Tamil infinitive. Indeed, the equation with the Latin absolute ablative may be explained when taking into account a syntactic feature of this Latin construction which it appears to have in common with Tamil. In fact, in Latin this construction is *independent* from the main clause and the subject of this nonfinite clause is different from that of the main clause. The Latin absolute ablative is a verbal usage of the Latin participle which expresses in an implicit way a temporal, causal/purpose, conditional, and concessive clause but it is independent, hence *absolutūs*, from the grammatical relations with the other items of the sentence of which it is a part. The logical subject of the Latin absolute ablative cannot coincide with the subject of the governing proposition. This is also the basic rule displayed by the Tamil infinitive. As Annamalai (1980: 161) underlines “one of the surface realizations of the embedded sentence in Tamil is the infinitive clause – clause whose predicate is inflected neither for tense nor for person-number-gender and is morphologically marked with the suffix -a in Modern Tamil”. When this nonfinite form is used in complex sentences, where it carries out different semantic functions such as purpose, cause, circumstance, or result (see Annamalai 1980; Lehmann 1998: 92-93; Wilden 2018: 92), thus marking subordinate clauses that are resultative, simultaneous, causal, final, temporal, the use of the infinitive marks a *change* of subject. This is probably the main reason for which Costa chose this label: because *absolutūs* underlines the independent nature of the infinitive from the main clause in term of syntactical functions.

{31} வன விசுவசிக்க (avaṅ vicuvācikka) *credente illo* (believing he)

[f. M-34-29]

L

{1} அவ{ர்}களதினன (avarkaḷ tinna) *comedentibus*

{2} *illis* (eating they) etc.

{3} விசுவசிக்கதகதகதாக<sup>180</sup> (vicuvācikkat<sup>tu</sup>-takkatāka) (*in order*) to believe.

{4} **Infinite substantive**<sup>181</sup>

{5} விசுவசிக்கிறது (vicuvācikkiratu) *the belief, this thing that is believed*

{6} விசுவசிக்கிறது (vicuvācittatu) [*the fact of*] believing, having believed, or having believed

{7} *this one which is believed*

{8} விசுவசிப்பது (vicuvācippatu)<sup>182</sup> to have to believe, or the fact of having

{9} *to believe, this one which has to be believed.*

{10} விசுவசியாத்து<sup>183</sup> (vicuvāciyātatu) negative for all, *the one who*

{11} *does not believe, or did not believe* etc. By removing

{12} from all { {these infinites} } the letter து (tu) all become adjectival

<sup>180</sup> The infinitive *vicuvācikka* is followed by *takkatu*, meaning ‘to be fit, appropriate, suitable, proper, worthy, adequate, proportionate, be excellent, etc.’ (DED 3005), suffixed with *āka*, the infinitive of the verb *āku-tal* ‘to become’ which also occurs as a bound form added to quality nouns to form adverbials. Beschi (1738 [1728]: 76-79, § IX, par. 86; Mahon (1848): 64-66, Section IX, par. 86) describes it as a *noun adjective* that it is in truth a *participle präterite* from the defective verb *takukiratu* which signifies *to be meet, to become*. *taku-tal* is one of the auxiliaries that, according to Krishnamurti (2003: 375), has been used since the *Caṅkam* literature (3<sup>rd</sup> cent. AD) as a modal auxiliary even though it is not attested in Wilden (2018: 160-161).

<sup>181</sup> This is the second kind of infinitive described by Costa. It is labelled as *substantive* and the corresponding Tamil form is the verbal noun. The reason guiding Costa in the choice of this label seems to be quite evident. In Latin, when the infinitive is substantivated it works as a neuter substantive, it can be a subject, it can be part of the nominal phrase governed by the predicate, and it can also be specified and defined with attributes. In Tamil the nominalized verb forms, differentiated into tensed and untensed verbal nouns, occur in compound verb constructions and in the formation of complex sentences where they can take case markers. The verbal nouns can be considered as parallels to the participial nouns from which they differ for the fact of taking an abstract nominal rather than a pronominal as bound suffix. In this case the nominalisation is considered as a morphological rather than a syntactical process. Therefore, the verbal predicate occurring in the final position of the embedded clause combines with a bound nominal, the head Noun Phrase of the construction, the nominalizing suffix *-atu* meaning ‘the fact that’ or ‘the event of’ (Lehmann 1989: 299).

<sup>182</sup> The translation of this Tamil form should be: *the fact that I will believe*.

<sup>183</sup> What would be a *pulli* today, it is used here as a diacritic for marking C+V, hence ஃ should be read as [ta]. This form is the negative verbal noun, while those in the previous lines (5, 6, 8) are the tensed verbal nouns: present, past, and future, respectively. What Costa does not include here are the untensed verbal nouns (*in -al, -tal (-ttal), -kai (-kkai)*).

- {13} participles<sup>184</sup> as we soon will see  
 {14} even if among them the one formed from the future  
 {15} is rarely used.  
 {16} {{All these infinites}} are formed from the first persons, the 1<sup>st</sup>  
 {17} from the present, the 2<sup>nd</sup> from the preterit the 3<sup>rd</sup>  
 {18} from the future by changing the *en* in அது (*atu*);  
 {19} All are declined as nouns  
 {20} விசுவசிக்கிறது (*vicuvācikkiratu*) *the belief* விசுவசிக  
 {21} கிறதினுடைய (*vicuvācikkirat<sup>u</sup>-in-utaiya*) *of the belief* விசுவ  
 {22} சிக்கிறதுக்கு (*vicuvācikkirat<sup>u</sup>-ukku*) *for the belief*. Etc.  
 {23} **Gerund**<sup>185</sup>  
 {24} வி{சுவசிக}து (*vicuvācittu*) *believing*  
 {25} விசுவ{சிக}யாமல<sup>186</sup> (*vicuvāciyāmal*) *not believing*.

<sup>184</sup> Indeed, the verbal nouns in Tamil can be considered as deriving from the adjectival participle to which the suffix *-atu* is added (verb stem + tense+ a + *tu*).

<sup>185</sup> Here Costa gives the Tamil forms corresponding to a nonfinite verb which still finds different denominations in scientific literature, e.g. absolute, adverbial participle, conjunctive, gerund, converb, verbal participle. Its structure consists of the verb stem + the past tense morph (*-t*, *-nt*, *-in*, *-i*, *-it*) + *u*. Within the Tamil grammatical tradition, these forms are called *viñaiyeccam*: “they are independent, nonfinite verb forms that combine with following verbs, with or without additional material intervening” (Steever 2005 :70). *Viñaiyeccam*, in the Tamil traditional grammar, refers to an ‘incomplete’ verb form: “litt. “[qui a un] manque de verbe”; syntaxiquement, joue le même rôle que ce que des descripteurs du sanskrit appellent *absolutif*; est suivi dans la phrase par un verbe à une form finie; on dit qu’il le prend pour se conclure” (Chevillard 2008: 254) [“lit. “[which has a] lack of verb; syntactically, plays the same role as what the Sanskrit grammarians call *absolute*; in the sentence it is followed by a verb in the finite form; it is said that it takes it for its conclusion”, translation mine]. Therefore, the *viñaiyeccam* are tenseless verb forms and their time of reference is determined by the time reference of the verb of the main clause. In Modern Tamil they express conjunctive complement, adverbial clause, and verbal complement (Lehmann 1989: 265). It must also be noted that the Tamil traditional term for defining this kind of verb form implies the presence of the word *eccam* “ce mot désigne un term auquel il manque quelque chose, auquel cas nous le traduisons par *incomplete*, ou bien ce que lui manque, auquel cas nous le traduisons pare reste [...] le terme s’applique aussi bien aux participes ad-nominaux (*peyar – eccam*) qu’aux participes ad-verbaux (*viñai – eccam*), lesquels ont besoin d’un nom ou d’un verb pour compléter leur construction”. (Chevillard 2008: 92), [this word designates a term which is missing something, if it is translated as *incomplete*, or rather what it lacks, if it is translated as the *remaining* [...] the same term applies well to adnominal and adverbial participle (*peyar – eccam* and *viñai – eccam* respectively) which need a noun or a verb to complete their constructions, translation mine].

The label chosen by Costa refers to the property of the Latin gerund of expressing the verbal action in logical functions which are neither subject nor object. Indeed, the Latin gerund defines an action without specifying the subject, the tense, the number, or the person. To a certain extent this is also true in Tamil, the gerund being a nonfinite verb form. However, at least in Old Tamil, the gerund (or better the absolute) has the subject identity with the main verb in a sentence (Wilden 2018: 83). Furthermore, the Latin gerund can govern nominal phrases which depend on the normal construction of the verb. The verbal participle in Tamil occurs in compound verb constructions and in complex sentence constructions.

- {26} The gerund is formed ordinarily
- {27} from the first person of the preterit
- {28} by changing the *en* into *v* as in from வந்தென (*vantēn*),
- {29} *I came*, becomes வந்து (*vantu*) *coming*, from பொட
- {30} டென (*potṭēn*) becomes பொட்டு (*potṭu*) *throwing*.
- {31} From this rule we can exclude சொன்னெ

## R

- {1} ன (*conṇēn*) *I said* becomes சொலலி (*colli*) *saying*;
- {2} from பொன்னென (*pōṇēn*) *I went* becomes பெய (*pōy*)
- {3} *going*; ஆனென (*āṇēn*) *I was*, becomes ஆய (*āy*)
- {4} *being*, and others. However, the verbs that
- {5} form the preterit with *inen* all lose
- {6} the *nen* and end with *i*, as in
- {7} பண்ணினென (*paṇṇiṇēn*) *I did* becomes பண்
- {8} னி (*paṇṇi*) {*doing*}, from நடத்தினென (*naṭattinēn*)
- {9} *I went to*, becomes நடத்தி (*naṭatti*) *going to* etc.
- {10} **Participle**<sup>187</sup>
- {11} விசுவசிக்கிற (*vicuvācikkira*) *thing that believes*
- {12} விசுவசித்த (*vicuvācitta*) *thing that believed*
- {13} விசுவசிப்ப (*vicuvācippa*) *thing that will believe*
- {14} விசுவசிக்கும் (*vicuvācikkum*) *believing he or believing they*
- {15} விசுவசியா<sup>188</sup> (*vicuvāciyā*) or விசுவசியாத்<sup>189</sup> (*vicuvāciyāta*) *thing*

<sup>186</sup> This form, made up of the verb stem + the negative allomorph – *ā* and the verbal participle suffix *-mal* is generally addressed as a negative adverbial participle. However, according to Steever (2005: 70) “no demonstrations have ever been offered that its meaning is the sum of the adverbial participle and the negative operator”.

<sup>187</sup> This is what the Tamil grammatical tradition calls *peyareccam*, “litt. Ce-à-quoi-manque un nom” (Chevallard, 2008: 202) [the one which lacks a name, translation mine]. According to Steever (2005: 67) “they are nonfinite verbs that anticipate or combine with a noun that follows; as such they are instrumental in the formation of relative clauses”. They consist of a verb stem inflected for tense or negation (*-āt-*), to which the adnominal *-a* is suffixed (*-um* in the case of future *peyareccam*). Costa also considers as negative adjectival participles those derived from the addition of the negative allomorph *-ā* (for a discussion on *ā* see footnote 165). The Latin label that Costa selects for identifying this Tamil form is determined by its function. As in Latin, where the participle often functions as a verbal adjective and may have an attributive function, also in Tamil the *peyareccam* functions as an adjective of the following head noun phrase or head noun. Furthermore, the Latin participle, as well as the Tamil one, is tensed. It takes case markers if the personal pronoun marker is added to it (that is if it forms a participial noun).

<sup>188</sup> *vicuvāciyā* in Old Tamil is the third person plural neuter in the negative where the negative morph *-ā* is suffixed to the verb stem.

<sup>189</sup> *vicuvāciyāta* is the negative *peyareccam*.

- {16} *that did not believe.*  
 {17} All formed from the substantive  
 {18} infinite as stated.<sup>190</sup> And all  
 {19} are adjectives of a single form and are  
 {20} very frequent in this language, apart from  
 {21} the future விசுவசிப்ப (vicuvācippa), they become  
 {22} masculine feminine or  
 {23} neutral substantives<sup>191</sup> (according to) the pronoun  
 {24} that is placed after them அவன (avaṅ), அவ  
 {25} ள (avaḷ), அது (atu), as in விசுவசிக்கிறவன (vicuvācikkiravan)  
 {26} *man who believes*, விசுவசிக்கிறவள (vicuvācikkiravaḷ)  
 {27} *woman who believes* விசுவசிக்கிறது (vicuvācikkirātu)  
 {28} *thing that believes* and thus substantivated,  
 {29} they can be declined for cases, as stated (in)  
 {30} the infinite.<sup>192</sup> The adjective participles  
 {31} admit passive meaning,

#### [f. M-34-30]

##### L

- {1} when the manner of speaking requires it.<sup>193</sup>  
 {2} **Participle in *-bilis* (*-able*)**<sup>194</sup>

<sup>190</sup> The Tamil forms that Costa provides here are participles inflected for the present, past, and future tenses respectively (lines 11-14). They are derived from the *verbal* (that is the *infinitive substantive*) through the removal of the final personal endings. For this reason, one of the negative forms Costa provides only contains the negative allomorph *-ā*. On the contrary, Costa derives participial nouns with the opposite strategy of addition (lines 25-27).

<sup>191</sup> Here Costa is referring to participial nouns obtained by suffixing the tense marker to the verb stem and adding the suffix *-a* corresponding to the 3<sup>rd</sup> person remote demonstrative pronoun and the personal, number, gender marker (PNG).

<sup>192</sup> The infinitive referred to here is the *substantive*. See footnote 181.

<sup>193</sup> It is probable that Costa, using the expression *when the language requires it*, is referring to the differentiation later stated in the last paragraphs of his grammar about *active* and *neuter* verbs corresponding to what Paramasivam (1979) distinguishes as *affective* and *effective* verbs. For further details on this discussion see Muru (2021b).

<sup>194</sup> “In Latin, the suffix *-bilis* is a basic formant whereby we can derive – regarded synchronically, from the present verbal stem – the deverbative adjectives of passive possibility. [...] Leuman (1917: 82; 1977: 348f.) classifies the adjectives with the suffix *-bilis* into three groups: 1. the adjective of passive possibility (*amābilis* = “able or worthy to be loved, lovable”, *laudābilis* = “praise worthy”, *sānābilis* = “curable”, and similar); 2. the adjective with instrumental meaning (*ascendibilis* = “on what = by means of which one can ascend”; *terribilis* = “by means of which one can be afraid”); 3. the active adjectives from intransitive verbs (*stabilis* = “steady, stable”; *dūrābilis* = “lasting, durable” and similar)” (Poltrová 2007: 113). What Costa does here is to regather different items which may all be grouped under the same semantic that the Latin deverbatives in *-bilis* express.

- {3} விசுவசிக்கலாம்<sup>195</sup> (vicuvācikkal-ām) *it is believable*  
 {4} விசுவசிக்கலாச்சு<sup>196</sup> (vicuvācikkal āccu) *it is believable, or let's believe*  
 {5} விசுவசிக்கலாகாது<sup>197</sup> (vicuvācikkal ākātu) *it is not believable*  
 {6} விசுவசிக்கலான<sup>198</sup> (vicuvācikkal āna) *believable thing(s)*  
 {7} விசுவசிக்கலாகாத<sup>199</sup> (vicuvācikkal ākāta) *unbelievable thing*  
 {8} These are all formed from the verbal [noun]  
 {9} விசுவசிக்கல (vicuvācikkal) *the belief* with the particles  
 {10} ஆம் (ām) ஆச்சு (āccu) or ஆச்சுது (āccutu) ஆ  
 {11} ன (āna) ஆகாது (ākātu) all stemming from the  
 {12} verb ஆகிறேன் (ākīrēn), as in பொகலாம் (pōkalām)  
 {13} *one can go, or he is movable, சொல்லா*  
 {14} ச்சுது (collaccutu) *it is said. சொல்லலாகா*  
 {15} து (collākātu) *it cannot be said மாறலா*  
 {16} ன (māralāna)<sup>200</sup> *changeable thing etc.*

<sup>195</sup> Costa clearly states that all the Tamil examples provided are formed from the nominalised verb *vicuvācikkal* – an untensed verbal noun obtained through suffixation of the nominalizing suffix *-al* that Andronov (1989: 200) defines “the second stem of strong verbs”. Therefore, different declined form of the verb *āku-tal* are suffixed to this verbal noun in the series of examples that Costa provides in this paragraph. The results that Costa obtains all convey similar semantic outputs.

The first form seems to correspond to what is the modal auxiliary *āku-tal* ‘to become’ in Modern Tamil today. Indeed, the verb *āku-tal* is inflected for future tense, 3<sup>rd</sup> person singular neuter, therefore *ākum*, which is phonologically reduced to *ām*. Among its functions are circumstantial and conjectural possibility, permission, and finally, the hortative ‘let’s or shall’ (Lehmann 1989: 215-216). Even though Schiffman (1999: 48) recognises that the suffix *lām*: “historically it is probably derived from the verbal noun forms that end in *-al* plus *-ākum* ‘it will become’, i.e. *pōkal* + *ākum* ‘the going will become’. Since *ākum* is now reduced to *-ām* and the verbal noun forms in *al* are rare in Spoken Tamil” he prefers to consider *-lām* as a single unit added to the infinitive. However, looking at the Portuguese gloss offered by Costa, one can see how the meaning that the missionary conveys to this Tamil form is much more loyal to the literal meaning of the construction rather than being one of today’s grammaticalised meanings. The literal translation of the construction *vicuvācittal ākum* > *would be the thing that will be believable* which is close to Costa’s *it is believable*.

<sup>196</sup> In this second form, the verbal noun is followed by *āccu*, the spoken variant of *āyirru* (see Asher 1985: 164). I have already commented this form. in footnote 123

<sup>197</sup> In this third form, the verb *āku-tal* is inflected for negative polarity and 3<sup>rd</sup> person singular neuter (*āk-ā-tu*). As Lehmann (1989: 217) states, in Modern Tamil “this auxiliary verb form expresses the three prohibitive senses of (i) negative obligation, (ii) negative desideration, and (iii) negative permission”. Even in this case, however, Costa’s Portuguese gloss reveals that the form described had not yet fully grammaticalized into an auxiliary.

<sup>198</sup> This fourth form is the past *peyareccam*.

<sup>199</sup> The form *ākāta* is the negative *peyareccam* of *āku-tal*, which in Classical Tamil is the 3<sup>rd</sup> plural neuter negative (I am indebted to Ciotti, personal communication).

<sup>200</sup> Verbal noun of *māru-tal* ‘to become changed’ followed by the *peyareccam* of *āku-tal* grammaticalised into the adjectival suffix *āna*.

{17-18} **Many other assorted modes of speaking.**

{19} **Interrogative modes.**<sup>201</sup>

{20} Any mode of speaking becomes interrogative

{21} 1<sup>st</sup> by placing the letter *O*<sup>202</sup> after it as in வி

{22} சுவசுததெனொ (vicuvācittēṇō) *did I believe?* அறிவா

{23} யொ (arivayō) *do you know? do you comprehend?* 2<sup>nd</sup>

{24} by adding to the substantive infinite the

{25} particle உண்டொ<sup>203</sup> (uṇṭō) as in

{26} விசுவசுதததுண்டொ (vicuvācittat<sup>+</sup>-uṇṭō) *did you [plural] believe?*

{27} அவ {ர்} களதிரிடினதுண்டொ<sup>204</sup> (avarkaḷ tiriṭinat<sup>+</sup>-uṇṭō)

{28} *will they steal?* 3<sup>rd</sup> by placing after

{29} the infinite absolute the particles

{30} வொ (vō) or டொ<sup>205</sup> (ṭō) e.g. விசுவ

{31} சிககவொ (vicuvācikkavō) or விசுவசிககட

## R

{1} டொ (vicuvācikkaṭṭō) *do you believe?* பொகவொ (pōkavō) *I will go*

{2} or *we will go* etc. These two are indeclinable

{3} for all persons and numbers

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<sup>201</sup> In this section Costa describes different *modes of speaking* in Tamil emphasizing the communicative and pragmatic aspects. Under different labels created ad hoc such as interrogative mode (*modo interrogativo*), causative mode (*modo cauzativo*), assertive mode without doubt (*modo asseverativo sem duvida*), mode with doubt (*modo com duvida*), attitude or convenient mode (*modo de aptidaõ ou conveniencia*), comparative mode (*modo comparativo*), Costa includes different Tamil forms such as interrogative pro-forms, dubitative clitics, modal auxiliaries, verbs, defective verbs, verbal nouns or verbal participles inflected for case marker, postpositions as well as noun phrases as part of more complex sentences. There are no formal criteria guiding him, there are no attempts to match the Latin categories with the Tamil ones, there is simply the need and the intention to reduce to the easiest categorization all the Tamil expressions necessary for asking, explaining, asserting, declaring, questioning, expressing surprise or disappointment, and similar communicative aspects. For this reason, Costa needs to extend his Latin reference model and create new labels to categorize the different *modes of speaking* that he is observing, and experiencing while being immersed in Tamil life. The extension of the Latin grammar here through the creation of new categories is based on semantic and pragmatic-communicative aspects rather than on formal similarities in categories between Tamil and Latin.

<sup>202</sup> This is the dubitative clitic *-ō* that occurs with all sentence constituents except noun modifiers to express the speaker's uncertainty with regard to the proposition of the sentence transforming the statement into a dubitative one (Lehmann 1989: 154).

<sup>203</sup> The past *peyareccam* of the verb *uḷ-tal* 'be, exist' suffixed with the dubitative marker to convey the sense of a rhetoric question or question tag: *isn't it? isn't there?*

<sup>204</sup> The verb form is *tiriṭu-tal* 'to steal' (*furtar* in Portuguese).

<sup>205</sup> Costa declares that these forms are used for the future tense. Therefore, it is probable that in the first example the dubitative marker is attached to the future tense marker *-v-*, while in the second one, the dubitative marker is attached to the termination of the defective verb *māṭṭu* 'will'.

{4} the 2<sup>nd</sup> for the preterit, the 3<sup>rd</sup> for  
{5} the future.

{6} **Why**

{7} எனனததுககுவிசுவசிககி

{8} நாய<sup>206</sup> (eṇṇat\* atukku vicuvācikkirāy) *why do you (plu) believe*  
எனவிசுவ

{9} சிககிறான (ēṇ vicuvācikkirāṇ) *why does he believe?* எனவி

{10} சுவசித்தான<sup>207</sup> (ēṇ vicuvācittāṇ) *why did he believe.* And so on for

{11} the other tenses and persons adding

{12} என (ēṇ) before the verb. The negative of this is

{13} எனவிசுவசிககிறதிலலை (ēṇ vicuvācikkirāt\* illai) or

{14} எனவிசுவசிககவிலலை<sup>208</sup> (ēṇ vicuvācikka.v illai) *why do*

{15} *you (plu) not believe*, it is general and is used for

{16} all numbers and persons, also விசுவசி

{17} பபொனன (*sic!*) (vicuvācippāy ēṇ) *why do you [sing.] believe*,

{18} is also used for all numbers and persons

{19} by placing என (ēṇ) after the 3<sup>rd</sup> masculine person

{20} of the affirmative future, the negative

{21} of this is விசுவசியாமலெ

{22} ன<sup>209</sup> (vicuvāciyāmal ēṇ) *why do you not believe?* for all

{23} tenses, numbers and persons also விசு

{24} வசியாமலெனன (vicuvāciyāmal eṇṇa) *why will they not believe?*

{25} **In order to**

{26} எனனததுககுவிசுவசிககி

{27} நாய<sup>210</sup> (eṇṇatatukku vicuvācikkirāy) *why do you (plu) believe?*,  
conjugating

{28} the verb according to the manner

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<sup>206</sup> Costa identifies the interrogative *eṇṇatu* ‘what’ which precedes the pronoun *atu* inflected for the dative case and followed by the present indicative of the verb *vicuvāci* inflected for the second person singular for which a better translation would be: *what do you believe?*

<sup>207</sup> Costa identifies the interrogative *ēṇ* ‘why’, a *viṇa.p peyar* in the Tamil grammatical tradition.

<sup>208</sup> In both cases the interrogative is *ēṇ*. However, in this example as well as in the previous ones and in the following ones, Costa never gives the single form that conveys the meaning described by the label that he has selected for classifying a specific *mode of speaking*. But rather, he always gives a full sentence or phrase. Therefore, the first negative form is a verbal noun followed by the defective verb *il* ‘be not, exist not’.

<sup>209</sup> In this example and in the previous ones, *ēṇ* is a final suffix, an *itaiccol* in Tamil grammatical tradition, which is suffixed to finite forms in order to express a polite way of requesting something (cf. Cre-A.). In the 21<sup>st</sup> line *-ēṇ* is suffixed to the negative verbal participle *vicuvāciyāmal* which, however, Costa defines as being the third person masculine of the negative future.

<sup>210</sup> Costa gives the same form already given in the paragraph entitled *why*. See footnote 208.



- {29} of speaking. It can also be used for any of the  
 {30} modes stated above in the [paragraph] ‘why’.  
 {31} **Not**<sup>211</sup>

[f. M-34-31]

**L**

- {1} விசுவசிக்கிறெனலொ<sup>212</sup> (vicuvācikkirēn allō) *I believe,*  
 {2} *do I not?* வினையாடுகிறார்களால்  
 {3} லொ (viḷaiyāṭukirārkaḷ allō) *they are joking, aren't they?*  
 {4} Also, it is made by adding the எ (ē) after any  
 {5} tense or person e.g. விசுவசிக  
 {6} கிறாயெ (vicuvācikkirāyē) *you [plu] believe, do you not?, it is enough*  
*that you [plu] believe,*  
 {7} *isn't it?* விடுகிறாயெ<sup>213</sup> (viṭukirāyē) *you leave, won't you?*  
 {8} **Who?**<sup>214</sup>  
 {9} We will make this question if to any  
 {10} infinite substantive modes  
 {11} we place ஆ{ர்ர்} (ār) as in விசுவசிக்கி  
 {12} றதா{ர்ர்} (vicuvācikkiratār) *who does believe? விசுவசித்த*  
 {13} தா{ர்ர்} (vicuvācittatār) *who did believe? Etc. விசுவசிக்க*  
 {14} பபொ{றவனா{ர்ர்}} (vicuvācikkappōraṇānār) *who will believe.*  
 {15} Should also be used literally ஆ{ர்ர்}  
 {16} விசுவசிக்கிறான்! (ār vicuvācikkirān!); or more  
 {17} commonly by putting the verb in the plural ஆ{ர்ர்}  
 {18} விசுவசிக்கிறா{ர்ர்} கள (ār vicuvācikkirārkaḷ) *who does believe?, or*  
 {19} as in the first mode by placing after  
 {20} ஆ{ர்ர்} (ār) the masculine and

<sup>211</sup> Here Costa includes two different elements: the interjection *allō* and the emphatic particle (clitic) *ē*.

<sup>212</sup> *al-tal* ‘be not, exist not’ is the defective verb which, along with *il-tal*, occurs unmarked for tense and inflected for third person, plural number, and neuter gender, that is *alla*. In the example given by Costa it is suffixed with the dubitative clitic discussed above which conveys a question tag.

<sup>213</sup> *-ē* is a clitic which has different functions including emphasis. However, Costa translates it here as we would have expected for the dubitative clitics, therefore as a question tag. For a discussion on Tamil clitics see Arokianathan (1981).

<sup>214</sup> Here Costa gives a contracted form of the interrogative pronoun *yār* ‘who’ as attested in Fabricius (1972 [1770]: 59) [inter. pro. [‘contracted from யாவர் or யார் who. நீ ஆர்?, who are you...’]] and Winslow (1862: 72) [‘Who, the interrogative pronoun common to both numbers and all persons, in the rational class, though really the third person plural–contracted from யாவர் or யார். (c.) நீயார்? Who art thou? ...’]].

- {21} feminine substantives etc. as in விசுவ  
 {22} சிககிறவனா{ர்} (vicuvācikkiravanār); *who is the one [masc] who believes?*  
 {23} விசுவசிககிறவனா{ர்} (vicuvācikkiravaḷār); *who is the one [fem]*  
 {24} *who believes?*  
 {25} **Is there (anyone) who?**<sup>215</sup>  
 {26} விசுவசிப்பாருண்டொ (vicuvācippār uṇṭō) *is there*  
 {27} *anyone who believed?* by placing the interrogative  
 {28} particle உண்டொ (uṇṭō) after the  
 {29} 3<sup>rd</sup> honorific person of the affirmative future.  
 {30} The negative of this is made by  
 {31} replacing உண்டொ (uṇṭō) with இலலையொ (illayō)

## R

- {1} as in விசுவசிப்பாரிலலையொ (vicuvācippār illa.y-ō)  
 {2} *is there anyone who does not believe?* விசாரிப்பாரி  
 {3} லலையொ (vicārippār illai.y-ō) *is there anyone who does not investigate?*  
 {4} or without asking விசாரிப்பாரில  
 {5} லை (vicārippār illai) *there is not who investigates, who does not*  
 {6} *take care of.*  
 {7} **Causative mode. Because**  
 {8-9} 1. விசுவசிககிறதினால<sup>216</sup> (vicuvācikkirat\*ināl) or னாலெ (nālē) *because I, you, etc. believe*  
 {10} 2. விசுவசித்ததினாலெ (vicuvācittat\*inālē) *because*  
 {11} *I, you, etc. have believed*  
 {12} 3. விசுவசிககிறபடியினாலெ (vicuvācikkirapaṭinālē) *because*  
 {13} *I, you, etc. believe etc.*  
 {14} 4. விசுவசித்தபடியினாலெ (vicuvācittapaṭinālē) *because I,*  
 {15} *you have believed*  
 {16} 5. விசுவசியாததினாலெ (vicuvāciyātat\*inālē) *because of not*

<sup>215</sup> In this paragraph Costa gives again the clitic -ō (dubitative marker) added to both the affirmative and negative verb form even though he considers it as a whole particle along with the absolute of the verb *uḷ-tal*.

<sup>216</sup> In this paragraph, Costa gives an account of different ways of expressing the ‘cause’. Therefore, the 1<sup>st</sup>, the 2<sup>nd</sup>, and the 5<sup>th</sup> forms in lines 8, 10, and 16 respectively are verbal nouns in the present (1<sup>st</sup>) and in the past (2<sup>nd</sup>) tense – *infinito substantivo* in Costa’s terminology –, and in the negative (5<sup>th</sup>) followed by the instrumental case marker preceded by the augmentation -*in* which in Tamil traditional grammar is called *cāriyai*. One of its semantic functions is to express cause.

- {17} *believing or having not believed*  
 {18} 6. விசுவசியாதபடியினாலெ<sup>217</sup> (*vicuvāciyāta paṭinālē*) *idem*  
 {19} All of these tenses serve for  
 {20} all numbers and persons according to  
 {21} the pronoun that precedes it.~.~.~.  
 {22} விசுவசிக்கிறெனெனகிறதினாலெ<sup>218</sup> (*vicuvācikkirēn-enkirat<sup>#</sup>inālē*)  
 {23} *because you believe*, being always  
 {24} added, and conjugating according  
 {25} to the tenses, எனகிறதினாலெ (*enkirat<sup>#</sup>inālē*).  
 {26} the 1<sup>st</sup> [form] is the instrumental ablative  
 {27} of the infinite substantive of the present.  
 {28} The 2<sup>nd</sup> [form] is from the infinite substantive  
 {29} of the preterit as வருகிறதினால (*varukirat<sup>#</sup>ināl*)  
 {30} *because of coming* நானகெட்டதினால (*nān kēṭṭat<sup>#</sup>ināl*)  
 {31} *because of coming (sic) {hearing}*. The 3<sup>rd</sup> [it is] the present  
 adjectival participle

#### [fol M-34-32]

#### L

- {1} with படியினாலெ (*paṭiyinālē*).  
 {2} The 4<sup>th</sup> with the same adjectival participle  
 {3} of the preterit. The 5<sup>th</sup> [is] the instrumental  
 {4} ablative of the negative infinite absolute. The 6<sup>th</sup> [is]  
 {5} the negative adjectival participle with படியினா  
 {6} லெ (*paṭiyinālē*). This other mode is also used  
 {7} விசுவசிக்கிறெனெனறுகொ  
 {8} பிசுகொளளுகிறான<sup>219</sup> (*vicuvācikkirēn enru kōpicukōllukirān*) *since*  
*I believe,*  
 {9} *he gets irritated;* விசுவசிக்கிறாயென

<sup>217</sup> The 3<sup>rd</sup>, the 4<sup>th</sup>, and the 6<sup>th</sup> Tamil forms given in lines 12, 14, and 18 respectively are present (3<sup>rd</sup>) and past *peyareccam* (4<sup>th</sup>), and negative *peyareccam* (6<sup>th</sup>) – *participio adjectivo* in Costa's terminology – followed by the noun *pāṭi* 'way, manner' + the increment *in* + the instrumental case marker *-āl*.

<sup>218</sup> In his translation Costa ignored the finite verb form conjugated in the first person *vicuvācikkirēn*. Therefore, the full translation should have been: because it is said that I do not believe.

<sup>219</sup> In this sentence, *enru* is the verbal participle of *en(nu)-tal* 'say', grammaticalised into a quotative marker 'that' (cf. footnotes 136 and 139); *kōpiccu* is the spoken variant of the verbal participle *kōpittu* of the verb *kōpi-ttal*; while *koḷ* is the auxiliary which can express either the progressive aspect or the simultaneous occurrence of actions. However, this context does not allow us to understand its exact function.

- {10} *று* (vicuvācikkirāy ēṇru) *because you believe*, with the verb conjugated
- {11} according to the tenses, number and
- {12} persons and adding *என்று* (eṇru) the gerund
- {13} of the verb *ஆகிறென* (ākīrēṇ).<sup>220</sup>
- {14} 1. *விசுவசிக்கக்கொள்ள*<sup>221</sup> (vicuvācikka.k-kolḷa) *because I believe*
- {15} 2. *விசுவசிக்கிறதைக்கண்டு*<sup>222</sup> (vicuvācikkirat<sup>+</sup>-ai.k-kaṇṭu) *etc. inde-*
- {16} 3. *விசுவசிக்கிறதுக்காக* (vicuvācikkirat<sup>+</sup>-ukk-āka) *clinable*
- {17} 4. *விசுவசிக்கிறதுக்குவெண்டி* (vicuvācikkirat<sup>+</sup>-ukku vēṇṭi) *for*
- {18} 5. *விசுவசித்ததைக்கண்டு* (vicuvācittat<sup>+</sup>-ai.k kaṇṭu) *all*
- {19} 6. *விசுவசித்ததுக்காக* (vicuvācittat<sup>+</sup>-ukk-āka) *persons*
- {20} 7. *விசுவசித்ததுக்குவெண்டி* (vicuvācittat<sup>+</sup>-ukku vēṇṭi) *and numbers*
- {21} 8. *விசுவசியாத்துக்காக*<sup>223</sup> (vicuvāciyātat<sup>+</sup>-ukk-āka) *of the present,*
- {22} 9. *விசுவசியாததைக்கண்டு*<sup>224</sup> (vicuvāciyātat<sup>+</sup>-ai.k kaṇṭu) *for all*
- {23} 10. *விசுவசியாத்துக்குவெண்டி*<sup>225</sup> (vicuvāciyātat<sup>+</sup>-ukku vēṇṭi) *those of*
- {24} *the preterit, because I have not believed etc.*
- {25} The following modes are formed, the 1<sup>st</sup> [is formed]
- {26} from the infinite absolute with *கொ*:
- {27} *ளள* (kolḷa) as in *இருக்கக்கொள்ள* (irukka.k kolḷa)
- {28} *because of staying* 2<sup>nd</sup> 5<sup>th</sup> 9<sup>th</sup> are accusatives
- {29} of the infinite substantive with *கண்டு* (kaṇṭu)
- {30} gerund of *காண்கிறது* (kāṇkirātu) *to see*, as in
- {31} *வாறதைக்கண்டு* (vārat-ai.k-kaṇṭu) *for coming*. The 3<sup>rd</sup>, 6<sup>th</sup>

## R

- {1} and 8<sup>th</sup> are the datives of the same

<sup>220</sup> Here Costa confuses *ākīrēṇ* with *eṅkirēṇ*.

<sup>221</sup> When an infinitive is followed by the infinitive of the auxiliary *koḷ*, this is used to express reason or cause. I am indebted to Jonas Bucholz (CSMC Hambrug) for this suggestion.

<sup>222</sup> With the sole exception of the form given at number 1, which is an infinitive, all the other forms of the verb *vicuvāci-ttal* are verbal nouns.

<sup>223</sup> The 3<sup>rd</sup>, the 6<sup>th</sup>, and the 8<sup>th</sup> forms (in lines 16, 19, and 21 respectively), are the present, the past, and the negative verbal nouns of the verb *vicuvāci-ttal* inflected for the dative case and followed by the infinitive of the verb *āku* that functions as a benefactive case marker: *for the sake of*.

<sup>224</sup> The 2<sup>nd</sup>, the 5<sup>th</sup>, and the 9<sup>th</sup> forms (in lines 15, 18, and 22 respectively) are the present, the past, and the negative verbal noun of the verb *vicuvāci-ttal* inflected for the accusative case marker and followed by the verbal participle of the verb *kāṇ-tal* ‘see’ functioning as instrumental.

<sup>225</sup> The 4<sup>nd</sup>, the 7<sup>th</sup>, and the 10<sup>th</sup> forms (in lines 17, 20, and 23 respectively) are present, past, and negative verbal nouns suffixed with the dative case marker and followed by the defective verb *vēṇṭi* < *vēṇṭu* ‘want’ which after a noun in the dative case has the function of the benefactive, therefore *for the sake of*.

- {2} infinites according to the tenses with  
 {3} ஆக (āka). The 4<sup>th</sup>, 7<sup>th</sup> and 10<sup>th</sup> are the same  
 {4} datives with வெண்டி (vēṇṭi) as in பெ  
 {5} றுகிறதற்காக (perukirat<sup>u</sup>-ukk-āka) for being worth  
 {6} நடக்கிறதற்குவெண்டி (natakkirat<sup>u</sup>-ukku vēṇṭi)  
 {7} for walking etc.

{8}

### In order to

- {9} விசுவசிக்கிறதுக்கு<sup>226</sup> (vicuvācikkirat<sup>u</sup>-ukku) in order to believe, or  
 {10} விசுவசிக்கும்படிக்கு<sup>227</sup> (vicuvācikkum pāṭi-kku) in order to believe,  
 {11} விசுவசிக்கவெண்டி<sup>228</sup> (vicuvācikka vēṇṭi) I, you, etc.  
 {12} விசுவசிக்க<sup>229</sup> (vicuvācikka) indeclinable for all  
 {13} விசுவசிக்கத்தக்கதாக<sup>230</sup> (vicuvācikkat<sup>u</sup> takkatāka) numbers and  
 persons  
 {14} விசுவசியாததுக்கு<sup>231</sup> (vicuvāciyātat<sup>u</sup>-ukku) in order to not believe, or  
 {15} விசுவசியாதபடிக்கு<sup>232</sup> (vicuvāciyāta pāṭikku) in order to not believe,  
 {16} விசுவசியாதவண்ணம்<sup>233</sup> (vicuvāciyāta vaṇṇam) I, you, etc.  
 {17} The 1<sup>st</sup> is the dative of the infinite substantive,  
 {18} {{the}} 2<sup>nd</sup> {{is}} the 3<sup>rd</sup> person neutral of the affirmative future  
 {19} with படிக்கு (pāṭikku) as in பொ  
 {20} கும்படிக்கு (pōkum pāṭikku) in order to go. The 3<sup>rd</sup> is  
 {21} the infinite absolute with வெண்டி (vēṇṭi).  
 {22} The 4<sup>th</sup> is the infinite absolute alone. The 5<sup>th</sup>  
 {23} likewise with தக்கதாக (takkatāka). The 6<sup>th</sup> [form] from the  
 {24} dative of the negative infinite substantive. The 7<sup>th</sup> is  
 {25} the negative adjectival participle with  
 {26} படிக்கு (pāṭikku). The 8<sup>th</sup> the same adjective  
 {27} with வண்ணம் (vaṇṇam).<sup>234</sup>  
 {28} **Before. Firstly**<sup>235</sup>

<sup>226</sup> Present verbal noun inflected for the dative case.

<sup>227</sup> As stated by Costa this is the 3<sup>rd</sup> singular neuter in the future tense, followed by the noun *paṭi* ‘way, manner’ inflected in the dative case. The same form can also be a *peyareccam*.

<sup>228</sup> Infinitive followed by the defective verb *veṇṭi*.

<sup>229</sup> The infinitive is included in this paragraph as a nonfinite verb form used in the purposive and causal subordinate (cf. footnote 179).

<sup>230</sup> The form *takkatāka* has already been discussed in footnote 180.

<sup>231</sup> Negative verbal noun inflected for the dative case expressing purpose.

<sup>232</sup> Negative adjectival participle followed by the term *paṭi* ‘way, manner’.

<sup>233</sup> Negative adjectival participle. It is followed by *vaṇṇam* which after an adjectival participle means ‘so as, as, in the manner of’ and it is an *īṭaiccol* (Cre-A:).

<sup>234</sup> Once again, all these different Tamil forms are included within the same paragraph due to a common semantic value, the one stated in the title of the paragraph by Costa.

- {29} விசுவசிக்கிறதுக்குமுன்னெ (vicuvācikkirat<sup>#</sup>-ukku munṇē)  
 {30} விசுவசிக்முன்னெ (vicuvācikk<sup>##</sup> munṇē)  
 {31} விசுவசியாததுக்குமுன்னெ (vicuvāciyātat<sup>#</sup>-ukku munṇē)

[f. M-34-33]

L

- {1} *before I, you believed,*  
 {2} according to the the pronoun. All indeclinable,  
 {3} serve for all numbers  
 {4} and persons. ~.~.~.~.  
 {5} The 1<sup>st</sup> is the dative as in the first  
 {6} figure above with முன்னெ (munṇē) or  
 {7} முந்தி<sup>236</sup> (munti). The 2<sup>nd</sup> (is) the 3<sup>rd</sup> person of the neutral future.  
 {8} The 3<sup>rd</sup> (is) the dative of the negative infinite substantive,  
 {9} as in நீ பிறகிறதுக்குமு  
 {10} நதி (nī pirakirat<sup>#</sup>-ukku munti) *before you were born அவன*  
 {11} சொல்லுமுன்னெ (avaṇ collu<sup>##</sup>-munṇē) *before he*  
 {12} *said அவளவாரத்துக்குமு*  
 {13} னென (ava! vārātat<sup>#</sup>-ukku munṇē) *before she came, etc.~.~.~.~.*  
 {14} **After that**<sup>237</sup>  
 {15} விசுவசிக்கிறதுக்குப்பிற்பாடு (vicuvācikkirat<sup>#</sup>-ukku.p pirpātu)  
 {16} விசுவசித்ததுக்குப்பிறகு (vicuvācittatat<sup>#</sup>-ukku.p pirku) *after*  
 {17} *I believed, or having believed, etc. Serves*  
 {18} also for all persons and numbers according to the  
 {19} preceding pronoun.  
 {20} The 1<sup>st</sup> is the same formation of the first  
 {21} mentioned above, placing instead of முன  
 {22} னெ (munṇē) the particles பிற்பாடு (pirpātu) பிறகு (pirku)

<sup>235</sup> Costa discusses here the postposition *munṇē* ‘before’, used with a verbal noun in the present tense and in the dative case, in the positive and negative polarity (1<sup>st</sup> and 3<sup>rd</sup> Tamil form in lines 29 and 31) as well as with the 3<sup>rd</sup> singular neuter in the future tense (2<sup>nd</sup> form in line 30).

<sup>236</sup> This is a verbal participle of the verb *muntu-tal* ‘to be prior in time, place, etc.’ (MTL) which, in Modern Tamil, occurs as a postposition to express anterior location in time and space such as ‘before, in front of’ (see Lehmann 1989: 120).

<sup>237</sup> It stands for subsequent event/afterwards. The linguistic element described in this paragraph, added to verbal nouns in the dative case, derives from the noun *piṇ* ‘posteriority’. It occurs as a postposition to express posterior location in time and space. However, Costa discusses this postposition and the previous one not as such but as a mode of speaking about anteriority and posteriority as the three listed forms *pirpātu*, *pirku*, and *piṇpu* also display. In fact, only the latter, the noun + nominalising suffix *-pu* can occur as a postposition. Furthermore, it is only in the Sixth Chapter that Costa describes and classifies the postpositions.

- {23} பின்பு (pinpu). The 2<sup>nd</sup> is the dative of the present with the  
 {24} same.  
 {25} **Until, until when**  
 {26} விசுவசிக்கமட்டும<sup>238</sup> (vicuvācikka maṭṭum) *until believing, until one believes*  
 {27} விசுவசிக்குமட்டும (vicuvācikkum maṭṭum) or தனையும்<sup>239</sup> (tanaiyum) or  
 {28} அளவும் (aḷavum)<sup>240</sup> the same indeclinable  
 {29} for all numbers and persons.  
 {30} These are formed from the infinite absolute or affirmative neutral future  
 {31} with the placed particles,

## R

- {1} as in நீவரமட்டும<sup>241</sup> (nī vara-maṭṭum) or வரும  
 {2} ளவும் (varum-aḷavum) or வாந்தனையும் (vārant<sup>#</sup>-aṇaiyum) *until you come.*  
 {3} **While**  
 {4} விசுவசிக்குமளவும் (vicuvācikkum-aḷavum) *while*  
 {5} [I] believe for all persons and numbers as above.  
 {6} **Since**  
 {7} விசுவசிக்கிறபொதெ (vicuvācikkira pōtē) or பொழுதெ (poḷutu),  
 {8} *since I, you, etc believe etc.*  
 {9} விசுவசித்தபொதெ (vicuvācitta pōtē) *since I believed etc.*  
 {10} விசுவசியாதபொதெ<sup>242</sup> (vicuvāciyāta pōtē) *since I did not believe, you, he, etc. indeclinable for*  
 {11} all numbers and persons according to what  
 {12} precedes it.

<sup>238</sup> In Modern Tamil the noun *maṭṭu* ‘limit’ followed by the clitic -um has grammaticalized into a clitic which restricts “a set of entities to the one which is expressed by the constituent marked” (Lehmann 1989: 159). The sense that Costa gives in this passage corresponds to the fifth entry of Cre-A: dictionary and to the first one of the MTL (p. 3015), the latter considers it as an adverb.

<sup>239</sup> Even this particle denotes a “quantity or a time-limit” (DED3147). The same meaning is also attested in Winslow (1862: 565): “a particle used as an affix to express the number of quantity—thus, அத்தனை, that much, இத்தனை. This much, so many, so far, so much, so great...” and Fabricius (1972 [1770]: 502): “an affix expressing number or quantity...”.

<sup>240</sup> This is the third singular neuter future or the future *peyareccam* of the verb *aḷa-ttal* ‘to measure, to size’.

<sup>241</sup> This is the negative future (see Andronov 1989).

<sup>242</sup> In Modern Tamil this suffix is used to convey the sense of ‘while’, ‘when’, ‘at the time of’ (Cre-A:). It is used here with the *peyareccam* in the present and past tense and in the negative polarity.

- {15} They are formed from the adjectival participle  
 {16} of the present, preterit, and negative with  
 {17} பொதெ (pōtē) or பொழுதெ (pōlūtē) as in அவன  
 {18} திங்கிற்பொதெ (avaṅ tiṅkiṛa pōtē) *since he eats* or நா  
 {19} ன குடுதத்பொதெ (nāṅ kūṭutta pōtē) *since I gave* நீ  
 {20} வராத்பொதெ (nī varāta pōtē) *since you did not come,*  
 {21} *given that you do not come etc.*  
 {22} **As soon as**  
 {23} விசுவசிததவுடனெ (vicuvācitta.v uṭaṅē) *as soon as I believe*  
 {24} விசுவசிததமடடிலெ (vicuvācitta maṭṭilē) the same  
 {25} விசுவசியாதெவுடனெ (vicuvāciyāta.v uṭaṅē) *as soon as*  
 {26} *I do not believe* indeclinable for all numbers and  
 {27} persons according to the pronoun.  
 {28} The same adjectives with உடனெ<sup>243</sup> (uṭaṅē)  
 {29} or with மடடிலெ<sup>244</sup> (maṭṭilē) as in மழைபெரு  
 {30} சவுடனெ<sup>245</sup> (maḷai peṇca.v-uṭaṅē) *as soon as it rains, it reained etc.*  
 {31} காற்று அடியாதவுடனெ (kāṛru aṭiyāta.v-uṭaṅē) *as*

#### [f. MS-34-34]

##### L

- {1} *soon as it does not blow etc.*  
 {2} **Instead. Instead of**  
 {3} விசுவசிக்கிறதுககு (vicuvācikkirāt<sup>u</sup>-ukku) *instead of believing,*  
 {4} *I, you, etc*  
 {5} விசுவசிக்கிறதுபொய (vicuvācikkiratu pōy) the same  
 {6} விசுவசிதததுககு (vicuvācittat<sup>u</sup>-ukku) } *instead of having*  
 {7} விசுவசிதததுபொய (vicuvācittatu pōy) } *believed I, you, etc.*  
 {8}  
 {9} விசுவசியாததுககு (vicuvāciyātat<sup>u</sup>-ukku) }  
 {10} விசுவசியாததுபொய (vicuvāciyātatu pōy) } *instead of not*  
*believing*

<sup>243</sup> In Modern Tamil *-uṭaṅ* appears as a bound postposition used with the function of the sociative case (Lehmann 1989: 24), however, the noun meaning ‘immediacy’ “embeds a clause in an adjectival clause form to the matrix clause and expresses the temporal relation which is denoted by the complementizer ‘as soon as’ in English” (Lehmann 1989: 255, 343) as shown in Costa’s examples where *uṭaṅ* follows a past and a negative *peyareccam* in lines 23 and 25. In the MTL (p. 397) *uṭaṅ* is classified as an adverb meaning “together, altogether, instantly or immediately after”.

<sup>244</sup> See footnote 238.

<sup>245</sup> This should be taken as a spoken variant of the relative participle *penta* even though the standard form should be *peyta* from *pey-tal* ‘to pour, come down’.



- {11} I, you, we etc.
- {12} The 1<sup>st</sup> and 3<sup>rd</sup> of the present
- {13} and preterit of the infinite are datives. The 2<sup>nd</sup> and 4<sup>th</sup> (are)
- {14} the nominatives of the same with பொ
- {15} ய (pōy) gerund of பொறது (pōratu). The 5<sup>th</sup> and
- {16} the 6<sup>th</sup> are also negative {{infinite}} substantives the first
- {17} in the dative and the 2<sup>nd</sup> in the nominative
- {18} with the same பொய (pōy).
- {19} **Assertive mode**
- {20} **without doubt**<sup>246</sup>
- {21} This is formed by placing the particle
- {22} ஆகும் (ākkum) after the conditionals, the infinite
- {23} or [the] gerund as in நீ விசுவசித்தாலா
- {24} க்கும்நானவிசுவசிப்பென (nī vicuvācittāl ākkum nāṅ vicuvācippēṅ)
- {25} *if you [plu.] believe, then I will undoubtedly believe*
- {26} விசுவசிக்கவாக்கும்வந்தென (vicuvācikka.v-ākkum vantēṅ)
- {27} *I came to believe undoubtedly விசுவசித்தா*
- {28} க்கும்ஈடுறுவாய (vicuvācitt<sup>a</sup>-ākkum īṭēruvāy) *by believing you [plu.]*
- {29} *will certainly be saved. Also, by*
- {30} inserting the ஆகும் (ākkum) between the pronoun
- {31} and the substantive as in இவனாக்குஞ்சூரன்<sup>247</sup> (ivaṅ ākkum<sup>m</sup>ñ cūraṅ)
- this [person]*

## R

- {1} *without doubt is brave, or this [person] is*
- {2} *who is truly brave, the same*
- {3} இப்பொவாக்குசமைய[ம்] <sup>248</sup> (ippō.v ākku(m) camaiya[m]) *now,*
- {4} *undoubtedly is the occasion.~.~.*
- {5} **Mode with doubt, it seems that**
- {6} The same particle ஆகும் (ākkum)

<sup>246</sup> In Modern Tamil *ākkum* is a suffix added to assert a fact or confirm a particular point in a statement, mostly in a sarcastic tone (cf. Cre-A:). In the examples provided by Costa ākkum combines with conditional (lines 23-24), infinitive (lines 25-26), and past adjectival participles (lines 27-28). According to Winslow (1862) if it is placed in the middle of the sentence it means ‘certainty’, while at the end of the sentence it means ‘doubt’. This second meaning is given by Costa in the following paragraph, mode with doubt, it seems that.

<sup>247</sup> This should be taken as ‘*ākkum + śūra*’. The latter meaning ‘hero, strong’. I am indebted to Giovanni Ciotti for this suggestion.

<sup>248</sup> This is from the Sanskrit *samāyam* meaning ‘occasion’. I am indebted to Giovanni Ciotti for this suggestion.

- {7} is placed after the verb or noun, as in இவன  
 {8} விசுவசிக்கிறானாகும் (ivaṅ vicuvācikkiraṅ ākkum) *it seems that*  
 {9} *this one believes*. And so forth for the other persons, the same  
 {10} விசுவசிக்கவந்தானாகும் (vicuvācikka vantāṅ ākkum) *it seems that*  
*[he] has come*  
 {11} *to believe*. இவன்கூர  
 {12} னாகும் (ivaṅ cūraṅ ākkum) *it seems that this one is brave*.  
 {13} கினாகண்டாயாகும்<sup>249</sup> (kiṅākaṅṭāy ākkum) *it seems*  
 {14} *that you dreamt, etc.~.~.~.~.~.*  
 {15} **The same as**<sup>250</sup>  
 {16} This mode is formed by adding to the  
 {17} neutral participles the word  
 {18} மாதிரி<sup>251</sup> (māttiram) e.g. நன்றாயநடக  
 {19} கிறதுவிசுவசிக்கிறதுமாதிரி (naṅṅāy naṅṅakkiṅṅatu vicuvācikkīṅṅatu  
 māttiram)  
 {20} *good living is the same as*  
 {21} *believing* or by putting the stated participles in the  
 {22} dative and {{adding}} சரி<sup>252</sup> (cari) or ஓக  
 {23} கும<sup>253</sup> (okkum)  
 {24} with a short *o*, as in விசுவ{சிக்கி}துக  
 {25} குச்சரி (*sic!*) (vicuvācckki {{ra}} t<sup>#</sup>-ukku.c cari) விசுவசிக்கிறதுக

<sup>249</sup> Proença's dictionary (f. M-34-308, R, l. 13-14) records the two entries: *kiṅā* 'dream' (sonho) and *kiṅākkāṅṅiṅṅatu* 'to dream' (sonhar). No other dictionaries report these forms but rather *kiṅāvutal* 'to dream' (MTL 837), from which CRE-A: derives *kiṅāvukāṅ* 'dream'.

<sup>250</sup> The Tamil word under discussion is māttiram which, according to Fabricius (1972 [1770]: 791) also works as an adverb meaning 'as soon as, so much, as much as, etc.'

<sup>251</sup> In Winslow (1862: 861) and Fabricius (1972 [1770]: 791) it is given as a noun meaning 'quantity, measure' with the second meaning being the function of adverb meaning 'only, solely, as much as, so much, so much only'. The latter is the same meaning also found in the MTL (p. 3153) where the first meaning is 'loneliness' and the second is the adverb 'only, solely, exclusively, merely, alone'. In Cre-A: (p. 820) the meaning provided is 'alone, only, not more than'. The same meanings are already found in Proença's dictionary (GL1, f. M-34-167, R., lines 15-18)

<sup>252</sup> In Proença's dictionary (GL1, f. M-34-459, L, lines 20-23) the meaning for *cari* is: 'equality, it is also a word for someone who proves what he said, almost the same; it is also a silver arm shackle' (*igualidade, he tambem palavra de quem a prova o que se dis, quasi assi mesmo; ité huma manilha de prata do braço*). The meaning same is attested both in Fabricius (1972 [1770]: 355) and Winslow (1862: 414). In Cre-A: *cari* is classified as a verb, as a noun, and also as an *ītaiccol*. As a noun it also means 'equal parts' while as an *ītaiccol* it is "an expression of consent to conclude (by both parties); yes; OK". In the examples provided by Costa it is suffixed to the verbal noun in the dative case (lines 24-25 and 27).

<sup>253</sup> It is the future *peyareccam* or the neuter future of the verb *o-ttal* meaning 'to resemble, to equal'. In the examples provided by Costa it is suffixed to the verbal noun in the dative case (lines 25-26 and 27).

- {26} கொககும் (vicuvācikkirat<sup>#</sup>-ukk<sup>#</sup> okkum) [*it is*] *the same as believing*.  
 {27} விசுவசிதத்துககுசசரி (vicuvācittat<sup>#</sup>-ukku.c carī) or ஓக  
 {28} கும் (okkum) {{*it is*}} *the same as having believed*.  
 {29} And if to the same datives one places  
 {30} the negative ஒவ்வாது (ovvātu), or சரியலல (cariyalla)  
 {31} after, it becomes the negative mode as in விசுவ

[f. M-34-35]

L

- {1} சிககிறததுககொவ்வாது (vicuvācikkirat<sup>#</sup>-ukk<sup>#</sup> ovvātu) or சரி  
 {2} யலல (cariyalla) [*it*] *is not worth believing*.  
 {3} **So what. What's happening?**  
 {4} **What does it matter?**<sup>254</sup>  
 {5} விசுவசித்தாலென்ன (vicuvācittāl enna). விசுவசி  
 {6} யாதிருந்தாலென்ன (vicuvāciyāt<sup>#</sup> iruntāl enna) *So what*  
 {7} *if I, you, etc, believe or do not believe?* வி  
 {8} சுவசித்தென்ன (vicuvācitt<sup>#</sup> enna). விசுவசியாம  
 {9} லென்ன (vicuvāciyāmal enna) *so what if you [plu] believe, or do not*  
*believe*  
 {10} that, this is formed by placing  
 {11} the particle என்ன (enna) after the conditional,  
 {12} or gerund, [both] negative and affirmative.  
 {13} **Whether or not**<sup>255</sup>  
 {14} விசுவசித்தாலுமுத்தாரம் (vicuvācittālum uttāram). வி  
 {15} சுவசியாதிருந்தாலுமுத்தாரம் (vicuvāciāt<sup>#</sup> iruntālum uttāram).  
 {16} *whether one believes or does not believe* general  
 {17} for all persons, numbers and tenses  
 {18} according to the pronoun as in நீ வந்தா.  
 {19} லுமுத்தாரம் வராதிருதா

<sup>254</sup> What Costa describes here is the interrogative pronoun *enna* providing different examples with various verb forms. The first is the conditional (line 5), the second is again a conditional but of the verb *iru-ttal* preceded by the negative *peyareccam* of the verb *vicuvāci-ttal* (line 6); the third form is a past *peyareccam* (line 8), and the last one is a negative *viṇaiyeccam* (line 9). All these forms are followed by the interrogative pronoun *what*.

<sup>255</sup> In this context Costa attributes the sense usually conveyed by the clitic *-um* when used to conjoin two conditional clauses, that is “the concept of two contrasting conditions ‘whether—or’” (Lehmann 1989: 284), to the word *uttarām* (see example at lines 18-21). The same sense is also found in Proença’s dictionary (MS GL1, f. M-34-403, L, lines 15-19). The *-um* added to the conditional in the first Tamil form (line 1) “expresses concession of supposition or fact, depending on the tense of the verb of the main clause” (Lehmann 1989: 282). For the word *uttāram*, I could not find any other sense apart from ‘answer, reply’ in the other dictionaries.

- {20} லுமுததாரம் (nī vantālum uttāram varāt\* iruntālum uttāram) *whether you come*
- {21} *or you do not come*. They are formed by
- {22} placing after the negative and affirmative condi
- {23} tionals, the particle உததாரம் (uttāram).
- {24} **Besides**<sup>256</sup>
- {25} If after the neutral participles one
- {26} places the particle அலலாமல (allāmal) or
- {27} அலலாதெ (allātē) or அன்றியெ (anriyē) or தவி
- {28} ர் (tavira) it makes the manner of speaking [meaning] *besides*, as in
- {29} விசுவசிக்கிறதலலாமல (vicuvācikkirat\*-allāmal) *besides believing* [or]
- {30} விசுவசிக்கிறதலலாதெ (vicuvācittat\*-allātē) *besides having*
- {31} *believed* with தவிர் (tavira) that is placed only before

## R

- {1} உம (um) as in விசுவசி{ககி}றதுதவிர (vicuvācikkiratu tavira)
- {2} *besides believing* indeclinable for
- {3} all persons and numbers according
- {4} to the participles.
- {5} **Mode of aptitude**
- {6} **or of convenience**
- {7} This mode is made by placing after
- {8} the infinite absolute the particle தகக
- {9} து (takkatu)<sup>257</sup> or [the] adjectivated [particle] தகக (takka) as in இது
- {10} விசுவசிக்கதககது (itu vicuvācit[ā]ka.t takkatu) *it [that] must be*
- {11} *believed; it is to be believed; it should be believed,*
- {12} or [the] adjectivated [particle] with its substantive
- {13} விசுவசிக்கதககாரியம் (vicuvācikka.t takka kāriyam) *thing*
- {14} *worthy of being believed or to be believed*. From this
- {15} adjective தகக (takka) are formed the substantives
- {16} விசுவசிக்கதககவன (vicuvācikka.t takkavan) for
- {17} the masculine, விசுவசிக்கதககவள (vicuvācikka.t takkaval)
- {18} for the feminine விசுவசிக்கதக=

<sup>256</sup> In Modern Tamil each of these forms is classified as an adverb (*allamāl*, Cre-A: p.40; *anriyē*, Cre-A: p. 60), a postposition (*allamāl*, MTL 141; Lehmann, 1989: 121; *tavira*, Lehmann 1989: 128), a conjunction (*allātē*, MTL 140, Cre-A: 40; *anriyē*, MTL 184), or an *itaiccol* (*tavira*, Cre-A: p. 510). They all convey the meaning described by Costa 'except, besides, not only...but also'.

<sup>257</sup> Already discussed in footnote 180.

- {19} தககது (vicuvācikka.t takkatu) for the neutral.  
 {20} **Comparative mode**<sup>258</sup>  
 {21} This mode of speaking is formed by  
 {22} placing after the accusative of any  
 {23} neutral participle the particles பர  
 {24} ற்க (pārka) பற்ற (parra) காட்டிலும் (kāṭṭilum) காட்டி (kāṭṭi)  
 {25} as in விசுவசிககிறதைப்பாற்கப  
 {26} புண்ணியமில்லை (vicuvācikkirat<sup>+</sup>-ai.p pārka puṇṇiyam-illai) *there*  
 {27} *is no greater virtue than believing*. 2<sup>nd</sup> by placing after  
 {28} the ablatives in *il* of any  
 {29} participle the conjunction உம (um) and then  
 {30} some of the particles above as in  
 {31} விசுவசிககிறதிலும்பாற்க (vicuvācikkirat<sup>+</sup>-il-um pārka) *more*

#### [f. M-34-36]

L

- {1} *or better than believing*.~.~.~.~.  
 {2-3} **Third Chapter**  
 {4} **Of the Passive Voice**<sup>259</sup>  
 {5} Leaving aside the passive verbs  
 {6} that exist in this language ending  
 {7} in *gren*, which, not having definite rules can only  
 {8} be learned by use, as is the case of  
 {9} முகிககிறென (mukikkirēṇ) *I finish*, முகிகிறெ  
 {10} ன (mukikirēṇ) *I am finished*; from முறிககி  
 {11} றென (murikkirēṇ) *I break*, முறிகிறென (murikirēṇ) *I am*  
 {12} *broken*, and other modes;<sup>260</sup> there are many others  
 {13} that are compounded and properly passive.

<sup>258</sup> Costa describes here the way in which the comparative construction is obtained in Tamil. He attests the usage of the infinitive pārka of the verb pār-tal ‘to see’; the verbal participle kāṭṭi of the verb kāṭṭu-tal ‘to show’. As underlined in Muru (2010: 141-150) the comparative construction through the use of these words is recorded in Arden (1910: 55) and Asher (1985: 88). The latter states that kāṭṭilum and pārkilum are also used in standard written language and in certain spoken dialects in comparison with viṭa – from the verb viṭu-tal ‘to leave’ – which is the most widely used.

<sup>259</sup> “Old Tamil already had a complicated system of auxiliary verbs. Some of them are still employed in the same function in modern Tamil, most notably the auxiliary for passive...” (Wilden 2018: 160). Costa describes here different ways for obtaining the passive construction in Tamil. Among these ways, there is the passive auxiliary already found in Old Tamil which continues in Modern Tamil, that is paṭu-tal ‘to experience’ (cf. footnote 261).

<sup>260</sup> Costa is referring here to the Tamil verbs that have been differentiated between affective and effective by Paramasivam (1979). Muru (2021b) discusses in detail the so-called *paired verbs* as they were described by early missionaries, not only Costa.

- {14} 1<sup>st</sup>, from any infinite absolute with the  
 {15} verb படுகிறது (paṭukiratu) to suffer [from],<sup>261</sup> as in விசுவ  
 {16} சிக்கப்படுகிறேன் (vicuvācikka.p-paṭukirēṅ) I am believed,  
 {17} சொல்லப்படுது (colla.p-paṭutu) it was said, அ  
 {18} டிக்கப்படுவான் (aṭikka.p-paṭuvāṅ) [he] will be whipped;  
 {19} the infinite always remaining  
 {20} unchanged and being declined the verb படுகி  
 {21} றது (paṭukiratu) according to the tense, number and  
 {22} persons and the manner of speaking.  
 {23} 2<sup>nd</sup>, the passive voice is made by  
 {24} placing after the verbal<sup>262</sup> of some verbs the  
 {25} verb உங்கிறது<sup>263</sup> (uṅkiratu) which becomes in the preterit  
 {26} உண்டென (uṅṅēṅ) and in the future உண்  
 {27} பென (uṅṅēṅ) e.g. அறையுங்கிறது (arai.y-uṅkiratu) to be  
 {28} nailed, whence அறை (arai) ver  
 {29} bal of அறைகிறது (arai.kiratu) to nail,  
 {30} the same படைப்புண்டென (paṭaiṅṅēṅ) I  
 {31} was created; where the படைப்பு (paṭaiṅṅ) crea

## R

- {1} tion is the verbal of படைக்கிறபது (paṭaikkirapatu) to create.  
 {2} But this composition is rarely used,

<sup>261</sup> Costa describes here the passive auxiliary *paṭu* ‘experience’ which occurs after a main verb in the infinitive form to express the passive voice.

<sup>262</sup> This form is translated as such from the Portuguese verbal deriving from the Latin *verbālis* since what Costa is describing is derived from a verb. Comparing Costa with Beschi, one may notice that the same term is used but to address another Tamil form, that is an Infinite substantive. Indeed, Beschi (1738 [1728]: 97-98, § II, par. 111; Mahon 1848: 81, Section II, par. 111) distinguished two types of nouns derived from verbs: *appellative nouns* and *verbal nouns*. See Chevillard (1992a) for a discussion on Beschi’s *appellative nouns*. However, Costa uses the term in a different way since he derives the verbal from the Tamil form that he considers an infinite substantive as shown in his examples. However, the technical term verbal is used for the verb root. Hence, the first form identified as a verbal is *arai*, a verb root, which Costa considers as being derived from the infinite substantive *arai.kiratu*, which is a verbal noun. Therefore, in this context Costa inverts the two categories considering them to be derived from a verb. The second form is *paṭaiṅṅ* and it might be correctly considered a (de)verbal since it is an abstract noun formed from the verbal root *paṭai* adding the suffix *-ṅṅ*, already attested in Old Tamil (see Wilden 2018: 35). On the contrary, Beschi does not confuse these two forms, clarifying that the infinite substantive is not an infinitive, and considering the corresponding Tamil forms as verbal nouns, in the same way they are still considered today.

<sup>263</sup> The use of the verb *un-tal* ‘to eat or drink, to suck as a child, to take food’ as an auxiliary to form the passive voice is shown in Fabricius (1972 [1770]: 106), Winslow (1862: 126), and the MTL (p. 402). It is used with verbal roots, and verbal nouns as shown in Costa’s examples.

- {3} the former being the most frequent.  
 {4} Other passive compounds will be made evident by use,  
 {5} as in பிடிப்படுகிறது (piṭi.p-patukiratu) *to be arrested* etc.  
 {6} 3<sup>rd</sup>, every time that a clause  
 {7} lacks the person who acts (=the agent) it becomes passive as in  
 {8} விசுவசிக்கிறகாரியம்<sup>264</sup> (vicuvācikkira kāriyam)  
 {9} *the truth that is believed.~.~.~.~.~.*  
 {10} **Fourth Chapter**  
 {11-12} **Of the composition of verbs**<sup>265</sup>  
 {13} This language mostly  
 {14} makes use of compound verbs and rarely  
 {15} of simple ones. The composition is formed  
 {16} in three ways: the 1<sup>st</sup>, the most common,  
 {17} with the gerund,<sup>266</sup> which is joined with  
 {18} another verb according to the use and the sentence,  
 {19} which practice will show, as in விசுவ  
 {20} சித்துக்கொள்ளுகிறேன் (vicvuvācittu.k koḷḷukirēn) *I*  
 {21} *believe சொலவிவிட்டென் (collivittēn) I said*  
 {22} *பொயிட்டான (pōyittān) he went வந்து*  
 {23} *பொச்சு*<sup>267</sup> (vantupōccu) [*he*] *came*; so that the meaning  
 {24} is formed from the first gerun {d  
 {25} without} care for the verb that is added, from which  
 {26} the tense, persons and numbers are formed according to what the  
 way

<sup>264</sup> In Proença's dictionary (GL1, f. M-34-300, L, lines 16-19) the meaning of *kariyam* is 'effect as well as business, etc.' (*efeito ite' negocio item obra etc.*).

<sup>265</sup> Costa describes here compound verb constructions in which a verbal participle or infinitive combine with a second verb inflected according to the syntactic context in which they occur. In this kind of composition, the first verb has the lexical function denoting an action, an event, or a state, while the second verb expresses grammatical categories such as aspect, mood, passive, causation, negative polarity. In this paragraph in particular, Costa focuses on specific auxiliary verbs. For a detailed discussion on this issue see Muru (2010: 154-169), only partially reproduced in the following footnotes referring to this paragraph.

<sup>266</sup> The first kind of composition described by Costa is the auxiliary composition in which the first verb element is a *viṇaiyeccam* (called gerund) followed by an inflected verb. The auxiliaries identified are *koḷ-tal* 'to take', *viṇu-tal* 'to leave', *pō-tal* 'to go'. When added to a *viṇaiyeccam* the first is a non-attitudinal auxiliary and expresses the concept of volition; the second is an aspectual auxiliary and expresses the perfective aspect, thus a complete action or event; the third is an attitudinal auxiliary and expresses a change of state indicating the negative attitude of the speaker towards this change of state (cf. Lehmann 1989: 204-231).

<sup>267</sup> *pōccu* is the spoken form of *poynṭu* in which a palatalization of the soundless plosive [nj] which occurs resulting in [cc]. Even though Costa defines this form as a compound, he does not translate the sense conveyed by the auxiliary.

- {27} of speaking requires. Often
- {28} three and sometimes four verbs are joined,
- {29} the first being in the gerund and only the last
- {30} in the person etc. as in கூட்டிக்கொ
- {31} ண்டுபொனான (kūṭṭikkōṇṭupōṇān) [*he*] took it with himself

[f. M-34-37]

L

- {1} For being the கொணடுவருகிறான (koṇṭuvarukirān), [*he*] says.<sup>268</sup>
- {2} Another composition is formed with the
- {3} infinite absolute,<sup>269</sup> this also remaining
- {4} unchanged and adding the meaning, and the
- {5} other verb declined according to the
- {6} manner of speaking, as in விசுவசிக்கச்செ
- {7} யகிறென (vicuvācikka.c ceykiṛēṇ) *I believe*. The 3<sup>rd</sup> is formed with
- {8} the verb of the same mode, as in விசுவா:
- {9} சங்கொளளுகிறென (vicuvācaṁṅṅ kolḷukirēṇ) *I*
- {10} *believe*. This composition can sometimes be found
- {11} with a passive meaning,
- {12} as in அடிகொளளுகிறென (aṭi kolḷukirēṇ)
- {13} *I am beaten*,<sup>270</sup> but the most common
- {14} is the active meaning, as in மெய:
- {15} கொளளுகிறென (mey kolḷukirēṇ) *I believe*, செ
- {16} யங்கொண்டென (ceyaṁṅṅ koṇṭēṇ) *I won*; ந
- {17} மபிக்கைகொளளான (nampikkai kolḷān) [*he*] does not
- {18} *trust*, etc.<sup>271</sup>
- {19} Also from the first person of the
- {20} affirmative future of any verb
- {21} other effective verbs are formed<sup>272</sup> by changing

<sup>268</sup> Here Costa does not translate the aspectual meaning expressed by the auxiliaries.

<sup>269</sup> The second set of verb auxiliary compounds that Costa describes is formed with the first verb in the infinitive and the second verb inflected for tense and PNG. The Tamil form provided is the infinitive of *vicuvāci-ttal* followed by the causative auxiliary *cey-tal* 'to do'. The other forms are followed by the auxiliary *koḷ* which gives a reflexive sense to the main verb or marks that the action is carried out without an external agency (Cre-A:), for this reason Costa states that it can convey a passive meaning to the verb form.

<sup>270</sup> Costa is underlining here the reflexive sense which the auxiliary *koḷ* gives to the main verb.

<sup>271</sup> The forms in lines 15-17, as it occurs in line 9, are constituted by a noun followed by the verb *koḷ*: *vicuvācam*, *mey*, *ceyam*, *nampikkai* meaning 'faith, belief' in Christina usage, 'truth, fact', 'victory', and 'faith or trust' respectively. In my opinion this is an example in which the verb *koḷ* should not be taken as an auxiliary but rather in its full lexical meaning.



- {22} the பென (pēṇ), or வென (vēṇ) into பிககிறெ  
 {23} ன (pikkirēṇ), and வககிறென (vakkirēṇ), and the meaning [of]  
 {24} {to make someone to do} {{what is expressed by}}  
 {25} the meaning of the simple verb, as in  
 {26} விசுவசிபபிககிறென (vicuvācippikkirēṇ) *I make someone believe*  
 {27} அழைப்பபிககிறென (aḷaippikkirēṇ) *I make someone*  
 {28} *call* செயவிககிறென (ceyvikkirēṇ) *I make*  
 {29} *someone do* etc. and it will form other  
 {30} verbs that have all {modes}, tenses,  
 {31} and persons. What has so far been said

## R

- {1} of the verb விசு{வசி}ககிறென (vicuvācikkirēṇ) is  
 {2} common to all verbs of this language that are not  
 {3} anomalous, or defective. And all  
 {4} one could say on this subject,  
 {5} in order to not cause confusion, is left  
 {6} to the master. Without him, even though the Arte  
 {7} says a lot, it does not help  
 {8} Beginners. And with a good master,  
 {9} less than what is said here would be sufficient.~.~.~.~.~.

{10} **Fifth Chapter**  
 {11} **Of substantive**  
 {12} **and anomalous verbs**<sup>273</sup>  
 {13} **Indicative**

- |             |          |  |
|-------------|----------|--|
| {14} ஆகிறென | (ākirēṇ) | <i>I am, or am made</i>                  |
| {15} ஆகிறாய | (ākirāy) | <i>You are, or are made</i>              |
| {16} ஆகிறான | (ākirāṇ) | <i>He is, or is made</i>                 |
| {17} ஆகிறாள | (ākirāl) | <i>She is, or is made</i>                |
| {18} ஆகிறது | (akitu)  | <i>ஆகிறது (akiratu) That one is etc.</i> |

<sup>272</sup> *Effective* here should not be taken as it is today in Paramasivam (1979). Indeed, Costa is describing here the morphological causative. For further details see Muru (2021b).

<sup>273</sup> In this section Costa provides verb forms which are considered as the anomalous verbs of Latin, thus irregular. These are characterized by the desinences which are added directly to the verb root without the thematic vowel. In Latin they are *sum* 'to be', *fero* 'to bring', *eo* 'to go', *volo* 'to want', *fio* 'to become, to be done', *edo* 'to eat'. The corresponding Tamil forms are represented by the verb *āku-tal* 'to become' which is equated to the Latin *sum*, and *uḷ-tal* 'to be', *il-tal* 'to not exist', *vēṇtu* 'to need', *pōtu-tal* 'to be enough', *kūṭu-tal* 'to join, to unite', *o-ttal* 'to resemble, to be similar'. All these verbs are defective in Tamil and Costa inflects them in some of the tenses and moods already seen in the analysis of the verb *vicuvāci-ttal*.

{19} **Honorific Singular of the present**

- {20} ஆகிறொடம் (ākīrōm) *My mercy is* etc.  
{21} ஆகிறீர் (ākīrīr) *your mercy is, or is* etc.  
{22} ஆகிறார் (ākīrār) *his mercy is, or is* made.

{23} **Honorific Singular of the preterit**

- {24} ஆனொடம் (āṇōm) *My mercy was believed*  
{25} ஆனீர் (āṇīr) *your mercy was* etc.  
{26} ஆனார் (āṇār) *his mercy was* etc.

{27} **Plural of the indicative above**

- {28} ஆகிறொடம் (ākīrōm) *We are, or are* made  
{29} ஆகிறீர்கள் (ākīrīrkaḷ) *You are* or *you are* etc.  
{30} ஆகிறார்கள் (ākīrārkaḷ) *They are* or *are* [masc. + fem.]  
{31} ஆகிது (ākītu) *Those things* [fem] *are* etc.

[f. M-34 -38]

**L**

{1} **Preterit**

- {2} ஆனென (āṇēṇ) *I was* or *was* made  
{3} ஆனாய் (āṇāy) *You were* or *you were* made  
{4} ஆனான (āṇāṇ) *He was* or *was* made  
{5} ஆனாள (āṇāl) *She was* or *was* made.  
{6} ஆசுசு (āccu) *ஆசுசுது* (āccutu) *It was* etc.

{7} **Plural**

- {8} ஆனொடம் (āṇōm) *We were* or *were* made  
{9} ஆனீர்கள் (āṇīrkaḷ) *You were* etc.  
{10} ஆனார்கள் (āṇārkaḷ) *They were* etc.  
{11} ஆசுசு (āccu) *ஆசுசுது* (āccutu) *Those things*

{12} etc. **Future**

- {13} ஆவென (āvēṇ) *I will be* or *will be* made  
{14} ஆவாய் (āvāy) *You will be* or *will be* made  
{15} ஆவான (āvāṇ) *He will be* or *will be* made  
{16} ஆவாள (āvāl) *She will be* or *will be* made  
{17} ஆம (ām) or *ஆகும* (ākum) *that thing will be*

{18} **Honorific**

- {19} ஆவொடம் (āvōm) *my mercy will be* etc.  
{20} ஆவீர்கள் (āvīr) *your mercy will be*  
{21} ஆவார் (āvār) *his mercy will be* etc.

{22} **Plural**

{23}	ஆவொம	(āvōm)	<i>We will be etc.</i>
{24}	ஆவீர்கள	(āvīrkaḷ)	<i>You will be</i>
{25}	ஆவாரகள	(āvārkaḷ)	<i>They will be</i>
{26}	ஆம	(ām)	<i>ஆகும (ākum) those things will be</i>
{27}	or will be made.~.~.~.		
{28}	<b>Negative future</b>		
{29}	ஆகென	(ākēṇ)	<i>I will not be or will not be made</i>
{30}	ஆகாய	(ākāy)	<i>you will not be</i>
{31}	ஆகான	(ākāṇ)	<i>he will not be</i>

## R

{1}	ஆகாள	(ākāl)	<i>she will not be</i>
{2}	ஆகாது	(ākātu)	<i>that [mas] will not be.~.~.</i>
{3}	<b>Honorific</b>		
{4}	ஆகொம	(ākōm)	<i>My mercy will not be</i>
{5}	ஆகீ{ர்}	(ākīr)	<i>your mercy will not be</i>
{6}	ஆகார	(ākār)	<i>his mercy will not be</i>
{7}	<b>Plural</b>		
{8}	ஆகொம	(ākōm)	<i>we will not be</i>
{9}	ஆகீ{ர்}கள	(ākīrkaḷ)	<i>you will not be</i>
{10}	ஆகா{ர்}கள	(ākārkaḷ)	<i>they will not be</i>
{11}	ஆகாது	(ākātu)	<i>those things (fem) will not be</i>
{12}	<b>Imperative</b>		
{13}	ஆ	(ā)	<i>be you or be you done</i>
{14}	ஆகட்டு	(ākattu)	<i>be he or be he done</i>
{15}	<b>Negative</b>		
{16}	ஆகாதெ	(ākāte)	<i>be not you</i>
{17}	ஆகாமல	(ākāmal)	<i>without being</i>
{18}	<b>Optative</b>		
{19}	It is as in the verb விசுவசிக்கிறென (vicuvācikkirēṇ)		
{20}	<b>Conditional mode</b>		
{21}	ஆனால	(āṇāl)	<i>if I am, you, they, etc. or</i>
{22}	ஆனாககால	(āṇākkāl)	<i>if we are done</i>
{23}	ஆகில	(ākil)	
{24}	<b>Quamvis (Although)</b>		
{25}	ஆனாலும	(āṇālum)	<i>since</i>
{26}	ஆகிலும	(ākilum)	<i>we were</i>
{27}	ஆனாககாலும	(āṇākkālum)	<i>or we were made</i>

- {28} **Infinitive Absolute**  
 {29} ஆக (āka) *to be*, plus the other meanings  
 {30} of the previous verb  
 {31} ஆகத்தகக (ākattakka) ஆகத்தககதா{க}  
 (ākattakkatāka)

[f. M-34-39]

L

- {1} சொல# (col#) *to be made*  
 {2} **Infinitive substantive**  
 {3} ஆகிறது (ākīratu) *to be, or to be done*  
 {4} ஆனது (āṇatu) *to have been etc.*  
 {5} ஆவது (āvatu) *to have to be or habitually*  
 {6} *to be*  
 {7} **Gerund**  
 {8} ஆய (āy) *being, or being done*  
 {9} **Participle**  
 {10} ஆகிற (ākīra) *thing that is, from here*  
 {11} ஆகிய (ākīya) ஆகிறவன (ākīraṇ), அகி  
 {12} றவள (ākīraṇ), ஆகிறது (ākīratu) masculine,  
 feminine,  
 {13} and neutral are composed. ஆன *thing that was*,  
 {14} from which come the substantives ஆனவன (āṇaṇ),  
 {15} வள (vaḷ). து (tu), ஆகா (ākā), ஆகாத (ākāta)  
 {16} negative of those above; whence  
 {17} the substantives ஆகாதவன (ākātavaṇ) † வள (vaḷ) †  
 {18} து (tu) are formed. The other modes are conjugated  
 {19} and formed following the rules and formations  
 {20} used to conjugate the verb  
 {21} விசுவசிக்கிறென (vicuvācikkirēṇ).  
 {22} **Anomalous verbs**  
 {23} உண்டு<sup>274</sup> (uṇṭu)

<sup>274</sup> The base form is *uḷ-tal* ‘be, exist’. It is a verb denoting ‘existence’. Therefore, to be present in a place or in something. It also denotes possession. As Costa underlines, it follows the rule of the Latin verb *sum* because it is invariably used for all genders and persons and also for both numbers. Indeed, like the following verbs in this paragraph, it is a defective verb. It is usually found inflected for the third person, singular number, and neuter gender, which is the form which appears in the title: *uṇṭu*. In Modern Tamil it also occurs in the tenseless adjectival participle and it is also used as an aspectual auxiliary verb to express perfectivity along with *iru-tal* ‘be’. However, Costa provides for *uḷ-tal*, as well as for the following defective verbs, a series of inflections such as conditional, concessive, verbal noun, infinitive, *peyareccam* in positive and negative polarity, etc.

- {24} This verb means *to have, to possess*, and  
 {25} follows the rule for the verb *sum* (to be) because it has, e.g.  
 {26} எனக்குண்டு (eṇakkuṇṭu) *est mihi* (lit. *it is for me = I have*). And it is  
 also  
 {27} indeclinable for all persons and numbers,  
 {28} according to the pronoun. They have the following  
 {29} modes.~.~.~.~.  
 {30} உண்டானால (uṇṭāṇāl) *if I, you, etc. have*  
 {31} உண்டானாக்கால (uṇṭāṇākkāl) *serves for*

## R

- {1} உண்டாகில (uṇṭākil) *all numbers*  
 {2} உள்ளில (uḷḷil) *and persons.~.~.~.*  
 {3} உண்டானாலும் (uṇṭāṇālum) *given that*  
 {4} உண்டானாக்காலும் (uṇṭāṇākkālum) *I } have,*  
 {5} உண்டாகிலும் (uṇṭākilum) *} serves for*  
 {6} உள்ளிலும் (uḷḷilum)..... *} all persons, numbers, etc.*  
 {7} உள்ள (uḷḷa) *thing that has*, and from it the substantives  
 {8} உள்ளவன (uḷḷavan). ள (l). து (tu) .~.~.~.~.~.  
 {9} உண்டான (uṇṭāna) *thing that had or that was possessed*  
 {10} உண்டாக (uṇṭāka) *infinite absolute*  
 {11} உண்டாகிறது (uṇṭākiratu) *infinite*  
 {12} உண்டானது (uṇṭānatu)... *} infinite substantive*  
 {13} already compounded of உண்டு (uṇṭu) and ஆகிறது (ākiratu)  
 {14} with which one can conjugate  
 {15} [all other] tenses etc.  
 {16} உள்ளது (uḷḷatu) *Infinite substantive*  
 {17} of the neutral present, *the one that has* or *the one*  
 {18} *that is*. It is also joined with ஆயி[ரு]  
 {19} ககிறது (āyirukkiratu) as in உண்டாயிருக்கிறது (uṇṭāyirukkiratu)  
 {20} *to have, or possess*, and become all tenses  
 {21} and persons of [the verb] இருக்கிறது (irukkiratu).~.~.~.~.  
 {22} இலலை (illai)<sup>275</sup>

<sup>275</sup> The base form is *il-tal* 'to be not, exist not'. It is the defective verb which occurs in the third person, plural number, and neuter gender, as for al, after the main verb in the infinitive tense. It expresses negative polarity. In Modern Tamil, it also occurs in the adjectival participle form *illai* – that is the one given in the title by Costa – and in the negative verbal participle form, therefore as

- {23} It means *do not have*. [It] requires the same dative  
 {24} as the one above, as in என்கிலலை (eṇakk<sup>u</sup>-illai) I  
 {25} *do not have*. This word இலலை (illai)  
 {26} joined with nouns has the stated meaning,  
 {27} whereas with verbs it is truly a negation.  
 {28} As an anomalous, it has the following  
 {29} [forms] இலலாதெ (illātē) }  
 {30} இலலாமல (illāmal) } without having  
 {31} இலலவிட்டால (illaviṭṭāl) If one does not possess  
 or if there is not.

### [f. M-34-40]

#### L

- {1} இலலவிட்டாலும (illaviṭṭālum) given that there is not  
 {2} இலலா (illā) or இலலாத (illāta) thing that there is not,  
 {3} or thing that does not possess whence  
 {4} the substantive comes இலலாதவான (illātavān) .ள (!) . தது (ttu).  
 {5} வெணும<sup>276</sup> (vēṇum)  
 {6} It means *to want* or *to matter* with  
 {7} the same dative, as in எனக்குவெ  
 {8} னும (eṇakku vēṇum) I want, or it matters to me.  
 {9} வெண்டாம not want [you plu], or it is not  
 {10} necessary, or I do not have need for,<sup>277</sup>  
 {11} or [I] do not want, with dative, or without it.  
 {12} வெண்டிசுசு (vēṇṭiccu) [one] wanted or it was necessary  
 {13} வெண்டின (vēṇṭina) thing that wants, or thing that has  
 {14} needs or more commonly necessary  
 {15} thing, whence the substantives come  
 {16} வெண்டினவள ((vēṇṭinaval), து (atu).  
 {17} வெண்டாத (vēṇṭāta) } thing that does not want  
 {18} வெண்டா (vēṇṭā) } or thing that does not have

*illāmal*, occurring as a postposition expressing ‘without’ and ‘except’, and *inri*, an old form (Lehmann 1989: 83-84).

<sup>276</sup> This is the spoken variant of the defective verb *vēṇum* occurring in Modern Tamil as a lexical verb meaning ‘request, want’, and with auxiliary function expressing necessity ‘must’, both in the positive or negative polarity, after an infinitive main verb. Hence, it expresses the modalities of desideration (duty, advice), negation of external obligation, internal obligation imposed by the speaker (see Lehmann 1989: 212). In Modern Tamil it may also occur in the past and negative adjectival participle (*vēṇṭiya* and *vēṇṭāta*), or in the infinitive form (*vēṇṭa*).

<sup>277</sup> An alternative translation of the gloss could be: [*it*] is not needed, or [*it*] has no need.

- {19} *necessity*, whence the substantive comes:  
 {20} வெண்டாதவன (vēṇṭāt<sup>278</sup>-avan). வள. (val). து (atu).  
 {21} பொதும<sup>278</sup> (pōtum)  
 {22} It means *to be enough* with the same dative  
 {23} as in எனக்குபொதும (eṇakku pōtum) *it is enough*  
 {24} *to me, for me*  
 {25} பொதாது (pōtātu) *it is not enough*,  
 {26} பொததுது (pōtutu) *it was enough*,  
 {27} பொதாத (pōtāta) or பொதா (pōtā) *thing that is not enough*  
 {28} whence we can make the  
 {29} substantives பொதாதவன (pōtāt<sup>278</sup>-avāṇ). எ (l). தது (tu).  
 {30} பொத (pōta) infinite of the same verb  
 {31} *to be enough*, etc. .~.~.~.~.~.

## R

- {1} கூடும (kūṭum)<sup>279</sup> [lit. may, might, could]  
 {2} கூடும (kūṭum) [it] *is possible*  
 {3} கூடிச்சு (kūṭiccu) [it] *was possible*  
 {4} கூடுகிற (kūṭukira) *possible thing*  
 {5} கூடின (kūṭina) *impossible thing*  
 {6} கூடாத (kūṭāta) *impossible thing*  
 {7} கூடாது (kūṭātu) [it] *is impossible*  
 {8} கூடாவிட்டால் (kūṭāviṭṭāl) *if it were*  
 {9} கூடாதிருந்தால் (kūṭātiruntāl) *not possible*  
 {10} ஒககும்<sup>280</sup> (okkum) **with short ‘o’**  
 {11} ஒககும் (okkum) *idem est, equal est* [this means *it is equal*]  
 {12} ஒவ்வாது (ovvātu) *disagrees, does not match*  
 {13} ஒவ்வாத (ovvāta) *thing that does not match*  
 {14} *or is not equal or equivalent*  
 {15} **6<sup>th</sup> Chapter**

<sup>278</sup> The form given in the title is again the third person singular neuter of the verb *pōtu* only used as lexical verb in Modern Tamil and meaning ‘be enough, suffice’. It has the same forms already described for *vēṇṭu*.

<sup>279</sup> A modal auxiliary with defective morphology which occurs after an infinitive form to express different modalities, depending on its polarity. In Standard Modern Tamil, if it is positive, then it expresses circumstantial possibility, while if it is in the negative polarity, it expresses obligation, desideration, permission (see Lehmann 1989: 213-214). In the infinitive, it is also used as cliticized form and expresses unexpected inclusiveness (Lehmann 1989: 151). It is attested since *Tolkāppiyam* (cf. Krishnamurti 2003: 375).

<sup>280</sup> See footnote 253.

{16-17} **Of the other parts of speech**

{18} **Postpositions**

- {19} What in the Latin language are  
{20} prepositions are in this [language] postpositions because they  
{21} always come after. There is no more  
{22} to say of this matter except that  
{23} they are declinable in some  
{24} oblique cases, and from their variation  
{25} their meaning also vary  
{26} as in முன (mun) *in front of* முன்னாகு (munṅāku) *in front of*  
{27} முன்னுகு (munṅukku) *forward* dative  
{28} முன்னாலெ (munṅāle) *forward*, or  
{29} *onward*. ablative. முன்னிலெ (munṅilē)  
{30} *in front of*. They also require several  
{31} cases, as use will show.<sup>281</sup>

[f. M-34-41]

L

{1} **Adverbs**

- {2} Adverbs are formed with three letters  
{3} *a*, *i* and *e*. The letter *i* denotes presence,  
{4} the *a*, a distant place, and the *e*  
{5} makes question e.g. இங்கெ (iṅkē) *here* அங்கெ (aṅkē) *there*, over there எங்கெ (eṅkē) *where?*  
{6} கெ (aṅkē) *there*, over there எங்கெ (eṅkē) *where?*  
{7} as in இப்பொ (ippō) *now* அப்பொ (appō) *then* எப்பொ (eppō) *when*.  
{8} பொ (appō) *then* எப்பொ (eppō) *when*.  
{9} If to those formed from எ (e) one  
{10} adds the conjunction உம் (um) they  
{11} express universal meaning e.g. எங்கும் (eṅkum) *everywhere* எப்பொ (eppō)  
{12} கும் (eṅkum) *everywhere* எப்பொ (eppō)  
{13} தும் (eppōtum) *always*. The adverbs also  
{14} have their cases, which give them  
{15} varying meaning e.g. நெற்று (nerru)  
{16} *yesterday* நெற்றைக்கு (nerraiṅku) *for*  
{17} *yesterday*, dative நெற்றையின (nerraiyin) *of*

<sup>281</sup> As underlined in footnote 1062 in *Part 2*, when looking at the other copies of Costa's *Arte*, in particular in MS VL, MS GL2, and MS GL3, in this paragraph Gaspar de Aguilar's grammar is also mentioned. Furthermore, they also have the label *Prepositions* rather than *Postpositions* in the *Title*, even though they do not all differ in the remaining contents.



- {18} *yesterday*, genitive. Apart from these, all  
 {19} abstract nouns can be made into adverbs  
 {20} by placing after them [the particle]<sup>282</sup> ஆக (āka), or ஆய (āy) as in  
 from பிற  
 {21} காசம் (pīrakācam) *clarity* பிறகாச  
 {22} மாய (pīrakācamāy) *clearly*, from மெய (mey) *truth*  
 {23} மெய்யாக (meyyāka) *truly*.  
 {24-25} Sometimes the gerund கொண்டு (koṇṭu) from the verb  
 கொள்ளுகிறது (koḷḷukiratu) is added to ஆக (āka)  
 {26} as in பிறகாசமாக  
 {27} கொண்டு (pīrakācamāka.k koṇṭu) *clearly*. A series  
 {28} of adverbs belong more properly to the  
 {29} Vocabulary than to the Arte.<sup>283</sup>  
 {30} **Interjections**  
 {31} There are also in this language many

## R

- {1} interjections, which can be found in the  
 {2} Luso-tamul<sup>284</sup> Vocabulary in the [head]word interjection  
 {3} – there is not much more  
 {4} to say about them.~.  
 {5} **Conjunctions**<sup>285</sup>  
 {6} There is but one in this language and it is உம் (um),  
 {7} which is always placed after and is always  
 {8} repeated twice, as in நானும் (nānum) நீயும் (nīyum)  
 {9} *I and you*. If a negative follows,  
 {10} it means *nor* as in பாலும்லநீரும்ல (pālumalla nīrumalla)  
 {11} *neither milk nor water*. It means also  
 {12} *until*, or (can be used) in the sense  
 {13} in which the Latin considers *vel*, e.g. தபி

<sup>282</sup> The particles described here are the *peyareccam* and the *viṇaiyēccam* of the verb *āku-tal* ‘to become’ which have grammaticalised into adjectival and adverbial suffixes. Cf. footnote 175.

<sup>283</sup> This is the second context in which Aguilar’s grammar is mentioned in the other manuscripts such as MS GL2, MS GL3, MS VL while it is missing here and in MS BL.

<sup>284</sup> Here Costa refers to his Portuguese-Tamil dictionary which according to James (2000) is held in the State Central Library of Goa corresponding to MS 50. See *Introduction (Part 1)* for further details.

<sup>285</sup> Costa discusses again the clitic *-um*. In this paragraph he lists all its functions recognizing that it is used as co-ordinative (lines 7-11), inclusive (lines 11-16), all-inclusive (lines 16-21), while he had already identified the concessive and immediacy functions in the previous paragraphs (cf. footnotes 158 and 255).

- {14} நியமுளளவளுமபயப்படு  
 {15} வான (tapiriyam uḷḷavanum payappatuvāṅ) *he fears until, or still, or constantly.*  
 {16} If this conjunction is palced after  
 {17} the adjective *unus, una, unum* (one) ஒ  
 {18} ருததன (oruttan), ஒருததி (orutti), ஒன்று (onru) it takes  
 {19} the meaning of universal negative  
 {20} as in ஒருததனும் (oruttanum) *nobody*  
 {21} ஒருத்தியும் (oruttiyum) *not a single woman,*  
 {22} ஒன்றும் (onrum) *nothing.* When placed after the  
 {23} adverbs it takes a universal meaning,  
 {24} as stated for the adverbs.  
 {25} **Disjunctions**<sup>286</sup>  
 {26} In this language the disjunctions are:  
 {27} ஆகிலும் (ākilum) எனகிலும் (enkilum)  
 {28} ஆனாலும் (ānālum) ஆதல (ātal) ஒன்றில (onril)  
 {29} but they must be repeated two or  
 {30} more times, as in நானாகிலும் நீயா  
 {31} கிலும் (nāṅ-ākilum nī.y-ākilum) *either I, or you; ஒன்றில (onril)*

[f. M-34-42]

L

- {1} precedes as in ஒன்றிலிது (onrilitu) ஒன  
 {2} றிலது (onrilatu) *either this, or that,* the rest are  
 {3} placed after. Also, the interrogative  
 {4} ஒ (ō), if repeated, takes the strength of a disjunction  
 {5} as in நானொ நீயொ (nāṅ-ō nī.y-ō) *I or you?*<sup>287</sup>  
 {6} The remainder that are dealt with in the Latin grammar are  
 {7} not necessary.  
 {8} **3<sup>rd</sup> Title**  
 {9} ***Wherein some rules are given***  
 {10} ***for preterit future imperatives***  
 {11} ***and plurals of preterits***

<sup>286</sup> Among the forms listed here, only *ātal* ‘or’ is a proper conjunction, the others are inflected forms of the verb *āku-tal* ‘to become’ or *en(ṅu)-tal* ‘to say’.

<sup>287</sup> Again, this is a passage at the end of which the other manuscript copies of Costa’s *Arte* mention Aguilar’s Grammar. Furthermore, compared to MS GL2, MS GL3, MS VL, and MS BL both share an addition not found in the other two copies, a statement qualifying Aguilar’s grammar: which deals with everything in greater detail [*q(ue) tudo tratta diffusamente*].

{12} This is a rather embarrassing  
 {13} and confusing matter for Beginners, because  
 {14} the variety of the preterits cannot be  
 {15} reduced to general rules.  
 {16} Nevertheless, after a few years of practicing  
 {17} them, one comes to use them properly,  
 {18} so that eventually one will rarely misuse them,  
 {19} if at all. In order to say something concerning this,  
 {20} and to avoid putting  
 {21} all the preterits in the vocabulary,  
 {22} we will form some general  
 {23} rules or almost general, separating  
 {24} the preterits not herein  
 {25} comprised for the vocabulary,  
 {26} and leaving their many particularities  
 {27} to the practice, so as not to create confusion  
 {28} for beginners.  
 {29} Let the 1<sup>st</sup> {{Rule}} be that any Verb  
 {30} ending in *Icradu* or *.I.*, be it vowel,  
 {31} or diphthong or consonant, forms

## R

{1} the preterit in *Ichen*, e.g. {விசுவசி}  
 {2} ககிறது (vicuvācikkīratu) [[*to believe whence*]]<sup>288</sup>  
     விசுவசி{சசெ}ன (vicuvāciccēṇ), அ  
 {3} டைக்கிறது (āṭaikkīratu) [[*to close whence*]] அடைச்சென  
     (āṭaiccēṇ),  
 {4} மேயக்கிறது (mēykkīratu) [[*to graze whence*]] மெய்ச்சென  
     (mēyccēṇ). This is  
 {5} a rule without exception, for even though  
 {6} one could point out செதிககிறது (cetikkīratu) [[*to rub, to*  
     *brush*]] whence  
 {7} கெதிககினைன (ketikkinēṇ) and நீ{ககி}றது (nīkkīratu) [[*to*  
     *turn away*]]

<sup>288</sup> The English translation of the Tamil verbs in double square brackets is based on the meaning provided by the other copies of Costa's *Arte*, in particular in MS GL2 and MS GL3 (cf. footnotes between 1151 and 1313 in *Part 2*, Portuguese transcription). The meaning has been maintained as it is found in the Portuguese manuscript, therefore, the English gloss provided here translates the Portuguese form found in the two above-mentioned manuscripts.

- {8} whence நீக்கினென (nīkkinēn) these do not oppose  
 {9} the rule, as such verbs  
 {10} and some others formed in this kind are  
 {11} செதிகுகுகிறது நீக்குகி  
 {12} றது (cetikkukiratu nīkkukiratu) and are pronounced by  
 syncope,  
 {13} as [those] above. The verbs that  
 {14} fall under this Rule instead of *ichen*<sup>289</sup>  
 {15} can also make [the preterit] with *iten*. This is usually used  
 {16} by the Poets and the Brahmans.  
 {17} However the first rule is generally more common  
 {18} in these Kingdoms only நிக  
 {19} கிறது (nikkiratu) *to stand*, becomes நினறென (ninrēn)  
 {20} but this is also not against the Rule,  
 {21} because it is more properly written as நிறகிறது (nirkiratu)  
 {22} 2<sup>nd</sup> rule all verbs ending in  
 {23} [*Igradu*] make [the preterit] in *ngen* as in அ  
 {24} றிகிறது (arikiratu) [*to know, whence*] அறிஞ்சென  
 (arīñcēn). {அடை}  
 {25} கிறது (ataikiratu) [*to reach, whence*] அடைஞ்சென  
 (ataiñcēn) . பெய்  
 {26} கிறது (peykiratu) [*to rain, whence*] பெய்ஞ்சென  
 (peyñcēn). [This rule] also is  
 {27} without exception. I warn you of two things.  
 {28} First, that in place of சென (cen) it can also be formed  
 {29} in தென (ten),<sup>290</sup> as in அறிந்தெ  
 {30} ன (arintēn). அடைந்தென (ātaintēn) etc. according to  
 {31} the above stated about . *chen*.

#### [f. M-34-43]

##### L

- {1} which becomes *ten*. 2<sup>nd</sup> that some {that have} the consonant  
 {2} ஸ (y), or the diphthong ஐ (ai) make it without  
 {3} ஞ (ñ) and this is usually the best

<sup>289</sup> Here the palatalization of *-tt-*, *nt* into *-cc-*, *-nj-* in front of high front vowels is evident, a feature which is typical of Spoken Tamil.

<sup>290</sup> Costa here differentiates between the past morphs typical of Spoken Tamil (*-cc-*) and those typical of Standard Tamil (*-tt-*). The palatalization of the dental plosive is one of the main features of what Zvebil (1959a, b; 1960a, b; 1963a, b) defined Common Standard Tamil.

- {4} pronunciation, as in நெய்கிறது (neykiratu), [[to weave, whence]] நெய
- {5} தென (neytēṅ). வைகிறது (vaikiratu), [[to curse, whence]] . வைதென (vaitēṅ),
- {6} others lose the ய (y), as in பெஞ்சென (peñcēṅ), etc.
- {7} 3<sup>rd</sup> {{Rule}} all verbs ending in *acradu*<sup>291</sup> make {{the preterit}}
- {8} in *nden*, as in மறக்கி
- {9} றது (marakkiratu) [[to forget, whence]] மறந்தென (marantēṅ) நடக்கிற (naḍakkiratu)
- {10} து (naṭakkiratu), [[to walk, whence]] நடந்தென (naṭantēṅ), etc. {{From this rule}} are removed
- {11} 1<sup>st</sup> the actives whose neutrals have
- {12} ங (ṅ) according to the 12<sup>th</sup> and 10<sup>th</sup> rules.
- {13} Secondly the verbs that before the ...a...
- {14} have a single letter are also removed, like நக்கிறது, (nakkiratu) [[to lick]],
- {15} தாக்கிறது (tākkiratu) [[to give]], கக்கிறது (kakkiratu) [[to vomit]] etc.
- {16} They make {{the preterit}} in *inen*. Thirdly, the verbs
- {17} வளக்கிறது (vaḷakkiratu) [[to create]] whence வளத
- {18} தென (vaḷattēṅ) மணக்கிறது (maṇakkiratu) [[to smell]] whence மண are removed
- {19} ககினை (maṇakkiṅēṅ).
- {20} 4<sup>th</sup> {{Rule}} that all verbs ending
- {21} in *gradu*, or *ógradu*, make {{the preterit}}
- {22} in *nden*, as in வேகிறது (vēkiratu) [[to get burnt]] whence வேந்தெ
- {23} ன (vēntēṅ), நோகிறது (nōkiratu) [[to feel pain]] whence நோந்தென (nōntēṅ).
- {24} If they end in *ógradu* they make {{the preterit}}
- {25} in *inen*, as in பொக்கிறது (pōkkiratu) [[to make someone to go]] whence பொக்கி
- {26} னென (pokkiṅēṅ). நொக்கிறது (nōkkiratu) [[to look at]] whence நொக்கினை (nōkkiṅēṅ).

<sup>291</sup> The transcription reveals the pronunciation of the Spoken variant for the present tense marker. For a comparison between Literary Tamil and Spoken Tamil see Table 3.10 in Schiffman (1999: 63).

- {27} 5<sup>th</sup> {{Rule}}. All verbs ended  
 {28} in *ugradu*, make [the preterit] in *inen*, as in பெசுகிற  
 {29} து (*pēcukiratu*) [[*to speak*]] whence பெசினென (*pēcīnēn*),  
 உளதுகிறது [[*to blow*]] (*uḷatukiratu*)  
 {30} whence உளதினென (*uḷatinēn*), etc; In the case of the  
 {31} verbs that before the உ (u) have ப (p).பப (pp).தத (tt).

## R

- {1} வ (v). ம (m). ச (c). சச (cc). this rule is without {ex}ception.  
 {2} In the case of the other letters that may  
 {3} precede the V there is some variety,  
 {4} for which we provide the following Rules, that are  
 {5} exceptions to this general rule.~.~.~.~.  
 {6} 6<sup>th</sup> {{Rule}}. All verbs ending in  
 {7} ளுகிறது (*lukiratu*) make {{the preterit}} in ண்டென (*ṅṭēn*)  
 {8} as in கொள்ளுகிறது (*koḷḷukiratu*) [[*to receive*, whence]]  
 கொண்டென (*koṅṭēn*),  
 {9} பிர்ளுகிறது (*piralukiratu*) [[*to wallow*, whence]]<sup>292</sup>  
 பிர்ண்டென (*pirāṅṭēn*), ஆ  
 {10} ளுகிறது (*ālukiratu*) [[*to rule*, whence]] ஆண்டென (*āṅṭēn*).  
 Are removed  
 {11} ஆருளுகிறது (*āruḷukiratu*) *in order to give*  
 [grace]  
 {12} and those which double the ளள (!! except கொ  
 {13} ளள்குகிறது (*koḷḷukiratu*)) which make [as above the  
 preterit] in *inen*,  
 {14} according to the above general rule. You  
 {15} remove also அழுகிறது (*aḷukiratu*) *to cry*,  
 {16} whence அழுதென (*aḷutēn*) being written  
 {17} in this way with ழு (*ḷu*), which is the most proper and  
 {18} it does not fit in this rule.~.~.~.~.~.  
 {19} 7<sup>th</sup> Rule all verbs ending in  
 {20} லுகிறது (*lukiratu*) make [the preterit] in ன்றென (*ṅrēn*),  
 {21} as in கொல்லுகிறது (*koḷḷukiratu*) [[*to kill*, whence]]  
 கொன்றென (*koṅrēn*)  
 {22} வெலுகிறது (*velukiratu*) [[*to win*, whence]] வென்றென

<sup>292</sup> In MS VL: *to undress*.

- (venṛēṇ) சொல  
 {23} லுகிறது (collukiratu) [[to say, whence]] also சொன்னென  
 (connēṇ). செல  
 {24} லுகிறது (cellukiratu) [[to say, whence]] செனறென (cenṛēṇ)  
 it is removed கெ  
 {25} லலுகிறது (kellukiratu) [[to dig up making a pit]] whence  
 கெலலினெ  
 {26} ன (kellinēṇ), and it follows the fifth general rule.  
 {27} 8<sup>th</sup> {{Rule}} All verbs ending  
 {28} in ருகிறது (rukiratu) make {{the preterit}} in *nden* as in *வ*  
 {29} ருகிறது (varukiratu) [[to come, வந்தென]] (vantēṇ), வளளு  
 {30} கிறது (vaḷlukiratu) [[to grow, whence]] வளந்தென  
 (vaḷantēṇ), etc  
 {31} it is removed from this rule வாருகிறது (vārukiratu) to join

#### [f. M-34-44]

##### L

- {1} together with your [hands] what has fallen, or is  
 {2} on the ground. From this rule தருகிறது (tarukiratu) to lower  
 {3} the price also பெருகிறது [[to fill up]] (perukiratu) கருகிற  
 {4} து (karukiratu) [[to turn black]] அருகிறது (arukiratu)<sup>293</sup> [[to  
 cut]] and others that make  
 {5} the preterit in *inen* according to the 5<sup>th</sup>  
 {6} general rule.  
 {7} 9<sup>th</sup> R(ule). All verbs ending  
 {8} in டுகிறது (ṭukiratu) make [the preterit] in டடென (ttēṇ), if  
 {9} the ட is not doubled or does not have a long (vowel)  
 {10} before it e.g. படுகிறது (paṭukiratu) [[to suffer, whence]]  
 படடென (paṭṭēṇ),  
 {11} இடுகிறது (iṭukiratu) [[to throw, whence]] இடடென (iṭṭēṇ)  
 etc. I said  
 {12} if there is ட (t) as single or it does not have  
 {13} a long (vowel) because having it or doubling the  
 {14} ட (t), it makes it in *inen*, following  
 {15} the general rule, as in ஆடுகிறது (āṭukiratu)<sup>294</sup> [[to dance]]

<sup>293</sup> It is evident here that Costa is confusing ‘r’ and ‘ṛ’, indeed the verb meaning ‘to cut with a saw, a knife’ is *aru-tal*.

<sup>294</sup> This is one of the possible meanings for *āṭu-tal*.

- {16} வெடடுகிறது (veṭṭukiratu) [[to strike]] etc. It is removed  
பொடுகிறது (pōṭukiratu)
- {17} [[to throw]] [from this rule], which, while long, follows this  
{18} rule and makes போடடென (pōṭṭēṇ) etc. it is removed  
{19} from this rule மூடுகிறது (mūṭukiratu) [[to close]].  
குடுகிறது (kuṭukiratu)
- {20} which make it in *inen*. ~.~.~.~.~.~.~.~.~.
- {21} Of the verbs ending in *vcra*
- {22} *du*, their preterits are twofold,
- {23} those ending in *ten* or *inen*, and they vary so much
- {24} that I was not able to form
- {25} a general rule for them, so that
- {26} they are for the most part exceptions. And thus, leaving
- {27} these verbs for the use of which
- {28} we have given some Rules for, let us conclude
- {29} with those that before the *gradu* or *cradu*
- {30} have a consonant. I will only say that any
- {31} verb that in the Imperative changes

## R

- {1} the *cradu* into *cū* makes the preterit  
{2} in *inen*.
- {3} 10<sup>th</sup> Rule any verb that before
- {4} the *gradu* always has a ங (ṅ) makes [the preterit] in *inen*,
- {5} as in வாங்கிறது (vāṅkiratu) [[to take, whence]] வாங்கினென  
(vāṅkiṅēṇ),
- {6} பிடுங்கிறது (piṭuṅkiratu) [[to pull out, whence]]  
பிடுங்கினென (piṭuṅkiṅēṇ).
- {7} It is without exception. I say whenever it has
- {8} ங (ṅ), because some have, or may
- {9} have ன (ṇ). These make it in றென (rēṇ), e.g.
- {10} தினகிறது (tiṅkiratu) [[to eat, whence]] தினறென (tiṅrēṇ),
- {11} எனகிறது (eṅkiratu) [[to say, whence]] எனறென (eṅrēṇ).
- {12} 11<sup>th</sup> {{Rule}}. All verbs that before
- {13} *cradu* have ற (ṛ) make [the preterit] in *ten*, as in பாற்  
{14} கிறது (pārkiratu) [[to look at]] whence பாததென (pāṭṭēṇ).  
கோற்கிறது [[to put on]] (kōṛkiratu)
- {15} கொற்றென (kōṛrēṇ). விற்கிறது (virkiratu) [[to sell]] வித



- {16} தென (vittēṅ) etc. Are removed நிறகிறது (nirkiratu)
- {17} whence நினறென (ninnrēṅ). மொறகிறது (mōrkiratu) [[to smell or to urinate]]
- {18} whence மொந்தென (mōntēṅ).
- {19} 12<sup>th</sup> {{Rule}}. All Verbs that are
- {20} the active [forms] of those that fall under the 10<sup>th</sup> rule, stated above,
- {21} make [the preterit] in *inen*, e.g. அடககிறது (aṭakkiratu) [[to include
- {22} whence]] அடககினென (aṭakkinēṅ), மடககிறது (maṭakkiratu) [[to double,
- {23} whence]] மடககினென (maṭakkinēṅ), ஒதுககிறது (otukkiratu) [[to hide, whence]] ஒ
- {24} துககினென (otukkinēṅ) etc. it is also
- {25} without exception.<sup>295</sup>
- {26} **Of futures**<sup>296</sup>
- {27} This matter does not pose as much difficulty,
- {28} and can be reduced to a few,
- {29} infallible rules, because the futures are
- {30} reduced to two endings like *veṅ*
- {31} or *peṅ* in which the *gren*, or *cren*,

#### [f. M-34-45]

#### L

- {1} is changed, leaving the other letters unchanged,
- {2} except for those that fall under the 2<sup>nd</sup> rule, below,
- {3} and [this] because the verbs end in *gren*
- {4} or *cren*. Let the
- {5} 1<sup>st</sup> Rule be: any verb ending
- {6} in *gradu*, makes the future in வென (vēṅ) as in அ
- {7} {றிகிறது} (arikiratu) அறிவென (ārivēṅ). அடை
- {8} கிறது (āṭaikiratu) [[to reach, whence]] அடைவென (aṭaivēṅ),

<sup>295</sup> The rules discussed here will be reorganized by later grammarians like Ziegenbalg and Beschi leading to what is known today as Graul's verb classification. Indeed, the Tamil verbs can be subdivided into three main groups (weak, middle, strong) on the basis of the morphophonemic rules which apply to the verb stem taking the past tense morph. Muru (2021b) discusses it in greater detail.

<sup>296</sup> Even here Costa is identifying the different future tense morphs which depend on the class to which the verb belongs: weak, middle, or strong.

- {9} ஆடுகிறது (ātukiratu) [[to dance, whence]], ஆடுவென (ātuvēṅ). etc.
- {10} those that before *gradu* have ன (ṅ)
- {11} or ண (ṅ), தின்கிறது (tiṅkiratu) [[to eat]] whence
- {12} தினபென (tinpēṅ), எனகிறது (eṅkiratu) [[to say, whence]]  
எனபென (eṅpēṅ),
- {13} காணகிறது (kāṅkiratu) [[to see, whence]] காணபென (kāṅpēṅ) etc. are removed
- {14} 2<sup>nd</sup> {{Rule}} Any verb ending
- {15} in *gradu* which makes the preterit in
- {16} *inen*, makes the future in *ven*, by
- {17} changing the *cren* into *cuen*, as well as
- {18} those in *gradu* which make it [the preterit] in *inen*,
- {19} by changing *gren* into *guen*, as in
- {20} அடக்கிறது (aṭakkiratu) [[to include, whence]]  
அடக்கினென (aṭakkiṅēṅ),
- {21} அடக்குவென [[to reach, whence]] (aṭakkuvēṅ) முறுக்கிறது (muṟukkiratu)
- {22} முறுக்கினென (muṟukkiṅēṅ) முறுக்குவென (muṟukkuvēṅ) [[to twist like a rope]].
- {23} 3<sup>rd</sup> {{Rule}} Any verb ending in
- {24} *gradu* that does not make the preterit in
- {25} *inen* makes the future in *pen*, whichever way
- {26} the preterit is made, e.g. பாற்கி
- {27} றது (pāṟkiratu) [[to look at, whence]], பாததென (pāṭtēṅ),  
பாறபென (pāṟpēṅ).
- {28} கெழ்க்கிறது (kēḷkkiratu), [[to hear, whence]] கெட்டென (kēṭṭēṅ), கெ
- {29} ழ்பபென் (keḷppēṅ), மறக்கிறது (maṟakkiratu) [[to forget, whence]], மறந்தெ
- {30} ன (maṟantēṅ), மறப்பென (maṟappēṅ), etc.
- {31} **Of imperatives**

## R

- {1} I will summarise
- {2} the doctrine of the imperatives very briefly,
- {3} for there is little more to say of
- {4} their formation than is said

- {5} in the Arte, from where all  
 {6} regular forms can be taken. I will only add  
 {7} that the verbs ending in *cren*, change the *cren* into *cu* when they have  
 {8} the preterit in *inen* as in துவககிற  
 {9} து (tuvakkiratu) [[to begin, whence]] துவககினென (tuvakkinēn) துவககு (tuvakku)  
 {10} சிறுககிறது (cirukkiratu), சிறுககினென (cirukkinēn), [[to become smaller, whence]]  
 {11} சிறுககு. (cirukku) செதிககிறது. [[to rub, to brush, whence]] (cetikkiratu) செதி  
 {12} ககினென. (cetikkīnēn) செதிககு. (cetikku), மடககி  
 {13} றது (maṭakkiratu) [[to double, whence]], மடககினென (maṭakkīnēn), மடககு (maṭakku), etc.  
 {14} Some imperatives are irregular and  
 {15} respect neither the formation nor  
 {16} the rule as in தினகிறது (tin̄kiratu) [[to eat, whence]]  
 {17} தினனு (tin̄nu). eat (*plu*)! நிற்கிறது. (nir̄kiratu) [[to stop, whence]]  
 {18} நிலலு (nillu) stop (*plu*)! விற்கிறது (vir̄kiratu). [[to sell, whence]] வில  
 {19} லு (villu) sell (*plu*)! அவிழ்கிறது (avil̄kkiratu) [[to untie, whence]] அ  
 {20} விறு (aviru) untie (*plu*)! And a few more  
 {21-22} of this kind which will have their own specified imperatives in the Vocabulary.<sup>297</sup>  
 {23} **Of infinites**  
 {24} Also the collection of the infinites  
 {25} is for the most part very easy  
 {26} because all verbs end the infinite  
 {27} in short *a*, to which the  
 {28} following rules apply.  
 {29} 1<sup>st</sup> any verb ended in *cra*  
 {30} *du* makes the infinite in *ca*, to which  
 {31} *cradu* [becomes to be] as in பொறுகிறது (pōruk̄kiratu) [[to forgive, to hope for, whence]]

<sup>297</sup> The imperatives given here only include the proper Tamil imperative and not the other forms discussed above. Here Costa provides regular and irregular imperatives.

[f. M-34-46]

L

- {1} பொறுக்க, விற்கிறது (vir<sub>i</sub>kiratu) [[to sell, whence]] விற்க  
(vir<sub>i</sub>ka)
- {2} பார்கிறது (pār<sub>i</sub>kiratu) [[to look at, whence]] பாற்க (pār<sub>i</sub>ka)  
முக்கிறது (mukikkiratu) [[to end]], மு
- {3} கிக்க (mukikka) {{this rule}} it is without exception.
- {4} 2<sup>nd</sup> any verb ended in *gradu*,
- {5} that has ங before *gradu*, changes
- {6} this *gradu* into *ga*, as in வாங்கிறது (vā<sub>n</sub>kiratu) [[to take,  
whence]]
- {7} வாங்க (vā<sub>n</sub>ka), தாங்கிறது (tā<sub>n</sub>kiratu) [[to take rest(?),  
whence]]. தாங்க (tā<sub>n</sub>ka), வீ
- {8} ஙகிறது (vī<sub>n</sub>kiratu) [[to swel, whence l]] வீங்க (vī<sub>n</sub>ka).
- {9} 3<sup>rd</sup> All verbs that before *gradu*
- {10} have ன (ṅ) or ண (ṇ) or another consonant
- {11} lose the *gradu* and they add an *A*
- {12} above the preceding consonant, as in
- {13} காணகிறது (kā<sub>n</sub>kiratu) காண (kā<sub>n</sub>a), [[to see, whence]]  
உணகிறது (u<sub>n</sub>kiratu) [[to eat rice]]
- {14} உண்ண (u<sub>ṇ</sub>ṇa), தினகிறது (ti<sub>n</sub>kiratu) [[to eat, whence]].  
தினன (ti<sub>n</sub>ṇa).
- {15} எனகிறது (e<sub>n</sub>kiratu). எனன (e<sub>ṇ</sub>ṇa). அமிழ்க்கிற
- {16} து (ami<sub>l</sub>kkiratu) [[to be immersed, to sink, whence]]  
அமிழ்க்க (ami<sub>l</sub>kkka), etc. be warned that
- {17} those that before the *n* have a long [vowel] do not
- {18} double the *n* in the infinitive; those that have a short *o* double  
it, as can be
- {19} seen in the examples
- {20} [above], even though எனகிறது (e<sub>n</sub>kiratu) [[to say]] can be
- {21} with a single *n* making என (e<sub>n</sub>).
- {22} 4<sup>th</sup> All verbs that before
- {23} *gradu* have a *V* lose the *gradu*... and
- {24} change the *u* into ...*a*..., as in வருகிறது (varu<sub>i</sub>kiratu). வ{ர்ர்}  
(vara). [[to come]]
- {25} அழகிறது (a<sub>l</sub>akiratu) அழ (a<sub>l</sub>a) [[to cry]]. விடுகிறது  
(vi<sub>t</sub>ukiratu) [[to leave, whence]] விட (vi<sub>t</sub>a). etc.

- {26} from the rule some verbs that make {{the preterit}}  
 {27} in *en*, *inen*, are removed which change the *gradu* into *ga*  
 {28} as in முடுகிறது (*muṭukiratu*) [[*to hurry up*, whence]] முடுக  
 (*mūṭuka*), பொருகிறது (*porukiratu*) [[*to fill up*, whence]]  
 {29} பொருக (*poruka*), கருகிறது (*karukiratu*) [[*to*  
*lose*, *to get furious*, *to turn black*, whence]] கருக (*karuka*),  
 அரு  
 {30} கிறது (*arukiratu*) [[*to diminish*, *to be joined(?)*,  
 whence]] அருக (*aruka*).~.~.~.  
 {31} 5<sup>th</sup> The verbs that make {{the present}} in *igradu*,

## R

- {1} whether vowel, diphthong or con  
 {2} sonant losing the *gradu*, add  
 {3} *a* over *i*, as in அறிகிறது (*aṛikiratu*) [[*to know*,  
 whence]] அறிய (*aṛiya*),  
 {4} காயகிறது (*kāykiratu*) [[*to warm up*, whence]] காய (*kāya*),  
 etc<sup>a</sup>. Some  
 {5} that have a diphthong or consonant  
 {6} double the *y* (*y*) as in வைகிறது (*vaikiratu*) [[*to curse*,  
 whence]] வைய  
 {7} *y* (*vaiyya*). நெயகிறது (*neykiratu*) [[*to weave*, whence]]  
 நெயய (*neyya*). செய  
 {8} கிறது (*ceykiratu*) [[*to do*, whence]] செய்ய (*ceyya*). And  
 others that use  
 {9} will show.  
 {10} 6<sup>th</sup> Those that before *gradu* have an *a*,  
 {11} and *o*, change the *gradu* into *ga* as in  
 {12} ஆகிறது (*ākiratu*) [[*to be or to be done*, whence]] ஆக  
 (*āka*). வெகிறது (*vēkiratu*) [[*to get burnt*, whence]], வெக  
 (*vēka*)  
 {13} நொகிறது (*nōkiratu*) [[*to burn(?)*]] நொக (*nōka*).

{14}

### Of plurals

- {15} The common plurals can be reduced  
 {16} to four endings, because they end  
 {17} in *gal*, or they double the *க*, in *cal*,  
 {18} or in *mar* or in *ar* for which the following  
 {19} rules can be given.

- {20} 1<sup>st</sup> Any noun which ends  
 {21} in ஆ (ā) doubling the க (k) makes {{the plural}} in *cal*,  
 {22} which is {{added}} over the ஆ (ā) as in பிதா (pitā)  
 [[father]]  
 {23} பிதாக்கள (pitākkaḷ), மிடா (miṭā) [[big pot]] மிடாக்கள  
 (miṭākkaḷ)  
 {24} 2<sup>nd</sup> Any noun ending in  
 {25} *i* makes {{the plural}} in *gal* as in ஆவி (āvi) steaming  
 ஆவிகள் (āvikaḷ),  
 {26} அடி (āṭi) [[hit]] அடிகள் (āṭikaḷ), சொதி (cōti) [[luster, star  
 in libra]] சொ  
 {27} திகள் (cōtikaḷ), etc. some {{forms}} are removed from  
 {28} the {4<sup>th</sup>} and 6<sup>th</sup> rules.  
 {29} 3<sup>rd</sup> Any noun ended in  
 {30} உ (u) that has a long {{vowel}} before it, does not  
 {31} {do}uble and makes {{the plural}} in *gal*, as in ஆடு (āṭu)  
 [[goat]] ஆ

#### [f. M-34-47]

#### L

- {1} டுகள (āṭukaḷ), மாறு (māru)<sup>298</sup> [[cow]] மாறுகள (maṛukaḷ),  
 கூத்து (kūttu) [[dance]]  
 {2} கூத்துகள (cūttukaḷ), வீடு (vīṭu) [[home]] வீடுகள (vīṭukaḷ),  
 etc.  
 {3} If it has a short {{vowel}} it doubles *ca* as in மறு (maṛu)  
 {4} மறுக்கள (maṛukkaḷ) குத்து (kuttu). [[hit]] குத்துக்கள  
 (kuttukkaḷ). குரு (kuru) [[teacher]]  
 {5} குருக்கள (kurukkaḷ). சத்துரு (catturu). [[enemy]] சத்துரு  
 {6} ககள (catturukkaḷ). {{some forms}} are removed[:] பெண்டு  
 (peṇṭu) [[woman]] that makes  
 {7} {பெண்டு}கள (peṇṭukaḷ) even though others  
 {8} make it according to the rule as in பெண்டுககள (peṇṭukkaḷ).  
 {9} 4<sup>th</sup> The monosyllables ending  
 {10} in a long {{vowel}} double it, as in ஈ (ī). [[fly]] ஈக  
 {11} கள (īkkaḷ). பூ (pū). [[flower]] பூக்கள (pūkkaḷ). பீ (pī).  
 பீக்கள (pīkkaḷ) [[excrement]]

<sup>298</sup> Costa is confusing here the retroflex *ṭ* with *ṛ*. indeed, *cow* should have been *māṛu*.

- {12} {5<sup>th</sup>} Any noun ending in a  
 {13} consonant forms {{the plural}} in கள (kaḷ) without doubling as in  
 {14} செயம (ceyam). [[victory]], செயங்கள (ceyaṅkaḷ). தென (tēṅ) [[honey]] தெ  
 {15} னகள (tēṅkaḷ). பால. [[milk]] (pāl) பால்கள (pālkaḷ). கா  
 {16} ல (kāḷ) [[leg]] கால்கள (kāḷkaḷ), etc. although those  
 {17} ending in ள (ḷ) vary  
 {18} because ஆள (āḷ) [[persons]] whence ஆளககள (āḷkkaḷ). வி  
 {19} ற்ல (viral). [[finger, toe]] விரலககள (viralkkaḷ) [[pot]],  
 கால் (kāḷ) கால்  
 {20} ககள (kāḷkkaḷ). The masculines which  
 {21} have அ (a) before the ன (ṅ) are removed  
 {22} they make {{the plural}} in ar as in மனுஷன (maṇuṣaṅ),  
 [[man]]  
 {23} மனுஷ்{ர்} (maṇuṣar) பர்வன (paravaṅ) [[parava]].  
 பர்வ{ர்} (paravar). க  
 {24} ற்தன (kartan). [[Lord]] தந்த்{ர்} (kartar) etc. However,  
 these  
 {25} after அ{ர்} (ar) can, and many of them  
 {26} usually add கள (kaḷ)  
 {27} as in அவன (avaṅ). {{he}} அவ{ர்}கள (avarkaḷ). பெ  
 {28} ரியவன (periyavaṅ). பெரியவ{ர்}கள (periyavarkaḷ). {ம}  
 {29} னுஷன (maṇuṣaṅ). மனுஷ்{ர்}கள (maṇuṣarkaḷ), etc.  
 {30} 6<sup>th</sup> For those that make the {{plural}} naturally  
 {31} in மா{ர்} (mār) a general rule cannot be provided.

## R

- {1} {{So}} for now the use will  
 {2} teach them, as in தம்பி (tampī) [[younger brother]]  
 தம்பிமா{ர்} (tampimār)  
 {3} etc. தகப்பன (takappaṅ) [[father]]. தகப்பமா{ர்}  
 (takappamār). தொ  
 {4} முன (tōḷaṅ). [[friend, companion]] தொழமா{ர்} (tōḷamār).  
 These  
 {5} and other irregular {{forms}}  
 {6} that diverge from these general rules  
 {7} we will put in the Vocabulary.

- {8} Finally I advise  
 {9} those who do not wish to embarrass themselves  
 {10} with plurals to use the singular,  
 {11} even if the preceding adjective  
 {12} demands the plural, as in இரண  
 {13} இகண (iraṇṭu kāṇ) *two eyes*, அனெ  
 {14} கமபெ{ரீர்} (aṇēkam pēr) *many people*. But  
 {15} in this, as in other subjects, the practice  
 {16} ~.will make everything clear.~<sup>299</sup>  
 {17} **4<sup>th</sup> Title**  
 {18-19} **Spelling Rules**  
 {20} I do not intend to give rules here  
 {21} about how to write in the middle or beginning  
 {22} of the words; these or those letters  
 {23} double, or single, but  
 {24} only {{to provide rules}} in the co-occurrence of one word  
 {25} with another since it is very  
 {26} common in Tamil  
 {27} to change or to double the last {{letter}} of  
 {28} one {{word}} and the first one of another.  
 {29} Let the first general rule on this  
 {30} subject be that the words ending in

[f. M-34-48]

L

- {1} ட change {{this m}} in accordance with the  
 {2} consonant that follows e.g. if ச (c) follows, the ட (m)  
 {3} becomes ஞ (ñ) if த (t) {{follows, the ட (m) becomes}} ந (n), if க (k)  
 {{follows, the ட (m) becomes}} ங (ṅ), if ப (p) {{follows, the ட (m)}}  
 remains  
 {4} as it is ut. அவனுஞ்சொன்  
 {5} னான (avanuṁṅ conṅāṇ), அவனுந்தான (avanuṁṅ tāṇ), அவ  
 {6} னுங்கண்டான் (avanuṁṅ kaṅṅāṇ), அவனுமபா  
 {7} த்தான் (avanuṁṅ pātṅāṇ).  
 {8} 2<sup>nd</sup> {{Rule}} if after the word ending  
 {9} in a consonant there is a vowel, this

<sup>299</sup> These last paragraphs all describe *sandhi* rules which apply in forming the infinitive – which, in this context, is only represented by what Costa had earlier defined *infinite absolute* – and the plurals.



- {10} is then included in the consonant and it is not common to  
 {11} give it in the alphabet {{symbol}} ut. அவனுமி  
 {12} ருக்கிறான் (avaṇum irukkirāṇ), அவனுமெடுக்கிறா  
 {13} ன் (avaṇum meṭukkirāṇ), அவனுமுருக்கிறான் (avaṇum  
 urukkirāṇ), அ  
 {14} வனுமானுகிறான் (avaṇum ālukirāṇ), etc. And not  
 {15} அவனும்இருக்கிறான் (avaṇum irukkirāṇ), அவ  
 {16} னும்எடுக்கிறான் (avaṇum eṭukkirāṇ) etc. Although,  
 {17} perhaps for the sake of clarity, it will be necessary to  
 {18} write the vowel as distinct for example in these  
 {19} words வந்தான் ஆனா  
 {20} லப்பாரமில்லை (vantaṇ āṇālapparamillai). And so on, in other  
 {21} cases where it will be necessary in order to avoid co(n)fusion  
 {22-23} I will write a distinct vowel in order to be clear.  
 {24} 3<sup>rd</sup> {{Rule}} in the co-occurrence of a vowel  
 {25} with {another} vowel the general rule is that if the vowel  
 {26} occurs after அ (a), ஓ (o), உ (u), it will be added  
 {27} வ between the vowels, for example பண்  
 {28} ணவிருக்கிறான் (paṇṇa-v-irukkirāṇ). *He is going to do*  
 {29} வந்தானோவிலையேயாதெரியா.  
 {30} து (vantaṇō-v-illaiyō teriyātu). *I don't know if he came or not, குருவி*  
 {31} ருக்கிறார் (kuru-v-irukkirār). *There is the Guru.* {{If the vowel  
 occurs after}}

## R

- {1} இ (i) or எ (e) it will be added ய (y) {{between the vowels}}.  
 {2} 4<sup>th</sup> {{Rule}} if monosyllabic {{words}}  
 {3} ending in .n. with a short letter co-occur  
 {4} with a vowel, they double the .n. as in  
 {5} கண. ஆனது (kaṇa āṇatu) becomes கண்ணா  
 {6} னது (kaṇṇātu), என். ஆற்றுமம் (eṇ, ārrumam) becomes  
 {7} என்னாற்றுமம் (eṇṇārrumam), like {பெண்.}  
 {8} ஆனவள் (peṇ āṇaval) becomes பெண்ணானவள் (peṇṇāṇaval).  
 {9} etc. as I said with a short letter because  
 {10} if {{the n}} is preceded by a long letter, it doesn't double  
 {11} like in ஆண. ஆனவன (āṇa āṇavaṇ) becomes ஆணா  
 {12} னவன (āṇāṇavaṇ), மான . ஆனது (māṇa āṇatu) is  
 {13} மானானது (māṇāṇatu).

- {14} **Of the 4 letters க (k). ச (c). த (t). ப (p)**
- {15} The rules above are easy and general ones.
- {16} The greatest difficulty occurs
- {17-18} in doubling or not doubling the 4 letters க (k). ச (c). த (t). ப (p).  
in the co-occurrence of words {{ending and beginning as such}}.
- {19} And this pronunciation proves difficult
- {20} for foreigners, who rarely achieve them in Tamil
- {21} how they are
- {22} known to the natives even though
- {23} they are very learned in specific properties
- {24} of the language. However, in order to write
- {25} correctly, we will give some rules
- {26} that experience
- {27} has taught us up until now.
- {28} let. {{The}} 1<sup>st</sup> rule be that after the da(tiv)e and accusative
- {29-30} the above-mentioned letters க (k). ச (c). த (t). ப (p). always  
double க (k) like in அவீனுக்குக்குடுத
- {31} ரன், அவனைக்காண்டான். (avaṇukku.k kuṭu cūraṇ, avaṇai.k kāṇṭāṇ)

#### [f. M-34-49]

##### L

- {1} 2<sup>nd</sup> {{Rule}} in the majority of the oblique cases
- {2} {{they}} never double like in அவனுடை
- {3} யகாரியம் (avaṇuṭaiya kāriyam). அவனாலெபொச்
- {4} சுது (avaṇālē poccutu) அவனோடெசொன்னா
- {5} ன் (avaṇōṭē conṇāṇ). The ablatives in *il* and
- {6} *al* which are very co(m)mon are an exception.
- {7} 3<sup>rd</sup> {{Rule}} after the nominative
- {8} there is a great variety that can be achieved
- {9} only through use. What seems to be without exception is that
- {10} when the last consonant of the nominative doubles,
- {11} the abovementioned letters double,
- {12} if another noun follows as in பத்துப்
- {13} பொன (pattu.p poṇa). கற்றப்பாரம் (karṛu.p pāram) etc. if
- {14} a Verb follows, they never double
- {15} as in தத்துப்பாத்தான் (cūttu.p pāttāṇ) பல்லு
- {16} தைச்சான (pallutai.c cāṇ).
- {17} 4<sup>th</sup> {{Rule}} the adjectives which as such
- {18} double the last consonant, they

- {19} double the following ones too as in ஆட்டுக்  
 {20} குட்டி (āṭṭu.k kuṭṭi). மடத்துச்சம்மந்  
 {21} தம் (maṭattu.c cammantam). ஆற்றுப்பாச்சல் (arṭu.p pāccal). The  
 adjectives  
 {22} ending in .a. derived from the nouns  
 {23} in .am., do not have a proper rule, only use  
 {24} will teach the {{proper}} pronunciation, it is clear only  
 {25} that after {{words like}} அநத . இநத . எந  
 {26} த (anta, inta, enta) ille, a, ud they always double ut  
 {27} அந்தக்கரியம் (anta.k kariam), இந்தக்கத்தி (inta.k katti)  
 {28} etc. if பிற follows the abovementioned {adjectives}  
 {29} then, ப doubles  
 {30} as in வரப்பிறசாதம் (vara.p piraçātam) etc.  
 {31} 5<sup>th</sup> {{Rule}} after the adjectives originating from

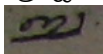




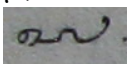

## R

- {1} verbs never double  
 {2} as in இருக்கிறபதாறதம் (irukkira patāratam), வந்தகாரி  
 {3} யம் (vanta kāriyam), வேண்டினதளபாரம் (vēṇṭiṇa taḷapāram) etc.  
 {4} 6<sup>th</sup> {{Rule}} after the infinite absolute  
 {5} they always double as in இருக்கக்கட  
 {4} வான் (irukka.k kaṭavāṇ), பண்ணச்சொல்லு (pṇṇa.c collu),  
 {5} இறுக்ககட்டு (irukka.k kaṭṭu) etc.  
 {6} 7<sup>th</sup> {{Rule}} after the gerund ending  
 {7} in .i. they always double ut நடத்  
 {8} தக்கொண்டு (naṭatta.k koṇṭu), பண்ணிப்பொ  
 {9} ட்டான் (paṇṇi.p poṭṭāṇ). போயச்சொல்லு (pōy.c collu) etc.  
 {10} 8<sup>th</sup> {{Rule}} after the gerund ending  
 {11} in .V. which also doubles the last consonant,  
 {12} they always double as in பாத்துக்:  
 {13} கொண்டு (pāṭṭu.k koṇḍu), காத்துக்கொண்டு (kāṭṭu.k koṇḍu),  
 {14} if the last letter of the abovementioned gerunds does not  
 {15} double, the aforesaid four letters  
 {16} never double as in வந்துபொனான் (vantu poṇāṇ),  
 {17} அறிஞ்சுகொண்டான் (ariñcu koṇḍāṇ) etc.  
 {18} 9<sup>th</sup> {{Rule}} after the majority  
 {19} of the tenses of the indicative {{they never}} double.  
 {20} After the conditional they always

- {21} double ut வந்தாலத்தெரியும் (vantāla.t teriyum)  
 {22} etc. this is all we can say in this matter,  
 {23} practice will teach more  
 {24} and will reveal more infallible  
 {25} rules .~.~. .~.~. .~.~. .~.~.  
 {26} **5<sup>th</sup> Title**  
 {27} **Collocation of the Tamil**  
 {28} **letters {{following}}**  
 {30} **the order of our alphabet**

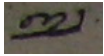
[f. M-34-50]


L

- {1} A. அ, ஆ, ஐ  
 {2} B. ஸ,   
 {3} C. க  
 {4} D. த,   
 {5} E. எ  
 {6} G. க  
 {7} H. க,   
 {8} I. இ, ஈ, ய, ச  
 {9} L. ல, ள, ழ  
 {10} M. ட,   
 {11} N. ந, ன, ண, ஞ, ட  
 {12} O. ஓ  
 {13} P. ஸ,   
 {14} Q. க  
 {15} R. ர, ற, ள  
 {16} S. ச,  (ஸ்)  
 {17} T. த  
 {18} V. உ, உள (ஊ), வ  
 {19} X. ச, கூ, வு,   
 {20} In the prologue we already gave the reason why  
 {21} {{we left}} the order of the Tamil Alphabet

{22} {{and we decided to}} follow the {{order of the}} Lusitanian  
 alphabet.  
 {23} What remains to be done is to place the Tamil characters  
 {24} {{following the order}} of the Lusitanian {{alphabet}} for which:  
 {25} In .A. we put the short *அ* and  
 {26} then the long *ஆ*; therefore, in the  
 {27} second letters, because it is rare to find it at the beginning  
 {28} we put the diphthong *ஐ*, which  
 {29} is accompanied by the short .a.  
 {30} and by .i.. For this reason, it is necessary to place it


## R


{1} under *அ* and before *ஐ*. But, in order not to interrupt  
 {2} *அ*, *ஆ* with {new}  
 {3} characters, we put {{the diphthong}} after both.  
 {4} In .B. we put the letter *ப* when  
 {5} it must be pronounced as .B. at the  
 {6} beginning of the word, when it is  
 {7} single in the 2<sup>nd</sup> and 3<sup>rd</sup> syllable}. The  
 {8} letter  is the proper Grandonic .B.  
 {9} that we mention here  
 {10} because we will find it in some nouns.  
 {11} In .C. we place the letter *ச* when it is pronounced  
 {12} as *cha*, or when at the beginning  
 {13} of the word it should be  
 {14} pronounced in this way, or when in the middle {{of the word}} it  
 doubles.  
 {15} We do not include in this letter the pronunciation  
 {16} of *ca*, *co*, *cu* because we reserved that  
 {17} for the letter .Q. for the reasons that we will state there.  
 {18} Tamil doesn't have any letter  
 {19} that corresponds to .D. although  
 {20} because the letter *ச* supplies many of the uses  
 {21} of .D., mainly when it is alone  
 {22} in the middle of the word.  
 {23} We will put in .D. the nouns beginning  
 {24} in *ச* which must be pronounced as  
 {25} .D. as well as {{the nouns in which the ச}} is in the {2<sup>nd</sup> and 3<sup>rd</sup>}

letters as  
 {26} single {{letter}}. In the order and the place  
 {27} of *.D.* {{is found}} the letter  which is Grandonic,  
 {28} and properly corresponds to our *.D.*  
 {29} We state this here because,  
 {30} we will find it again a few times further on.  
 {31} In *E* is the short and long  $\epsilon$



[f. M-34-51]

L

{1} with the distinction that in the next Title  
 {2} we will see.  
 {3} None of the Oriental Alphabets  
 {4} has the letter *.F.*, nor  
 {5} has words in which there is a similar pronunciation.  
 {6} Furthermore, Tamil does not have  
 {7} a proper letter corresponding to  
 {8} our *.G.*, since the letter  $\text{ɣ}$   
 {9} is sometimes pronounced like *.G.* mainly  
 {10} when found in the middle of the word,  
 {11} it is single. Under the letter *.g.*  
 {12} we will place the letter  $\text{ɣ}$  when it has the pronu(n)ciation  
 {13} *ga, gue, gui, go, gu* because we leave  
 {14} the pronunciation *ge, gi* to the *I.*  
 {15} Also there is no letter that  
 {16} corresponds to our *h*: nor a noun  
 {17} that has this pronunciation. So that  
 {18} in the Alphabet we leave this letter  
 {19} and those few {{words}} which have {{this pronunciation}} in the  
 middle  
 {20} and they only can have this pronunciation, we will distinguish  
 {21} the  $\text{ɣ}$  by placing a dot under {{the letter}}  
 {22} so that it will be pronounced as *.h.* even though  
 {23} the Tamil always pronounce it  
 {24} as *ga* and not *ha*, despite *.h.* being  
 {25} the best pronunciation.  
 {26} We will follow the order as if  
 {27} it were *ga*. The letter  is the *grand(doni)c h.*

- {28} In *I* we will primarily put
- {29} its short  and long *ஈ*. Therefore,
- {30} the letter *ஹ* that corresponds to our *.y*. {{will follow}}.
- {31} After the letter *ஃ* when {{it is found}} at the beginning

## R

- {1} of the word {{and}} must be pronounced as
- {2} *.j*. ut சீவன (## ##) (cīvan ## ##). I say
- {3} at the beginning of the word, because
- {4} {{if it were}} in the middle {{of the word}} in order to avoid  
co(n)fusion,
- {5} we will always put the single *ஃ* as if it were
- {6} *.X*. and as such the words should be looked up
- {7} And if perhaps the best pronunciation
- {8} demands *ja*, we will add a sign like a dot under *ஃ*
- {9} that we will discuss below.
- {10} In *.L*. we will put the three *ஹ* that the
- {11} Tamil {{language}} has. In the first place the *ஹ*, because
- {12} it is connatural with our *.l*; in the 2<sup>nd</sup> place
- {13} the *ஹ*; the *ஹ* will be put in the 3<sup>rd</sup> place
- {14} for having the most different pronunciation
- {15} from our {{pronunciation}} compared to *ஹ* as we already saw
- {16} in the first title.
- {17} In *.M*. there is the Tamil *ஹ* {{and}} the
- {18} letter  which is the *Grandonic .M*. that
- {19} we will find many times below.
- {20} And when there is , this means that *.M*.
- {21} is in the final {{position}} or it does not have the vowel.
- {22} In *.N*. I place the five castes of *.NN*
- {23} that the Tamil {{language}} has. In the first
- {24} place {{I put}} *ஹ* because, besides having our
- {25} natural pronunciation, it serves
- {26} the beginning of nouns, or in the middle
- {27} in front of the letter *ஹ*. In the 2<sup>nd</sup> place
- {28} there is *ஹ* whose pronunciation does not
- {29} differ from the first one because (it) is never written
- {30} at the beginning {{of the word}}. In the 3<sup>rd</sup> place {{there is}}

{31} ண {because in its figure it looks more like

### [f. M-34-52]

#### L

{1} the 2<sup>nd</sup> {{n}}. In the {4<sup>th</sup>} place is ஞ which  
{2} {serves} at the beginning or in the middle.  
{3} In the last place {{there is}} the {{letter}} டு for  
{4} its most barbarous pronunciation compared to the others  
{5} and to our pronunciation. In the second  
{6} letters we observe this order so that  
{7} it will be easy to look for nouns.  
{8} In .O. there is the Tamil short and long ஔ  
{9} with the same distinction already  
{10} mentioned for .E.~.~.  
{11} In .P. there is the Tamil டு whose letter,  
{12} {{if found}} at the beginning of the word,  
{13} is usually pronounced as  
{14} P. in the middle of the words it has this  
{15} pronunciation when it is double  
{16} or it is written after the consonant.  
{17} In .Q. we put the nouns that  
{18} begin with the letter டு with the same  
{19} pronunciation we follow the order  
{20} that in the 2<sup>nd</sup> and 3<sup>rd</sup> letters will be  
{21} doubled. It is assumed that the  
{22} pronunciation of கா, கா, கா must be  
{23} written in our letters with .c.  
{24} cá, co. We do not place this  
{25} pronunciation under .C. but rather under .Q. where  
{26} we must necessarily place *que*  
{27} and *qui*, appearing to me to be the best  
{28} pronunciation among the five  
{29} of the same letter given below. I thought that  
{30} their best place was under the {{letter}} .Q.  
{31} where the words {{beginning in}}

#### R

{1} *qua*, *quo*, *qu* can be placed, and not under {C}  
{2} where the latter two cannot be placed.








{3} Therefore, in the letter  
 {4} .*Q*. we put கா , கெ , கி , கொ , கு  
 {5} *qa, qe, qi, qo, qu*. I am well aware of the fact that  
 {6-7} all these pronunciations could find a better  
 {8} place under the letter *k*. However,  
 {9} since this letter is rarely named  
 {10} in our Alphabet, and it is considered as extraneous  
 {11} by the Portuguese, I have avoided  
 {12} mentioning it. After the  
 {13} pronunciations of *ca.co.cu.*,  
 {14} we reserve the pronunciation  
 {15} of *ce.ci*. which do not find a place  
 {16} under the letter *ச* and can be reduced to {{the letter}} *S*.  
 {17} What remains is to place under .*C*. {{those words}}  
 {18} that the Tamil {{people}} pronounce like *ch*;  
 {19} and that the Italians pronounce  
 {20} as *ca, {ce, ci}*.  
 {21} In the letter .*R*. we put the three .*rr*.  
 {22} that the Tamil {{people}} have. In the first place  
 {23} {{there is}} ற whose pronunciation is as .*r*.,  
 {24} in the 2<sup>nd</sup> {{place, we put}} ற that is like our double *rr*  
 {25} even if when it precedes  
 {26} some letters, it has another pronunciation.  
 {27} However, regarding the explanation of  
 {28} letters, we have already mentioned this in the first Title.  
 {29} In the 3<sup>rd</sup> place we put  
 {30} ற which is the most distant from  
 {31} our pronunciations, among the {{Tamil}} *rr. .~.~. ~.~.*

**[f. M-34-53]**










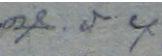



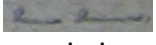
**L**

{1} In .*S*. we put ஸ since  
 {2} it can and must be pronounced as *s*.  
 {3} at the beginning of the word even though  
 {4} the pure Tamils do not know how  
 {5} to pronounce this letter despite the fact that many  
 {6} nouns deriving from the *Grandonic*  
 {7} require the pronunciation of  
 {8} .*S*. Only those who speak better


{9} pronounce the *s*. I said at the beginning of the word  
 {10} because {{if it occurs}} in the middle, it always respects  
 {11} the order as if *ʃ* were  
 {12} *.X*. as we already aware.  
 {13} {{This does not occur if}} it is written with  which is the  
 {14} *grandonic s* which will be found  
 {15} at the beginning and in the middle of the word  
 {16} many times in the dictionary  
 {17} as joined with *ʃ* like  *.st.* or  
 {18} with  *.sm.*; or with  *.sp.*  
 {19} etc. And ordinarily putting   
 {20} this consonant, we will write  
 {21} the *Grandonic* consonant, as it is  
 {22} found written in the books. *~.~. ~.~.*  
 {23} In *.T*. we put the letter *ʃ* and under  
 {24} *t*. we put all the nouns which  
 {25} begin with this letter, placing under  
 {26} the {{letter}} *.D*. {{all}} those that should be pronounced like this  
 {27} at the beginning. And when {{ʃ}} doubles in the middle  
 {28} of the word, the *ʃ* always follows  
 {29} the pronunciation and the place of *.T*.  
 {30} In *.V*. we put the short *u*,  
 {31} after the long *our*, and in the 3<sup>rd</sup> place

## R

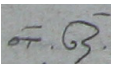
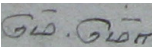
{1} *ω* which is the consonant *.v*. And the {or}der  
 {2} of *.U.V*. we keep not only  
 {3} for the first {{letters}} but also in the second  
 {4} and third ones.  
 {5} In *.X*. we put all the nouns  
 {6} that begin with the letter *ʃ* placing  
 {7} in *.ch.*, *.S.*, *.I*. those that must be pronounced  
 {8} in this way at the beginning {{of the word}}. And generally  
 {9} if all words are pronounced  
 {10} as *...X...* they will be understood by the  
 {11} native speakers. In the middle of the word,  
 {12} this letter *ʃ* always follows the order and the place of

- {13} *x* when it is  
 {14} single. In the 2<sup>nd</sup> place of the *.X.* we put  
 {15} the letter , so in the first  
 {16} as well as in the other letters, and it is formed with  
 {17} , both *grandonic*.  
 {18} In the 3<sup>rd</sup> place we put the letter  
 {19}  which is the *.X.* pronounced  
 {20} in the palate such as  is  
 {21} the Tamil . Sometimes it  
 {22} joins with  as . *ct.* Many times this letter  
 {23}  will be expressed as   
 {24} composed of  whose value  
 {25} corresponds to what in Tamil is written as   
 {26} Sometimes it will be realised as  having  
 {27} the *grandonic* letter  below  
 {28} which is the same as  {{pronounced as}} aspirated.  
 {29} And all these last pronunciations  
 {30} are extraneous to our way {{of pronunciation}}  
 {31} and we have already mentioned them in the explanation of the  
 letters

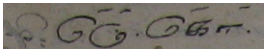



**[f. M-34-54]**

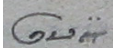
- {1} where they can be found. The letter  
 {two}  is the *grandonic x* with the rigorous  
 {3} pronunciation of our *.X.* that the  
 {4} Tamil {{people}} do not have.  
 {5} **6<sup>th</sup> Title**  
 {6} ***About some signs that are used in this***  
 {7} ***dictionary.***  
 {8} For greater help for beginners  
 {9} we will supply the barbarism  
 {10} of the Tamil writing with some  
 {11} signs in the Tamil characters which can  
 {12} have many meanings and thanks to which

{13} the words can be read without embarrassment,  
 {14} in a single, unique way. In this way,  
 {15} we will avoid the confusion  
 {16} which we discussed in the first titles  
 {17} dealing with the composition of the letters, in the 3<sup>rd</sup>  
 {18} paragraph, and in the 2<sup>nd</sup> one. ~.~. ~.~.  
 {19} Primarily, since Tamil distinguishes  
 {20} the short vowels from the long ones,  
 {21} in order to make this distinction,  
 {22} on the ஄ and on the ஆ, in order to show  
 {23} which is the long one between these two letters, we will put  
 {24} a line above the letter

{25} like this  é . ó. And {{also}} in the compound  
 {26} syllables  mé, mó.  
 {27} when the long {{letter}} needs to be  
 {28} longer in duration, and it is longer,  
 {29} having in the pronunciation || as already  
 {30} explained || three, or more compounds and they say  
 {31} that the short letter, has one, and the

**R**

{1} long {{letter}} has two. Therefore {{if it is longer}} we will put  
 {two lines}  
 {2} as found in the word {#}  
 {3}   
 {4} This letter  does not serve only  
 {5} for {{representing}} .r. but for forming the long .A. , and  
 {6} not placed after a consonant, and of  
 {7} the long .O. when the consonant has  
 {8} the kombo after. And so, in order to deal with  
 {9} this embarrassment, when the  is .R. {we}  
 {10} will {only} add a dot  
 {11} on the top, whenever it is required.  
 {12} We will put the same dot on all  
 {13} mute consonants that do not have  
 {14} the short .A. after, like ல்.  
 {15} However because in  we have already used a dot

- {16} to distinguish it from when {{it is used in order to do}}
- {17} the long .A., or the .O. when it is
- {18} a mute consonant, and without a vowel,
- {19} we will put two dots above it, like  (pēr).
- {20} When below the ூ there is a dot,
- {21} it means that such ூ must be pronounced
- {22} as .j. And when it is found under ூ
- {23} it means that such ூ stands for .H.
- {24} As we said, we would put a
- {25} dot on the mute consonants. {{However, since}} it is very  
common,
- {26} when the letter doubles, for the first one to be mute, so we will avoid
- {27} dots in these letters. {{Furthermore, since}}
- {28} two ஸஸ can also be found, or two joined த்த,
- {29} or any other consonant, that must be pronounced
- {30} individually each one by itself, and both have a vowel,
- {31} then we will put a comma between the {{two}} letters.

### *First Title*

#### [f. M-15-9]






- {1} These vowels only serve at the beginning of
- {2} the word, because in the middle {{of the word}} other characters or  
signs are used
- {3}: e.g. to say short = ca = they put
- {4} the letter = ூ = which contains in itself the short a
- {5} {{to say}} long =ca= they use = ூஈ = {{to say}} =ke= they put  
another
- {6} sign = ெ = which they call *kombu* like this = ெூ = and
- {7} {{it is obtained}} the short and the long ke, {{to say}} the short ki  
= ெ = and for
- {8} the long they use = ெஈ = for the short and long ko {{they use}} ெஈ



#### [f. M-15-10]

- {1} {{to say}} the short ku they put ூ, {{to say}} the long ku they use
- {2} ூ and {{to say}} short cay they use = ெூ = and so
- {3} in most letters, as seen below and {{to say}}
- {4} cau= they use ெூஈ.

- {5} க it is our *ca* or *ka* at the beginning of the word
- {6} since in the middle is *ga*.
- {7} ங at the root of the tongue to say = *nga*.
- {8} ச it serves as our *.ch. .x. .j*.
- {9} ஞ it is our *.nha*.
- {10} ட with the tip of the tongue on the ‘palate’ (lit. *the sky of the mouth*)
- {11} to say *taa*
- {12} ண with the tip of the tongue on the ‘palate’ (lit. *the sky of the mouth*)
- {13} to say *na*
- {14} த with the tip of the tongue at the root of the
- {15} teeth say *.ta*. in the middle of the word
- {16} it is doubled, it is said, and when it is single it is said *da*
- {17} ந is our *.n*. only at the beginning of the
- {18} word or in front of த
- {19} ட is our *.P*. in the middle of the word
- {20} is mild *.b*.
- {21} ம it is our *.m*.
- {22} ய it is our *.ya*.
- {23} ர it is our *.r* . simple
- {24} ல it is our *.l*.
- {25} வ it is our *.v*.
- {26} டு turning the tongue without touching the palate
- {27} say *la*.
- {28} ண with the tip of the tongue touching the palate
- {29} say *La*

**[f. M-15-11]**

- {1} டு it is our double *r*, like *rr*
- {2} ண it is our *n* in the middle of the word
- {3} கஷ touching with the tip of the tongue
- {4} the palate they say *cxā*
- {5} ஷ the tongue being turned without touching
- {6} the palate, moving the chin
- {7} from below, say *csā*.
- {8}  it is composed of two letters ஷடட
- {9}  it is *.spa* .  it is *sna*. it is  *stra*  it is

- {10} *sma*  it is *seu*  it is *st*
- {11} *la* the letter *l* doubled, and pronounced
- {12} *la* in the place, where *றல*
- {13} *றற* it is the letter *ற* doubled and pronounced
- {14} *ta* in the place where *ற*
- {15} and some strict Tamil {{people}} do not
- {16} want the *Grandonic* letters such as = கூ = and in their place
- {17} they use டச as சாகுழி
- {18} they write சாடசு
- {19} Follow the consonants with vowels
- {20} *ka. kâ. ki. kî. ku. kû. ke. kē. ko. kō.*
- {21} க. கா. கி. கீ. கு. கூ. கெ. கெ. கொ.
- {22} *kai. kau.* [##quena]
- {23} கை. கௌ. க்
- {24} ந. நா. நி. நு. நூ. நெ. நெ. நொ.
- {25} நை. நௌ. ங்<sup>ing</sup>
- {26} ச. சா. சி. சி. சூ. செ. செ. சொ.
- {27} சை. செள. ச்<sup>cḥy</sup>
- {28} ஞ. ஞா. ஞி. ஞு. ஞூ. ஞெ. ஞெ. ஞொ.
- {29} ஞை. ஞௌ. ஞ்<sup>ng</sup>

From folio M-15-12 to folio M-15-13 there are all the other Tamil letters which are not reproduced here.

**PART 4**  
**CONCLUSION**



## 4.1 Premise

This final section intends to discuss two main issues which always arise around the reproduction and translation of texts describing and classifying non-European languages in the period of time prior to the birth of Linguistics as a scientific discipline. These descriptive linguistic texts, composed by individuals who were *linguists avant la lettre*, may be considered as contributing to the history of grammatical description, therefore to the history of the Science of Language; to the history of the language that they described as well as to the history of the metalanguage used for composing these descriptions. A missionary grammar may thus be considered as a piece of evidence for different histories, each of which deserves its own attention, study, and research. Indeed, it would be overly ambitious to cover all these aspects in the final chapter of a book devoted to the reproduction of one missionary descriptive text of Tamil and I will not attempt to do so. I have already discussed the features of the metalanguage used in the copies of Costa's *Arte* in the *Introduction* and in the footnotes of the English translation (*Part 3*). Here I intend to touch upon the methodological background within which this Tamil grammar was composed so that its contents, which are of much greater interest to me, can be better understood. Indeed, to *understand what* the grammatical model of reference behind the composition of this specific grammar was, it is essential to understand the categorization and therefore the conceptualization Costa used while dealing with the structure of a newly discovered language such as Tamil. The object he was observing was new to him and the methodological framework on which he relied allowed him to define *descriptive categories a priori* to fit this newly discovered language into. Hence, first of all it is necessary to identify what the general framework was from which these *a priori descriptive categories* were taken. Secondly, it is helpful to observe how these *a priori descriptive categories* were adapted and eventually extended according to the necessity to describe the peculiarities of the newly discovered language because this might contribute to our understanding of how these descriptions laid the foundations for the birth of *linguistics*. Thirdly, it is essential to make some assumptions and hypotheses about the linguistic

data available through the analysis of these texts. Indeed, this data should be considered the most representative specimen of the language used by the speakers of that time or what was more commonly considered as part of the language at that time. In our case, the Tamil language as it was used or spoken during the 17<sup>th</sup> century. In fact, if these texts can be considered as the result of ambitious fieldwork carried out by missionaries, it is also known – as seen in the *Introduction* – how native speakers contributed to their composition, frequently helping the missionaries who wrote these kinds of texts. Consequently, the Tamil linguistic forms selected to be representative of *a priori descriptive category*, even though they belonged to different registers that nowadays we would address as formal, standard, informal, and colloquial (cf. § 4.4.1), should also be considered as representative of the most commonly used linguistic forms directly collected by the missionaries or suggested by the native speakers during the 17<sup>th</sup> century. Whatever the situation, they are linguistic forms representing the picture of the language at that time as it was perceived and used, as also demonstrated in the translation of Christian texts. And this is the core of this conclusion: what was the Tamil language that Costa described? To answer this question, I have divided these conclusive remarks into two sections.

The first section stresses the aspect of *grammaticisation* (cf. Auroux 1992a, 1994). In continuation with Muru (2020b and 2021), where this perspective already applied to some categories such as noun, adjective, and verb mood and modality, I will focus here on the treatment of verbs in general and on the remaining parts of speech. In particular, I will also provide a more extensive socio-historical contextualization for identifying the model of reference that Costa presumably followed, an aspect that I only touched on in Muru (2020b) without entering into detail. I will then discuss the way in which this model was adapted and extended in Costa's grammar with reference to the abovementioned parts.

The second and final section, of which the final appendices are part, aims to offer a description of the Tamil language as it was recorded at Costa's time, focusing on the linguistic features of the Tamil forms that Costa was

able to identify and codify in his *Arte*.

## 4.2 The early *grammaticisation* of the Tamil language

In 2004 Koerner wrote: “Only in the last decade or so has the work of missionary linguistics received the attention of historians of linguistics it deserves. After all, it is to no small extent that, owing to their labours, we may have a fair idea of the history and genetic affiliation of many previously unwritten languages of the Americas (as well as other parts of the world)” (Koerner 2004: 103). When missionaries reached different parts of the world, motivated by communicative and religious needs, they started to record and describe new languages, engaging themselves in their *grammaticisation*.<sup>1</sup>

As already underlined in Muru (2011, 2018 and 2020b), the grammatical model largely used among missionaries was the Greek-Latin one, or the vernacular which had been elaborated from the Greek-Latin grammar and applied, thus modified, when used to describe other (non-European) languages. Auroux (1992a, II: 19) refers to it as *grammaire étendue*, from which *Grammaire Latine Étendue* (hereafter GLE), underlining how two opposite forces operate simultaneously in this process of adaptation. It is a motion toward the stabilization of a theoretical core around a specific language (which is the core of the GLE), and a *centrifugal motion* which is determined by the necessity of *grammaticising* a language according to a more appropriate theoretical model – in other words, a model able to give account of the linguistic specificity of that language (Auroux 1994: 134-135). Even though the earliest missionaries’ works were far from being theoretical because missionaries composed their grammars for pedagogical and pragmatical needs and based their descriptive works on the empirical study of the language (cf. Muru 2020c [2021]), missionaries had to select appropriate grammatical categories for the description of the

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<sup>1</sup> “Par grammatisation, on doit entendre le processus qui conduit à décrire et à outiller une langue sur la base des deux technologies, qui sont encore aujourd’hui les piliers de notre savoir métalinguistique: la grammaire et le dictionnaire” (Auroux 1992a, II: 28) [One must consider grammaticisation as the process which leads us to describe and to equip a language on the basis of two different technologies. These technologies still represent today the pillars of our metalinguistic knowledge, i.e. the grammar and the dictionary, translation mine].

newly discovered language. This fact largely contributed to later theoretical issues in which the language descriptors found themselves involved in the discussion of linguistic peculiarities of these languages, such as Tamil. Furthermore, even though the “révolution technologique de la grammatisation” (Auroux 1994) realised through the GLE led to a certain uniformity in the descriptions of these newly discovered languages, the linguistic diversity missionaries faced in trying to learn and describe these newly discovered languages, along with the two above-mentioned motions acting simultaneously, led them to reflect on the linguistic peculiarities of the new languages. They questioned how best to describe them since the lens through which they observed the new languages was not always sufficiently equipped, and the traditional metalanguage did not cover the unknown linguistic features of the new languages. Hence, missionaries used their mastery and skills in order to ‘adapt, modify and thus extend’ the Greek-Latin grammar, elaborating new technical terms and conceptualisations.

### **4.3 The Portuguese Jesuit grammatical tradition: Álvares’ grammar**

Firstly, it is appropriate to take a step backward with regards to the Latin model of reference behind the description of the Tamil language by Costa, since it is representative of the whole grammatical theory through which he observed and understood the Tamil language. For this reason, I will start by discussing the contextualisation of the grammatical framework within which Costa’s *Arte* was composed. The aim is to detail the discussion started in Muru (2020b) who clearly states that among the possibilities, the model of reference for Costa should be identified with the abridged version of *De Institutione grammatica libri tres* (1572) by Manuel Álvares (1526-1583). This assumption derives from the fact that there is general agreement among scholars of missionary linguistics in considering Álvares as the model of reference (cf. Zwartjes 2002; Assunção and Toyoshima 2012; Fernandes 2015a and 2021), at least among Portuguese missionaries, despite the lack of any concrete reference in any missionary grammar, but also from the socio-historical context within which Costa’s *Arte* was composed. The general framework

according to which I have been observing it includes Koerner's principles of *contextualisation*, *immanence*, and *adequacy* (2014: 58-59) on one hand, and the notion of GLE – already illustrated above – on the other.

#### 4.3.1 Following Koerner's principle of contextualisation

Koerner (2014: 58-59) defines the 'principle of contextualisation' as the principle which deals with the general 'opinions' about conceptual theories of the specific historical moment in which the text under analysis was composed. Indeed, as Koerner states, linguistic ideas never developed independently from other intellectual currents. Hence, in dealing with Costa's grammar, it is necessary to understand the intellectual environment in which it was produced. In the *Introduction* I have already contextualized Costa's time in India and the role he played in the Jesuit mission. As regards the intellectual environment in which Costa elaborated his description, one may refer to the training that Jesuits used to receive in the colleges, therefore the theoretical texts on which they were instructed. Costa, like many others, belonged to the period during which *Constitutiones* (1546 and 1552), *Ordo studiorum* (1565), and *Ratio Studiorum* (1586, 1591, 1599) codified the Jesuit education (Zwartjes 2002: 29). In particular, as discussed in paragraph one of the *Introduction*, before sailing for India, Costa had studied in Coimbra where the Madeiran Jesuit Manuel Álvares (1526-1583) had previously been the Rector of the College and taught the Latin Grammar until his death on the 30<sup>th</sup> December, 1583 (Springhetti 1961-62: 286).

Manuel Álvares was also the author of the grammar used for teaching Latin in the Jesuit Colleges, a grammar written at a time when Latin studies, starting from the beginning of the 15<sup>th</sup> century in Italy under the movement addressed as Humanism (or the Renaissance), had attracted new attention.<sup>2</sup> According to Kemmler (2015: 1), in Portugal<sup>3</sup> the first

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<sup>2</sup> Among the main exponents of this re-discovery of Latin between the 15<sup>th</sup> and 16<sup>th</sup> centuries were Lorenzo Valla (1405/07-1457) (*Elegantiae linguae latinae libri sex* - c. 1444) in Italy, Elio Antonio de Nebrija (1441-1522) (*Introductiones latinae* - 1481) in Spain; Thomas Linacre (1465-1524) (*De emendata structura Latini Sermonis* – 1524) in England (Padley 1976), the Flemish Johannes Despauterius (ca. 1460-1520) with *Commentarii Grammatici*, and the *Libellus de*

metalinguistic work to be published was the Latin ensemble entitled *Grammatica Pastrane* (Lisbon, 1497),<sup>4</sup> an edition of the late 14<sup>th</sup> / early 15<sup>th</sup> century Spaniard Juan de Pastrana's grammar,<sup>5</sup> organised by Pedro Rombo (?–1533), with his own annexes and those of his former teacher, Antonio Martins (d. before 1497), while the first humanist who gained the title of 'debelador de la barbarie' was Estêvão Cavaleiro with his *Nova grammaticæ Marie Matris Dei Virginis ars* (1516).

However, according to Ponce de León (2001: 318) the *ars* imbued with the *studia humanitas* in the Lusitanian territories reached its peak with the *De Institutione grammatica libri tres* (1572) by the Madeiran Jesuit Manuel Álvares (1526-1583) which represented a milestone grammar in Europe and beyond. The Portuguese metalinguistic tradition,<sup>6</sup> however, started with the 1536 and 1540 works by the Portuguese Renaissance scholars Fernando de Oliveira (ca. 1507– ca. 1581) and João de Barros (1496–1570).<sup>7</sup> But until 1572, the majority of the printed grammars in Portugal, also used as models of reference for the description of vernaculars, were Latin:

“17-20 compendia of Latin grammars: three editions by Pastrana, the last in 1522; the same number by Nebrija, in 1552, 1555 and 1565; two by Estêvão Cavaleiro, in 1505 and 1516; two by Clenardo from Braga in 1538, with 207 pages, and one from Coimbra in 1546 under João Vaseu's supervision; two by Jerónimo

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*constructione octo partium orationis* (1513, 1515) by William Lily (1468?-1523?). Another milestone in the Renaissance grammars was also the *Minerva Seu de Causis Linguae Latinae* (1587) written by Francisco Sanctius Brocensis (1523-1601) and widely studied in several countries, but not in Spain and Portugal (Zwartjes 2002: 30).

<sup>3</sup> Fernandes (2015a: 34) states that, previous to Humanism, “Portuguese medieval students and scholars had used the works of Aelius Donatus (mid 4<sup>th</sup> cent. AD), Priscianus Caesariensis (late 5<sup>th</sup> – early 6<sup>th</sup> century AD), and Isidore of Seville (ca. 560-636), but they also accessed some works of the more recent grammarians, such as Alexandre de Villedieu (ca. 1170- ca.1250), Évrard de Béthune (d. ca. 1212), Ugucione da Pisa (1130/40-1210) and Papis Vocabulista (ca. 1005)”. For a general view on the (Latin-)Portuguese grammatical tradition see Buescu Carvalhão (1978), Cardoso (1994), Verdelho (1995), and Kemmler (2013). This list is not exhaustive.

<sup>4</sup> Earlier texts were also available in Portugal for teaching Latin. For further details, see Fernandes (2010, I: 223-236).

<sup>5</sup> For further details on *Grammatica Pastrane* in Portugal see Fernandes (2015b: 37).

<sup>6</sup> On the contribution of Portuguese philologists to the consolidation of the science of language see Kossarik (2015).

<sup>7</sup> On the first Latin grammar written in Portuguese see Fernandes (2002).

Cardoso in 1557 and 1562; one by D. Máximo de Sousa, leading Capitular of Santa Cruz in Coimbra, in 1535; two by Despautério, in 1555 and 1561, the latter printed in Braga; one of the *Rudimenta Grammaticae* by an unknown author in 1553; and another by André de Resende which Barbosa Machado and Justino Mendes de Almeida have dated to 1540. But up to 1599 the total increases to 26-29, including three editions by Álvares and a Comment by António Velez” (Assunção and Toyoshima 2012: 159).

This is confirmed by Padley (1985, I: 233) who states that

“Those vernacular authors who do follow a developed linguistic theory, find their models in certain great Latin works of the period: in Linacre’s *De emendata structura* (1524), J. C. Scaglier’s *De causis linguae Latinae* (1540), Sanctius’ *Minerva* (1587) and Campanella’s *Grammatica* (1638). Taking one or more of these authors as their basis, they evolve systems of universal grammar applicable to the various vernaculars.”

In the same way, missionaries used Latin/vernacular grammars to study the non-European languages around the world. If a likely source for Álvares was the English grammarian Thomas Linacre who was the first to introduce the *potential mood* (Padley 1976: 48), among Spanish missionaries Nebrija’s grammar was the work of reference, while it is reasonable to assume that the Portuguese missionaries used Álvares’ grammar (Zwartjes 2002: 19; Koerner 2004: 111).

As mentioned before, the *Ratio Studiorum* had established the principles according to which the Jesuits should be instructed and Álvares’ grammar had been officially recognised as the main manual for the all the Jesuit schools in 1599,<sup>8</sup> since a single manual was required for the preparation of the young Jesuits. Therefore, *De Istitutione* replaced the Latin grammar of the Flemish author Johannes Despauterius (Jan de Spauter) in all the institutions of the Society of Jesus (Rosa 1997: 113), with the exception

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<sup>8</sup> According to Ponce de León (2009: 53) Álvares’ grammar was not only used in the Portuguese Jesuit schools but also in the majority of schooling centres distributed over the four continents where the Ignacian schools had been established.

of the 16<sup>th</sup> and 17<sup>th</sup> century New France,<sup>9</sup> where Despauterius (1528) remained the school grammar (Zwartjes 2002: 29). Álvares' 1572 grammar was commissioned for the precise purpose of being used as the single text for all the Society's colleges (Kemmler 2015: 7) which, according to Springhetti (1961-62: 283) amounted to 293 from the foundation of the first Jesuit College in Messina (Sicily) in 1548 to the end of the 16<sup>th</sup> century. Consequently, while the most frequently adopted grammars in 16<sup>th</sup> century Europe were the ones by Nebrija in Spain, Despauterius in New France, Melchthon in Protestant Germany, and Lily in Britain, Álvares was the first and only grammar to be accepted as a text for the education of all Jesuits<sup>10</sup> in Europe and around the world.<sup>11</sup>

Having attained such importance, Álvares' grammar, which was divided into three books (*De Etymologia*, *De syntaxi*, and *De Prosodia*) and was printed for the first time in September 1572 by J. Barreira,<sup>12</sup> was reprinted and adapted more than 530 times in 22 countries and regions,<sup>13</sup> including Mexico, China, Japan and Europe.<sup>14</sup> Its importance in the history of

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<sup>9</sup> Álvares' grammar did not reach the same fame and diffusion everywhere due to the fact that it was largely criticised for being written in Latin, rather than in Portuguese and for promoting monolingual teaching. It was banned by the 'Alvarà Real' (available at: <http://www.unicamp.br/iel/memoria/crono/acervo/tx12.html>) issued by Marquis of Pombal in 1579 (Schäfer-Prieß 2010: 122).

<sup>10</sup> According to Gómez Gómez (2002: XX), Springhetti (1961-62: 285) gives an account of three grammars composed by Father Andrea Frusio, Father Coudret, and Father Ledesma respectively, all members of the Jesuit order. None of these was totally approved.

<sup>11</sup> For further details refer to Springhetti (1961-62: 287), Gómez Gómez (2002: V), Kemmler (2012).

<sup>12</sup> For further details refer to Gómez Gómez (2002: XX; 2021), Kemmler (2014), Kemmler (2016: 57).

<sup>13</sup> Fernandes (2007: 86) refers 600 copies, while Kemmler (2015: 2, fn. 2) points out valuable sources "For bibliographical repertoires on Álvares' grammars, cf. the *Bibliothèque de la Compagnie de Jésus: Première Partie: Bibliographie* (Backer and Backer 1861; Backer et al. 1960 [1891] I, cols. 223–247; 1898 VIII, cols. 1615–1620) and volume III of the *Bibliografia Geral Portuguesa* (ACL 1941-1983: 207–376). While these two printed bibliographies are very much incomplete (omitting reference to hundreds of editions), the online bibliography LUSODAT (s.d. [see <http://www.ghtc.usp.br/server/Lusodat/pri/02/pri02145.htm>]) offers a more accurate, albeit still incomplete and occasionally defective insight into the work's worldwide editorial dimension. None of these repertoires attempts to undertake the necessary differentiation between the different text traditions of Álvares' work".

<sup>14</sup> Sommervogel (1890) quoted in Springhetti (1961-62: 287) and Pereira da Costa (1972: xv); see also Zwartjes (2002: 29).



linguistic pedagogy is undoubtedly enormous.<sup>15</sup>

According to Kemmler (2015: 3), in addition to the version dated 1572, Álvares also composed an abridged version (1573) of *De Istitutione* from which all the *scholios* found in the 1572 edition had been omitted. Kemmler (2015: 7) proposed “the Latin distinction between *ars minor* ~ *ars maior*, similarly to the use that had already been consecrated for centuries in the Latin tradition concerning Aelius Donatus’ classical treatises on Latin grammar (mid 4<sup>th</sup> century A.D.) for differentiating the two versions.” Consequently, the 1572 grammar should be considered as the *editio principes* of *ars maior*, mainly written for the teachers in the Jesuit Colleges, while the abridged version (1573) should be considered as an *editio principes* of the *ars minor* for students.<sup>16</sup> It seems that this was an easier and more accessible text of 148 folios, both in economic and pedagogical terms. As Kemmler (2015: 5) states “Álvares justifies this edition by stressing the utility of an abridged version for schoolboys and the poor who might be unable to acquire or use a copy of the complete grammar”. This perspective coincides in part with what can be read in Álvares’ paratext “Auctor Lectori”. Springhetti (1961-62: 291-292) also refers to two versions of Álvares’ grammar:<sup>17</sup>

“L’Alvares, che aveva inteso fare una grammatica completa da mettersi in mano ai professori, ai quali soprattutto erano destinate tutte le aggiunte di scogli, commentari e appendici, sentiva già da sé che la sua grammatica, così com’era, poco si adattava alle menti e anche alla borsa dei fanciulli, e, mosso anche dalle osservazioni che in tal senso gli venivano fatte, tra la fine del 1572 e il Febbraio del 1573 attende a preparare e stampare un “arte pequena sin

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<sup>15</sup> “Dozens of generations would have been instructed in the Latin language by the art of Álvares, given that the Jesuits were in charge of teaching at the end of the Renaissance and throughout the Baroque period. Thus, the importance of this work in the history of linguistic pedagogy is, without a doubt, enormous” [translation is mine, “Decenas de generaciones se formarían en lengua latina por el arte de Álvares habida cuenta de que eran los jesuitas quienes copaban las enseñanzas medias a finales del Renacimiento y durante todo el Barroco. Así pues, la importancia de esta obra en la historia de la pedagogía lingüística es, sin duda alguna, enorme”] (Gómez Gómez 2002: V).

<sup>16</sup> The only existing copy, with handwritten annotations, belongs to the Biblioteca Geral of the University of Coimbra (call number V.T.–18–7–3) and was discovered by Kemmler in December 2011 (Kemmler 2015: 3, fn. 3).

<sup>17</sup> For a detailed discussion about Álvares’ editions see Kemmler (2015).

comentos” che di fatti uscì nel 1573 in Sivilia, con correzioni della precedente, ma senza scogli e commentari, di prezzo accessibile anche ai poveri, che sono i più.”<sup>18</sup>

Furthermore, according to Verdelho (1995: 190), before writing his *De Institutione*, Álvares had also composed a small grammatical compendium of more than 20 pages entitled *De octo partium orationis constructione*, the first edition of which dates back to 1557.

The *ars minor*, which “lacks most of the grammatical, critical or explanatory comments that are so typical of the *editio princeps* of the *ars maior* and its reprints” (Kemmler 2015: 9), played a major role in the circulation of Álvares’ grammar in Portugal (Iken 2002: 60-63). “It was with this grammar that the Jesuits pursued the teaching of the Latin language in Portugal for more than two hundred years, until they were expelled from Portugal in 1759 by the Marquis of Pombal”.<sup>19</sup> The same grammar was also used in the Southern German Jesuits’ seminars (44 editions) (Iken 2002: 54). According to Kemmler (2015: 9):

“among the important paratexts that are part of the 1573 edition, such as the republications of texts previously printed in the 1572 *ars maior*, one finds the privilege dated 14 September 1567 (Álvares 1573a: [iii–iv]), as well as the author’s foreword (Álvares 1573a: [v–vi]). Otherwise, the two texts, *ars maior* and *ars minor*, do not present any significant disparities. There is, howbeit, another essential text that does not appear in Álvares (1572) or in any other edition of the *ars maior*, namely the short prefatory statement “Auctor Lectori” in which the author addresses the reader. At least

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<sup>18</sup> “Álvares, who had intended to elaborate a complete grammar in order to put it into the hands of the teachers, for whom all the additions of *scholia*, commentaries and appendices were mainly intended, felt already by himself that his grammar, as it was, did little to fit to the minds of the children, and, also moved by the comments that were made to him to that effect, between the end of 1572 and February of 1573, he dedicated himself to preparing and printing a ‘small grammar without comments’, that indeed came out in Seville in 1573, with corrections of the former, but without *scholia* and commentaries, and with a price that was affordable to the poor, who are the majority” (Kemmler’s translation, 2015: 3-4, fn. 4).

<sup>19</sup> “Foi com esta gramática que os jesuítas promoveram o ensino do latim no ensino menor em Portugal durante mais de duzentos anos, até serem expulsos de Portugal pelo Marquês de Pombal em 1759” [translation in English is mine].

in the Portuguese tradition of Álvares' grammar, this text is part of all the *ars minor*'s editions from 1573 to 1755 as it was also observed in other editions, such as the first Aragonese/Spanish edition, published in Zaragoza (Álvares 1579; Kemmler 2012), in the later Italian (Álvares 1588) and French editions (Álvares 1594b) or the Japanese Amakusa edition (Álvares 1594a) — a facsimile recently published by Assunção and Toyoshima (2012).”

As previously discussed, Álvares' manual can be considered the most representative theoretical framework through which the majority of missionaries, above all Portuguese missionaries, learnt the Latin language of which they already had a good command. Indeed, as Zwartjes (2002: 28) states, apart from the possibility of having knowledge of Spanish works, they knew the works by Donatus, Priscian, Quintilian, and other possible works used were Valla, Nebrija, Despauterius, Erasmus, and Álvares. Consequently, even though both Spanish and Portuguese missionaries rarely mentioned their sources or models of reference when composing their grammars, on the basis of the Portuguese cultural background, the possible grammars which could have been used as models of reference are Nebrija's, Barros', and Álvares'. However, considering that Costa was a Portuguese Jesuit and that Álvares' text was adopted in Jesuit colleges, this seems to be the best candidate as a model of reference.<sup>20</sup>

#### *4.3.2 Following Koerner's principle of immanence*

The second principle to be taken into consideration is what Koerner defines the 'principle of immanence', which means the observation of the general theory and the terminology used in the text which must be defined internally and without reference to the modern linguistic doctrine. As Nowak (1999: 8) reminds us “these descriptions are also to be seen as documents of the linguistic ‘state of the art’ of their time, and as such they are important for the historiography of the science of language”. In this

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<sup>20</sup> As it has been demonstrated, this is also true for the description of other non-European languages in the New World (see Zwartjes 2002), in Africa and Brasil (Fernandes 2015a, 2021) and Japan (Assunção and Toyoshima 2012).

regard, in the last column of *Appendix 1*, I have collected all the technical terms that Costa used along with the corresponding Tamil forms (first column of *Appendix 1*) and discussed them in the footnotes of the English translation of the Tamil *Arte* and in the following paragraphs. What emerges so far, above all when compared to later grammars of the Tamil language produced by other missionaries, is how missionaries reflected on the language described bearing in mind not only the Latin grammatical framework but rather reflecting on the language structure and its function. The category of the *infinitive* is one of the best examples to mention here (see also Chevillard 2021). Costa provides two kinds, the first being *absolute* and the second *substantive*. Both these forms would later be reanalyzed by Beschi (1738 [1728]) as *infinitive* and *appellative noun* (see Chevillard 1992a and Chevillard 2021 on *appellative noun*).

#### 4.3.3 Following Koerner's principle of adequacy

The last principle to be taken into consideration is the 'principle of adequacy': once a specific linguistic manifestation has been understood in its historical context, a modern approximation of the technical vocabulary and the conceptual frame in the text can be elaborated. Therefore, I looked at how the Alvaristic model found implementation and application in the description of Tamil in Costa's *Arte*. Indeed, when looking for Álvares' influence on missionary grammars, one has to bear in mind that it is not really possible to speak of a 'pure' Alvaristic model. First of all, because Álvares' work was the result of various influences to which the author refers in the preface of his *De Institutione*, namely Varro, Quintilian, Probus, Diomedes, Donatus, and Priscian (Padley 1976: 28) and to which Linacre's *De emendata structura sermonis libri sex* (1524) should also be added, since according to Padley (1976: 48) and Ponce de León (2009), it was the probable source for Álvares' grammar.

Secondly, it should be taken into consideration that possible models of reference for these missionary grammars may also have been other Tamil *arte* produced by other missionaries. This seems to be the case for Costa

since he refers to Aguilar's work (see footnote 1062, 1090, 1126 in *Part 2*; 283, 285, 289 in *Part 3*).

What Kossarik (1990) states for the vernacular grammar of the Portuguese language can also be applied to the observation and analysis of others written in order to describe what would later be defined as 'exotic' languages. As is the case for the many of vernacular grammars composed between 1500 and 1700, both Álvares' and Costa's grammars were pedagogical texts. Despite Álvares' *De Institutione* touching upon etymology/morphology syntax and prosody and giving many linguistic explanations, it was a descriptive grammar meant to facilitate the acquisition of the Latin language by giving the student indications on how to read, write and understand Latin correctly (Fernandes 2007: 91). For Costa, whose aim was to teach Tamil, the main concern was morphology. Like Álvares, he relied very much upon a deductive method, and he proceeded by introducing the 'rule' (even though this is not systematic) followed by examples showing how to apply the rule. Regarding the organisation and thus the successions according to which the *Partes Orationis* are presented in Costa, we can observe a similarity with Álvares who was inspired by Linacre (1524) (Colombat 2016: 5).<sup>21</sup> Likewise, Costa also has final appendices for noun declensions, gender of noun, and rules about preterits, future, imperative, infinitives, and plurals. In continuation with Muru (2020b) and Muru (2021a), the focus moves to the treatment of the parts of speech in order to highlight how the 'Alvaristic' framework was applied, modified, and extended in Costa's description of Tamil.

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<sup>21</sup> The Latin grammar of reference could be neither Donatus nor Priscian, since the former has "nomen, pronomem, verbum, adverbium, participium, coniunctio, praepositio, interiectio" (Ramajo Caño 1987: 50) and the latter noun, verb, participle, pronoun, preposition, adverb, interjection and conjunction (Colombat 2016: 5).

#### 4.3.4 Grammaire Latine Étendue: Partes Orationis<sup>22</sup>

Costa does not list the parts of speech as clearly as Álvares does in his chapter *Rudimenta* (Álvares 1572: f. 47v; 1573: f. 38v).<sup>23</sup>

- (1) There are eight parts of speech: nouns, pronouns, verbs, participles, prepositions, adverbs, interjections and conjunctions. Four of these, nouns, pronouns, verbs, participles are declined. The others, prepositions, adverbs, interjections and conjunctions lack declension.<sup>24</sup>

[Partes orationis sunt octo, Nomen, Pronomen, Verbum, Participium, Præpositio, Aduerbum, Interiectio, Coniunctio. Harum quatuor, Nomen, Pronomen, Verbum, Participium declinantur: reliquæ Præpositio, Aduerbum, Interiectio, Coniunctio declinationes sunt expertes (Álvares 1572: 47v)].<sup>25</sup>

However, he lists them in the paratext *Auctor Lectori*:

- (a) To this end I shall divide this Recapitulation into six chapters. In the First, I will state all that pertains to nouns and pronouns. In the Second, I will conjugate a verb providing all the modes of speaking there are in this language, and because most of these are made by supplementation, I will note in the margin the places in {{which}} they are formed so that they can be easily used in all verbs. In the third, I will state how to form the passive voice. In the fourth, I will deal with the composition of verbs. In the fifth, the substantive verb and some irregular verbs will be conjugated. The Sixth will deal with the other parts of speech.  
(translation mine)

[P(er)a isto dividerei esta [Recopilaçaõ] em 6 cap(itulos). No 1º direi o que pertence aos nomes e [{pro}nomes]. No 2º conjugarei hu(m) verbo

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<sup>22</sup> The Tamil grammatical tradition found its origins in the *Tolkāppiyam*. The treatise is organized into three sections: letters (*Eluttu*), words (*Col*) and poetic matters (*Poru!*). As Chevillard (1992b: 37) discusses in the section devoted to *col*, four parts of speech are identified: *peryar col* «noms, *viṅai col* «verbes», *iṭai col* «particules» and *uric col* «mots propres».

<sup>23</sup> *Nebrija* (1492) also differentiates between *partes de la oracion declinables*, meaning Noun (and its species), Pronoun, Verb and Participle and *partes de la oracion indeclinables*.

<sup>24</sup> Translation into English of Álvares' grammar are mine, whenever not specified, while the translation of DC's grammar is also mine in collaboration with Jorge Longa.

<sup>25</sup> For an analysis of parts of speech in Álvares see Cardoso (1995: 159-172).

pondo nelle todos os modos de [falar] q(ue) nesta lingua hâ; e porq(ue) os mais delles se faze(m) por suplemento porei a [marge(m)] os lugares {donde} se formão e p(er)a q(ue) facil(m)ent)e se possa uzar delles em todos os verbos. No 3º direi o que serve p(ar)a formar a [vos] passiva. No 4º [{tratarei}] da composiçaõ dos verbos. No quinto se conju{ga}rá o verbo substantivo e algúns irregulares. No 6º se tratará das mais partes da oraçaõ]. (GL1, f. M-34-15, lines 26-29 and f. M-34-16, lines 1-4 )

Compared to Álvares, the two main parts of speech are the Verb and the Noun. The others are grouped within the sixth chapter.

As Auroux (1992b, I: 583) points out, the grouping of words into parts of speech within the Greek-Latin grammatical theory led to the understanding that the human language is organised into categories («nature catégorielle du langage humain»). The grouping of words into these categories, or rather into parts of speech, can occur according to different criteria based on morphology, semantics, pragmatics, etymology, functionality, etc. In the application of the Greek-Latin grammar to the description of Tamil, and thus in the attempts made by Costa to identify the words corresponding to the different parts of speech, criteria based on morphology, syntax, and semantics apply in different measures. Even though they lack methodological consistency in giving definitions or explanations for each part of speech (as with Álvares), the observation of the given Tamil forms and a few definitions found in Costa's grammar allow us to understand how he used, adapted and extended Álvares' grammar. As Zwartjes (2002: 40) states “when the Romans wrote their grammars, Greek grammars served as their model” and for example, “Latin grammars usually included [...] the mode ‘optativus’, although this is only morphologically marked in Greek and not in Latin”. In the same way, while describing the Tamil verb, missionaries added categories not relevant to the Tamil language, only because that is how they were in the language taken as a model of reference, either Latin or Portuguese, otherwise they needed to extend the existing categories of their model of reference in order to give account of complex constructions like complementation and nominalisation. For example, looking at the description of the verb in Costa's grammar, his

introductory paragraph to this part of speech already suggests that some kind of extensions of the grammatical model of reference had occurred. Indeed, Costa immediately points out the complexity of the Tamil verbal system:

- (b) As all doctrine in this matter consists in shedding light so that the conjugation of verbs in this language is made easier, in this chapter we we state only that which is common to all. It [corresponds] to what, without embarrassment, can help Beginners, leaving the diversity of conjugations and Rules that in this matter can be applied to preterits [which one will discover through use, since they serve for nothing more than to bore and bother]. Hence, leaving [all the modes] to the use [of them], I will only conjugate a single verb, placing under this all the modes which exist in this language, and which are common to the other verbs. And from the one we can conjugate the others.  
(translation mine)

[Como toda a doutrina nesta materia concista em dar lus p(er)a se conjugarem os verbos desta lingoa com facilid(ad)e dirse hã sô neste capitulo o q(ue) há comu(n) a todos q(ue) he o q(ue) sem embaraço pode ajudar aos principiantes, deixando a diversidade das co(n)jungações e regras q(ue) nesta materia se podem dar p(er)a os preteritos q(ue) como finalmente se não vem a cair nelles, se não pello uso (uzo), não sirvem se não de embaraçar e enfadar, e assim deixando tudo isto ao uzo só conjugarei hum verbo, pondo nelle todos os modos q(ue) nessa lingoa hã, os quais são comu(n)s aos demais verbos, e desse q(ue) conjugamos se podem conjugar todos os mais]. (GL1, f. M-34-b, not numbered, misplaced – R lines 13-31)

Therefore, Costa maintains Álvares' structure according to which, as the Latin tradition believed ((2) in *ars maior* 1572: f. 15v) there are five tenses and five moods ((3), in *Rudimenta* of *ars minor* 1573: f. 44r) also including “next to the indicative, imperative and subjunctive – [...] an



optative, a potential,<sup>26</sup> a permissive,<sup>27</sup> and an infinitive (*modus infinitivus*)” (Schäfer-Prieß 2010: 130):

- (2) Varrone, in the III book of *De analogia*, defines the moods *species*. «The fifth *species* – he says – is the *species optandi*, such as, for example *dicerem, facerem, dicam, faciam*. The sixth *species* (of the verb) is *species imperandi*, such as, *cape, rape, capito, rapito*».

Diomede, in the I book, explains that some grammarians established six [moods], others eight, many others nine [moods], and others even ten (moods). I will not include his classification here so as not to go on and on. If you have time, read Diomede.

Here, we establish five [moods], a number largely accepted by others as the author (Quintiliano?) says. We will propose (these five moods) to children to learn, without however leaving out some specifications [scholii – comments] that we consider to be relevant and useful.<sup>28</sup>

[Varro lib. 3 de Analog. Modos verborū species appellat. Quinta, inquit, species optandi, vt dicerem, facerem, dicam, faciam. Sexta imperandi, vt cape, rape, capito, rapito. Diomedes lib. I docet quosdam sex, alios septem, nonnullos octo, quostam novē, alios denique decem statuisse, quorum appellations, ne longior sim, pretermitto: si vacat, Diomedem legito. Nos quinque, quem numerum, vt idem etiam autor ait preariq amplexi sunt, pueris ediscendos proponemus, in sebolis tamen nihil corumprætermisur, quæ ad rem facere videbuntur.]

- (3) The verbal moods are three, even though they are commonly five, indicative, imperative, optative, conjunctive, infinitive.

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<sup>26</sup> Since the potential mood is used with other verbs, the early grammarians did not use to name it with a different term and did not differentiate it from other moods (Álvares 1572: 26v; 1573: f. 12v-13r).

<sup>27</sup> This mood also was not differentiated because it is similar to the subjunctive (Álvares 1572: f. 30v; 1573: f. 12v-13r).

<sup>28</sup> Translation into English is mine, while I am grateful to Grazia Sommariva (University of Tuscia) for having provided the Italian translation of Álvares' original Latin text. Any mistake about the right interpretation is mine.

The verbal tenses are five, present, or instant, imperfective preterit, perfective preterit, plusquamperfect preterit, future.

[Modi verborum triti, ac communes sunt quinque, Indicativus, Imperativus, Optativus, Coniunctivus, Infinitus.

Tempora verborum sunt quinque, Præasens, siue Instans, Præteritum imperfectum, Præteritum Perfectum, Præteritum Plusquam perfectum, Futurum.]<sup>29</sup>

Indeed, Costa describes the verb system following Álvaresian taxonomy. Hence, he gives correspondences for five tenses and moods but reduces the four Latin conjugations to one single conjugation that is represented by the verb ‘to believe’ (*vicuvāci-ttal*). However, what he is observing in the Tamil language differs from the Latin. In fact, the first limit is imposed by the impossibility of finding conjugations similar to the Latin ones. Tamil lacks some of the mechanisms and the conjugation of the single verb “to believe” is enough to represent the whole Tamil paradigm. Therefore, Costa gives five tense declensions (‘Present’, ‘Preterit’, ‘P. Pluperfect’, ‘P. Imperfect’ and ‘Future’) for the Indicative mood. However, here also, Costa has to acknowledge some differences: categories such as the Imperfect and Pluperfect are lacking in Tamil, the category can only be filled by a periphrasis with adverbs conveying the same sense. Even the present tense requires some specifications, since in Tamil the future tense also expresses habitual or recurrent actions in the

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<sup>29</sup> “ao lado do indicativo, do imperativo e do conjuntivo – [...], Manuel Álvares considera ainda um optativo, um potencial, um permissivo e o infinitivo (*modus infinitus*)” [translation in English is mine] (Schäfer-Prieß 2010: 130). While in Zwartjes (2002: 42) one reads that Álvares (1572: 15v) gives moods: “Modi: Indicativus, imperativus, optativus, coniunctivus, potentialis, permissivus siue concessivus, infinitivus. Tempora tria sunt: præasens, siue instans, præteritum, futurum. [Modes: Indicative, imperative, optative, conjunctive, potential, permissive or concessive, infinitive. There are three tenses: present, or ‘instants’, preterit and future]. I have not found the quoted passage on the given page of Álvares but I did however find a corresponding Italian translation (1795) of Álvares’ grammar which reads as follows: “Cinque sono i modi principali, cioè indicativo, imperativo, ottativo, congiuntivo e infinito; ai quali si aggiungono gli altri due più rari, e men principali, cioè il potenziale, e il permissivo. A questi sette io mi tengo, benché sappia annoverarsene da altri Grammatici, i quali però a’soprammentovati [sopra menzionati] si riducono.” [There are five principal moods: *indicative, imperative, optative, conjunctive*, and *infinitive*. Two more rare moods must be added, the secondary moods that are *potential* and *permissive*. I will adhere to these seven [moods], even though I am aware that other grammarians [list a larger number]. However, there are fewer [moods] than mentioned above] [translation is mine].

present or in the past (Andronov 1989: 174), therefore Costa needs another label, i.e. *habitual present*. Considering the moods, not only does the ‘Alvaristic’ terminology apply, but also the conceptual methodology. Indeed, Costa adopts the same onomasiological perspective found in Álvares (Schäfer-Prieß 2010: 130) for whom moods are the expression of «voluntas, ver animi affectio» (Álvares 1572: f. 15r) and their definitions are semantic rather than formal. As Padley (1976: 28) states “The major criteria [for the definition of word-classes] are however semantic rather than formal ones, and in this Álvares is typical of the general trend”. Indeed, Álvares attributes semantic characteristics to the individual moods, as shown in the following list (Schäfer-Prieß 2010: 131):

- (4) ‘Indicative’ = *affirmation*: «cvm hoc modo indicemus, regemos, respondeamus, fateamur, pronuntiemus, definamus meritè à grammatici Indicatiuus» (Álvares 1572: 16r).  
 ‘Imperative’ = *order*: «QVanuis hoc modo iubeamus, imperemus, prohibeamus, mãdata legesque demus, deprecemur, bortemur, auxilium denique & misericordiã imploremus, grãmaticis tamen visum est, vt ab imperando potissimum diceretur» (Álvares 1572: 17r).  
 ‘Optative’ = *desire*: «Modus optatiuus, vt nomen ipsum indicat, ab optando nomen accepit, vnde optandi aduerbia ei præponimus O, si, Osi, ò vtinam, Vt, Qual, & siqua eiusdẽ generis sunt» (Álvares 1572: 22r).  
 ‘Potential’ = *possibility, doubt*: «Iste ignitur modus, vt breuiter eius vim colligam, apud Latinos est quando dubitationem, quando comprobationem, quando possibilitatem significat» (Álvares 1572: 26v).  
 ‘Permissive’ = *permission, concession*: «Permissiuis sive concessiuis modus permissionem, siue concessionem adsignificat, vnde & nomen inuenit, quem in bunc locum reservavimus, quòd coniunctivo voce simillimus sit» (Álvares 1572: 30v).

Like Álvares, not only does Costa deal with the *permissive* mood and this is probably the technical label most representative of the Alvarisian model behind Costa’s grammar, since “the ‘permissive’ mode is

obviously ‘Alvaristic’” while “the term ‘potential’ is used in many other regions too, since Linacre” (Zwartjes 2002: 45). As Muru (2021a) highlights, Costa’s «voluntas, ver animi affectio» perspective particularly applies to moods like the ‘Imperative’ within which Costa identifies not only the present and future imperative but also the ‘prohibitive’ and ‘permissive’ imperative, as well as the ‘Imperative of benevolence’ and the ‘Imperative with plea or familiarity’.

Furthermore, the imperative that Costa describes includes not only the proper Tamil imperative, but rather different linguistic forms that are representative of “a continuum along which the degree of intensity in the ‘command strength’ expressed by the imperative of the verb *vicuvāci* followed by an ‘x element’ varies” (Muru 2021a: 241-248).

As Muru (2021a) stresses, “if we adhere to Palmer’s (2001) definition that mood is the grammaticalisation of modality across languages, whereas modality is a notional, or semantic, domain, we can consider the imperative mood in these *Arte* the modality within which different clause types express commands, requests, desires and they are representative of the primary illocutionary force of an utterance. The result is that next to the Tamil imperative forms [...] we also find other constructions (verb followed by auxiliaries; question markers; emphatic particle, etc.) which semantically express the same modality of the imperative”. Therefore, the mood is the representation of the formal possibilities through which attitudes and opinions of the speaker can be presented.

The same strategy also applies for the *optative*. Even though Costa fails to identify the Tamil optative, he includes various Tamil linguistic forms under this label. Not only true verbal forms but also functional words such clitics and interjections. As with the Imperative mood, the main criteria is semantic as all these Tamil forms are able to express the same meaning and function of the optative. For example, *kaṭavatu* is one of the verb forms listed under the optative which grammaticalized into ‘let that be so’ (footnotes 64, 74, 102 in *Part 3*). As already observed for the imperative, the optative also becomes the *loci* where different Tamil

constructions, which would otherwise not find a place in the other Latinate categories, may be described and ‘reduced’.

Conversely, another criterion emerges while identifying the Tamil *subjunctive*. Hence, in the same way as is observed in Álvares, the subjunctive is the only mood where the semantic principle of classification does not apply. Being the mood for subordination, Álvares categorises it according to syntactical principles<sup>30</sup> rather than semantic. Following Álvares who followed Donato, he conjugates the different forms with the conjunction *cum* (Schäfer-Prieß 2010: 136) and he also refers to the conjunctions *quamvis*, *si*, and *nisi*. While dealing with the Tamil subjunctive, Costa perfectly adheres to this conceptualisation and, applying syntactical principles, he finds in Tamil a correspondence for the Latin subjunctive giving account of various devices that Tamil uses to mark the embedded or adjoined clause (cf. footnotes 105, 157, 164, 178 in *Part 3*). As Muru (2021a) highlights, Costa includes under the subjunctive label both morphological devices like nonfinite and nominalised verb forms and syntactical devices like complementizing verbs, nouns and clitics. In doing so, he applies the ‘Alvaristic’ labels like *cum*, *si*, *quamvis*, *nisi*, which are, however, further extended including Portuguese glosses such as *diz que*. The extension is made necessary to take into account the linguistic specificity of the Tamil language which does not fit into the Latin categories.

As for the nonfinite verb forms, Costa gives *participle*, *gerund*, and *infinitive*. In these contexts, other criteria of organization seem to apply, i.e., the formal criteria.

As for the *participle*, Álvares (1572: f. 56v; 1573: f. 40r) defines it as the part of speech which has cases and tenses [Participium est pars orationis, quæ tum casus, tum tempora habet] and this is the reason why Costa includes two Tamil forms under this label: the most representative is the *adjectival participle* which is listed as the first form representing the Latin

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<sup>30</sup> Álvares (1572: 26v) states that the *subiunctivus* derives its name from the construction since it occurs conjoined with other verbs.

category, the second one is the *participial noun* which is considered to be derived from the first. The former takes tenses and has, as the Latin participle does, an adjectival meaning and an attributive function. The latter takes cases and tenses. The inclusion of these Tamil forms under the label *participle* can be justified by the property of the Latin participle of occupying a middle ground between a verb and a noun showing characteristics which are common to both categories. The Tamil adjectival participle is the only nonfinite form which distinguishes tenses as the verb does. It is formed by adding the past or the present allomorph to the verb stem followed by the adjectival suffix *-a*, while “the participial noun may be analysed as consisting of the verb stem + tense suffix or negative suffix + a third person remote demonstrative pronoun as bound form” (Lehmann 1989: 78). As such it takes case markers as the noun does. Furthermore, grouping both these forms under the same label Costa proposes an analysis which is similar to Lindholm’s (1971) according to which it is the adjectival participle form of the verb that combines with the third person pronominal suffixes rather than a verb stem.

What Costa includes under the Latinate *gerund* is the Tamil form corresponding to what is labelled nowadays, without a common consensus in the scientific community, as *absolute* (Wilden 2018), *converb*, *adverbial participle*, *conjunctive* (Steever 2005), *verbal participle* (Lehmann 1989), *gerund*. As stated in footnote 185 of *Part 3* this can be justified by the fact that in the Latin grammatical tradition, this label refers to a form of expressing the verbal action in logical functions which are neither subject nor object, defining an action without specifying the subject, the tense, the number, or the person. Furthermore, the Latin *gerund* can govern nominal phrases which depend on the normal construction of the verb. The absolute in Tamil occurs in compound verb constructions and in complex sentence constructions. In particular, it works in conjunctive complement, in adverbial clauses, and in verb complement. It is a nonfinite verb formed by the affixation of the verbal participle suffix to the verb stem. This suffix is homophonous with the various past tense allomorphs, to which the enunciative vowel *-u* is added if the allomorph consists of one or two consonants. It is probable that

Costa includes this Tamil form under the label *gerund* for some of its properties, in particular, the fact that it does not directly specify the subject, being the same expressed by the main verb. The tense also does not depend on the allomorph of the past tense suffixed to the verb stem but rather on the tense of the main verb. Differently from the Latin language, in Tamil it does not represent a verbal substantive or deverbal noun.

Regarding the category of the *infinitive*, Costa distinguishes two kinds: *the absolute* and the *substantive* and this classification extends beyond his model of reference. Chevillard (1992b; 2021) discusses the substantive infinitive. As stated in footnote 179 of *Part 3*, Costa compares what he defines as the *absolute infinitive* to the Latin *absolute ablative*. Therefore, the label *absolute* should be considered as a label specifying the main syntactic quality of the Tamil infinitive. Indeed, the comparison with the Latin absolute ablative may be explained when taking into account a syntactic feature of this Latin construction which it appears to have in common with Tamil. In fact, in Latin this construction is *independent* from the main clause and the subject of this nonfinite clause is different from that of the main clause. The Latin absolute ablative is a verbal usage of the Latin participle which expresses in an implicit way a temporal, causal/purpose, conditional, and concessive clause but it is independent, hence *absolūtus*, from the grammatical relations with the other items of the sentence of which it is a part. The logical subject of the Latin absolute ablative cannot coincide with the subject of the regent proposition. This is also the basic rule displayed by the Tamil infinitive. When this nonfinite form is used in complex sentences, where it carries out different semantic functions such as purpose, cause, circumstance or result (see Annamalai 1980; Lehmann 1989: 92-93; Wilden 2018: 92), thus marking subordinate clauses that are resultative, simultaneous, causal, final, temporal, the use of the infinitive marks a *change* of subject. This is the main reason for which it is probable that Costa selected this label: because *absolūtus* underlines the independent nature of the infinitive from the main clause in term of syntactical functions. The second infinitive described by Costa is labelled as *substantive* and the corresponding Tamil form is the verbal

noun. As already stated in footnote 181 of *Part 3*, the reason behind Costa's choice seems to correlate with a feature of the Latin infinitive. Indeed, when it is substantivated it works as a neuter substantive, it can be a subject, it can be part of the nominal phrase governed by the predicate, and it can also be specified and defined with attributes. In Tamil the nominalized verb forms, differentiated into tensed and untensed verbal nouns, occur in compound verb construction and in the formation of complex sentences where they can take case markers. The verbal nouns can be considered as parallels to the participial nouns from which they differ for the fact of taking an abstract nominal rather than a pronominal as bound suffix. In this case the nominalisation is considered as a morphological rather than a syntactical process. Therefore, the verbal predicate occurring in the final position of the embedded clause combines with a bound nominal, the head NP of the construction, the nominalizing suffix *-atu* meaning 'the fact that' or 'the event of' (Lehmann 1989: 299).

Costa ends the chapter on verbs with a very interesting section entitled *outros modos avulsos de falar* [Many other assorted modes of speaking] where he gives an account of how to ask, enquire, doubt, wonder, deny, address, etc. in Tamil. Even though he displays an Alvaresian conceptualisation, in this section, Costa completely abandons the Latinate categories and is guided exclusively by the communicative and practical needs of knowing how to say *such things* in Tamil. In fact, the technical labels used for classifying these *other modes of speaking* - thus the other moods, or rather modalities - are not the same in Álvares, but some of them are based on glosses expressing the Portuguese coordinating and subordinating conjunctions. In this section, he provides other ways of speaking represented not only by verbs and nonfinite verb forms, but also by interjections, clitics, interrogative and indefinite pronouns, purposive, final, and causal clauses.

The following chapter, the third, deals with the *passive voice* and the *anomalous* and *substantive verbs*<sup>31</sup> where Costa not only places the Tamil

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<sup>31</sup> Comments of these forms and the labels that Costa uses in his grammar have already been commented in *Part 3* in footnotes 260, 262, 264, 274-281, 286.



defective verbs but also shows how to form the passive construction in Tamil. He refers not only to the passive auxiliary *paṭu* but also to the Tamil effective verbs which differ from the affective voice for having the action directed toward the subject of the verb (see Muru 2021b). The *Arte* ends with the indeclinable parts of speech and some appendices on how to form the Tamil tenses of verbs, in particular the past, and plural of nouns.

In the final section, which is devoted to the indeclinable parts of speech, Costa includes postpositions, disjunctions, conjunctions – already discussed in Muru (2020a) – adverbs, and interjections. Costa does not provide a definition, but rather an explanation on how they are formed. As regards adverbs, Álvares’ states that (1572: f. 59v.; 1573: f. 41r):

- (5) The adverb is a part of speech, which added to the voice [word] explains and delimits their signification.

[Aduerbum est pars orationis, quæ vocibus addita, earum significationem explanat, ac definit.]

Álvares also sums up the following subcategories (Álvares 1572: f. 59v.-60r. 1573: f. 41r):

- (6) Optandi, vocandi, interrogandi, respondendi affirmatè, confirmandi, negandi, dubitandi, hortandi, prohibendi, demonstrandi, eligendi, comparandi, congregandi, separandi, intendendi, remittendi, temporis, loci, numeri, ordinis, eventus, similitudines, diuersitatis, qualitatis, quantitatis [...]

In applying this to Tamil, Costa identifies three forms with special adverbial functions having word initial demonstrative (*a-* [distal], *i-* [proximal]) and interrogative determiners (*e-*). These forms correspond to the ‘Alvaristic’ *loci* subcategory. Costa also states that “the adverbs also have their cases which give them varying meaning” and that they can be derived from all abstract names by suffixing the ‘particle’ (*particula*) *-āka* or *-āy* to them. This means that unlike Álvares for whom they are indeclinable, Costa considers adverbs and prepositions as declinable parts of speech.

The other subcategories given by Álvares for adverbs do not find a place in Costa's *Arte*.

As far as *interjections* are concerned, Álvares' (1572: f. 60r; 1573: 42r) defines this part of speech as follows:

- (7) The interjection is a part of speech which indicates different emotions of the mind.

[Interiectio est pars orationis, quæ varios animi affectus indicat.]

*laudanti, exultandi, lætantis, dolentis, suspirantis, lugentis, eiulantis, admirantis, admirantis & interdum, irridentis, exclamantis, silentium indicentis, timentis, deprehendentis, præsagientis malū, reijeientis cum fastidio, stomachantis, exerçantis.*

Costa includes them in their Tamil grammar without providing a list of them, since, according to him they are reproduced in his Portuguese-Tamil dictionary (see *Introduction*) where one finds the following forms அய்யொ, உளசு, அப்படா, உளசு; அடா, தொ, ஓகெ, ஓய, அடெ, அவீ; வசமலல, அலலவொ, being the remainder included in the dictionary as Costa declares (cf. *Part 2*, p. 108 and *Part 3* pp. 198-199).

In conclusion, even though there was a certain number of constraints which applied in the adoption of the Latin model for the description of Tamil, the linguistic specificity of the described language as well as Costa's ability in grasping the linguistic features of Tamil, led him to adapt and to extend the metalanguage, the conceptual domains, as well as the *modus operandi* found in Álvares when describing Tamil. Even though his grammar proved to be more practical than theoretical, the data Costa was able to collect would have later offered other missionaries the possibility to reorganize this linguistic material and to achieve better (even theoretical) results (cf. § 1.2.3 and Muru 2021b).

#### 4.4 The Tamil language in Costa's *Arte*

As seen above, the third part of the book not only translates Costa's Portuguese grammar but also provides insights into the parallelism between the Latinate categories listed above and the corresponding Tamil forms which are further commented on the previous paragraph. At this point the question that should be addressed is what is the picture that emerges so far? What is the Tamil language that Costa described and how did he describe it? The answer to these questions cannot be straightforward for various reasons. The main one depends on the fact that Tamil is characterized by a high variation. Not only does it move on the diatopic and diastratic axis, but it is also functionally differentiated. As Chevillard (2021: 2) underlines "as those missionaries would progressively discover, the *tamul* language which they were trying to master [...] turned out to be a symbiotic combination of three languages, difficult to separate in practice, because each component of the Tamil Triglossia [including vernacular, modern formal, and classical Tamil] had its own role to play in the global picture of the everyday life in Tamil Nadu."<sup>32</sup>

The conclusive paragraphs will discuss the variety that Costa described from a sociolinguistic (§ 4.4.1) and a linguistic perspective (4.4.2).

##### 4.4.1 Sociolinguistic variation

The variation characterising the Tamil language is testified since the earliest grammar of Tamil, the *Tolkāppiyam* (ca. 1<sup>st</sup>-3<sup>rd</sup> cent. A.D.). Indeed, it refers to twelve regional varieties of Tamil<sup>33</sup> and two non-regional varieties, i.e. *valakku* 'colloquial' and *ceyyul* 'literary'. Therefore, since the earliest period, different styles were recognized and they found a place in various texts and supports, i.e. the colloquial style was typical of inscriptions on stones while the literary style was typical of literary works on palm leaves. According to Ramaswamy (1997: 23) there

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<sup>32</sup> Insertion into square brackets are mine.

<sup>33</sup> For a detailed discussion on the twelve regions mentioned in *Tolkāppiyam* and later commentaries see Chevillard (2008: 21-51). See also Shanmugam (2008: 142-145).

were three main variations: geographical, stylistic, and social and they coincided with the political boundaries of the Pallava and Pandya kingdoms (Karashima 2014).

Jumping forward to the modern situation, Tamil is usually referred to as having a diglossic repertoire, where two different varieties are functionally differentiated.<sup>34</sup> However, the reduction to diglossia for the current situation of Tamil is reductive – as it was in the past.<sup>35</sup> Furthermore, there is no common consensus on how to describe the different varieties which characterise the Tamil *continuum*. For example, according to Zvelebil (1963a, b), the most fundamental dichotomy is the one between Brahmin and non-Brahmin speech variation in Tamil the main difference being that the former uses unassimilated Sanskrit loans and the latter uses them as assimilated. Other authors such as Sethu Pillai (1974) and Shanmugam Pillai (1965; 1972) differentiate between *Literary* and *Colloquial Tamil*; Annamalai (1982) distinguishes between *Written* and *Spoken Tamil*, while Ramaswamy (1997) refers to *Formal* and *Informal Tamil*. As the latter states (1977: 18) “the question here is whether the terms, such as ‘literary’, ‘written’ and ‘formal’ refer to one variety of Tamil and ‘colloquial’, ‘spoken’, and ‘informal’ refer to the other variety of Tamil without any problem.” It is for this reason that Ramaswamy (1997: 19-20) – quite convincingly – says that the terms *formal* and *informal* are the only ones able to capture the real essence of the variety which characterize Tamil because both *written* and *literary*, which to a certain extent might be synonymous, are not necessarily identical to the *reading pronunciation* of the written variety. In the same way, *colloquial* and *spoken*, which might be synonymous, but which cannot exist without including a regional or social variety of Tamil, both differ from the *standard spoken Tamil*. In conclusion, the differentiation between *formal* and *informal* Tamil offered in Ramaswamy (1997) seems to be the most convincing since it considers each of these labels as hypernyms of the three different varieties where the former includes *colloquial*, *spoken* – both can be regional or social varieties –, and

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<sup>34</sup> For example, see Britto (1986).

<sup>35</sup> See for example Smirnitskaya (2018: 318-334).

*standard Spoken*, while the latter includes the *literary*, the *written*, and the *reading pronunciation* of the written Tamil. What emerges so far is that the hierarchies and relationship between the varieties of the Tamil repertoire are more complex than being simply diglossic and this is as true for the present day as it was for the past. Indeed, in this regard, it is Schiffman (1996: 198) who has underlined that for the fact of being included in two of the four possibilities offered by Fishman's (1980) taxonomy,<sup>36</sup> "in some sense it could be argued that Tamil linguistic culture is a multiglossic linguistic culture, rather than 'merely' a diglossic one". Infact, Schiffman (2008: 6) identifies "at least five different styles or varieties of language": the *spoken Tamil* (*pēccu Tamil*) used and understood by all speakers; *Modern Literary Tamil* which is the language that educated speakers can read and write; *Older Modern Literary Tamil* (13<sup>th</sup> cent.) known only by a restricted circle of speakers; *Medieval Tamil* (the language of classical texts such as *Tirukkural*) and *Old Tamil* (*Cāṅkam Tamil*) which cannot be actively understood by anyone without commentaries and dictionaries.

However, neither Ferguson's (1959) *diglossia* nor Fishman's *multiglossia* – applicable today to the Tamil language – should be thought of as working in the same way as in the past, at the time when Costa wrote his grammar. Indeed, even though it has been widely demonstrated that even in the past a functional variation between varieties existed (i.e. in Proença's dictionary, see Chevillard 2021), the distance occurring between these varieties as well as the perception that speakers and, above all missionaries had of it, must have been different. Even though early missionaries such as Henriques already had the perception of different ways of speaking between the *learned* and the *non-learned*, it was Beschi who identified an official differentiation into a diglossic repertoire within the missionaries' circle. He did not invent this differentiation (see Chevillard 2008: 47) but he was the first one to distinguish two varieties into two grammars. The first one, composed in 1728, described the

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<sup>36</sup> The two possibilities to which Schiffman (2008) refers are: 1. High variety as classical, Low variety as vernacular, the two being genetically related; 2. High variety as a written/formal-spoken and L as vernacular, the two being genetically related to each other.

*common* or *ordinary Tamil* (koṭuntamil) – that is comparable to today’s Standard Tamil. The other grammar, composed in 1730, described the *poetical Tamil* (centamil). From this moment onwards, other Westerners – above all the British – would contribute to establishing the gap between the High and Low varieties of Tamil. In particular, at the beginning of the 19<sup>th</sup> century, during the so-called Tamil Renaissance, the diglossic repertoire as it is described today was definitively embedded in the Tamilians’ perception along with the diffusion of a very strong *purism* movement at the time of Independence (cf. Schiffman 1996; Annamalai 2011: 13-34; Annamalai 2016: 661-666).<sup>37</sup>

Consequently, when consulting Costa’s *Arte*, and other early missionary sources, one should keep in mind that features of different varieties are mingled in the texts. They may appear with more or less relevance depending on many factors such as *who* the locals interacting with the missionaries were, *what* awareness the missionaries had of the different styles, *what* the missionaries’ language proficiency was, and *what* knowledge the missionaries had of Tamil literature. In conclusion, despite the fact that different styles of language, functionally differentiated, were already attested in *Tolkāppiyam*, in order to understand the linguistic situation that missionaries faced, the diglossia model should be taken into consideration in a flexible manner without the compulsion to classify all the earliest missionary grammars as grammars of the spoken Tamil or other varieties.

It is thus necessary to take into account three indisputable facts: being immersed among the people that missionaries wished to convert, they were exposed to a spoken variety of the language. This ‘spoken variety’ moved along a range of social and geographical variations with respect to the area of influence of the missionary considered and this is the reason why in their texts and grammars there are occurrences of typical isoglossic features such as the occurrence of *!/?*. Secondly, considering

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<sup>37</sup> For a detailed reconstruction of the so-called Tamil Renaissance as well as an analysis on how Westerners contributed to the establishment of the actual perception of a High and a Low Tamil, see Ebeling (2013), Trautmann (2006), Annamalai (2011: 13-34), Wilden (2014: 27-34).

*peccu Tamil* in terms of the descriptive categories offered in Gumperz (1982: 66) as a *we-code*, since missionaries were *out-groupers*, it is plausible to assume that the variety the native used with them was not the *peccu Tamil* but rather something more neutral, cleansed of diatopically and diastratically marked features which they would not be able to understand. Thirdly, missionaries had to use the language they learnt not only in oral communication but also in the written form for translating their religious text into Tamil. In this task, even though they were helped by local speakers and native catechists, missionaries faced choice of different options: to use the language of poetry, of commentaries, of inscriptions, or of speech for their prose. The result was to use a form of Tamil where the old morphological forms and the complexity of sentences was reduced but the conventional spelling of words was kept (Annamalai 2016: 664). Furthermore, the *peccu Tamil* would not have been transcribed by natives, but rather a variety as close as possible to today's Standard language and not as difficult as the Literary variety. Therefore, missionaries used of a variety of language very similar to what Zvebil (1963a, b) described as *Common Spoken Tamil* based on the non-Brahmin Tamil spoken in Madurai. The missionaries confirmed the fact that the language described was not the Brahmin variety by clarifying that some of the described linguistic forms in their *Arte* differed from how Brahmins used to speak. For example, even though he was familiar with Tamil literature such as the Medieval treatise *Tirukkural*, Costa described a variety of Tamil which was not used by poets or Brahmins, as one may assume from some of his statements. For example, while dealing with the third plural neuter form – *avarkaḷ* – Costa quickly clarifies that Brahmins use another form (i.e. *avāḷ*)<sup>38</sup> and at the end of his *Arte*, when he describes how to form past tenses, imperative, futures, and infinitives, he states that:

- (c) {The verbs that fall in this Rule} instead of *ichen* can also make [the preterit] with *iten*. This is usually used by the **Poets** and the **Brahmans**. However the first rule is generally more common in

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<sup>38</sup> *Os Bramanes fazem este plural அவாள அவாளுடைய*. [Brahmins form this plural in *avāḷ avāḷutaiya*] [Only found in two of the Goan manuscripts: MS GL2 and MS GL3. See footnote 94 in *Part 2*].

these Kingdoms only நிககிறது (nikkiratu) to stand, becomes நினறென (nirreṇ) but this is also not against the Rule, because it is more properly written as நிறகிறது (nirkiratu).

(GL1, f. M-34-42, R, lines 13-21)

[Podem também os verbos desta regra em lugar do *ichen* fazer *iten*. Esta segu(n) ordinariamente os Poetas e os Bramanes com tudo a p(rimeira) he mais geral ordinaria nestes Reynos somente நிககிறது Estar em pé faz நினறென mas este não faz contra a Regra porque se escreve melhor நிறகிறது].

Therefore, one may assume that both Brahmins (representative of a social dialect) and Poets (representative of High Tamil) spoke in a different way from the common, ordinary manner of speaking that Costa was describing. The Kingdom to which he refers is the Madurai<sup>39</sup> kingdom and the linguistic form he is recording is the past tense morpheme which undergoes palatalization in Standard Colloquial Tamil as opposed to Literary Tamil. As Zevelebil (1963b: 109) states, “the paradigm of finite verb forms is one of the proofs of the existence of a distinct speech-form of Tamil which may be called Standard Colloquial Tamil and which is different from the local dialects as well as from the literary language”. Thus the type of speech that Costa and other missionaries described in their grammar was formed by a mixture of linguistic features from the *formal* and *informal* Tamil, giving shape to a variety of Tamil similar to what is nowadays “used in ordinary informal conversation by educated native Tamilians throughout Tamil Nadu when talking to their family and friends and generally to persons of the same social standing and education, a superposed variety different from local dialects and from written language” (Zvelebil 1963b: 110). This variety is based on the speech of the classes which Costa and others like him were in contact with, such as *Vellāla* in the areas of Madurai, Tiruchirappalli, and Madras (*ibid.*).

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<sup>39</sup> A similar reference to Madurai is found in two of the Goan manuscripts, MS GL2 and MS GL3 in dealing with the orthography rules (cf. footnote 1558 in *Part 2*).



In conclusion, even though there is no clear boundary on where Costa's *Arte* can be placed, it may be claimed that the language described by Costa is made up of features of the written formal Tamil – but not the classical – and of features which are typical of the Standard Colloquial Tamil (cf. Zvelebil 1959b: 572-603) cleansed of its regional and societal linguistic features.

Among the most relevant features typical of the Standard Spoken variety of Tamil – as defined by Schiffman (1999: 22-23) – are the following:

- a. suffixation of final *-e* to case suffixes, i.e. *viṭṭle*, *kaṭṭaṇōṭe* (cf. footnote 12 in *Part 3*);
- b. simplification of the consonant cluster *rr* into *tt*, i.e. *nērru* > *nēttu* (cf. footnote 1081, 1082 *Part 2*);
- c. simplification of the consonant cluster in the present tense morpheme *kkir* into *kk̄* visible in the Romanization of Tamil script, i.e. *accradu* > *ikk̄iratu* (cf. GL1, f. M-34-43, L, lines 7-9).<sup>40</sup>
- d. consonant cluster reduction, i.e. *pārttu* > *pāttu* even though not constant and general (cf. footnote 8 in *Part 3*);
- e. palatalisation of the past tense marker *tt* into *cc*, i.e. *kuṛittu* > *kuṛiccu* (cf. footnotes 9, 10 in *Part 3*) or *kōpitta* > *kōpicca* (cf. footnote 121 in *Part 3*);<sup>41</sup>
- f. intervocalic deletion of *k*, i.e. *pōkirēṇ* > *pōrēṇ*;
- g. reduction of the nasal + consonant cluster, i.e. *vēṇṭum* > *vēṇum* (cf. footnote 277 in *Part 3*);
- h. merging of *l̄* with *l̄* – at least in some of the copies of the manuscript revealing for them a Southern area of production (cf. footnotes 1236, 1347, *Part 2*, see below);
- i. Old Tamil negative form, i.e. verb stem-PNG (cf. footnote 56 in *Part 3*);

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<sup>40</sup> The monophthongization of accusative *-ai* in *-e* is not visible in Costa's *Arte* as it is in other manuscripts such as Aguilar/Baldaues because compared to this text, Costa used to write in Tamil rather than to transliterate his examples into Roman script. On the contrary, another examples of verb contraction in Costa is observed in the present tense of *pō-tal* 'to go' that is *pōratu* rather than *pōkiratu* (cf. footnote 55, *Part 3*. In the same *Part 3* see also footnote 106).

<sup>41</sup> Other examples of spoken variants are found in footnotes 17, 150, 162, 196, 268 in *Part 3*.

- j. intervocalic deletion of [ɭ] (retroflex frictionless continuant). It often merges with [l] but in some cases is deleted instead, resulting in compensatory lengthening பெழுது → *time* [po:ɖɨ] (cf. footnote 52, *Part 3*).

What prevails at the morphological and syntactical level is today's standard variety of the language. Therefore, the structures that Costa describes are typical of those used in the prose written context rather than the spoken one and the variation is found only marginally at the morphological level. The overlapping of *formal* and *informal* Tamil is indeed observed mainly at the phonological level where *formal Tamil* forms are realised using the phonology of the *informal Tamil*.<sup>42</sup>

Furthermore, comparing the manuscripts, apart from the differences already highlighted in *Introduction* concerning the references to Aguilar's *Arte* and the Portuguese language, the manuscripts also display some dialectal variations. Therefore, in MS VL the verb base used for illustrating the single paradigm of Tamil is *vicuv(ā)ti* compared to *vicuv(ā)ci* found in all the other manuscripts (cf. footnote 243, *Part 2*); the diastatically marked past tense morpheme *-cc-* is not given in MS GL2, MS GL3, and MS VL while it is found in MS BL where the second vowel in the verb stem is always long, hence *vicuvāci*. (cf. footnote 244, *Part 2*); there is a higher number of consonant cluster reduction both in MS BL and MS VL compared to the Goan manuscripts, i.e. காத்து instead of காற்று (cf. footnotes 783, 1081 in *Part 2*), பத்த instead of பற்ற (cf. footnote 844, *Part 2*). MS BL and MS VL share another common feature that is the merging of *ழ* with *ள*, i.e. கெள்ப்பென instead of கெழ்ப்பென (cf. footnotes 1236, 1347, *Part 2*).

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<sup>42</sup> In this regard, it should be noted that, even though authors such as Schiffman (1979, 1999), Asher (1985), and Zvelebil (1963b) have pointed out consistent differences between the Standard and the Spoken Tamil, according to Ramaswamy (1997: 15) "both Formal and Informal Tamil do not have separate morphological features".

#### 4.4.2 Costa's Tamil

As it has already been observed, Costa's *Arte* is well organized and systematic in the scrutiny of the Tamil language through the lens of the Latin grammatical framework. We do not know if he benefitted from previous missionary grammatical works such as Henrique's *Arte* (cf. Hein and Rajam 2013: 231-282) while it is evident that Costa had contact with Proença whose work became associated to his *Arte* in almost all the nowadays existing manuscripts. Judging from internal evidence, it is difficult to imagine that Henriques could have been a source of inspiration for Costa, since the two works differ greatly in terms of organisation as well as of linguistic data. Compared to Henriques (Hein and Rajam 2013: 277-280), Costa has a very restricted number of nouns referring to aspects of the social environment in which he was immersed – contrary to what occurs in Henriques' *Arte* (cf. Hein and Rajam 2013: 231-282): for example, one does not find castes and professions names, as well as nouns referring to typical activities or places. Even the number of verbs is not rich as in Henriques (cf. Muru 2021b, *Appendix*, p. 1-12). What the two grammars have in common is the way of proceeding for identifying the Tamil forms that is also common to the majority of missionary grammars. There is a common strategy of addition and subtraction of augments (*creçencias*) or of particle (*particula*) to a (class of) word (stem), a technique which was presumably facilitated by the agglutinative tendency of the Tamil morphology.

Despite the fact that Costa deals with different parts of speech of the Latin grammar, his major attention focuses on one class of words, i.e. the *verb*. Indeed, keeping aside the noun and the adjectives, the whole skeleton of Costa's *Arte* can be reduced to the description of a single verb of which Costa gives the declension and offers different contexts of occurrences in phrases and complex sentences where other verbs also occur (cf. *Appendix 3*). More precisely, it is from the verb stem *vicuvāci* or *vicuvāti*, depending on the manuscript in which one looks in, that Costa derives all the forms that he was able to observe in Tamil identifying such as *peyareccam*, *absolute*, *participial nouns*, *verbal nouns*, *infinitive*,

*conditional*, and *imperative*. Indeed, it is to these identified forms that Costa adds *nominal* or *adjectival suffixes*, *causative morphs*, *tense morphs*, *negative morphs*, *postposition*, *itaiacol*, *case markers*, *auxiliaries*, *particles*, *defective verbs*, *interrogatives*, *clitics*, etc. His main objective is to find out structures which might convey the same sense of the Latinate formal categories that Costa uses as lens for observing the Tamil language. Despite this fact, his grammar cannot be reduced to an aseptic Latin grammar pasted above the linguistic structure of the Tamil language. On the contrary, the Latinate categories, being the starting point of reference become the *loci* where Costa deals with the semantic and the syntaxis of the Tamil language (cf. also Muru 2021a). As the charts in *Appendix 3* highlight, Costa builds his categories through additions of what he mainly defines *particles* or *augment* or, on the contrary, through their subtraction. The identified Tamil forms do not necessarily have a formal matching with the Latin ones but rather they are equal in the sense that they convey when they are used.

The following subparagraphs end this paragraph pointing out each one of the part of speech dealt with by Costa with the aim to delineate the features of the Tamil language with which he was acquainted or that he was ‘creating’ through codification in his grammar.

As per the **nouns**, Costa immediately states that the Tamil nouns differ from the Latin ones since they do not have final declension bur rather, they change internally due to sandhi rules occurring when they are suffixed with cases. The **case** markers include both standard and spoken Tamil forms (cf. footnotes 4, 6-10, 12-13, in *Part 3*) while seem to be absent more recently case markers which started to appear already in Medieval Tamil such as *il* + *ninru* (abs. of *nil-tal* ‘to stand’) or *il*+ *iruntu* (abs. of *iru-tal* ‘to be’). They are not found in the grammar even though they appear to be used in the religious texts which follows the grammar.<sup>43</sup>

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<sup>43</sup> These two examples, taken from the Catechism which follows the Grammar, show how Costa used the constructions referred above, even though they seem do not have yet undergone gramamticalisation:

A. MS GL2, f. 123, lines 26-28

As per **pronouns**, Costa provides forms which are typical of the Modern Tamil. Not only he lists both honorific and non-honorific forms for the second and the third singular (cf. footnote 16, 17, 19-21, 23-26, *Part 3*), but he also differentiates between the inclusive and exclusive first plural pronoun even though he does not offer any technical term for differentiating or naming them (cf. footnote 16 *Part 3*). He also discusses the Tamil 4<sup>th</sup> pronoun *tāṇ*, usually referred as reflexive in the grammatical literature. However, both the Latin category as well as the Portuguese glosses that Costa uses reveal what is the function on which he paid attention in describing *tāṇ*. Therefore, the Latin category that Costa selects is the nominative *intensive ipse*, which is used in Latin to emphasise something and for suggesting that subject and object are the same, while the Portuguese glosses underline the anaphoric function of the Tamil *tāṇ*, that is its main function since the 4<sup>th</sup> person pronoun refers always to a third person referent (cf. footnotes 25-26, *Part 3*). The following category that Costa deals with is the **relative pronoun** and, after the noun declension, this is the other category for which Costa has to admit a difference between the model of reference and the Tamil language (cf. footnote 27, *Part 3*). In fact, the relative pronoun in Tamil does not exist as it is in Latin, however, as Costa recognises, there are two different ways for obtaining a form with the same meaning of the Latin relative clause. This might lead to think that Costa is trapped within the Latin grammatical framework. Undoubtedly, this is partially true, but at the same time the way he finds for overcoming the problem shows how Costa did not look obsessively for a categorial form in Tamil corresponding to the relative pronoun – as he accuses Aguilar to have

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- ku.** koyil-ukku aṭu-tt-a                      paṇṭamñ-kaḷ-ile āṇālum koyil-ile    **iruntu**    ve<sup>(ē)</sup>re<sup>(ē)</sup>  
n-DAT    be next-PST-PEY    N-PLU-LOC    DISJ    N-LOC    **be**-ABS    different  
paṇṭa-tt-ai    āṇālum tiruṭ-iṇ-āy-o<sup>(ō)?</sup>  
N-OBL-ACC DISJ    steal-PST-DUB.M  
*You stole either different things in the Church or things which are next to the Church, isn't it?*  
B. MS GL2, f. 107, lines 26-28
- ku.** oru    muṛai.y ākilum    naraka-tt-ile    **niṇṇu**    pira.p-paṭu-v-ārkaḷ-ō  
once    N.time even-if    N-OBL-LOC    **stand**-ABS    come out-PASS-FUT-PLU-DUB.M  
*They experienced to come out from the hell at least once, isn't it?*

done earlier – but rather, he looks for a Tamil structure which may be semantically compared to the Latin sense provided by the relative construction. In doing that he is guided by a conceptual transfer, rather than by a categorial one, despite the fact he starts from that one. He finds two different ways for conveying a relative sense in Tamil: the first one is to made use of the adjectival participle (*peyareccam*), the second one refers to a structure Annamalai (1969) defines a tag construction with clitic *-ē* that is semantically and pragmatically conditioned. It corresponds to an embedded finite clause with the clause final clitic *-ē* before a noun phrase. This embedded clause functions as complement to that Noun Phrase which always consist of a remote demonstrative Noun Phrase as it is in the example provided by Costa:<sup>44</sup>

- (i) vicuvāci-kkiṟ-āvaṅ-ē      avaṅ karaiyeṟu-v-āṅ  
 believe-PRES-3SG.M-CLIT 3SG.M    save-FUT-3SG.M  
 aquillo que cre, salvarse há  
*That one who believes, he must be saved/rescued*

The following category with which Costa deals with is that one of the **adjective**.<sup>45</sup> He begins his paragraph saying “there is in this language no lack of adjectives, as many would want” (MS GL1, f. M-34-not numbered, a – misplaced, L, lines 18-19) presumably implicitly opposing to what is sustained in the Tamil grammatical tradition where only four class of words are recognised and the adjectives is not included (cf. Chevillard 1992a, b). However, despite his statement, he does not provide a list of “primary” simple adjectives but rather he lists different way through which it is possible to form adjectives being the first one represented by the *peyareccam* (adjectival participle). This form is identified through a process of subtraction of the personal ending, i.e. *-āṅ* – from the Tamil participial noun. Other ways listed by Costa for forming adjectives includes the construction made of noun + *peyareccam* sequence (i.e. *uḷḷa, illāta, ākā, ākāta*) which “are entitled to be analysed as adjectival clauses consisting of a verbal predicate with one noun

<sup>44</sup> I discussed this topic further in my presentation at ICHoLS XV, Università Cattolica, Milan, 23-27 August 2021.

<sup>45</sup> For a further discussion Muru (2010: 125-150).

argument only, which occur in the position between determiner and head noun” (Lehmann 1989: 135). There is also the construction with the past adjectival participle of the verb *āku* ‘become’ that has grammaticalised into a bound form added to nouns, i.e. *-āṇa*. This construction occurs in the syntactic position of simple adjectives between a determiner and the head noun. Another way that Costa describes is the old way of forming adjectives already attested in *Caṅkam* literature (cf. Wilden 2018: 47-49) that is by suffixation of *-a* to the noun even though the missionary takes it as a process of subtraction and describes it as a reduction of the suffix *-am*<sup>46</sup> into *-a*. Finally, Costa states that the simplest manner of forming adjectives, as it is true since the antiquity, it is to put another noun in attributive position directly before another noun. What emerges so far is that Costa describes derivational processes and adjectival suffixes which are still found in what is considered to be the Standard Modern Tamil, the only missing form is the description of the adjective when it occurs in its attributive function – that on the contrary is found in Henriques. Interestingly, Costa deals with the **comparative** in the section of his *Arte* entitled the *many other assorted modes of speaking*. This section not only includes Latin categories such as adverbs and conjunction but also Tamil forms that cannot be placed within the Latin grammatical framework. In this context Costa refers to periphrastic constructions which are typical of the standard written language (Asher 1985: 88), i.e. *pārkkā* and *kāṭṭilum*<sup>47</sup> etymologically related to the verbs *pār-ttal* ‘to see’ and the causative of the verb *kāṇ* ‘to see’, *kāṭṭu-tal* that means ‘to show, exhibit’ (cf. footnote 260, *Part 3*). The comparative construction recorded by Costa totally differs from the Old Tamil where one finds the cross-linguistically most common form for encoding standard noun phrases in comparative construction (Heine and Kuteva 2004 [2002]: 31), i.e. the ablative case marker. In fact, in Old Tamil the ablative *-iṅ* followed by the clitic *-um* is suffixed to the preceding noun while equal degree is expressed by simple *-iṅ* without *-um*. However, it also differs from the Common Spoken Tamil where the verb used in the same construction is *viṭu-tal* in its infinitive

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<sup>46</sup> This is another suffix attested in *Caṅkam* corpus for deriving adjectives. As Wilden (2018: 49, fn. 20) states in traditional grammar is taught as an increment (*cāriyai*).

<sup>47</sup> Probably a frozen concessive form of the Old Tamil (cf. Wilden 2018: 139-140).

form *viṭa* rather than those described by Costa who only provides examples with *pārka* but not with *kāṭṭilum*. In the first example the standard, against which a comparison occurs, is in the accusative case, while in the second example it is a verbal noun in the locative *-il* followed by the clitic *-um*, therefore as it occurred in the Old Tamil but with the case marker *il* which replaced the old *iṅ*.

The last category that Costa describes, before turning his attention to the Tamil verb, is the **gender** of nouns. Once again, he underlines a difference with the Latin language. Tamil adjectives, in facts, do not manifest formally the gender to which they belong too, but rather this is manifested by the personal ending marker which occurs on verbs. The differentiation in genders is not formal but rather semantic, indeed whatever refers to Gods, Angels, and men is masculine but whatever refers to Goodness and females are feminine, while the majority of the remaining, such as those referring to children, are neuter.

Therefore, Costa starts with his *Arte* devoted to the Tamil **verb** which is among all the categories the most complicated. I will not repeat what I have already emphasised in Muru (2020b, 2021) or said in the linguistic footnotes to the English translation of Costa's *Arte*. It will suffice to remind that, despite the fact of repeating the verbal categories that Álvares listed in his grammar, it is in the description of the Tamil verbal morphology that Costa mainly extends his *Arte* adapting the Latin model to the Tamil language and adding categories and concepts for taking into account the complicate nature of the Tamil verb (cf. *Appendix 2*). As already specified above, all the verb forms and the verb complex constructions, as well as different modes of speaking are based on a single verb stem that is *vicuvāci* 'believe' which also corresponds to the non-polite *imperative* mood. *Appendix 3* highlights what are all the possible combinations that Costa finds out starting from the verb root/imperative from which he firstly derives nonfinite verb forms. These, being used in Tamil for forming compound verbs or for creating complex structures, may combine with other elements within a single clause or between two or more phrases. Therefore, *viṅaiyeccam* combine with a following verb,



a predicate elsewhere in the sentence with which the nonfinite form is constructed, with or without other intervening grammatical material. Costa identifies all these nonfinite forms, like the absolute, the infinitive, the conditional, the negative, and the negative conditional. The other nonfinite verb form identified is the *peyareccam* that includes those verb forms combining with a following nominal to form a variety of structures. Few structures obtained when these adnominal forms combine with a following noun, also include relative clauses. Costa testifies all these forms while trying to respect the skeleton imposed by the Latin grammar. Apart from identifying some particles which are typical of the formal variety of the language and are in direct continuation with the Old Tamil, i.e. *āṇal*, *ākil*. (cf. footnote 147 in *Part 3*), it is interesting to notice the verb compound that Costa identifies in his grammar, mainly with reference to the auxiliary compound verbs, i.e. *koḷ-tal* ‘to contain, to hold’, *pō-tal* ‘to go’, *iru-tal* ‘to be, to seat’, *viṭu-tal* ‘to leave’ to which the auxiliary for the passive voice should also be added, i.e. *paṭu-tal* ‘to experience, to suffer’, as well as other auxiliaries even though they are not recognised as such by Costa (i.e. *uṇ-tal*, *āku-tal*, *kaṭavatu*) (cf. footnotes 55, 61, 64, 133, 156, 180, 195, 197, 220, 222, 260, 262, 266-271 in *Part 3*) and the modern periphrastic causative construction with *cey-tal* ‘to do’ (cf. footnote 270 in *Part 3*). It is interesting to notice that these verbs are all discussed in the fourth chapter *Of the composition of verbs*, where Costa also describes the morphological causatives in *-vi-* and *-pi-* (cf. footnote 273 in *Part 3*) while, he feels the necessity to build a periphrastic construction for expressing Latin categories such as perfective and imperfective (cf. footnote 45 and 51 in *Part 3*) as shown in the following example that is glossed in Portuguese as *quando tu cria, cria elle*:

- (ii) nī vicuvaci-kkiṛ-āy-ē    appō    avan̄    vicuvāci-tt-āṇ̄  
 2SG believe-PRES-2SG-CLIT ADV 3SG.M believe-PST-3SG.M  
*You believe! At that time, he believed*

When looking into his translated text, not only these constructions are productively used, in particular the rhetoric final tag-questions realised with the dubitative marker *-ō* or the conditional *ākil* or the concessive *ākilum* but also other linguistic features that Costa did not include in his

*Arte* as the above-mentioned ablative case marker (cf. footnote 45, this *Part*). As more than one-time underlined, native Catechists helped Costa as well as other missionaries in their task of composing grammars and translating texts. However, it is quite reasonable to imagine that in the two different tasks missionaries had a different weight in term of contribution. Being the composition of grammars mainly directed by missionaries and the translations of Christian religious texts mainly realised by and through native speakers.

At this point a further researchers should be carried in this direction, with the aim to compare the linguistic data inferable from the grammar with those found in the religious texts in order to verify if what Costa described about the Tamil language corresponded to what he also used for translating the Christian religious texts. The final achievement at this respect would be providing a detailed picture of the Christian Tamil that missionaries contributed to spread through their predications and to codify in their grammars. A variety that appears to be the ancestor of what would have become Common Spoken Tamil just like Zvelebil suggested in his articles.



## **APPENDICES**

**APPENDIX 1 – TAMIL FORMS AND TAMIL EXAMPLES IN COSTA’S *ARTE* ALONG WITH TECHNICAL TERMS USED FOR DESCRIBING THE TAMIL FORMS**

**1.A TAMIL FORMS AND TECHNICAL TERMS**

<b>Tamil forms in Costa’s <i>Arte</i></b>	<b>gloss</b>	<b>Literal translation and/or Costa’s translation</b>	<b>Paragraph in which the form is found in Costa’s <i>arte</i></b>	<b>Technical term used by Costa</b>
-அல்லாதே	conjunction	if or not	<i>Substantive verbs: conditional mode</i>	<i>particula</i> (particle)
-அல்லாமல்	adverb/postposition	besides	<i>Many other assorted modes of speaking: Besides</i>	<i>particula</i> (particle)
-அல்லோ	be not, exist not-DUB. MARKER	isn’t it?	<i>Many other assorted modes of speaking: not</i>	<i>particula</i> (particle)
-அளவும்	3SG.NT FUT or FUT.PEY of the verb <i>aḷa-ttal</i> ‘to measure, to size’	which measures	<i>Many other assorted modes of speaking: Until, until when</i>	<i>particula</i> (particle)
-அன்றியே	ADV/POST-EMPH	besides	<i>Many other assorted modes of speaking: Besides</i>	<i>particula</i> (particle)
-ஆக	adverbializer	in order to -ly to become	<i>Many other assorted modes of speaking: Causative mode.</i>	<i>particula</i> (particle)

			<i>Because;</i> <i>Adverbs;</i> <i>Substantive verbs:</i> <i>infinite absolute;</i> <i>Of infinites</i> <i>Sicut</i>	
-ஆகாது	NEG.ABS <i>āku-tal</i>	not becoming	<i>Participle in -bilis</i> <i>Substantive verbs:</i> <i>negative future</i>	<i>particula</i> (particle) derived from the verb <i>ākirēṅ</i>
-ஆகிலும்	become.COND-CONC	although	<i>Of the substantive</i> <i>verbs: <b>Quamvis</b></i> <i>Disjunction</i>	<i>particula</i> (particle)
-ஆக்கும்	FUT.PEY of <i>āku</i> caus. of <i>āku-tal</i>	which will cause to be made	<i>Many other</i> <i>assorted modes of</i> <i>speaking: <b>assertive</b></i> <i>mode;</i> <i><b>mode with doubt</b></i>	<i>particula</i> (particle)
-ஆச்சுது	3.SG.NT.PST (ST of <i>āyitu &lt; āyrru</i> ) 'it became, is finished'	it is done	<i>Substantive verbs:</i> <i>preterit</i> <i>Participle in -bilis</i>	<i>particula</i> (particle)
-ஆதல்	CONJ	or	<i>Disjunction</i>	<i>particula</i> (particle)
-ஆம்	REP.M	X says it is said occurs as a	<i>Conjunctive <b>dis</b></i> <i><b>que;</b></i> <i>Participle in -bilis;</i>	<i>particula</i> (particle)

		modal auxiliary to express modalities	<i>Substantive verbs: future</i>	
-ஆய்	ABS. of <i>āku-tal</i> 'to become' grammaticalised into adverbializer	becoming> -ly being done	<i>Conjunctive <b>sicut</b> Substantive verbs: Gerund Adverbs</i>	<i>particula (particle)</i>
-ஆர்	INT.PRON	who	<i>Many other assorted modes of speaking: <b>Why</b></i>	<i>particula (particle)</i>
-ஆன	PST.PEY. of <i>āku-tal</i>	who becomes, that becomes	<i>Substantive verbs: participle; Of adjectives</i>	<i>particula (particle)</i>
-ஆனாலும்	PST.PEY. of <i>āku-tal</i> -cond-conc	although even though	<i>Substantive verbs: <b>Quamvis</b> Disjunction</i>	<i>particula (particle)</i>
-ஆனால்	PST.PEY. of <i>āku-tal</i> -cond	if becomes – reanalysed as however	<i>Conditional Conjunctive <b>if</b>; Substantive verbs: conditional mode</i>	<i>particula (particle)</i>
-இடத்தில்	NOUN.PLACE.OBL-LOC	in the place > gramamticalized as locative case for [+hum]	<i>Of nouns: ablative quietis; Conjunctive mode with <b>cum</b></i>	<i>particula (particle)</i>
-உடனே	POST/ADV-EMPH	as soon as possible	<i>Many other assorted modes of speaking: As soon</i>	<i>particula (particle)</i>

			<i>as</i>	
-உண்டோ	ABS. of <i>uḷ-tal</i> 'to exist' + DUB.M	is there or not? is it true or not? do I have or not?	<i>Many other assorted modes of speaking: Interrogative modes</i>	<i>particula (particle)</i>
-உத்தாரம்	N.answer, reply	whether or not <sup>1</sup>	<i>Many other assorted modes of speaking: Whether or not</i>	<i>particula (particle)</i>
-உம்	CONJ	and	<i>Conjunction Conjunctive Quamvis</i>	<i>particula (particle)</i>
-என்கிலும்	<i>say</i> -PST-COND-CONC	although	<i>Disjunction</i>	<i>particula (particle)</i>
-என்கில்	<i>say</i> -PST-COND	if said	<i>Conditional Conjunctive if</i>	<i>particula (particle)</i>
-என்றால்	<i>say</i> -PST-COND	If I say	<i>Conditional conjunctive if</i>	<i>particula (particle)</i>
-ஒன்றில்	N	either...or	<i>Disjunction</i>	<i>particula (particle)</i>
-ஓ	DUB.M	or	<i>Interrogative Disjunction if repeated</i>	<i>particula (particle)</i>
-காட்டி	ABS. of <i>kāṭṭu-tal</i> 'to show'	more than	<i>Many other assorted modes of</i>	<i>particula (particle)</i>

<sup>1</sup> The translation in Italics correspond to Costa's interpretation.



	grammaticalised into comparative marker		<i>speaking:</i> <i>Comparative mode</i>	
-காட்டிலும்	YN. of <i>kāṭṭu-tal</i> 'to show' grammaticalised into superlative marker + clitic <i>-um</i>	the ...-est	<i>Many other assorted modes of speaking:</i> <i>Comparative mode</i>	<i>particula</i> (particle)
-கால்	ending of VERBAL PARTICIPLE	used to express 'if provided, while, when'	<i>Conditional conjunctive if;</i> <i>Substantive verbs: conditional mode;</i> <i>Anomalous verbs</i>	<i>particula</i> (particle)
-ட்டுடா	DUB.M. <i>ō</i> suffixed to final <i>maṭṭum</i>	–	<i>Many other assorted modes of speaking:</i> <i>Interrogative mode</i>	<i>particula</i> (particle)
-தக்க	INF. of <i>taku-tal</i>	to be proper, suitable	<i>Many other assorted modes of speaking: Mode of aptitude or convenience</i>	<i>particula</i> (particle)
-தக்கதாக	VN of <i>taku-tal</i> 'to be proper' + <i>pey.</i> of <i>āku-tal</i> 'to become' grammaticalised into benefactive	for the sake of being proper	<i>Many other assorted modes of speaking: In order to</i>	<i>particula</i> (particle)
-தக்கது	VN of <i>taku-tal</i> 'to be	that is proper	<i>Many other</i>	<i>particula</i>

	proper' suitable-3sg.nt		<i>assorted modes of speaking: Mode of aptitude or convenience</i>	(particle)
-தவிர	POST or இடைச்சொ.	except	<i>Many other assorted modes of speaking: Besides</i>	<i>particula</i> (particle)
-தனையும்	PART quantity or a time-limit	until	<i>Many other assorted modes of speaking: Until, until when</i>	<i>particula</i> (particle)
-படிக்கு	N.manner + DAT.	for the manner, the mode, the way	<i>Many other assorted modes of speaking: In order to</i>	<i>particula</i> (particle)
-பற்ற	INF of <i>parru-tal</i>	to catch?	<i>Many other assorted modes of speaking: Comparative mode</i>	<i>particula</i> (particle)
-பாற்க	INF of <i>pār-ttal</i> 'to see' grammaticalised into a particle	than	<i>Many other assorted modes of speaking: Comparative mode</i>	<i>particula</i> (particle)
-பிக்கிறேன்	CAUS-PRES-1SG	make someone do something	<i>Of the composition of verbs</i>	<i>particula</i> (particle)
-பிற்கு	N.posteriority	after	<i>Many other assorted modes of</i>	<i>particula</i> (particle)

			<i>speaking: After that</i>	
-பிற்பாடு	ADV	to be after	<i>Many other assorted modes of speaking: After that</i>	<i>particula (particle)</i>
-பின்	N	back	<i>Many other assorted modes of speaking: After that</i>	<i>particula (particle)</i>
-பின்பு	ADV	afterwords, after	<i>Many other assorted modes of speaking: After that</i>	<i>particula (particle)</i>
-பொய்	ABS of <i>pō-tal</i> 'to go'	going	<i>Many other assorted modes of speaking: Instead, instead of; Gerund</i>	<i>particula (particle)</i>
-போல	INF of <i>pōl-tal</i> 'to seem, resemble'	to seem, resemble	<i>Conjunctive sicut</i>	<i>particula (particle)</i>
-போலே	INF of <i>pōl-tal</i> + EMPH	–	<i>Conjunctive sicut</i>	<i>particula (particle)</i>
-போறேன்	go-PST-1SG	I went > auxiliary to express subject's	<i>Ordinary affirmative future</i>	

		intention to perform an action		
-மாப்போலே	NEG.ā + INF. of <i>pōl-tal</i> + EMPH	it does not seem	<i>Conjunctive sicut</i>	<i>particula</i> (particle)
-முன்னே	ADV < முன்	before	<i>Preterpluperfect; Many other assorted modes of speaking: Before</i>	—
-வக்கிறேன்	CAUS-PRES-1SG	make someone do something	<i>of the composition of verbs</i>	—
-வண்ணம்	இடைச்சொ.	so as, in the manner of	<i>Many other assorted modes of speaking: In order to</i>	—
-வேண்டி	ABS. of defective verb	to want, to need > grammaticalised into auxiliary to express obligation	<i>Many other assorted modes of speaking: Causative mode: because. In order to; Anomalous verbs</i>	—
-வோ	FUT.M + DUB.M	—	<i>Many other assorted modes of speaking: Interrogative mode</i>	<i>particula</i> (particle)
அங்கே	ADV	there	<i>Adverbs</i>	<i>adverbio</i>

				(adverb)
அடக்கிறது	<i>include</i> -PRES-3SG.NT	it includes	<i>Rules about verbs: preterit, future, imperatives and plurals of preterits</i>	<i>verbo</i> (verb)
அடக்கினேன்	<i>include</i> -PST-1SG	I included	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அடக்கினேன்	<i>include</i> -Ø-1SG	I, you, he etc. will not include	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அடக்குவேன்	<i>include</i> -FUT-1SG	I will include	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அடங்கலும்	ADVERB	whole	<i>Adjectives</i>	—
அடி	NOUN	hit	<i>Of plurals</i>	<i>nome</i> (noun)
அடிக்கொள்ளுகிறேன்	<i>beat</i> -REFL-PRES-1SG	I beat myself	<i>Of the composition of verbs</i>	<i>verbo</i> (verb)
அடிக்கச்சே	inf. <i>ati-ttal</i> -PERF.ASPECT	I beat	<i>Conjunctive mode with cum</i>	<i>verbo</i> (verb)
அடிக்கப்படுவான்	<i>beat</i> -PASS.suffer-FUT-3SG.M	he will be beaten	<i>Passive</i>	<i>verbo</i> (verb)
அடியாதவுடனே	<i>blow</i> -NEG.VN-POST	as soon as it does not blow	<i>Many other assorted modes of speaking: As soon as</i>	<i>verbo</i> (verb)
அடைகிறது	<i>reach</i> -PRES-3SG.NT	it reaches	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அடைக்கிறது	<i>graze</i> -PRES-3SG.NT	it grazes	<i>Rules about verbs...</i>	<i>verbo</i> (verb)

அடைச்சேன்	<i>graze-PST-1SG</i>	I grazed	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அடைஞ்சேன	<i>reach-PST-1SG (ST)</i>	I reached	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அடைந்தேன்	<i>reach-PST-1SG</i>	I reached	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அது	3SG NT	it	<i>Pronoun that</i>	<i>pronome</i> (pronoun)
அதுகள்	3PLU NT	those things	<i>Pronoun that</i>	<i>pronome</i> (pronoun)
அதுக்கு	3SG NT-DAT	to it	<i>Pronoun that</i>	<i>pronome</i> (pronoun)
அப்போ	ADV	that time	<i>Preterimperfect; Preterpluperfect; adverbs</i>	<i>adverbio</i> (adverb)
அமிழ்க்க	INF <i>amil-tal</i>	to be immersed	<i>Of infinites</i>	<i>verbo</i> (verb)
அமிழ்க்கிறது	<i>be immersed-PRES-3SG.NT</i>	it is immersed	<i>Of infinites</i>	<i>verbo</i> (verb)
அய்யோ	INTERJ.	Exclamation of wonder, of pity and concern, or of poignant grief	<i>Interjections</i>	<i>interjeiçãõ</i> (interjection)
அருக	INF <i>aruku-tal</i>	to diminish	<i>Of infinites</i>	<i>verbo</i> (verb)
அருகிறது	<i>diminish-PRES-3SG.NT</i>	it diminishes	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அலப்ப	< <i>alappu-tal?</i> to chatter, talk in vain	insignificance	<i>Of adjectives</i>	—

அலப்பம்	< <i>alappu-tal?</i> to chatter, talk in vain	insignificance	<i>Of adjectives</i>	—
அவர்	3SG (HON)	he (hon)	<i>Pronoun ille</i>	<i>pronome</i> (pronoun)
அவர்கள்	3PLU (HON)	they	<i>Of plurals, pronouns</i>	<i>pronome</i> (pronoun)
அவள்	3SG.F	she	<i>Pronoun she</i>	<i>pronome</i> (pronoun)
அவன்	3SG.M	he	<i>Of plurals, pronoun illud</i>	<i>pronome</i> (pronoun)
அவிழ்க்கிறது	<i>untie</i> -PRES-3SG.NT	it unties	<i>Of the future</i>	<i>verbo</i> (verb)
அவிறு	VERB ROOT IMP.INF	untie you!	<i>Of the imperative</i>	<i>verbo</i> (verb)
அழ	INF of <i>alu-tal</i>	to cry	<i>Of infinites</i>	<i>verbo</i> (verb)
அழுகிறது	<i>cry</i> -PRES-3SG.NT	it cries	<i>Of infinites Rules about verbs...</i>	<i>verbo</i> (verb)
அழுதேன்	<i>cry</i> -PST-1SG	I cried	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
அழைப்பிக்கிறேன்	<i>call</i> -CAUS-PRES-1SG	I make someone call	<i>Of the composition of verbs</i>	<i>alaipp-</i> as derived from the future tense to form <i>effective verb</i>
அளும் போது	FUT.PEY + N.when	the time in which you will rule	<i>Optative mode</i>	<i>verbo</i> (verb)

அறிகிறது	know-PRES.3SG.NT PRES.VN	it knows	<i>Rules about verbs... Of infinites</i>	verbo (verb)
அறிஞ்சேன	know-PST (ST)-1SG	I knew	<i>Rules about verbs...</i>	verbo (verb)
அறிந்தேன்	know-PST-1SG	I knew	<i>Rules about verbs</i>	verbo (verb)
அறிய	INF of <i>āri-tal</i>	to know	<i>Of infinites</i>	verbo (verb)
அறியாத(ச்)சே	NEG.PEY-COMP	that is not known	<i>Conjunctive mode with cum</i>	-ce: particula (particle)
அறிவாயோ	know-FUT-2SG-DUB	do you know?	<i>Many other assorted modes of speaking: Interrogative modes</i>	letra <i>ō</i> (letter <i>ō</i> )
அறையுங்கிறது	hammer-PRES-3SG.NT	it hammers	<i>Of the Passive Voice</i>	<i>arai</i> he verbal de <i>arai kiratu</i> encravar ( <i>arai</i> is verbal of <i>arai kiratu</i> to hammer)
ஆ	VR INF.IMP	become “be you or be you done”	<i>Substantive verbs: imperative</i>	verbo substantivo (substantive verb)
ஆக	INF. of <i>āku-tal</i>	which becomes	<i>Substantive verbs: infinite absolute</i>	verbo substantivo (substantive)



				verb)
ஆகட்டு	INF.-MODAL AUX.	so be it “be you or be you done”	<i>Substantive verb: imperative</i>	<i>verbo substantivo (substantive verb)</i>
ஆகத்தக்க, ஆகத்தக்கதாக	INF.-MODAL AUX., INF.MODAL AUX.- NEG.	proper to become	<i>Substantive verbs: infinite absolute</i>	<i>verbo substantivo (substantive verb)</i>
ஆகா	NEG. PEY of <i>āku-tal</i>	that is not	<i>Substantive verbs: participle</i>	<i>verbo substantivo (substantive verb)</i>
ஆகாத	NEG. PEY. of <i>āku-tal</i>	that does not become	<i>Substantive verbs: participle</i>	<i>verbo substantivo (substantive verb)</i>
ஆகாதெ, ஆகாமல்	NEG.ABS. + EMPH. NEG.ABS.	not be you, without being	<i>Substantive verbs: imperative, negative</i>	<i>verbo substantivo (substantive verb)</i>
ஆகில்	<i>become-COND</i>	if it becomes	<i>Substantive verbs: conditional mode</i>	<i>verbo substantivo (substantive verb)</i>
ஆகிற, ஆகிய, ஆகிறவன், ஆகிறவள், ஆகிறது, ஆன, ஆனவான், ஆனவள்,	PRES.PEY.; PST.PEY.; PRES. PART. N. M., F.	The thing that is; the thing that	<i>Substantive verbs: participle</i>	<i>verbo substantivo</i>

ஆனவது, ஆகா, ஆகாத, ஆகாதவன், ஆகாதவள், ஆகாதவது	NT.; PST PEY.; PST PART. N. M., F., NT.; NEG.PEY; NEG.PEY.; NEG.PART.N., F. NT.	was; he/she/it who/which is; the thing that is not; the thing that was not; he/she/it who/which is not		(substantive verb)
ஆகிறது , ஆனது, ஆவது	<i>become</i> -PRES- 3SG.NT. <i>become</i> -PST-3SG.NT. <i>become</i> -FUT-3SG.NT. also participial noun	to be or to be done; to have been: to have to be or habitually to be thing that becomes	<i>Substantive verbs: infinite substantive and participle Of infinites</i>	<i>verbo substantivo</i> (substantive verb) <i>verbo</i> (verb)
ஆகிறேன் (and all persons)	<i>become</i> -PRES-1SG	I become I am or am made	<i>Indicative present</i>	<i>verbo</i> (verb)
ஆகினேன் (and all persons)	<i>become</i> -PST-1SG	I became I was or was made	<i>(Indicative) Preterit</i>	<i>verbo</i> (verb)
ஆகேன்	<i>become</i> -Ø-1SG	I will not be I will not be or will not be made	<i>Substantive verbs: future negative</i>	<i>verbo substantivo</i> (substantive verb)
ஆச்சு	ST of <i>āyttu</i> < <i>āyrru</i>	completive aux.	<i>Participle in -bilis Substantive verbs: preterit</i>	<i>particula</i> (particle) <i>verbo</i>

				<i>substantivo</i> (substantive verb)
ஆடு	N	goat	<i>Of plurals</i>	<i>nome</i> (noun)
ஆடுகிறது	<i>dance-PRES-3SG.NT</i>	it dances	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆடுவேன்	<i>dance-FUT-1SG</i>	I will dance	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆண்டேன்	<i>rule-PST-1SG</i>	I ruled	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆவி	N	steaming	<i>Of plurals</i>	<i>nome</i> (noun)
ஆவேன் (and all persons)	<i>become-FUT-1SG</i>	I will become I will be or will be made	<i>(Indicative) Future</i>	<i>verbo</i> (verb)
ஆழும் பொழுது	FUT.PEY of <i>āl-tal</i> + N.when	the time in which you will cry	<i>Conjunctive mode with cum</i>	<i>polutu=</i> <i>particula</i> (particle)
ஆளுகிறது	<i>cry-PRES-3SG.NT</i>	it cries	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆள்	N	person	<i>Of plurals</i>	<i>nome</i> (noun)
ஆறிவேன்	<i>know-FUT-1SG</i>	I will know	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆறு	N	river	<i>Of nouns, 4<sup>th</sup> noun</i>	<i>nome</i> (noun)
ஆறுகள்	N.PL	rivers	<i>Of nouns, 4<sup>th</sup> noun</i>	<i>nome</i> (noun)
ஆன	PST PEY <i>āku-tal</i>	thing that was	<i>Substantive verb: participle</i>	—
ஆனாக்காலும்	PST <i>āku</i> + ending of	since we were	<i>Substantive verbs:</i>	<i>verbo</i>

	ABS+CONC	or we were made	<i>Quamvis</i>	<i>substantivo</i> (substantive verb)
ஆனாக்கால்	PST PEY <i>āku-tal</i> + ending of ABS	if it becomes	<i>Substantive verb: conditional; Conditional Conjunctive if</i>	<i>verbo substantivo</i> (substantive verb) <i>particula</i> (particle)
ஆனேன்	<i>become-PST-1SG</i>	I became	<i>Gerund Substantive verbs: preterit</i>	<i>primeira pessoa do preterito</i> (first person of the past)
இங்கெ	ADVERB	here	<i>Adverbs</i>	<i>adverbio</i> (adverb)
இடறாதுக்குமாப்போலே	<i>iṭaru-tal.NEG.VN.-DAT-CONJ. + NEG +INF.pōl-tal</i> 'to resemble'+ EMPH	as you do not stumble	<i>Conjunctive sicut: negative</i>	<i>dativo do infinito negativo adjetivado</i> (dative of the negative adjetivated infinitive)
இடுகிறது	<i>throw-PRES-3SG.NT</i>	it throws	<i>Rules about verbs...</i>	<i>verbo</i> (verb)

இட்டேன்	throw-PST-1SG	I threw	Rules about verbs...	verbo (verb)
இது	3SG.NT (PROX)	this it	Neutral pronoun	pronome (pronoun)
இப்போ	ADV	now	Adverbs	adverbio (adverb)
இரண்டு	NUM	two	Of adjectives	nome numeral cardinal (cardinal numeral noun)
இருக்க கொள்ள	INF <i>iru-ttal</i> + INF. <i>koḷ-tal</i> ‘to hold’ > grammaticalized into auxiliary expressing cause	because I stay	Many other assorted modes of speaking: assertive mode: <b>Causative. Because.</b>	infinito absoluto com <i>koḷla</i> (absolute infinitive with <i>koḷla</i> )
இருக்கிறது	be present (in a place)-PRES-3SG.NT	it stays	Anomalous verbs	—
இருக்கையிலே	VN-LOC-EMPH	in the staying, being when you were	Conjunctive mode with <b>cum</b>	<i>hé ablativo do verbal vicuvacikkai o crer</i> (it is the ablative of the verbal [noun] <i>vicuvacikkai</i> – the belief)
இருந்தாலும்	be-PST-COND-CONC	even if it was	Conjunctive	<i>conjunção</i>

			<i>quamvis</i>	(conjunction)
இருந்தால்	be present-PST-COND	if it was	<i>Conditional conjunctive if</i>	<i>conjunctivo conicional (conditional subjunctive)</i>
இரும்	FUT.PEY of <i>iru-ttal</i>	that will be, that will seat	<i>Imperative absolute</i>	—
இல்லயோ	NEG <i>il</i> + DUB.M	it isn't, isn't it?	<i>Imperative with plea or familiarity Many other assorted modes of speaking: Is there anyone who?</i>	<i>interrogativo (interrogative)</i>
இல்லாத	NEG.PEY of verb <i>il</i> 'do not exist, be'	that does not exist, possess which is not	<i>Of adjectives Anomalous verbs: இல்லை</i>	<i>participio negativo (negative participle) verbo anomalo (anomalous verb)</i>
இல்லை	NEG	not exist	<i>Anomalous verbs Of adjectives Negative Conjunctive dis que</i>	<i>verbo (verb) negaçãõ (negation)</i>
இவள்	3SG.F (PROX)	this she	<i>Pronoun</i>	<i>pornome (pronoun)</i>

இவன்	3SG.M (PROX)	this he	<i>Pronoun</i>	<i>pornome</i> (pronoun)
ஈ	N	fly	<i>Of plurals</i>	<i>nome</i> (noun)
ஈடேறுவாய்	<i>be saved-FUT-2SG</i>	you will be saved	<i>Many other assorted modes of speaking: assertive mode: <b>without doubt</b></i>	—
உங்கிறது	<i>eat-PRES-3SG.NT</i>	passive auxiliary	<i>Of the Passive Voice</i>	<i>verbo</i> (verb)
உண்கிறது	<i>eat-PRES-3SG.NT</i>	it eats (rice)	<i>Of Infinites</i>	—
உண்டாது	<i>possess-PST-3SG.NT</i>	thing that had possessed	<i>Anomalous verbs, உண்டு</i>	—
உண்டான	PST.PEY of <i>ul-tal</i> ‘to be, to exist, to have’	thing that had possessed	<i>Anomalous verbs, உண்டு</i>	—
உண்டானாக்கால்	exist-PST + ABS.SUFF. + COND	if exists	<i>Conditional conjunctive if</i>	—
உண்டானாலும்	<i>exist-PST-COND-CONC</i>	even if it exists	<i>Anomalous verbs, உண்டு</i>	—
உண்டானால்	<i>exist-PST-COND</i>	if it exists	<i>Anomalous verbs, உண்டு</i>	—
உண்டு	ABS of <i>ul-tal</i> ‘to be, to exist, to have’ <i>third pers. neut. sing. of உள்</i> (used for all persons and numbers)	there is; yes; it is true; I have	<i>Anomalous verbs, உண்டு</i>	—

	finite verb denoting existence, used in common to genders, persons and numbers			
உண்டேன்	<i>eat</i> -PST-1SG	I ate	<i>Of the Passive Voice</i>	—
உண்ண	INF of உண்-தல் ‘to eat’	to eat rice	<i>Of Infinites</i>	—
உண்பேன்	<i>eat</i> -FUT-1SG	I will eat	<i>Of the Passive Voice</i>	—
உம்முடைய	PRON-OBL-2 PL	your (plu)	<i>Pronoun</i>	<i>pronome</i> (pronoun)
உள்ள	PRES.PEY of <i>ul-tal</i> ‘to be’	who is, which is	<i>Of Adjectives</i> <i>Anomalous verbs:</i> உண்டு	<i>participio do</i> <i>verbo untu</i> (participle of the verb untu)
உன்னுடைய	2SG-OBL-GEN	your	<i>Pronoun</i>	<i>pronome</i> (pronoun)
ஊதினேன்	<i>blow</i> -PST-1SG	I blew	<i>Rules about verbs..</i>	<i>verbo</i> (verb)
ஊதுகிறது	<i>blow</i> -PRES-3SG.NT	it blows	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
எங்கும்	ADV	everywhere	<i>Adverbs</i>	<i>adverbio</i> (adverb)
எங்கெ	ADV	where	<i>Adverbs</i>	<i>adverbio</i> (adverb)
எந்த	INTERR	which, what	<i>Conjunctive</i> <i>quamvis</i>	—



எப்போ	ADV	when	<i>Adverbs</i>	<i>adverbio</i> (adverb)
எப்போதும்	ADV	always	<i>Adverbs</i>	<i>adverbio</i> (adverb)
எல்லாம்	NOUN	whole	<i>Of Adjectives</i>	<i>nome</i> (noun)
எழுதினாயாம்	<i>write</i> -PST-2SG-REP	they say you wrote	Conjunctive <b><i>dis que</i></b>	<i>particula ām</i> (particle ām)
எழும்தம்	NUM-CONJ	all seven	<i>Of Adjectives</i>	<i>nome numeral</i> (numeral noun)
என்கிறதினாலே	VN-INCR-INSTR	because it is said	<i>Many other assorted modes of speaking:</i> <b><i>Causative mode.</i></b> <b><i>Because</i></b>	—
என்கிறது	<i>say</i> -PRES-3SG.NT	it says	Conjunctive <b><i>dis que</i></b> , negative <i>Rules about verbs...</i> <i>Of infinites</i>	<i>verbo</i> (verb)
என்கினேன்	<i>say</i> -PST-1SG	I said	<i>Rules about verbs...</i>	—
என்பேன்	<i>say</i> -FUT-1SG	I will say	<i>Rules about verbs...</i>	—
என்று	ABS of <i>eṇ(ṇu)-tal</i>	saying	<i>Many other assorted modes of speaking.</i> <b><i>Causative mode.</i></b>	<i>gerundio</i> (gerund)

			<b>Because</b>	
என்றேன்	say-Ø-1SG	I will not say	<i>Rules about verbs...</i>	—
என்ன	INTERR INF <i>en(nu)-tal</i> 'to say'	what to say	<i>Of Relative Of Infinites Many other assorted modes of speaking. So what? What's happening? What does it matter?</i>	<i>pronomine relativo (relative pronoun) particula (particle)</i>
என்னத்துக்கு	INT-PRON.3SG.NT-DAT	for what	<i>Many other assorted modes of speaking. Why</i>	—
என்னுடைய	1SG-OBL-GEN	my	<i>Pronoun</i>	<i>pronomine (pronoun)</i>
ஒக்கும்	FUT.PEY <i>o-ttal</i>	to resemble, to be equal	<i>Anomalous verb, ஒக்கும் with short 'o'</i>	—
ஒட்டு	VR of <i>oṭṭu-tal</i>	to be suitable, be appropriate	<i>Imperative absolute</i>	—
ஒட்டுகிறது	<i>be appropriate</i> -PRES-3SG.NT	it is appropriate	<i>Imperative absolute</i>	—
ஒன்றும்	இடை.ச்சொ.	nothing (not) to the extent (one has estimated)	<i>Conjunction</i>	—

	NUM	one	<i>Of adjectives</i>	<i>nome numeral caridanl (cardinal numeral noun)</i>
ஒருத்தனும்	N.one man + CONJ	nobody	<i>Conjunction - example</i>	—
ஒருத்தன்	NUM-3SG.M	a man	<i>Conjunction - example</i>	—
ஒருத்தி	NUM-3SG.F	a woman	<i>Conjunction - example</i>	—
ஒருத்தியும்	N.one woman + CONJ	not a single woman	<i>Conjunction - example</i>	—
ஒவ்வாது	NEG.ABS. of <i>ovvu-tal</i>	not resembling	<i>Anomalous verb, ஒக்கும்</i>	—
ஒன்று	NUM	unum	<i>Conjunction - example</i>	—
ஓடச்செயாத	<i>run</i> .INF+NEG.PST.PEY <i>cey</i>	when you do not run	<i>Conjunctive mode with cum</i>	<i>particula ceyate (particle ceyate)</i>
ஓடுவோம்	<i>run</i> -FUT-1PL	we will run/let's run	<i>Imperative absolute</i>	—
கக்கிறது	<i>vomit</i> -PRES-3SG.NT	it vomits	<i>Rules about verbs..</i>	—
கடவதாக	<i>kaṭav</i> -3SG.NT-OPT	let that be so	<i>Optative mode</i>	<i>palavra (word)</i>
கடின	N?	harsh	<i>Of Adjectives</i>	<i>adjectivo (adjective)</i>
கடினமான	N-PST.PEY ஆ	thing which is difficult	<i>Of Adjectives</i>	<i>āna participio do verbo ākirēn</i>

				(āṇa pariticle of the verb ākirēṇ)
கடினம்	N	difficulty	<i>Of Adjectives</i>	<i>nome</i> (noun)
கண்டாயாம்	see-PST-2SG-REP	they say you saw	<i>Conjunctive dis que</i>	—
கண்டு	ABS <i>kaṇ(ṇu)-tal</i> > grammaticalised into 7 <sup>th</sup> case	seeing > with	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>gerundio de kāṅkiratu</i> (gerund of kāṅkiratu)
கருக	INF of <i>karuku-tal</i>	to turn black	<i>Of infinites</i>	—
கருகிறது	<i>turn black-PRES-3SG.NT.</i>	it turns black	<i>Rules about verbs... Of infinites</i>	—
கரையேற்றுவான்	<i>be saved-Ø-3SG.M</i>	he will be saved	<i>Of Relatives - example</i>	—
கந்தர் <sup>2</sup>	N.PL	lords	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனாலே	N-SOC (ST)	with the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனால்	N-INSTR	by the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனிடத்திலே	N-LOC (ST)	in the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனிடத்தில்	N-LOC (HUM) < iṭam+OBL+il	in the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனுக்காக	N-DAT-BEN	for the sake of the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)

<sup>2</sup> Costa uses the Tamil nouns *kaṭṭan*, *ceyam*, *vītu*, *āru* for explaining the declension of noun in Tamil. Being the case markers described all the same for all the nouns, I have included in this lexicon only the declension of the first noun, that is *kaṭṭan*, whose plural is *kaṭṭar*.

கந்தனுக்கு	N-DAT	for the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனுடைய	N-GEN	of the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனே	N-VOC	oh Lord!	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனை	N-ACC	the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனைகுறிச்சு	N-ACC-ADV (ST < <i>kurittu</i> )	on account of the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனைக்கொண்டு	N-POST < VB <i>ko!</i>	with the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனைப்பாத்து	N-ACC-ABS > gramamticalized into a postposition 'towards'	in regards to the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தனோடெ	N-COM (ST)	with the Lord	<i>Of Nouns</i>	<i>nome</i> (noun)
கந்தன்	N	Lord	<i>Of Nouns</i> <i>Of Plurals</i>	<i>nome</i> (noun)
காண	INF of <i>kāṇ(nu)-tal</i>	to see	<i>Of infinites</i>	—
காணவில்லை	<i>see</i> .INF-not	I, you, etc. do not see	<i>Formation of negatives</i>	—
காணாவிட்டால்	NEG.PEY. <i>see</i> leave-COND > grammaticalized into auxiliary to express perfective aspect	if one did not see	<i>Conditional Conjunctive if, negative</i>	—
காண்கிறது	<i>see</i> -PRES-3SG.NT VN.	it sees the seeing	<i>Imperative with plea or familiarity</i> <i>Of futures</i> <i>Rules about verbs...</i>	<i>verbo</i> (verb)

			<i>Infinites</i>	
காண்பேன்	see-FUT-1SG	I will see	<i>Rules about verbs...</i>	—
காய	INF of <i>kāy-tal</i> ‘to warm up’	to warm up	<i>Of infinites</i>	—
காய்கிறது	warm up-PRES-3SG.NT	it warms up	<i>Of infinites</i>	—
கால்	N	leg	<i>Of plurals</i>	nome (noun)
கால்கள்	N-PL	legs	<i>Of plurals</i>	nome (noun)
காற்று	N	wind	<i>Of Adjectives</i>	nome (noun)
குடுகிறது	give-PRES-3SG.NT	it gives	<i>Rules about verbs...</i>	—
குடுத்ததில்லை	give-PST-VN NEG	I, you etc. do not give	<i>Indicative Actual Present – formation of negative</i>	—
குத்து	N	hit	<i>Of plurals</i>	nome (noun)
குரு	N	teacher	<i>Of plurals</i>	nome (noun)
குளிர்	N	coldness	<i>Of Adjectives</i>	nome (noun)
கூட்டிக்கொண்டு போனான்	ADV-go-PST-3SG.M	he went together with	<i>Of the composition of verbs<sup>3</sup></i>	—
கூத்து	N	dance	<i>Of plurals</i>	nome (noun)
கெதிக்கினேன்	rub-PST-1SG	I rubbed	<i>Rules about verbs...</i>	—
கெல்லினேன்	dig up-PST-1SG	I dig up	<i>Rules about</i>	—

<sup>3</sup> To be noticed that this included under verb composition suggesting that the form குட்டிக்கொண்டு had not yet grammaticalised.

			<i>verbs...</i>	
கெழ்க்கிறது	<i>hear</i> -PRES-3SG.NT	it hears	<i>Rules about verbs...</i>	—
கேட்டதினால்	<i>ask</i> -VN.-INCR-INSTR	because of the asking	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>infinitivo do preterito</i> (substantive infinitive of the preterit)
கொண்டுவருகிறான்	ABS of <i>koḷ-tal</i> + AUX-PRES-3SG.M	lit. he came holding he brought	<i>Of the composition of verbs</i>	—
கொண்டேன்	<i>hold</i> -PST-1SG	I hold	<i>Rules about verbs...</i>	—
கொல்லுகிறது	<i>kill</i> -PRES-3SG.NT	it kills	<i>Rules about verbs...</i>	—
கொள்ளுகிறது	<i>receive</i> -PRES-3SG.NT	it receives	<i>Rules about verbs...</i>	—
கொன்றேன்	<i>kill</i> -PST-1SG	I kill	<i>Rules about verbs...</i>	—
கோபிச்ச போது	PST.PEY of <i>kōpi-ttal</i> (ST) + N.when	the time in which you got angry	<i>Conjunctive mode with cum</i>	—
கோபிச்சகொள்ளுகிறான்	ABS. <i>get angry</i> -AUX.VOL-PRES-3SG.M	He got angry (willfully)	<i>Many other assorted modes of speaking. Causative mode.</i>	—

			<b>Because - example</b>	
கோற்கிறது	put on-PRES-3SG.NT	it puts on	Rules about verbs...	—
கோற்றேன்	put on-PST-1SG	I put on	Rules about verbs...	—
சகலரும்	noun of Sanskrit origin	all, everyone	Of Adjectives	nome (noun)
சகிக்கிறதாம்	suffer-PRES-3SG.NT-REP	they say that you (hon) suffer	Conjunctive <b>dis que</b>	—
சத்துரு	N	enemy	Of plurals	nome (noun)
சமையம்	N	occasion	Many other assorted modes of speaking. <b>Assertive mode without doubt - example</b>	—
சரி	இடைச்சொ.	yes, OK	Many other assorted modes of speaking. <b>The same as</b>	—
சரியல்ல	ok is not	it is not OK	Many other assorted modes of speaking. <b>The same as</b>	—
சலிக்கிறதாம்	get annoyed-PRES-3SG.NT-REP	they say that he gets annoyed	Conjunctive <b>dis que</b>	—
சறுவரும்	N-CONJ (Danskrit origin)	all	Of Adjectives	nome (noun)



சாக்க.க் கடவாய்	INF. <i>die</i> AUX- duty.AUX-2SG	may you die	<i>Optative mode</i>	—
சாக்கவில்லையாம்	<i>die</i> -NEG-REP	they say that this (nt) does not die	<i>Conjunctive dis que</i>	—
சாவாய்	<i>die</i> -FUT-2SG	you will die	<i>Optative mode</i>	—
சாவேனாக	<i>die</i> -FUT-1SG-OPT	that may I die	<i>Optative mode</i>	—
சிறுக்கிறது	<i>become smaller</i> - PRES-3SG.NT	it becomes smaller	<i>Of the future</i>	—
சிறுக்கினேன்	<i>become smaller</i> -PST- 1SG	I became smaller	<i>Of the future</i>	—
சிறுக்கு	VR of <i>ciru-ttal</i>	become smaller	<i>Of the future</i>	—
சீலை	N	cloth	<i>Of Adjectives</i>	—
சுத்த	N?	clean thing	<i>Of Adjectives</i>	—
சுத்தம	N	cleanliness	<i>Of Adjectives</i>	—
சுத்தமான	N + PST.PEY of <i>āku- tal</i> grammaticalized into adj.marker	thing which is clean	<i>Of Adjectives</i>	—
சுத்தமில்லா	N + NEG.PEY of <i>il-tal</i>	not clean	<i>Of Adjectives</i>	—
சுத்தமில்லாத	N+ NEG.PEY of <i>il-tal</i>	thing which is not clean	<i>Of Adjectives</i>	—
சூரன்	N	hero, brave	<i>Many other assorted modes of speaking. Assertive mode without doubt</i>	—
செதிக்கிறது	<i>rub</i> -PRES-3SG.NT	it rubs	<i>Rules about verbs</i>	—

			<i>Of future</i>	
செதிக்கினேன்	<i>rub</i> -PST-1SG	I rub	<i>Of imperatives</i>	—
செதிக்கு	IMP	rub!	<i>Of imperatives</i>	—
செதிக்குகிறது	<i>rub</i> -PST-1SG	I rub	<i>Rules about verbs</i>	—
செத்தாலும்	<i>die</i> -PST-COND-CONC	even though they die	<i>Conjunctive</i> <b>quamvis</b>	—
செயங்கள்	N	victories	<i>Of plurals</i>	<i>nome</i> (noun)
செயங்கொண்டேன்	<i>victory</i> -hold-PST-1SG	I won	<i>Of the composition of verbs</i>	<i>infinito absoluto</i> ( <i>ceyya</i> ) (absolute infinitive)
செயம்	N	victory	<i>Of plurals</i>	<i>nome</i> (noun)
செய்கிறது	<i>do</i> -PRES-3SG.NT	it does	<i>Of infinites</i>	—
செய்ய	INF	to do	<i>Of infinites</i>	—
செய்யப்பொறாய்	should be செய்யப்போறாய் INF. <i>do</i> -AUX. <i>pō</i> (ST)-PRES-2SG	you are going to do	<i>Ordinary affirmative future</i>	—
செய்யப்பொறீர்	should be செய்யப்போறீர் INF. <i>do</i> -AUX. <i>pō</i> (ST)-PRES-2SG.HON	you (hon) are going to do	<i>Ordinary affirmative future</i>	—
செய்யப்பொறேன்	should be செய்யப்போறேன் INF. <i>do</i> -AUX. <i>pō</i> (ST)-PRES-1SG	I am going to do	<i>Ordinary affirmative future</i>	—
செய்யவேண்டம்	INF. <i>do</i> – DEF.NEG	do not need to	<i>Prohibitive</i>	<i>infinito</i>

		do	<i>imperative</i>	<i>absoluto</i> ( <i>ceyya</i> ) (absolute infinitive)
செய்யாவிட்டால்	NEG.PEY of <i>cey-tal</i> - AUX. <i>leave</i> -COND	if one did not do	<i>Conditional conjunctive if</i>	—
செய்யும்	FUT.PEY of <i>cey-tal</i>	which will do	<i>Conjunctive sicut</i>	—
செய்விக்கிறேன்	<i>do</i> -CAUS-PRES-1SG	I make someone to do	<i>Of the composition of verbs</i>	—
செல்லுகிறது	<i>go</i> -PRES-3SG.NT	it goes	<i>Rules about verbs...</i>	—
சென்றேன்	<i>go</i> -PST-3SG.NT	I went	<i>Rules about verbs...</i>	—
சொதி	N	star in Libra, radiance	<i>Of plurals</i>	<i>nome</i> (noun)
சொல்லபடுது	<i>say</i> -PASS-3SG.NT	it was said	<i>Passive voice</i>	<i>infinito absoluto</i> ( <i>colla</i> ) (absolute infinitive)
சொல்லாசாது	<i>say</i> -INF + NEG. 3RD.SG.NT > AUX	which is not said	<i>Participle in -bilis</i>	<i>particula ākatu</i> (particle ākatu)
சொல்லாச்சுது	<i>say</i> -INF+ ST of <i>āyirru</i> . AUX COMPL.	it is said	<i>Participle in -bilis</i>	<i>particula āccatu</i> (particle āccatu)
சொல்லி	ABS of <i>col(lu)-tal</i>	saying	<i>Gerund</i>	—
சொல்லிவிட்டேன்	ABS of <i>col-tal-</i>	I said	<i>Of the composition</i>	<i>verbo</i> (verb)

	AUX.COMPL-PST-1SG		<i>of verbs</i>	
ரல்லுகிறது	<i>say</i> -PRES-VN	this one says	<i>Rules about verbs</i>	<i>verbo</i> (verb)
ரல்லுகிறபோலே	<i>say</i> -PRES-VN-INF.pōl- tal 'similar'-EMPH	as this one says	<i>Conjunctive sicut</i>	<i>particula pōlē</i> (particle pōlē)
சொல்லுகிறர்கள்	<i>say</i> -PRES-3PL	they say	<i>Conjunctive dis que</i>	—
சொல்லுகிறேன்	<i>say</i> -PRES-1SG	I say	<i>Future, negative</i>	—
சொல்லேன்	<i>say</i> -Ø-1SG	I will not say	<i>Future, negative</i>	—
சொன்னேன்	<i>say</i> -PST-1SG	I said	<i>Rules about verbs</i>	—
தகப்பன்	N	father	<i>Of plurals</i>	—
தக்கவாள்	<i>suitable</i> -3SG.F	she is proper	<i>Many other assorted modes of speaking: Mode of aptitude or of convenience</i>	<i>particula takkatu</i> (particle takkatu)
தக்கவான்	<i>suitable</i> -3SG.M	he is proper	<i>Many other assorted modes of speaking: Mode of aptitude or of convenience</i>	<i>particula takkatu</i> (particle takkatu)
தப்பினார்களானால்	<i>escape</i> -PST-3.PL <i>become</i> -PST-COND	they escape, however	<i>Conditional conjunctive if</i>	<i>particula ānāl</i> (particle āṇāl)
தம்பி	N	younger brother	<i>Of plurals</i>	<i>nome</i> (noun)
தருகிறது	<i>lower the price</i> - PRES-3SG.NT	it lowers the price	<i>Rules about verbs</i>	—
தாக்கிறது	<i>give</i> -PRES-3SG.NT	It gives	<i>Rules about verbs</i>	—
தாங்கள்	4PLU	themselves	<i>Pronoun</i>	<i>pronome</i>

				(pronoun)
தாம்	4SING (HON)	his/herself (hon)	<i>Pronoun</i>	<i>pronome</i> (pronoun)
தான்	4SING	himself	<i>Pronoun</i>	<i>pronome</i> (pronoun)
திரிடினதுண்டோ	<i>steal</i> -PST-VN -DEF-DUB	is there the stealing or not?	<i>Many other assorted modes of speaking. interrogative modes</i>	<i>qualquer lingoajem fica interrogativo pospondo ao infinito substantivo a <b>partícula</b> ஁஁஁ (any mode of speaking becomes interrogative by placing the <b>particle</b> ஁஁஁ after the substantive infinitive)</i>
திரும்பிகிற போது	PRES.PEY of <i>tipumpu-tal</i> 'return' + N.time > when	when x returns	<i>Conjunctive mode with <b>cum</b></i>	<i>do participio adiectivado com pōtu</i> (from the adjectival participle ... with pōtu)

தின்கிறது	eat-PRES-3SG.NT	it eats	Rules about verbs Of future Infinites	—
தன்பேன்	eat-FUT-1SG	I will eat	Rules about verbs	—
தின்றேன்	eat-PST-1SG	I ate	Rules about verbs	—
தின்ன	PST.PEY of <i>tiṅ-tal</i> ‘to eat’	who ate	Of Infinites	—
தின்னு	IMPERATIVE	eat!	Of Imperatives	—
துவக்கிறது	begin-PRES-3SG.NT	it begins	Of Imperatives	—
துவக்கினேன்	begin-PST-1SG	I began	Of Imperatives	—
துவக்கு	IMPERATIVE	begin!	Of Imperatives	—
தேவரீர்	N	mercy	Of genders	nome (noun)
தேன்	N	honey	Of plurals	nome (noun)
தோழன்	N	friend	Of plurals	nome (noun)
நக்கிறது	lick-PRES-3SG.NT	it licks	Rules about verbs	—
நடக்கிறது	walk-PRES-3SG.NT	it walks	Rules about verbs	—
நடக்கிறதுக்கு வேண்டி	walk-VN. PRES-DAT DEF.want	for the sake of walking	Many other assorted modes of speaking. <b>Causative mode.</b> <b>because</b>	<i>dativo do infinito substantivo com vēṅṭi</i> (dative of the substantive infinitive with vēṅṭi)
நடக்கிறேன்	walk-PRES-1SG	I walk	Negative feature	—
நடத்தி	ABS	walking	Gerund	—
நடத்தினேன்	walk-PST-1SG	I walked	Gerund	preterit (past)

நடந்தேன்	walk-PST-1SG	I walked	<i>Rules about verbs</i>	—
நடவாது	NEG. ABS	not walking	<i>Prohibitive imperative</i>	—
நடவாதே	IMP.NEG.SING.	do not walk	<i>Prohibitive imperative</i>	<i>formase da pessoa neutral do futuro negativo mudando o u em e (from the neutral person of the negative future by changing the u into e)</i>
நடவாமல்	NEG.ABS	not walking	<i>Prohibitive imperative</i>	<i>formase da pessoa neutral do futuro negativo mudando o tu em mal (from the neutral person of the negative future by changing the tu into mal)</i>
நடவேன்	walk-Ø-1SG	I will not walk	<i>Negative ordinary future</i>	—

நபுஞ்சகலிங்கம்	N	neuter	<i>Of gender</i>	<i>nome (noun)</i>
நம்பிக்கைகொள்ளான்	<i>trust/belief-hold-NEG-3SG.M</i>	he does not trust	<i>of the composition of verbs</i>	—
நாங்கிறது	<i>moke(?)</i> -PRES-3SG.NT	It mokes (?)	<i>Of infinites</i>	—
நாங்க	INF of <i>nānku-tal</i>	to moke (?)	<i>Of Infinites</i>	—
நாங்கள்	1PLU.EXCL	we (me and them, not the addressee)	<i>Pronoun</i>	<i>pronome (pronoun)</i>
நாம்	1PLU.INCL	we (me and you), the addressee included	<i>Pronoun</i>	<i>pronome (pronoun)</i>
நாள்	N	day	<i>Pronoun</i>	<i>pronome (pronoun)</i>
நானும் நீனும்	1SG-CONJ 2SG-CONJ	I and you	<i>Conjunction - example</i>	—
நான்	1SG	I	<i>Pronoun</i>	<i>pronome (pronoun)</i>
நில்லு	IMP	stop!	<i>Of Imperatives</i>	—
நிற்கிறது	<i>stand</i> -PRES-3SG.NT	it stands	<i>Rules about verbs Of future</i>	—
நினைப்பாயாக	<i>think.VP.-FUT-2SG OPT</i>	you, the one who will think	<i>Imperative absolute</i>	(from the second person of the future with āka infinite of the



				verb ākirēṇ)
நினையாத போது	NEG.VN-N.when	when that is not remembered	<i>Conjunctive mode with cum</i>	<i>formase do participio adjective do futuro negativo com a particula pōtu</i> (from the adjective participle of the negative future with particle pōtu)
நின்றேன்	<i>stand</i> -PST-1SG	I stood	<i>Rules about verbs</i>	—
நீ	2SG	you (sg)	<i>pronoun</i>	<i>pronome</i> (pronoun)
நீக்கிறது	<i>turn away</i> -PRES-3SG.NT	it turns away	<i>Rules about verbs</i>	—
நீக்கினேன்	<i>turn away</i> -PST-1SG	I turned away	<i>Rules about verbs</i>	—
நீக்குகிறது	<i>turn away</i> -PRES-3SG.NT	it turns away	<i>Rules about verbs</i>	—
நீங்கள்	2PLU	you (pl)	<i>Pronoun</i>	<i>pronome</i> (pronoun)
நீர்	2PLU.HON	you (hon)	<i>Pronoun</i>	<i>pronome</i> (pronoun)
நெய்கிறது	<i>weave</i> -PRES-3SG.NT	it weaves	<i>Of infinites</i>	—
நெய்கிறது	<i>weave</i> -PRES-3SG.NT	it waves	<i>Rules about verbs</i>	—

நெய்தேன்	<i>weave</i> -PST-1SG	I waved	<i>Rules about verbs</i>	—
நெய்ய	INF of <i>cey-tal</i>	to weave	<i>Of infinites</i>	—
நெற்று	ADV	yesterday	<i>adverbs</i>	<i>adverbio</i> (adverb)
நெற்றைக்கு	DV	for yesterday	<i>adverbs</i>	—
நோக	INF of <i>nō-tal</i>	To burn	<i>Of Infinites</i>	—
நோகிறது	<i>burn</i> -pres-3SG.NT	it burns	<i>Rules about verbs</i> <i>Of infinites</i>	—
நோக்கிறது	<i>look at</i> -PRES-3SG.NT	it looks at	<i>Rules about verbs</i>	—
நோக்கினேன்	<i>look at</i> -PST-1SG	I looked at	<i>Rules about verbs</i>	—
நோந்தேன்	<i>burn</i> -PST-1SG	I burnt	<i>Rules about verbs</i>	—
படி	N	manner, mode	<i>Conjunctive sicut</i>	<i>particula</i> (particle)
படியினாலே	N-INCR-INSTR	by the manner	<b><i>Causative mode.</i></b> <b><i>Because</i></b>	<i>particula</i> (particle)
படியே	N-EMPH	that manner!	<b><i>Causative mode.</i></b> <b><i>Because</i></b>	<i>particula</i> (particle)
படுகிறது	<i>to suffer, experience</i> - PRES-3SG.NT	it suffers, experiences	<i>Of the Passive</i> <i>Voice</i>	<i>verbo</i> (verb)
படைக்கிறபடு	PRES.PEY of <i>paṭai-</i> <i>ttal</i> 'to create' + N.suffering	the suffering which creates	<i>Of the Passive</i> <i>Voice</i>	—
படைப்பு	N	creation	<i>Of the Passive</i> <i>Voice</i>	—
படைப்புண்டேன்	<i>creation</i> -PASS-PST- 1SG	I was created	<i>Of the Passive</i> <i>Voice</i>	—
பண்ணாமல்	NEG.ABS of <i>paṇṇu-</i>	not doing	<i>Prohibitive</i>	—

	<i>tal</i> 'to do'		<i>imperative</i>	
பண்ணி	ABS	doing	<i>Gerund</i>	—
பண்ணினேன்	<i>do</i> -PST-1SG	I did	<i>Gerund</i>	
பண்ணுகிறது	<i>do</i> -PRES-3SG.NT	it does	<i>Prohibitive imperative</i>	—
பண்ணுக்கிறதுலை	PRES.VN.-3SG.NT	I do not do	<i>Indicative Actual Present, formation of negative</i>	—
பரவன்	N	fisherman	<i>Of plurals</i>	<i>nome</i> (noun)
பறக்கிறேன்	<i>fly</i> -PRES-1SG	I fly	<i>Negative future</i>	—
பறவேன்	<i>fly</i> -Ø-1SG	I do not fly	<i>Negative future</i>	—
பாத்தேன்	<i>look at</i> -PST-1SG	I looked at	<i>Rules about verbs</i>	—
பார்ப்பேன்	<i>look at</i> -FUT-1SG	I will look at	<i>Rules about verbs</i>	—
பாலுமல்ல நீருமல்ல	N.milk-not NOUN.water-not	neither milk nor water	<i>Conjunction - example</i>	—
பால்	N	milk	<i>Of plurals</i>	<i>nome</i> (noun)
பாற்க	INF of <i>pār-ttal</i>	to look at	<i>Comparative mode Rules about verbs...</i>	<i>particula</i> (particle) <i>verbo</i> (verb)
பாற்கிறது	<i>look at</i> -PRES-3SG.NT	It looks at	<i>Rules about verbs...</i>	—
பிடிக்கிறது	<i>catch</i> -PRES-3SG.NT	it catches	<i>Negative future</i>	—
பிடிப்படுகிறது	<i>catch</i> -PASS-PRES-3SG.NT	to be caught	<i>Passive</i>	—
பிடியேன்	<i>catch</i> -Ø-1SG	I do not catch	<i>Negative future</i>	—
பிடுங்கிறது	<i>pull out</i> -PRES-3SG.NT	it pulls out	<i>Rules about verbs</i>	—
பிடுங்கினேன்	<i>pull out</i> -PST-1SG	I pulled out	<i>Rules about verbs</i>	—

பிதா	N	father	<i>Of plurals</i>	<i>nome (noun)</i>
பிரண்டேன்	wallow-PST-1SG	I wallowed	<i>Rules about verbs</i>	—
பிரளுகிறது	wallow-PRES-3SG.NT	it wallows	<i>Rules about verbs</i>	—
பிள்ளை	N	boy	<i>Of genders</i>	—
பிறகிறதுக்கும் முந்தி	VN-DAT N.front	before you were born	<i>Many other assorted modes of speaking. Before, firstly</i>	<i>dative com munti (dative with munti)</i>
பிறதாசமாய்	N-ADV	clearly	<i>Adverbs</i>	<i>adverbio formado com a particula āy (adverb formed with the particle āy)</i>
பிறதாசம்	N	clarity	<i>Adverbs - example</i>	—
பீ	N	excrement	<i>Of plurals</i>	<i>nome (noun)</i>
புலிங்கம்	N – (Sanskrit origin)	feminine	<i>Of genders</i>	—
பூ	N	flower	<i>Of plurals</i>	<i>nome (noun)</i>
பெசுகிறதில்லையாம்	VN-NEG-REP	they say that you do not speak	<i>Conjunctive dis que</i>	<i>participio presente com duas particulas illai e ām (present participle with the two particles illai and ām)</i>

பெஞ்சுவடனே	<i>speak</i> (ST)-PST-1SG POST	as soon as I spoke	<i>Many other assorted modes of speaking. As soon as</i>	—
பெஞ்சேன	<i>speak</i> -PST-1SG (ST)	I spoke	<i>Rules about verbs</i>	—
பெண்டு	N	woman	<i>Of plurals</i>	<i>nome</i> (noun)
பெய்கிறது	<i>rain</i> -PRES-3SG.NT	it rains	<i>Rules about verbs</i>	—
பெய்சேன	<i>rain</i> -PST-1SG	I rained	<i>Rules about verbs</i>	—
பெரியவர்கள்	N-PL	persons	<i>Of plurals</i>	<i>nome</i> (noun)
பெருகிறது	<i>fill up</i> -PRES-3SG.NT	it fills up	<i>Rules about verbs</i>	<i>verb</i> (verbo)
பெறுகிறதுக்காக	PRES.VN of <i>veru-tal</i> - DAT-BEN	for the sake of being worth	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>dativo do infinito sustantivo com āka</i> (the dative of the substantive infinite with āka)
பேசினேன்	<i>speak</i> -PST-1SG	I spoke	<i>Rules about verbs</i>	—
பேசுகிறது	<i>speak</i> -PRES-3SG.NT	It spoke	<i>Rules about verbs</i>	—
பொருக	INF of <i>poru-tal</i>	to fill up	<i>Of infinites</i>	—
பொருகிறது	<i>throw</i> -PRES-3SG.NT	it throws	<i>Of infinites</i>	—
பொழுது	N	when	<i>Conjunctive mode with cum</i>	—
பொறு	VR of <i>poru-ttal</i> IMP-INF	wait! forgive!	<i>Imperative absolute</i>	<i>imperativo absoluto</i> (absolute)

				imperative)
பொறுக்க	INF of of <i>poru-ttal</i> 'to wait, to forgive'	to wait, to forgive	<i>Of infinites</i>	—
பொறுக்கிறேன்	<i>wait-PRES-1SG</i>	I wait	<i>Ordinary future Imperative absolute Of infinites</i>	— — —
பொறுக்கிறேன்	<i>forgive-PRES-1SG</i>	I forgive	<i>Of infinites</i>	—
பொறேன்	<i>forgive-Ø-1SG wait-Ø-1SG</i>	I do not forgive I do not wait	<i>Ordinary future</i>	—
போகட்டு	<i>go.INF-AUX.</i> 'be appropriate'	it is appropriate he goes	<i>Imperative absolute</i>	<i>inifinito absoluto com o imperative oṭṭu (absolute infinitivewith the imperative oṭṭu)</i>
போகத்தேவையில்லை	<i>go.INF N.need-not</i>	her need of going is not	<i>Prohibitive imperative - example</i>	—
போகலாம்	<i>go-HORT</i>	let's go	<i>Participle in -bilis</i>	<i>particula ām (particle ām)</i>
போகவிட்டால்	INF of <i>pō-ttal</i> 'to go'- COND	if one did not go	<i>Conditional conjunctive if, negative</i>	<i>adjectivo negativo com condicional de viṭu (negative adjective with</i>

				the conditional form of viṭu)
போகவோ	INF of <i>pō-ttal</i> 'to go'-glide-DUB.M	will I go?	<i>Many other assorted modes of speaking. Interrogative modes</i>	<i>qualquer lingoajem fica interrogativo pospondolhe a letra o</i> (any mode of speaking becomes interrogative by placing the letter o after the word)
போகும் படிக்கு	FUT.PEY or NT.VN of <i>pō-ttal</i> + N.way.DAT	for the manner that I will believe	<i>Many other assorted modes of speaking. In order to</i>	<i>terceira pessoa neutral do futuro afirmativo com paṭikku</i> (third person neuter of the affirmative future with paṭikku)
போக்கடிச்சால்	<i>lose</i> -PST (ST)-COND	if you lose	<i>Conditional conjunctive if</i>	<i>se forma do preterito mudando o en em āl</i> (it is

				formed from the preterit changing the eṇ into āl)
போக்கிறது	lose-PRES-3SG.NT	It loses	<i>Rules about verbs</i>	—
போக்கினேன்	lose-PST-1SG	I lost	<i>Rules about verbs</i>	—
போங்கொள்	go-Ø-2PL	you will go	<i>Of pronouns</i>	<i>pronomo</i> (pronoun)
போடுகிறது	throw-PRES-3SG.NT	it throws	<i>Rules about verbs</i>	<i>verbo</i> (verb)
போட்டு	ABS of <i>pōṭu-tal</i> 'to throw'	throwing	<i>Gerund</i>	<i>gerundio</i> (gerund)
போட்டேன்	go-PST-1SG	I suffered	<i>Rules about verbs</i>	—
போட்டேன்	throw-PST-1SG	I threw	<i>Gerund</i>	<i>primeira pessoa do preterito</i> (first person of the preterit)
போட்டேன்	throw-PST-1SG	I threw	<i>Gerund</i>  <i>Rules about verbs</i>	<i>primeira pessoa do preterito</i> (first person of the preterit) <i>verbo</i> (verb)
போது	N	when	<i>Conjunctive mode with cum</i>	—
போயிட்டான்	ABS.go-COMPL-3SG.M	he went	<i>Of the composition of verbs</i>	<i>verbo</i> (verb)



போய்	ABS of <i>pō-tal</i> 'to go'	going	<i>Gerund</i>	<i>gerundio</i> (gerund)
போருக	INF of <i>pō-tal</i> 'to go'	to go	<i>Of Infinites</i>	<i>verbo</i> (verb)
போருகிறது	<i>go</i> -PRES.3SG.NT	it goes	<i>Of Infinites</i>	<i>verbo</i> (verb)
போவோம்	<i>go</i> -FUT-1PL	we will go/let's go	<i>Imperative absolute</i>	<i>primeira pessoa do futuro affirmativo plural</i> (first person of the affirmative future plural)
போறது	<i>go</i> -PRES-3SG.NT	it goes	<i>Conjunctive dis que Ordinary affirmative future Many other assorted modes of speaking. Instead. Instead of</i>	<i>verbo</i> (verb) — —
போனதில்லையாம்	<i>go</i> -PST-NEG-REP	they say that they did not go	<i>Conjunctive dis que</i>	<i>participio presente com a duas particulas illai e ām</i> (present participle with the two)

				particles illai and ām)
போனால்	go-PST-COND	if I, you, etc.go	<i>Conditional Conjunctive if</i>	<i>se forma do preterito mudando o en em āl</i> (it is formed from the preterit changing the en to āl)
போனேன்	go-PST-1SG	I went	<i>Gerund</i>	<i>primeira pessoa do preterito</i> (first person of the preterit)
மகிமை	NOUN	greatness	<i>Of Adjectives</i>	<i>nome</i> (noun)
மகிமையுள்ள	NOUN+PEY of <i>uḷ-tal</i> 'exist'	that is great: large thing	<i>Of Adjectives</i>	<i>nome com o participio do verbo uḷtu</i> (noun with the participle of the verb uḷtu)
மடக்கிறது	<i>double-PRES-2SG.NT</i>	It doubles	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மடக்கிறாது	<i>double-PRES-NEG.VN</i>	that which does not double	<i>Of future</i>	—
மடக்கினேன்	<i>double-PST-1SG</i>	I doubled	<i>Rules about verbs</i>	<i>verbo</i> (verb)

	<i>double-Ø-1SG</i>	I will not double	<i>Of future</i>	
மடக்கு	IMP	double!	<i>Of imperatives</i>	<i>verbo</i> (verb)
மணக்கிறது	<i>smell-PRES-3SG.NT</i>	it smells	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மணக்கினேன்	<i>smell-PST-1SG</i>	I smelled	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மழை	N	rain	<i>Many other assorted modes of speaking. As soon as</i>	—
மறக்கிறது	<i>forget-PRES-3SG.NT</i>	It forgets	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மறந்தேன்	<i>forget-PST-1SG</i>	I forgot	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மறப்பேன்	<i>forget-FUT-1SG</i>	I will forgive	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மறு	N	-	<i>Of plurals</i>	<i>nome</i> (noun)
மனுஷர்கள்	N-PL	men, human beings	<i>Of plurals</i>	<i>nome</i> (noun)
மனுஷன்	N	man, human being	<i>Of plurals</i>	<i>nome</i> (noun)
மாத்திரம்	ADV	only	<i>Many other assorted modes of speaking. The same as</i>	<i>palavra</i> (word)
மாறலான	VN.-PST. PEY. of <i>ākuta</i> grammaticalised into adj. marker	changeable thing	<i>Participle in -bilis</i>	—
மாறு	N	cow	<i>Of plurals</i>	<i>nome</i> (noun)
மிடா	N	big pot	<i>Of plurals</i>	<i>nome</i> (noun)
முகிகிறேன்	<i>be finished-PRES-1SG</i>	I am finished	<i>Of the Passive Voice</i>	—

முதிக்க	INF of <i>muki-ttal</i>	to finish	<i>Of infinites</i>	<i>verbo</i> (verb)
முதிக்கிறது	<i>finish-PRES-3SG.NT</i>	it finishes	<i>Of infinites</i>	<i>verbo</i> (verb)
முதிக்கிறேன்	<i>finish-PRES-1SG</i>	I finish	<i>Of the Passive Voice</i>	—
முடுக	INF of <i>muṭuku-tal</i>	to hurry up	<i>Of infinites</i>	<i>verbo</i> (verb)
முடுகிறது	<i>hurry up-PRES-3SG.NT</i>	it hurries up	<i>Of infinites</i>	
முந்தி	NOUN	front	<i>Many other assorted modes of speaking. Before, firstly</i>	—
முறிகிறேன்	<i>break-PRES-1SG</i>	I am broken	<i>Of the Passive Voice</i>	—
முறிக்கிறேன்	<i>break-PRES.1SG</i>	I break	<i>Of the Passive Voice</i>	—
முறுக்கிறது	<i>twist-PRES-3SG.NT</i>	it twists	<i>Rules about verbs</i>	<i>verbo</i> (verb)
முறுக்கினேன்	<i>twist-PST-1SG</i>	I twisted	<i>Rules about verbs</i>	<i>verbo</i> (verb)
முறுக்குவேன்	<i>twist-FUT-1SG</i>	I will twist	<i>Rules about verbs</i>	<i>verbo</i> (verb)
முன்	N	front	<i>Postposition</i>	<i>postposição</i> (postposition)
முன்னே	POST	before	<i>Many other assorted modes of speaking. Before, firstly</i>	—
மூடுகிறது	<i>close-PRES-3SG.NT</i>	it closes	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மெய்	N	truth	<i>Adverbs - example</i>	—
மெய்கொள்ளுகிறேன்	<i>truth-HOLD-PRES-</i>	I believe	<i>Of the composition</i>	<i>verbo</i> (verb)

	1SG		<i>of verbs</i> <sup>4</sup>	
மெய்யாக	N-ADV.M.	truly	<i>adverb</i>	<i>adverbio formado com a particula āka</i> (adverb formed with the particle āka)
மேய்க்கிறது	<i>graze</i> -PRES-3SG.NT	it grazes	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மேய்ச்சேன்	<i>graze</i> -PST-3SG.NT	I grazed	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மோந்தேன்	<i>smell</i> -PST-1SG	I smelled	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மோற்கிறது	<i>smell</i> -PRES-3SG.NT	it smells	<i>Rules about verbs</i>	<i>verbo</i> (verb)
வந்து	ABS. of <i>varu-tal</i> ‘to come’	coming	<i>Gerund</i>	<i>gerundio</i> (gerund)
வந்துபோச்சு	come.ABS-be pulled out.ABS	being pulled out and coming	<i>Of the composition of verbs</i>	<i>verbo</i> (verb)
வந்தேன்	COME-PST-1SG	I came	<i>Gerund</i>  <i>Rules about verbs</i>	<i>primeira pessoa do preterito</i> (first person of the preterit) <i>verb</i> (verbo)
வர	INF. of <i>varu-tal</i>	to come	<i>Of infinites</i>	<i>verb</i> (verbo)
வரட்டு	COME-AUX. <i>oṭṭu</i> ‘agree’	it is appropriate it comes	<i>Imperative absolute</i>	—
வரவில்லை	INF.-NEG.	it does not come	<i>Indicative Actual</i>	—

<sup>4</sup> This form grammaticalized into: ‘to believe’.

			<i>Present, negative formation</i>	
வருகிற போது	PRES. PEY. of <i>varu-tal</i> + N.when	the time in which you came	<i>Conjunctive mode with cum</i>	<i>participio adiectivo com pōtu</i> (adjectival participle with pōtu)
வருகிற போலே	PRES. PEY. of <i>varu-tal</i> + INF. <i>pōl-tal</i> ‘be similar’ + EMPH	as he, you, etc. come	<i>Conjunctive sicut</i>	<i>adiectivo participio presente com a particula pōlē</i> (present adjectival participle with the <b>particle</b> pōlē)
வருகிறதினால்	<i>come-VN-INCR-INSTR</i>	because of the coming	<i>Many other assorted modes of speaking: Causative mode. Because</i>	<i>ablative instrumental do infinito substantivo com āl</i> (instrumental ablative of the substantive infinite with āl)
வருகிறது	<i>come-PRES-3SG.NT</i>	it comes	<i>Rules about verbs Of infinites</i>	<i>verb (verbo)</i>

வருவாயாக	come-FUT-2SG OPT	you, the one who will come	Conjunctive <i>sicut</i>	<i>segunda pessoa do futuro com a particula āka</i> (second person of the future with the particle āka)
வளத்தேன்	grow-PST-1SG	I grew	Rules about verbs	verbo (verb)
வள்ளுகிறது	grow-PRES-3SG.NT	it grows	Rules about verbs	verbo (verb)
வாங்க	INF <i>vāṅku-tal</i> ‘to take, receive, get’	to receive	Of infinites	verbo (verb)
வாங்கிறது	take-PRES-3SG.NT	it takes	Of infinites	verbo (verb)
வாங்கினேன்	take-PST-1SG	I took	Rules about verbs	verbo (verb)
வாசி	VR of <i>vāci-tal</i> INFORMAL IMPERATIVE	read!	Imperative absolute	imperativo absoluto (absolute imperative)
வாசிக்கிறேன்	read-PRES-1SG	I read	Imperative absolute - example	–
வாசியும்	FUT.PEY of <i>vāci-tal</i> HABITUAL FUTURE OR OPTATIVE	that will read	Imperative absolute	<i>presente tirando o cren ou gren com um</i> (presente [tense] removing the cren or gren and adding um)

வாரதிருந்தால்	VN+ <i>be</i> -PST-COND	if it was the coming	<i>Conditional conjunctive if</i>	<i>o negativo se forma do imperativo prohibitive com iruntāl</i> (the negative is formed from the prohibitive imperative with iruntāl)
வாரதே போனால்	VN-EMPH + <i>go</i> -PST-COND	if the cominggoes	<i>Conditional Conjunctive if</i>	<i>o negativo se forma do imperativo proibitivo com iruntāl</i> (the negative is formed from the prohibitive imperative with iruntāl)
வாரதைக் கண்டு	VN-ACC ABS	Having seen the coming	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>accusativo do infinito substantivo com kaṇṭu</i> (accusative of the substantive infinitive with kaṇṭu)



வாருகிறது	join-PRES-3SG.NT	it joins	<i>Rules about verbs</i>	verbo (verb)
விசுவாக்க வேண்டமோ	INF.believe-AUX.DEF not need	I, you, he...do/does not need to believe	<i>Imperative with plea or familiarity</i>	—
விசுவாக்க வேண்டம்	INF.believe-AUX.DEF not need	I, you, he...do/does not need to believe	<i>Prohibitive Imperative</i>	<i>se forma do infinito absoluto com vaenṭām</i> (it is formed with the absolute infinitive with vēṭām)
விசுவாசங்கொள்ளுகிறேன்	N.trust, loyalty-hold- PRES-1SG	I believe	<i>of the composition of verbs</i>	—
விசுவாசி	VR IMPERATIVE	believe	<i>Imperative absolute</i>	<i>presente tirado o cren ou gren (present [tense] removing the cren or gren)</i>
விசுவாசி ஏன்	believe.IMP.-INT.why	why do (not) believe?	<i>Imperative with plea or familiarity</i>	<i>interrogative (interrogative)</i>
விசுவாசிக்கிறாயாம்	believe-PRES-2SG- REP	He says or they say that I believe	<i>Conjunctive <b>dis que</b></i>	<i>participio presente com a particual ām (present participle with the particle ām)</i>

விசுவாசிக்கிறார்	<i>believe</i> -PRES-3SG.HON	he/she (hon) believes	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறேனாம்	<i>believe</i> -PRES-1SG-REP	they say that I believe	<i>Conjunctive dis que</i>	—
விசுவாசிக்஑ும ஢ட்டும்	FUT.PEY. <i>believe</i> -limit-CONJ	until believing	<i>Many other assorted modes of speaking. Until, until when</i>	<i>formado do infinito absoluto ou do neutro futuro affirmativo com a partícula maṭṭum</i> (formed by placing the <b>particle</b> maṭṭum after the infinite absolute or to the future neuter affirmative)
விசுவாசிக்க	INF of <i>vicuvāci-ttal</i>	to believe	<i>Infinite absolute Many other assorted modes of speaking. In order to Optative mode</i>	— <i>infinito absoluto</i> (infinite absolute) <i>infinito</i>

				<i>absoluto</i> (infinite absolute)
விசுவாசிக்க போறவான் ஆர்	INF-go-AUX[FUT-3SG.NT]-INT	who will believe?	<i>Many other assorted modes of speaking. Who?</i>	<i>infinito substantivo com ā</i> (substantive infinitive with ā)
விசுவாசிக்க மட்டும்து	INF.believe + N.limit	until believing	<i>Many other assorted modes of speaking. Until, until when</i>	<i>infinito absoluto ou futuro neutro affirmativo com a particula maṭṭum</i> (infinite absolute or neuter future affirmative with the particle maṭṭum)
விசுவாசிக்க வேண்டமோ	INF.believe – DEF.NEG-DUB.M	not need to believe?	<i>imperative with plea or familiarity</i>	<i>interrogativo</i> (interrogative)
விசுவாசிக்க வேண்டம்	INF.believe-DEF.NEG.not need	there's no need to believe	<i>Prohibitive imperative</i>	<i>infinito absolute com vēṇtam</i> (absolute)

				infinitive with vēṅtam)
விசுவாசிக்க வேண்டி	INF DEF.want	for the sake of believing	Many other assorted modes of speaking. <b>In order to</b>	infinito absoluto com vēṅṭi (infinite absolute with vēṅṭi)
விசுவாசிக்கக் கடவார்கள்	INF.believe MOD.AUX-FUT-3PL	let them believe	imperative absolute	imperativo com o verbo defectivo kaṭavatu (imperative with the defective verb kaṭavatu)
விசுவாசிக்ககொள்ள	INF.believe+ hold.INF	because x believe(s)	Many other assorted modes of speaking. <b>Causative mode. Because</b>	infinito absoluto com koḷḷa (absolute infinitive with koḷḷa)
விசுவாசிக்கச்செய்கிறேன்	INF.believe do-PRES-1SG	I make myself believe	Of the composition of verbs	verbo (verb)
விசுவாசிக்கச்சே	INF.believe-PST PEY. āku-tal (ST).COMP.AUX.	believed	Conjunctive mode with <b>cum</b>	particula cē (particle cē)
விசுவாசிக்கச்சேயதே	INF.believe-VN.do-EMPH	to make believe	Conjunctive mode with <b>cum</b>	particula cēyatē (particle

				cēyatē)
விசுவாசிக்கட்ட	INF. <i>believe</i> - AUX.OPT.INF	let believe	<i>Permissive imperative</i>	<i>infinito absoluto com o imperativo oṭṭu</i> (absolute infinitive with the imperative oṭṭu)
விசுவாசிக்கட்டு	INF. <i>believe</i> -AUX - <i>ṭṭu</i> < <i>oṭṭu</i> 'to agree'	May he believe	<i>Imperative absolute Permissive imperative</i>	<i>infinito absoluto com o imperativo oṭṭu</i> (absolute infinitive with the imperative oṭṭu)
விசுவாசிக்கட்டுங்கொள்	INF. <i>believe</i> -AUX - <i>ṭṭu</i> < <i>oṭṭu</i> 'to agree'-2PL	may/let you believe	<i>Permissive imperative</i>	<i>infinito absoluto com o imperativo do verbo oṭṭukiratu</i> (absolute infinitive with the imperative of the verb oṭṭukiratu)
விசுவாசிக்கட்டும்	INF. <i>believe</i> - AUX.FUT-3SG	let it believe	<i>Permissive imperative</i>	<i>infinito absoluto com o imperativo do</i>

				<i>verbo oṭṭukiratu</i> (absolute infinitive with the imperative of the verb oṭṭukiratu)
விசுவாசிக்கட்டுடா	INF. <i>believe</i> -DUB.M.	do I believe?	<i>Many other assorted modes of speaking. Interrogative modes.</i>	<i>qualquer lingoajem fica interrogativo pospondo ao infinito absoluto a partícula vō or ṭṭō</i> (any mode of speaking becomes interrogative by placing the <b>particle</b> vō or ṭṭō after the infinite absolute)
விசுவாசிக்கத்தக்கதாக	INF. <i>believe</i> N. <i>be</i> appropriate PEY of āku-tal	which becomes suitable to believe	<i>Many other assorted modes of speaking. In order to</i>	<i>infinito absoluto com a partícula takkatāka</i> (at with the

				<b>particle</b> takkatāka)
விசுவாசிக்கப்படுகிறேன்	INF. <i>believe</i> - PASS. <i>suffer</i> -1SG	I am believed	<i>Of the Passive Voice</i>	—
விசுவாசிக்கப்போறேன்	INF. <i>believe</i> AUX-FUT- 1SG	I will believe	<i>Ordinary affirmative future</i>	<i>corresponde ao futuro latino e se usa tambem para expressar o presente habitual. Se forma do infinito absoluto com o verbo poratu (it corresponds to the Latin future and it is used to signify the habitual present. It is formed from the absolute infinitive with the verb poratu)</i>
விசுவாசிக்கலாகாத	UNTENSED VN- NEG.PEY <i>āku-tal</i>	thing for which there is nocredibility	<i>Participle in -bilis</i>	<i>particula ākāta</i> (particle ākāta)

விசுவாசிக்கலாகாது	UNTENSED VN- NEG-3SG.NT	thing for which there is no credibility	<i>Participle in -bilis</i>	<i>particula ākātu</i> (particle ākātu)
விசுவாசிக்கலாச்சு	UNTENSED VN-āccu (ST)	thing which became believable	<i>Participle in -bilis</i>	<i>particula āccu</i> (particle āccu)
விசுவாசிக்கலாம்	UNTENSED VN-ām (REP)	they say it is believable	<i>Participle in -bilis</i>	<i>particula ām</i> (particle ām)
விசுவாசிக்கலான	UNTENSED VN-PST.PEY of āku-tal > grammaticalised as adj marker	unbelievable	<i>Participle in -bilis</i>	—
விசுவாசிக்கவில்லை	INF.believe-NEG	I, you, he, etc. do/does not believe	<i>Many other assorted modes of speaking. Why</i>	—
விசுவாசிக்கவில்லையாம்	INF.believe-NEG-REP	they say that x do/does not believe	<i>Conjunctive dis que, negative</i>	<i>infinito absoluto com duas particulas illai e ām</i> (absolute infinitive with the two particles illai and ām)
விசுவாசிக்கவோ	INF.believe -glide-DUB.M	do I believe?	<i>Many other assorted modes of speaking.</i>	<i>qualquer lingoajem fica interrogativo</i>



			<b>Interrogative modes</b>	<i>pospondo ao infinito absoluto a <b>partícula</b> vō or t̄tō (any mode of speaking becomes interrogative by placing the <b>particle</b> vō or t̄tō after the infinite absolute)</i>
விசுவாசிக்கவில்லை	INF. <i>believe</i> -NEG.	I, you, etc. do not believe	<i>Indicative Actual Present. Negative singular</i>	—
விசுவாசிக்கிற	PRES. PEY	that believes	<i>Participle</i>	<i>se forma do infinito sustantivo (it is formed from the substantive infinitive)</i>
விசுவாசிக்கிற காரியம்	PRES.PEY + N.event	the event that is believed	<i>Of the Passive Voice - example</i>	—
விசுவாசிக்கிற படி	PRES.PEY-N.manner, way	as I believe	<i>Conjunctive <b>sicut</b></i>	<i>adiectivo participio presente com a <b>partícula</b> paṭi</i>

				(present adjectival participle with the <b>particle pati</b> )
விசுவாசிக்கிற படியே	PRES.PEY + N.manner- EMPH	in the manner that it believes as I, you believed	<i>Conjunctive sicut</i>	<i>adiectivo participio presente com a particula patiē</i> (present adjectival participle with the <b>particle patiē</b> )
விசுவாசிக்கிற போது	PEY-N.time-EMPH	at that time when I, you etc. believe	<i>Conjunctive mode with cum</i>	<i>participio adiectivo com pōtu</i> (adjectival participle with pōtu)
விசுவாசிக்கிற போழுது	PEY-N.time		<i>Conjunctive mode with cum</i>	<i>participio adiectivo com pōtu</i> (adjectival participle with pōtu)
விசுவாசிக்கிறதல்லாமல்	PRES.VN POST	besides believing	<i>Many other assorted modes of speaking. Besides</i>	<i>participio neutral com a particula allāmal</i>

				(neutral participle with the <b>particle</b> allāmal)
விசுவாசிக்கிறதாக	PRES.VN. – PEY of <i>āku-tal</i>	the fact that I believe	<i>Conjunctive sicut</i>	<i>infinito substantivo com a particula āka</i> (substantive infinitive com a <b>particula āka</b> )
விசுவாசிக்கிறதாம்	<i>believe</i> -PRES-3SG.NT-REP	they say it believes	<i>Conjunctive dis que</i>	<i>participio neutral presente com ām</i> (present neutral participle with ām)
விசுவாசிக்கிறதார்	<i>believe</i> -PRES-VN-INT	who does believe?	<i>Many other assorted modes of speaking. Who?</i>	<i>modo infinito substantivo com ār</i> (substantive infinitive mode with ār)
விசுவாசிக்கிறதில்லை	VN-PRES-NEG	that which does not believe	<i>Indicative Actual Present. Negative Many other assorted modes of</i>	—

			<i>speaking. Why</i>	
விசுவாசிக்கிறதில்லையாம்	PRES.VN-NEG-REP	they say that the believing is not	<i>Conjunctive dis que. Negative</i>	<i>participio presente com duas particulas illai e ām</i> (present participle with the two particles illai and ām)
விசுவாசிக்கிறதினால்	PRES.VN-INCR-INSTR	because of the believing	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>ablative instrumental do infinito substantivo</i> (instrumental ablative of the substantive infinitive)
விசுவாசிக்கிறதினுடைய	PRES.VN-GEN	of the belief	<i>Infinite substantive</i>	
விசுவாசிக்கிறதின் படியே	PRES.VN+GEN N.manner- EMPH	in the manner of the believing	<i>Conjunctive sicut</i>	<i>genitivo do infinito absoluto com a particula paṭiyē</i> (genitive of the absolute infinitive with the <b>particle</b> paṭiyē)

விசுவாசிக்கிறது	PRES.VN PRES.PTCP.N	the belief that which believes	<i>Participle</i>	<i>sustantivo neutral (neutral substantive)</i>
விசுவாசிக்கிறது தவிர	PRES.VN. - POST	except believing	<i>Many other assorted modes of speaking. Besides</i>	<i>participio neutral com a particula tavira (neutral participle with the particule tavira)</i>
விசுவாசிக்கிறது பொய்	PRES.VN +ABS	instead of believing (Costa's translation)	<i>Many other assorted modes of speaking. Instead. Instead of</i>	<i>nominative do infinito sustantivo com o gerundio pōy (nominative of the substantive infinitive with the gerund pōy)</i>
விசுவாசிக்கிறதுக்காக	PRES.VN-DAT-BEN	for the sake of believing	<i>Many other assorted modes of speaking. Causative mode. because</i>	<i>dativo do infinito sustantivo com āka (the dative of the substantive infinitive with āka)</i>
விசுவாசிக்கிறதுக்கு	PRES.VN-DAT	for the	<i>Many other</i>	<i>dativo do</i>

	PRES.PTCP.N-DAT	belief/believing for that which believes	<i>assorted modes of speaking. In order to</i>  <i>Instead of Infinite</i>	<i>infinito substantivo (dative of the substantive infinitive)</i>
விசுவாசிக்கிறதுக்கு ஒக்கும்	VN-DAT FUT.PEY- <i>resemble</i>	the same as believing	<i>Many other assorted modes of speaking. The same as</i>	<i>participio neutral no dativo com okkum (neutral participle in the dative with okkum)</i>
விசுவாசிக்கிறதுக்கு சரியல்ல	PRES.VN-DAT ok-is not	it is not worth believing	<i>Many other assorted modes of speaking. The same as</i>	<i>dativo do participio neutral com o negativo cariyalla (neutral participle in the dative with the negative cariyalla)</i>
விசுவாசிக்கிறதுக்கு பிற்பாடு	PRES.VN-DAT N.subsequent event	after believing	<i>Many other assorted modes of speaking. After that</i>	<i>infinito substantivo em dativo com a particula pirpāṭu</i>

				(substantive infinitive in the dative with the particle <b>pirpātu</b> )
விசுவாசிக்கிறதுக்கு முன்னே	PRES.VN-DAT POST.before- EMPH	before that fact of believing	<i>Many other assorted modes of speaking. <b>Before, firstly</b></i>	<i>dative com munṇē</i> (dative with munṇē)
விசுவாசிக்கிறதுக்கு வேண்டி	PRES.VN-DAT DEF.	for the sake of believing	<i>Many other assorted modes of speaking. <b>Causative mode. Because</b></i>	<i>dativo do infinito sustantivo com veṇṭi</i> (the dative of the substantive infinitive with veṇṭi)
விசுவாசிக்கிறதுக்கொவ்வாது	PRES.VN-DAT resemble-NEG.VN	it is not worth believing	<i>Many other assorted modes of speaking. <b>The same as</b></i>	<i>dativo do participio neutral com o negativo ovvātu</i> (neuter participle in the dative with the negative ovvātu)
விசுவாசிக்கிறபடியினாலே	PEY.PRES-N.way- INCR-INSTR-EMPH	because of the way in which	<i>Many other assorted modes of</i>	<i>participio adiectivo</i>

		one believes	<i>speaking.</i> <b>Causative mode.</b> <b>Because</b>	<i>prezente com</i> <i>paṭiṇālē</i> (negative participle with <i>paṭiṇālē</i> )
விசுவாசிக்கிறவள் போலே	PRES.PTCP.N <i>believe</i> -PRES-3SG.F. INF.pōl-tal 'to resemble'	as she who believes	<b>Conjunctive <i>sicut</i></b>	<i>participio</i> <i>substantivado</i> <i>feminino com a</i> <i>particula pōlē</i> (feminine substantivated participle with the particle pōlē)
விசுவாசிக்கிறவன் போலே	PRES.PTCP.N <i>believe</i> -PRES-3SG.M INF.pōl-tal 'to resemble'	as he who believes	<b>Conjunctive <i>sicut</i></b>	<i>participio</i> <i>substantivado</i> <i>masculino com</i> <i>a particula</i> <i>pōlē</i> (masculine substantivated participle with the particle pōlē)
விசுவாசிக்கிறனென்கிறான்	<i>believe</i> -PRES-1SG <i>say</i> -PRES-3SG.NT	He says that I believe	<b>Conjunctive <i>dis</i></b> <b><i>que</i></b>	<i>verbo eṅkiratu</i> (verb eṅkiratu)
விசுவாசிக்கிறா போலே	PRES.PEY. + NEG. ā + INF.pōl-tal 'to resemble'	like one who believes	<b>Conjunctive <i>sicut</i></b>	<i>adiectivo</i> <i>participio</i> <i>presente com a</i>



				<i>particula pōlē</i>
விசுவாசிக்கிறாயாம்	<i>believe-PRES-2SG-REP</i>	they say you believe	<i>Conjunctive dis que</i>	<i>participio presente com a particual ām (present participle with the particle ām)</i>
விசுவாசிக்கிறாயென்று	<i>believe-PRES-2SG QUOT</i>	that you believe because you believe	<i>Many other assorted modes of speaking. Causative mode. Because - example</i>	—
விசுவாசிக்கிறாய்	<i>believe-PRES-2SG</i>	you believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறாய் என்கிறாள்	<i>believe-PRES-2SG say-PRES-3SG.F.</i>	she says you believe	<i>Conjunctive dis que</i>	<i>verbo enkiratu (verb enkiratu)</i>
விசுவாசிக்கிறார்கள்	<i>believe-PRES-3PL/EPI</i>	they believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறாள்	<i>believe-PRES-F</i>	she believes	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறான்	<i>believe-PRES-M</i>	he believes	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறீர்	<i>believe-PRES-2SG/HON</i>	you (hon) believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறீர்கள்	<i>believe-PRES-2PL</i>	you believe	<i>Indicative Actual Present</i>	—

விசுவாசிக்கிறேனாம்	<i>believe</i> -PRES-1SG-REP	they say he believes	<i>Conjunctive dis que</i>	<i>particula ām</i> (particle ām)
விசுவாசிக்கிறேனென்று	<i>believe</i> -PRES-1SG - QUOT 'say'	that I believe	<i>Conjunctive dis que</i>	<i>verbo eṅkiratu</i> (verb eṅkiratu)
விசுவாசிக்கிறேன்	<i>believe</i> -PRES-1SG	I believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறோம்	<i>believe</i> -PRES-1PL	we believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்குது	<i>believe</i> -PRES-3NT	it believes	<i>Indicative Actual Present</i>	—
விசுவாசிக்குமாப் போலே	<i>believe</i> -FUT-3SG.NT-REP + ??	as it will believe	<i>Conjunctive sicut</i>	<i>terceira pessoa neutral do futuro afirmativo com māppōlē</i> (3 <sup>rd</sup> neuter person of the affirmative future with māppōlē)
விசுவாசிக்குமாம்	<i>believe</i> -FUT-3SG.NT-REP	they say that he will believe	<i>Conjunctive dis que</i>	—
விசுவாசிக்குமிடத்தில்	FUT.PEY -NOUN.OBL-LOC	the place which believes	<i>Conjunctive mode with cum</i>	<i>futuro afirmativo neutral com a particula iṭattil</i> (future

				affirmative neuter with the particle itattil)
விசுவாசிக்கும்	<i>believe-</i> FUTURE.3SG.NT FUT. PEY	it will believe that will believe	<i>Ordinary affirmative future Participle Many other assorted modes of speaking. In order to; until until when; while</i>	— <i>se forma do infinito sustantivo</i> (it is formed from the substantive infinitive)
விசுவாசிக்கும் அளவும்	FUT.PEY. <i>believe-</i> FUT.PEY. <i>measure</i>	until believing	<i>Many other assorted modes of speaking. Until, until when</i>	<i>futuro affirmativo neutro com a particula aḷavum</i> (affirmative neuter future with the <b>particle</b> aḷavum)
விசுவாசிக்கும் தனையும்	FUT.PEY. <i>believe-</i> N.limit-CONJ	until believing	<i>Many other assorted modes of speaking. Until, until when</i>	<i>futuro affirmativo neutro com a particula taṇaiyum</i> (affirmative

				neuter future with the <b>particle tanaiyum</b> )
விசுவாசிக்கும் பாடிக்கு	3SG.NT./FUT.PEY N.way-DAT	for the manner of believing	<i>Many other assorted modes of speaking. In order to</i>	<i>terceira pessoa neutral do futuro afirmativo com paṭikku</i> (third person neuter of the affirmative future with paṭikku)
விசுவாசிக்கும் போது	<i>believe-</i> FUTURE.3SG.NT- N.time	the time that it will believe (when)	<i>Conjunctive mode with cum</i>	<i>futuro afirmativo neutral com aparticula pōtu</i> (future affirmative neuter with the particle pōtu)
விசுவாசிக்கும் முன்னே	FUT.VN POST. <i>before</i>	before the fact that will believe	<i>Many other assorted modes of speaking. Before</i>	<i>terceira pessoa do futuro neutral</i> (third person of the neuter future)

விசுவாசிக்கை	UNTENSED VN	the belief	<i>Conjunctive mode with cum</i>	<i>o verbal (the verbal)</i>
விசுவாசிக்கையிலே	VN-LOC-EMPH	in the belief	<i>Conjunctive mode with cum</i>	<i>ablative do verbal (ablative of the verbal)</i>
விசுவாசிக்கொள்ளுகிறேன்	INF.believe-REFL-PRES-1SG	I believe myself	<i>of the composition of verbs</i>	—
விசுவாசிச்சிருந்தாலும்	believe-PST (ST)-ABS be-COND-CONC	even if you believe	<i>Conjunctive quamvis</i>	—
விசுவாசிச்சேன்	believe-PST (ST)-1SG	I believed	<i>Preterit perfect</i>	—
விசுவாசிச்சோம்	believe-PST (ST)-1PL	we believed	<i>Preterit perfect</i>	—
விசுவாசித்ததினாலே	PST.VN-PST-INCR-INSTR	because of the believing	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>ablative instrumental do infinito substantivo (instrumental ablative of the substantive infinitive)</i>
விசுவாசித்த	PST.PEY	the one who believed	<i>Participle Relative</i>	<i>se forma do infinito sustantivo (it is formed from the substantive infinitive)</i>
விசுவாசித்த என்ன	PST.PEY.believe INT	what if I, you etc, do not	<i>Many other assorted modes of</i>	<i>formado pospondo a</i>

		believe	<i>speaking. So what? What's happening? What does it matter?</i>	<i>particula enna ao condicional ou gerundio, negativo e afirmativo (formed by placing the particle enna after the conditional or the gerund, negative and affirmative)</i>
விசுவாசித்த படி	PST.PEY N.way, manner	the way which one believes	<i>Conjunctive sicut</i>	<i>adjectivo participio passado com a particula paṭi (adjectival participle with the particle paṭi)</i>
விசுவாசித்த படியினாலே	<i>believe</i> -PST.PEY-N.way, manner-INCR-INSTR-EMPH	through the manner of the one who believed	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>participio adjectivo no preterito (adjectival participle in the past tense)</i>
விசுவாசித்த படியே	PST.PEY -N.way,	in the manner	<i>Conjunctive sicut</i>	<i>adjectivo</i>

	manner	which one believed		<i>participio pasado com a particula paṭiyē</i> (past adjectival participle with the particle paṭiyē)
விசுவாசித்த போது	PST.PEY-N.time	when the one who believed	<i>Conjunctive mode with cum</i>	<i>participio adiectivo pasado com pōtu</i> (past adjectival participle with pōtu)
விசுவாசித்த போதே	PST.PEY-N.time-EMPH	at that time when I, you etc. believed	<i>Many other assorted modes of speaking. Since</i>	<i>participio adiectivo (presente, preterito e negativo) com pōtē e poḷutē</i> (adjectival participle - present, past and negative- with pōte and poḷutē)
விசுவாசித்த போழுது	PST.PEY-N.time	when the one	<i>Conjunctive mode</i>	<i>participio</i>

		who believed	with <b>cum</b>	<i>adjectivo pasado com poḷutu</i> (past adjectival participle with poḷutu)
விசுவாசித்ததிலலை	believe-PST.VN-NEG.	he who did not believe	<i>Indicative Actual Present</i>	—
விசுவாசித்ததல்லாதே	PST.VN – NEG-EMPH	besides having believed	<i>Many other assorted modes of speaking. Causative mode. Besides.</i>	—
விசுவாசித்ததாக	PST.VN.-PEY of <i>āku-tal</i>	the fact that I believed <i>as I believed</i>	<i>Conjunctive sicut - example</i>	—
விசுவாசித்ததாம்	<i>believe</i> -PST-3SG.NT-REP	they say that one believed	<i>Conjunctive dis que</i>	<i>participio pasado com a particula ām</i> (past participle with the particle ām)
விசுவாசித்ததார்	<i>believe</i> -PST.VN-INT	Who believed?	<i>Many other assorted modes of speaking. Who</i>	<i>infinito substantivo com ār</i> (infinitive substantivie)



				with āṛ)
விசுவாசித்ததானாலும்	PST.VN+ become- COND-CONC	given that the believing exists	<i>Conjunctive quamvis</i>	<i>conjunctivo condicional com um</i> (conditional conjunctive with um)
விசுவாசித்ததில்லை	PST.VN. + NEG	it did not believe	<i>Indicative Actual Present, negative</i>	—
விசுவாசித்ததில்லையாகில்	<i>believe</i> -PST.VN-NEG. become-COND	if it becomes; it is not the believing	<i>Conditional Conjunctive if</i>	<i>preterito do participio neutral mudando o u em e com as partículas illai and ākil</i> (past neuter participle changing the u to e and adding the particles illai and ākil)
விசுவாசித்ததில்லையாம்	<i>believe</i> -PST.VN-NEG. REPORT	they say that the believing was not	<i>Conjunctive dis que</i>	<i>participio passado com as partículas illai e ām</i> (past participle with the particles

				illai and ām)
விசுவாசித்ததில்லையானால்	<i>believe</i> -PST.VN-NEG. <i>become</i> .PST-COND	if it becomes; it is not the believing	<i>Conditional Conjunctive if</i>	<i>preterito do participio neutral mudando o u em e com as partículas illai e āñāl</i> (past neuter participle changing the u to e and adding the particles illai and āñāl)
விசுவாசித்ததில்லையென்கில்	<i>believe</i> -PST.VN-NEG <i>say</i> .PST-COND	if it becomes; it is not the believing	<i>Conditional Conjunctive if</i>	<i>preterito do participio neutral mudando o u em e com as partículas illai and enkil</i> (past neuter participle changing the u to e and adding the particles illai and enkil)
விசுவாசித்ததினாலே	<i>believe</i> -PST.VN-INCR-	if it believes	<i>Many other</i>	<i>ablativo</i>

	COND		<i>assorted modes of speaking. Causative mode. Because</i>	<i>instrumental do infinito substantivo do presente (instrumental ablative of the substantive infinitive in the presente tense)</i>
விசுவாசித்ததின் படி	PST.VN-INCR- N.way, manner	in the manner of the one who believes	<i>Conjunctive sicut</i>	<i>genitivo do infinito absoluto com a particula paṭi (genitive of the absolute infinitive with the particle paṭi)</i>
விசுவாசித்ததின் படியே	PST.VN-INCR- N.way, manner-EMPH	like that was the believing	<i>Conjunctive sicut</i>	<i>genitivo do infinito absoluto com a particula paṭiyē (genitive of the absolute infinitive with the particle paṭiyē)</i>
விசுவாசித்தது	believe-PST.VN	the fact that I	<i>Infinitive substantive</i>	<i>infinito</i>

		believed		<i>substantivo</i> (substantive infinitive)
விசுவாசித்தது பொய்	<i>believe</i> -PST.VN+ ABS. <i>pō-tal</i> ‘to go’	instead of believing [costa]	<i>Many other assorted modes of speaking. <b>Instead of</b></i>	<i>nominativo do infinito substantivo com o gerundio pōy</i> (nominative of the substantive infinitive with the gerund pōy)
விசுவாசித்ததுக்கு பிறகு	negative VN-DAT + N. <i>posteriority</i>	after believing	<i>Many other assorted modes of speaking. <b>After that.</b></i>	
விசுவாசித்ததுக்கு வேண்டி	negative VN-DAT + DEF. <i>want</i>	for the sake of the believing	<i>Many other assorted modes of speaking. <b>Causative mode. Because.</b></i>	<i>dativo do infinito substantivo with venṭi</i> (dative of the substantive infinitive with venṭi)
விசுவாசித்ததுக்குச் சரி	PST.VN-DAT PEY- <i>resemble</i>	the same as having believed	<i>Many other assorted modes of speaking. <b>As soon as.</b></i>	—

விசுவாசித்ததுக்குச்சரி	believe-PST.VN-DAT PART	It is OK for believing	Many other assorted modes of speaking. <b>The same as</b>	<i>dativo do participio neutral com cari</i> (neuter participle in the dative with cari)
விசுவாசித்ததுண்டோ	PST.VN-DEF -DUB.M	is there the believing or not?	Many other assorted modes of speaking. <b>Interrogative mode.</b>	<i>qualquer lingoajem fica interrogativo acrescentando ao infinito sustantivo a particula unṭō</i> (any mode of speaking becomes interrogative by adding the <b>particle unṭō</b> to the substantive infinitive)
விசுவாசித்ததேயானால்	PST.VN <i>become</i> -PST- COND	that one believes, however	<i>Conditional conjunctive <b>If</b></i>	<i>preterito do participio neutral mudando o u em e com a particula āṇāl</i>

				(past neuter participle changing the u to e and adding the particle āṅā)
விசுவாசித்ததேயுண்டானாக்கால்	<i>believe</i> -PST.VN <i>exist</i> -PST.PEY <i>become</i> -PST-COND	if the believing which exists becomes	<i>Conditional Conjunctive If</i>	<i>preterito do participio neutral mudando o u em e com a partícula uṅāṅākkal</i> (past neuter participle changing the u to e and adding the particle uṅāṅākkal)
விசுவாசித்ததேயுண்டானாலும்	<i>believe</i> -VN <i>exist</i> -PST-COND-CONC	given that one believes	<i>Conjunctive quamvis</i>	<i>se forma desde o conjunctivo condicional if com um</i> (it is formed from the conditional subjunctive with um)
விசுவாசித்ததேயுண்டானாலும்	PST.VN- <i>exist</i> -PST-	given that the	<i>Conjunctive</i>	<i>preterito do</i>

	COND-CONC	believing exists	<i>quamvis</i>	<i>participio neutral mudando o u em e com a partícula uñāñāl e um (past neuter participle changing the u to e and adding the particle uñāñāl and um)</i>
விசுவாசித்ததேயுண்டானால்	<i>believe</i> -PST.VN exist-PST-COND	if the believing exists	<i>Conditional Conjunctive If Conjunctive quamvis</i>	<i>preterito do participio neutral mudando o u em e com a partícula uñāñāl (past neuter participle changing the u to e and adding the particle uñāñāl)</i>
விசுவாசித்ததைக் கண்டு	PSR.VN.-ACC ABS	having seen the believed	<i>Many other assorted modes of</i>	<i>accusativo do infinito</i>

			<i>speaking.</i> <b>Causative mode.</b> <b>Because.</b>	<i>sustantivo com</i> <i>kaṇṭu</i> (accusative of the substantive infinite with <i>kaṇṭu</i> )
விசுவாசித்தப் படியினாலே	PEY.PST-N.way-INCR- INSTR-EMPH	because of the way in which one believed	<i>Many other</i> <i>assorted modes of</i> <i>speaking.</i> <b>Causative mode.</b> <b>Because.</b>	<i>participio</i> <i>adjectivo do</i> <i>passado com</i> <i>paṭiṇālē</i> (past adjectival participle with <i>paṭiṇālē</i> )
விசுவாசித்தவன் போலே	PST.PTCP.N.M. <i>believe - INF. pōl-tal</i> 'to seem, resemble'	in the manner/as he who believed	<b>Conjunctive <i>sicut</i></b>	<i>participio</i> <i>substantivado</i> <i>com a</i> <b><i>particula pōlē</i></b> (substantivated participle with the <b>particle</b> <i>pōlē</i> )
விசுவாசித்தாப் போலே	PAST.PEY-ASS.M.- INF. <i>pōl-tal</i> 'to seem, resemble'	as the one who believed	<b>Conjunctive <i>sicut</i></b>	<i>participio</i> <i>adjectivo</i> <i>passado com a</i> <b><i>particula pōlē</i></b> (past adjectival participle with the <b>particle</b>



				pōlē)
விசுவாசித்தாயானால்	<i>believe-PST-2SG become-PST-COND</i>	you believed, however <i>if you believed</i>	<i>Conditional Conjunctive If</i>	<i>preterito com a particula ānāl (past with the particle ānāl)</i>
விசுவாசித்தாய்	<i>believe-PST-2SG</i>	you believed	<i>Indicative Actual Present</i>	—
விசுவாசித்தார்	<i>believe-PST- 3SG.EPI.HON</i>	he/she (hon) believed	<i>Indicative Actual Present</i>	—
விசுவாசித்தார்கள்	<i>believe-PST-3PL.EPI</i>	they believed	<i>Indicative Actual Present</i>	—
விசுவாசித்தாலும்	<i>believe-PST-COND- CONC</i>	even if one believes	<i>Conjunctive quamvis</i>	<i>se forma desde o conjunctivo condicional if com um (it is formed from the conditional subjunctive with um)</i>
விசுவாசித்தாலும் உத்தாரம்	<i>believe-PST-COND- CONC N.answer, reply, command</i>	the answer is whether I, you, etc. believe	<i>Many other assorted modes of speaking. Whether or not.</i>	<i>condicional afirmativo ou negativo com a particular uttāram (affirmative or negative conditional</i>

				with the <b>particle</b> uttāram)
விசுவாசித்தால்	<i>believe</i> -PST-COND	if I, you, etc. believe	<i>Conditional</i> <i>Conjunctive If</i>	<i>preterito com a</i> <i>particula āl</i> (past with the particle āl)
விசுவாசித்தாள்	<i>believe</i> -PST-3SG.F	she believed	<i>Indicative Actual</i> <i>Present</i>	—
விசுவாசித்தானால்	ABS. <i>believe become</i> - PST-COND	believing, however	<i>Conditional</i> <i>conjunctive If</i>	<i>preterito do</i> <i>participio</i> <i>neutral com</i> <i>āṇāl</i> (past netuer participle with āṇāl)
விசுவாசித்தான்	<i>believe</i> -PST-3SG.M	he believed	<i>Indicative Actual</i> <i>Present</i>	—
விசுவாசித்தீர்	<i>believe</i> -PST-2SG/HON	you (hon) believed	<i>Indicative Actual</i> <i>Present</i>	—
விசுவாசித்தீர்கள்	<i>believe</i> -PST-2PL	you believed	<i>Indicative Actual</i> <i>Present</i>	—
விசுவாசித்து	ABS	believing	<i>Gerund</i>	<i>gerundio</i> (gerund)
விசுவாசித்துது	<i>believe</i> -PST-3SG.NT	it believed they believed	<i>Preterit perfect</i>	—
விசுவாசித்தேனானால்	<i>believe</i> -PST-1SG	I believed,	<i>Conditional</i>	<i>preterito do</i>

	<i>become</i> -PST-COND	however	<i>Conjunctive If</i>	<i>participio neutral com āṅāl</i> (past netuer participle with āṅāl)
விசுவாசித்தேனில்லை	<i>believe</i> -PST-1SG NEG	I did not believe	<i>Preterit perfect</i>	—
விசுவாசித்தேனோ	<i>believe</i> -PST-1SG-DUB.M	do I believe or not?	<i>Many other assorted modes of speaking. Interrogative mode.</i>	<i>qualquer lingoajem fica interrogativo pospondo letra o</i> (any mode of speaking becomes interrogative by placing the letter o [after the word])
விசுவாசித்தேன்	<i>believe</i> -PST-1SG	I believed	<i>Indicative Actual Present</i>	—
விசுவாசித்தோம்	<i>believe</i> -PST-1PL	we believed	<i>Preterit perfect</i>	—
விசுவாசிப்ப	FUT.PEY	which will believe	<i>Participle</i>	<i>se forma do infinito sustantivo</i> (it is formed from the substantive infinitive)

விசுவாசிப்பது	FUT.VN	the fact that I will believe	<i>Infinite substantive</i>	<i>infinito substantivo</i> (substantive infinitive)
விசுவாசிப்பாயாக	<i>believe-FUT-2SG</i> AUX.OPT	be you, the one who will believe	<i>Imperative absolute</i>	<i>futuro com o infinito āka</i> (future with the infinite āka)
விசுவாசிப்பாய்	<i>believe-FUT-2G</i>	you will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பார்	<i>believe-FUT-3SG.HON.</i>	he is going to believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பார்கள்	<i>believe-FUT-3PL.EPI</i>	they will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பாள்	<i>believe-FUT-3SG.F</i>	she will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பான்	<i>believe-FUT-3SG.M</i>	he will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பிக்கிறேன்	<i>believe-CAUS-PRES-1SG</i>	I make someone believe	<i>of the composition of verbs</i>	<i>verbo effectivo formado mudando o pen ou ven em pikkirēn ou vakkirēn</i> (effective verb formed changing pen

				or <i>veṇ</i> into <i>pikkirēṇ</i> or <i>vakkirēṇ</i> )
விசுவாசிப்பீராக	<i>believe-FUT-2SG.HON</i> AUX.OPT	be you, the one who will believe	<i>Ordinary</i> <i>affirmative future</i>	—
விசுவாசிப்பீர்	<i>believe-FUT-2SG.HON</i>	you will believe/ you are going to believe	<i>Ordinary</i> <i>affirmative future</i>	—
விசுவாசிப்பீர்கள்	<i>believe-FUT-2PL</i>	you will believe	<i>Ordinary</i> <i>affirmative future</i>	—
விசுவாசிப்பேன்	<i>believe-FUT-1SG</i>	I will believe	<i>Ordinary</i> <i>affirmative future</i>	—
விசுவாசிப்போம்	<i>believe-FUT-1PL</i>	we will believe/we are going to believe	<i>Ordinary</i> <i>affirmative future</i>	—
விசுவாசியா	NEG.PEY	that does not believe	<i>Conditional</i> <i>Conjunctive If,</i> <i>negative</i>	—
விசுவாசியாத	NEG.PEY	that does not believe	<i>Participle</i>	<i>se forma do</i> <i>infinito</i> <i>sustantivo</i> (it is formed from the substantive infinitive)
விசுவாசியாத படிக்கு	NEG.PEY N.way, <i>manner-DAT</i>	for the manner that does not believe	<i>Many other</i> <i>assorted modes of</i> <i>speaking. In order</i>	<i>participio</i> <i>adiectivo</i> <i>negativo com</i>

			<i>to</i>	<i>paṭikka</i> (negative adjectival participle with paṭikka)
விசுவாசியாத படியினாலே	NEG.PEY-N.way- INCR-INSTR	because of the way in which one does not believe	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>participio adiectivo negativo com paṭinālē</i> (negative adjectival participle with paṭinālē)
விசுவாசியாத படியே	NEG.PEY- N.way, <i>manner</i>	as the one who does not believe	<i>Conjunctive sicut</i>	<i>participio adiectivo negativo com a particula paṭiyē</i> (negative adjectival participle with the particle pātiyē)
விசுவாசியாத பொழுது	NEG.PEY-N.when	when that is not believed	<i>Many other assorted modes of speaking. since</i>	<i>participio adiectivo negativo com poḷutē</i> (negative

				adjectival participle with <i>poḷutē</i> )
விசுவாசியாத வண்ணம்	NEG. PEY இடைச்சொ. so as, in the manner of	in the manner it does not believe	<i>Many other assorted modes of speaking. In order to</i>	<i>participio adiectivo negativo com vaṇṇam</i> (negative adjectival participle with <i>vaṇṇam</i> )
விசுவாசியாத(ச்)சே	NEG.VN-AUX.COMPL	when not believing	<i>Conjunctive mode with cum, negative</i>	<i>imperativo prohibitivo com a particula cē</i> (prohibitive imperative with the particle <i>cē</i> )
விசுவாசியாதசெயாதே	NEG.PEY-NEG.VN	that is not done, that is not believed	<i>Conjunctive mode with cum, negative</i>	<i>imperativo prohibitivo com a particula cēyatē</i> (prohibitive imperative with the particle <i>cēyatē</i> )
விசுவாசியாத்தினாலே	NEG.VN-INCR-INSTR-EMPH	because of the not believing	<i>Many other assorted modes of speaking. Causative</i>	<i>ablativo instrumental negativo do</i>

			<i>mode. Because</i>	<i>infinito absoluto</i> (negative instrumental ablative of the substantive infinitive)
விசுவாசியாததின்படியே	NEG.VN-N.way, manner	as the unbelieving	<i>Conjunctive sicut, negative</i>	<i>ablative do infinito substantivo com a particula paṭiyē</i> (ablative of the substantive infinitive with the particle paṭiyē)
விசுவாசியாதது	NEG.VN	the fact that I do/did/will not believe <i>the one who does not believe</i>	<i>Infinite substantive</i>	<i>infinito substantivo</i> (substantive infinitive)
விசுவாசியாதது பொய்	NEG.VN ABS	instead of believing costa	<i>Many other assorted modes of speaking. instead. Instead of</i>	<i>infinito substantivo negativo no nominativo</i> (negative



				substantive infinitive in the nominative)
விசுவாசியாததுக்காக	NEG. VN-DAT-BEN	for the sake of not believing	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>dativo negativo do infinito absoluto</i> (negative dative of the absolute infinitive)
விசுவாசியாததுக்கு	NEG.VN.-DAT	for the fact that I do/did/will not believe instead of believing	<i>Many other assorted modes of speaking. instead. Instead of; in order to</i>	<i>dativo do infinito substantivo negativo</i> (dative of the negative substantive infinitive)
விசுவாசியாததுக்கு முன்னே	NEG.VN-DAT POST	before the fact of not believing	<i>Many other assorted modes of speaking. before, firstly</i>	<i>dativo do infinito substantivo negativo com munnē</i> (dative with the negative substantive infinitive with munnē)

விசுவாசியாததுக்கு வேண்டி	NEG.VN-DAT-BEN	for the sake of not believing	<i>Many other assorted modes of speaking. <b>In order to.</b></i>	<i>infinito absoluto com vēṅti</i> (absolute infinitive with vēṅti)
விசுவாசியாததைக் கண்டு	NEG.VN-ACC ABS	having seen that which does not believed	<i>Many other assorted modes of speaking. <b>Causative mode. Because</b></i>	<i>accusativo negativo do infinito absoluto</i> (negative accusative of the substantive infinitive)
விசுவாசியாதபோதே	NEG.PEY-N.when-EMPH	at that time when that was not believed	<i>Many other assorted modes of speaking. <b>since</b></i>	<i>participio adiectivo negativo com pōtē</i> (negative adjectival participle with pōtē)
விசுவாசியாதவன் போலெ	NEG.PTCP. N. believe-PST-3SG.M N.manner, way-eMPH	as he who believed	<i>Conjunctive <b>sicut.</b></i>	<i>participio adiectivo negativo com a particula pōle</i> (negative adjectival participle with the particle)

				pōle)
விசுவாசியாதிருந்தாலென	believe-NEG.VN be-PST-COND	if it is that, do not believe!	Many other assorted modes of speaking. <b>what does it matter</b>	<b>particula enna</b> posposta ao condicional (the <b>particle enna</b> placed after the conditional)
விசுவாசியாதிருந்தால்	NEG.VN be.AUX-PST-COND	if it was the unbelievable	Conditional Conjunctive <b>If</b>	imperativo prohibitivo com condicional do verbo iru (prohibitive imperative with the conditional of the verb iru)
விசுவாசியாது	believe-NEG-3SG.NT NEG. ABS	it will not believe	Negative future	—
விசுவாசியாதெயுங்கொள்	IMP-NEG-2PLU	do not believe	Prohibitive Imperative	—
விசுவாசியாதெயும் பிள்ளை	NEG.IMP-CONJ N.boy	and the boy that does not believe	Prohibitive Imperative-example	—
விசுவாசியாதே	NEG.IMP-EMPH	do not believe!	Prohibitive Imperative	desde o neutral do futuro negativo

				<i>mudando o u em e</i> (from the neuter person of the negative future by changing the u to e)
விசுவாசியாதேபோனால்	NEG.IMP <i>go</i> -PST-COND	if it was the unbeliavable	<i>Conditional Conjunctive If, negative</i>	<i>imperativo prohibitivo com condicional do verbo pō</i> (prohibitive imperative with the conditional of the verb pō)
விசுவாசியாதேயாம்	NEG.IMP-REP	they say that I do not believe	<i>Conjunctive dis que, negative</i>	
விசுவாசியாதேயிருந்தால்	<i>believe</i> -NEG.IMP <i>be</i> -PST-COND	if it is that, do not believe!	<i>Conditional Conjunctive If</i>	<i>imperativo prohibitivo com ām</i> (prohibitive imperative with ām)
விசுவாசியாதேயிருந்தால்	NEG.IMP <i>be</i> -PST-COND	if he/she had not believed	<i>Conditional conjunctive If, negative</i>	<i>imperativo prohibitivo com</i>

				<i>condicional do verbo iru</i> (prohibitive imperative with the conditional of the verb iru)
விசுவாசியாதேயுங்கொள்	NEG.IMP. 2PL	do not believe (pl)	<i>Prohibitive Imperative</i>	—
விசுவாசியாதேயும்	NEG.IMP-CLIT <i>um</i>	may you not believe	<i>Prohibitive imperative, negative</i>	—
விசுவாசியாமலாம்	NEG.ABS-REP	they say not believing	<i>Conjunctive dis que</i>	<i>imperativo prohibitivo com ãm</i> (prohibitive imperative with ãm)
விசுவாசியாமலின்றந்தால்	NEG.ABS <i>be</i> -PST-COND	if it was the unbelieving	<i>Conditional conjunctive If, negative</i>	—
விசுவாசியாமல்	NEG.ABS	not believing	<i>Conditional conjunctive If</i>	—
விசுவாசியாயோ	<i>believe-Ø</i> -2SG-DUB.M	you will not believe, will you?	<i>Optative mode</i>	
விசுவாசியாய்	<i>believe-Ø</i> -1SG	you do not believe	<i>Negative future singular</i>	—

விசுவாசியார்	<i>believe-Ø-3SG.EPI.HON</i>	he/she does not believe	<i>Negative future singular</i>	—
விசுவாசியார்கள்	<i>believe-Ø-3PL</i>	they do not believe	<i>Negative future singular</i>	—
விசுவாசியாவிட்டால்	NEG.PEY-leave-PST-COND	if it did not believe	<i>Conditional Conjunctive If</i>	<i>se forma do adjetivo negativo com o condicional de vitukiratu (it is formed from the negative adjective with the conditional of vitukiratu)</i>
விசுவாசியாள்	<i>believe-Ø-3SG.F</i>	she does not believe	<i>Negative future singular</i>	—
விசுவாசியான்	<i>believe-Ø-3SG.M</i>	he does not believe	<i>Negative future singular</i>	—
விசுவாசியிர்கள்	<i>believe-Ø-2PL</i>	you do not believe	<i>Negative future singular</i>	—
விசுவாசியீர்	<i>believe-Ø-2SG.HON</i>	you (hon) do not believe	<i>Negative future singular</i>	—
விசுவாசியுங்காணும்	IMP.believe IMP.see	see and believe	<i>Imperative with plea or familiarity</i>	<i>desde o imperativo honorifico (from the honorific)</i>

				imperative)
விசுவாசியுங்கோள்	IMP.believe -2PL	believe!	<i>Imperative absolute</i>	<i>imperativo plural (plural imperative)</i>
விசுவாசியும்	FUT.PTCP HAB.FUT OPT	believe	<i>Imperative absolute</i>	<i>presente tirando o cren ou gren com um (present [tense] removing cren or gren and adding um)</i>
விசுவாசியேனோ	believe-Ø-1SG-DUB.M	I will not believe, will I?	<i>Imperative with plea or familiarity</i>	<i>interrogativo (interrogative)</i>
விசுவாசியேன்	believe-Ø-1SG	I do not believe	<i>Negative future</i>	—
விசுவாசியோம்	believe-Ø-1PL	we do not believe	<i>Negative future</i>	—
விச்சுவாசியாத	believe-PST (ST)-NEG.VN	that did not believe	<i>Of Adjectives</i>	—
விட	INF of <i>viṭu-tal</i> 'to leave'	to leave	<i>Of infinites</i>	—
விடுகிறது	leave-PRES-3SG.NT	it leaves	<i>Of infinites</i>	—
வித்தேன்	sell-PST-1SG	I sold	<i>Rules about verbs</i>	<i>verbo (verb)</i>
விரல்	N	finger, toe	<i>Of plurals</i>	<i>nome (noun)</i>
வில்லு	IMP	sell you!	<i>Of imperatives</i>	<i>imperativo absoluto (imperative)</i>

				absolute)
விறக	INF	to sell	<i>Of infinites</i>	—
விறகிறது	<i>sell</i> -PRES-3SG.NT	it sells	<i>Of infinites</i>	—
விற்கிறது	<i>sell</i> -PRES-3SG.NT	it sells	<i>Of future</i> <i>Of infinites</i>	—
வீங்க	INF	to swell	<i>Of infinites</i>	—
வீங்கிறது	<i>swell</i> -PRES-3SG.NT	it swells	<i>Of infinites</i>	—
வீடு	N	home	<i>Of noun, 3<sup>rd</sup> noun</i> <i>Of plurals</i>	<i>nome</i> (noun)
வீடுகள்	N-PL	homes	<i>Of plurals</i>	<i>nome</i> (noun)
வெட்டுகிறது	<i>strike</i> -PRES-3SG.NT	it strikes	<i>Rules about verbs</i>	<i>verbo</i> (verb)
வெலுகிறது	<i>win</i> -PRES-3SG.NT	it wins	<i>Rules about verbs</i>	<i>verbo</i> (verb)
வெள்ளை	N	white	<i>Of adjectives -</i> <i>example</i>	<i>nome</i> (noun)
வென்றேன்	<i>win</i> -PST-1SG	I won	<i>Rules about verbs</i>	<i>verbo</i> (verb)
வேக	INF of <i>vē-tal</i>	to get burnt	<i>Of infinites</i>	<i>verbo</i> (verb)
வேகிறது	<i>get burnt</i> -PRES-3SG.NT	it gets burnt	<i>Rules about verbs</i> <i>Of infinites</i>	<i>verbo</i> (verb)
வேண்டாமோ	DEF.NEG-DUB.M	do not need?	<i>Imperative with</i> <i>plea or familiarity</i> <i>Optative mood</i>	<i>interrogativo</i> (interrogative) —
வேண்டாம்	DEF.NEG.	not need	<i>Prohibitive</i> <i>imperative</i>	<i>imperativo</i> <i>prohibitivo</i> (prohibitive imperative)
வேந்தேன்	<i>get burnt</i> -PST-1SG	I got burnt	<i>Rules about verbs</i>	<i>verbo</i> (verb)



வைகிறது	curse-PRES-3SG.NT	it curses	Rules about verbs Of infinites	verbo (verb)
வைதேன்	curse-PST-1SG	I cursed	Rules about verbs	verbo (verb)
வைய்ய	INF of vai-tal 'to abuse, to curse'	to curse	Of infinites	verbo (verb)
ஸ்த்திறிலிங்கம்	N	femminine	Of genders	—

Anomalous verbs	
உண்டு	<p><i>to have, to possess</i></p> <p>உண்டானால் உண்டானாக்கால் உண்டாகில் உள்ளில் உண்டானாலும் உண்டானாக்காலும் உண்டாகிலும் உள்ளியும் உள்ள உள்ளவன், ள், து உண்டான உண்டாக உண்டாகிறது உண்டானது</p>
இல்லை	<p><i>I do not have if with noun, otherwise if with verb it means NO</i></p> <p>இல்லாமல் இல்லவிட்டால் இல்லாவிட்டாலும் இல்லா</p>

	இல்லாத
வேணும்	<i>To want, to matter</i> வேண்டிச்சு வேண்டின வேண்டினவன், ள், து வேண்டாத வேண்டா வேண்டாதவன்
போதும்	<i>Be enough</i> போதும் போதாது போதுது போதாத போதா போதாதவான், ள், தது
கூடும்	<i>May, might, could be possible</i> கூடும் கூடுச்சு கூடுகிற கூடின கூடாத கூடாது கூடாவிட்டால கூடாதிருந்தால்
ஒக்கும்	<i>Equal est</i> ஒக்கும் ஒவ்வாது ஒவ்வாத

## APPENDIX 1.B – EXAMPLES IN TAMIL IN COSTA’S ARTE

1. நீங்கள் பொங்கோள் நாங்கள் இருக்கிறோம்  
nīṅkaḷ pō-ṅkōḷ nāṅkaḷ iru-kkiṟ-om  
2-PL go-IMP.PL 1PL.INCL be-PRES-1PL  
*You (plu) go, we stay.*
2. என்ன மனுஷன்  
enna manuṣaṅ  
INT.what N.man  
*What man?*
3. விசுவாசித்த மனுஷன்  
vicuvāci-tt-a manuṣaṅ  
believe-PST.PEY N.man  
*The man who believed.*
4. விசுவசிக்கிறானே அவன் கரைய் ஏறுவான்  
vicuvāci-kkiṟ-āṅ-ē avaṅ karai.y ēruvāṅ  
believe-PRES-3SG.M.-EMPH 3SG.M N.salvation obtain-FUT-3SG.M  
*Lit. The one who believes only, he will get salvation! Only he who believes will have salvation*
5. நாள் எழும்  
nāḷ eḷ-um  
N.day NUM.seven-CLIT  
*All seven days.*
6. குளிர் காற்று  
kuḷir kārru  
N.coldness N.wind  
*Cold wind.*
7. வெள்ளை சீலை  
vellai cīlai  
ADJ.white N.cloth  
*White cloth.*

8. தேவரீர் சொல்லித்து  
 tēvar-īr coll-itt-u  
 addr.mark.HON say-PST-ABS  
*You, Yours (hon) saying or either You, having said.*
9. நான் விசுவாசிக்கிறேனில்லை  
 (and so on for all persons)  
 nāṅ vicuvāci-kkiṛ-ēṅ illai  
 1SG believe-PRES-1SG NEG  
*I do not believe.*
10. நான் காணவில்லை  
 nāṅ kāṇa.v-illai  
 1SG see-INF-NEG  
*I do not see.*
11. அவன் வரவில்லை  
 avaṅ varavillai  
 3SG.M come-INF-NEG  
*He does not come.*
12. பண்ணுகிறதில்லை  
 paṅṅu-kir-at-illai  
 do-PRES-3SG.NT-NEG  
*It does not do.*
13. சொல்லுகிறதில்லை  
 collu-kir-at-illai  
 say-PRES-3SG.NT-NEG  
*It does not say.*
14. நீ குடுத்ததில்லை  
 nī kuṭu-tt-at-illai  
 2SG. give-PST-3SG.NT-NEG (*sic*)  
*You did not give.*

15. விசுவசித்தேன் இல்லை  
vicuvācittēṅ illai  
believe-PST-1SG NEG  
*I did not believe.*
16. அதுக்குமுன்னே  
atu-kku munṅē  
DEM-DAT N.in front-EMPH  
*Before that time.*
17. நீ விசுவாசிக்கிறாயே அதுக்கு முன்னே நான்  
nī vicuvāci-kkir-āy-ē atu-kku munṅē nāṅ  
2SG believe-PRES-2SG-EMPH DEM-DAT ADV.before 1SG  
  
விசுவாசிப்பேன்  
vicuvāci-pp-ēṅ  
believe-FUT-1SG  
*You believe, before that time, I will believe.*
18. நான் விசுவாசிப்பேன் (for all persons)  
nāṅ vicuvāci-pp-ēṅ  
1SG believe-FUT-1SG  
*I will believe.*
19. விசுவாசிக்கப்போறேன்  
vicuvāci-ppō-r-ēṅ  
believe-AUX-PRES-1SG  
*I will believe (intention or prediction)*
20. நாங்கள் விசுவாசிக்க.த தேவைய இல்லை  
nāṅkaḷ vicuvāci-kka.t tēvai.y illai  
1PL.INCL believe-INF N.need is not  
*Our need of believing does not exist.*
21. விசுவாசிக்க.த தேவைய இல்லை  
vicuvāci-kka tēvai illai  
believe-INF N.need is not  
*Need of believing does not exist.*

22. அவள் போக.த தேவை.ய் இல்லை  
 aval pō-ka.t tēvai.y illai  
 3SG.M go-INF N.need is not  
*Her need of going does not exist.*
23. விசுவாசிக்கத்தெவையில்லையோ?  
 vicuvāci-kka.t tēvai.y illai.y-ō  
 believe-INF N.need is not -DUB  
*The desire of believing does not exist, does it?*
24. விசுவாசியுங்காணும்  
 vicuvāci.y-um kāṇ-um  
 believe.IMP.-CONJ see.IMP.-CONJ  
*Look and believe!*
25. அய்யோ நான் விசுவாசியேனோ  
 ayyō nāṇ vicuvāci.y-ēṇ-ō  
 INTERJ. 1SG believe-NEG-1SG-DUB  
*Alas! I had not believed, had I?*
26. அய்யோ நீ விசுவாசிக்க வேண்டாமோ  
 Ayyō nī vicuvāci-kka vēṇṭām-ō  
 INTERJ 2SG believe-INF want.DEF.NEG.-DUB  
*Alas! Do not believe you.*
27. நான் விசுவாசிக்கக் கடவது  
 nāṇ vicuvāci-kka.k kaṭavatu  
 1SG believe-INF AUX-suitable  
*Suitable for believing.*
28. அவள் திருமபுகிற போது  
 aval tirumpu-kiṛ-a pōtu  
 3SG.F return-PRES-PEY N.time  
*The time that she returns.*
29. அவள் பேசின பொழுது  
 aval pēc-iṇ-a poḷutu

3SG.F speak-PST-PEY N.time

*The time in which you spoke.*

30. அவள் வாங்கப போறதில்லையாம்  
avaḷ vāṅk-a.p pōrat-illai.y-ām  
3SG.F receive.INFAUX-NEG-REP.  
*They say that she will not receive.*

31. விசுவாசிக்கிறேனென்கிறான்  
vicuvāci-kkir-ēṅ eṅ-kir-āṅ  
believe-PRES-1SG say-PRES-3SG.M  
*I believe, he says.*

32. விசுவாசிக்கிறேனென்று சொல்லுகிறர்கள்  
vicuvāci-kkir-ēṅ eṅru collu-kir-arkāḷ  
believe-PRES-1SG QUOT say-PRES-3PL  
*They say that I believe.*

33. நான் எந்தச சத்தியம் விசுவாசித்தாலும்  
nāṅ enta.c cattiyam vicuvāci-tt-āḷ-um  
1SG. INT.what, which N.truth believe-PST-COND-CONC  
*Even though I believe any truth.*

34. அவன் இருக்கிற போலே  
avaṅ iru-kkir-a pōl-ē  
3SG.M be-PRES-PEY PART.similar.INF-EMPH  
*Like he who comes.*

35. இவன் சொல்லுகிறப் போலே  
ivaṅ collu-kir-a pōl-ē  
3SG.M say-PRES-PEY PART.similar.INF-EMPH  
*As he who says.*

36. நீ நடக்கிறதின் படியே  
nī naṭa-kkir-at-iṅ paṭi.y-ē  
2SG behave-PRES-VN-GEN N.manner-EMPH  
*You, in the manner of behaving.*

37. நாங்கள் கேட்கிறதின் படியே  
 nāṅkaḷ kēṭ-kir-at-iṅ paṭi.y-ē  
 1PL.INCL ask/hear-PRES-VN-GEN N.manner-EMPH  
*we, in the manner of asking/hearing.*
38. நான் செய்யும்மாப்பொலே  
 nāṅ cey.y-ummā.p-pōl-ē  
 1SG do-FUT.PEY-?-PART.similar.INF-EMPH  
 Costa's translation: *as I do.*
39. நீர் கல்பிக்குமாப்போலே  
 nīr kalpikkumā.p pōl-ē  
 2SG.HON order-FUT-PEY PART.similar.INF-EMPH  
*As your mercy orders.*
40. நீய இடறாத்துக்குமாப் போலே  
 nīya iṭar-āt-atu-kk-um-ā.p pōl-ē  
 2SG stumble-NEG-VN-DAT-CONJ-? PART.similar.INF-EMPH  
 Costa's translation: *as you do not stumble*
41. அவன் விசுவாசிக்க  
 avaṅ vicuvāci-kka  
 3SG.M believe-INF  
*In order to believe [he].*
42. அவர்கள் தின்ன  
 avarkaḷ tinṅ-a  
 3PL eat-INF  
*In order to eat [them].*
43. என்ன அத்துக்கு விசுவாசிக்கிறாய்  
 say.enna atat-ukku vicuvāci-kkir-āy  
 PST.PEYDEM-DAT believe-PRES-2SG  
*to what (it has been said) do you believe?*
44. ஏன் விசுவாசிக்கிறான்?



ēṅ vicvuvāci-kkir-āṅ  
INT.why believe-PRES-3SG.M  
*Why does he believe?*

45. ஏன் விசுவாசித்தான்?

ēṅ vicvuvāci-tt-āṅ  
INT.why believe-PST-3SG.M  
*Why did he believe?*

46. ஏன் விசுவாசிக்கிறதில்லை

ēṅ vicvuvāci-kkir-at-illai  
INT.why believe-PRES-3SG.NT-NEG  
*Why is there no belief?*

47. ஏன் விசிவாசிக்கவில்லை

ēṅ vicvuvāci-kka.v-illai  
INT.why believe-INF-is not.VR  
*Why do I/you/etc not believe?*

48. விசுவாசியாமல் ஏன்?

vicuvāci.y-āmal ēṅ  
believe.NEG.ABS INT.why  
*Why without believing?*

49. விசுவாசியாமல் என்ன?

vicuvāci.y-āmal enṇa  
believe.NEG.ABS INT.what  
*What is the unbelieving?*

50. என்னத்துக்கு விசுவாசிக்கிறாய்

enṇatt-ukku vicuvāci-kkir.āy  
INT.DAT believe-PRES-2SG  
*For what, you believe.*

51. விசுவாசிக்கிறேன் அல்லோ?

vicuvāci-kkir-ēṅ all-ō?  
believe-PRES-1SG be, exist.V.R.-DUB

*I believe, don't I?*

52. விளையாடுகிறார்கள் அல்லோ  
viḷaiyāṭu-kir-ārkaḷ all-ō  
joke-PRES-3PL be, exist-DUB  
*They are joking, aren't they?*
53. விசுவாசிக்கிறாயே  
vicuvāci-kkir-āy-ē  
believe-PRES-2SG-EMPH  
*It's you, who believes.*
54. விடுகிறாயே  
viṭu-kir-āy-ē  
leave-PRES-2SG-EMPH  
*It's you who leave.*
55. ஆர் விசுவாசிக்கிறார்கள்  
ār vicuvāci-kkir-ārkaḷ  
INT.PRON believe-PRES-3PL  
*Who, they believe.*
56. ஆர் விசுவாசிக்கிறான்  
ār vicuvāci-kkir-āṇ  
INT.PRON believe-PRES-3SG.M  
*Who, he believes.*
57. விசுவாசிக்கிறவள் ஆர்  
vicuvāci-kkir-avaṇ ār  
believe-PRES-3SG.M/PART.N INT.PRON  
*Who is the one who believes.*
58. விசுவாசிப்பார் உண்டோ?  
vicuvāci-pp-ār uṇṭ-ō  
believe-FUT-2SG.HON exist.PST-DUB  
*There is someone who believed, isn't there?*

59. விசுவாசிப்பார் இல்லையோ?  
 vicuvāci-pp-ār illai.y-ō  
 believe-FUT-2SG.HON be not-DUB  
*There is someone who does not believe, isn't there?*
60. விசாரிப்பார் இல்லை  
 vicāri-pp-ār illai  
 investigate-FUT-2SG.HON be not  
*There is noone investigates.*
61. விசுவாசிக்கிறேன் என்கிறதினாலே  
 vicuvāci-kkiṛ-ēṇ eṇ-kiṛ-at-iṇ-āi-ē  
 believe-PRES-1SG say-PRES-3SG.NT-INCR-INSTR-EMPH  
*Because it is said that I believe.*
62. விசுவாசிக்கிறேன் என்று கொபிச்சுகோள்ளுகிறான்  
 vicuvāci-kkiṛ-ēṇ eṇru kopi-ccu-kollu-kiṛ-āṇ  
 believe-PRES-1SG QUOT anger-ABS-REFL-PRES-3SG.M  
*He was getting angry that I believed.*
63. விசுவாசிக்கிறாய் என்று  
 vicuvāci-kkiṛ-āy eṇru  
 believe-PRES-2SGQUOT  
*You believe, that.*
64. விசுவாசிக்கிறதைக்கண்டு  
 vicuvāci-kkiṛ-at-ai.k kaṇṭu  
 believe-PRES-3SG.NT.VN-ACC see-ABS  
*Aware of the fact that one believes [lit.trans. having seen the believing]*
65. அவன் சொல்லுமுன்னே  
 avaṇ collu-muṇṇ-ē  
 3SG.M say.VR-POST-before-EMPH  
*Before he said [before his saying].*
66. அவல் வாராதுக்கு முன்னே

avaṅ var-ātu-kku munṅē  
3SG.M come-NEG.VN.-DAT POST-before  
*Before she came [before her coming].*

67. நீ பிற(ந்து)கிறதுக்கு முந்தி  
nī pira(ntu)-kir-at-ukku munti  
2SG be born-PRES-3SG.NT.VN-DAT N.front  
*Before you were born [lit. in front of your being born].*

68. அவன் திங்கிற போதே  
avaṅ tiṅ-kir-a pōtē  
3SG.M eat-PRES-PEY PART.while, when  
*At that that time, when he eats.*

69. நான் குடுத்தபோதே  
nāṅ kuṭu-tt-a pōt-ē  
1SG give-PST-PEY PART.when, while  
*At that time, when I gave.*

70. நீ வராத போதே  
nī var-āt-a pōt-ē  
2SG. come-NEG-PEY PART.while, when  
*At that time, when you did not come.*

71. மழைபெஞ்சவுடனே  
maḷai pe-ñc-a.v- uṭaṅ-ē  
N.rain pour-PST-PEY ADV.immediately-EMPH<sup>1</sup>  
*As soon as it rains, it rained etc*

72. காற்று அடியாதவுடனே  
N.wind aṭi.y-āt-a.v uṭaṅ-ē  
wind blow-NEG-PEY ADV.immediately-EMPH  
*As soon as the wind does not blow.*

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<sup>1</sup> *uṭaṅ* is originally a temporal noun meaning ‘immediacy’ that is found at the end of an adjectival clause, presumably embedded to a matrix clause with which the adjectival one had a temporal relation.

73. நீ விசுவாசித்தாலாக்கும் நான் விசுவாசிப்பேன்  
 nī vicuvāci-tt-āl ākk-um nāṅ vicuvāci-pp-ēṅ  
 2SG believe-PST-COND become-FUT-PEY/VN 1SG believe-FUT-1SG  
*If you really believe, I will believe!*
74. விசுவாசிக்கவாக்கும் வந்தேன்  
 vicuvāci-kka.v ākk-um va-nt-ēṅ  
 believe-INF PART.become-FUT-PEY/VN come-PST-1SG  
*I came to believe (undoubtedly).*
75. விசுவாசிக்க ஆக்கும் ஈடேறுவாய்  
 vicuvāci-kka ākk-um iṭēru-v-āy  
 believe-INF PART.become-FUT-PEY/VN be saved-FUT-2SG.  
*By believing you will certainly be saved.*
76. இவன் ஆக்கும் சூரன்  
 ivan ākk-um kūraṅ  
 3SG.M PART.become-FUT-PEY/VN N.hero  
*This man is brave undoubtedly.*
77. இப்போவாக்கும் சமையம்  
 ippō.v ākk-um camaiyam  
 ADV.now PART.become-FUT-PEY/VN N.occasion  
*Now, undoubtedly it is the occasion.*
78. இவன் விசுவாசிக்க வந்தன் ஆக்கும்  
 ivan vicuvāci-kka va-nt-āṅ ākk-um  
 3SG.M believe-INF come-PST-3M PART.become-FUT-PEY/VN  
*It seems that this man believes.*
79. விசுவாசிக்க வந்தான் ஆக்கும்  
 vicuvāci-kka va-nt-āṅ ākk-um  
 believe-INF come-PST-3SG.M PART.become-FUT-PEY/VN  
*It seems that he has come to believe.*
80. இவன் சூரன் ஆக்கும்

ivan̄ kūraṇ ākk-um  
3SG.M N.hero PART.become-FUT-PEY/VN  
*It seems that this man is brave.*

81. கினா கண்டாய் ஆக்கும்  
kiṇā ka-ṇṭ-āy ākk-um  
N. dream see-PST-2SG PART.become-FUT-PEY/VN  
*It seems that you dreamt.*

82. நான்தாய் நடக்கிற விசுவாசிக்கிறது மாத்திரம்  
nāṇr-āy nata-kkir-a vicuvāci-kkir-atu  
good-ADV behave-PRES-PEY believe-PRES-3SG.NT.VN  
māttiram  
ADV.only  
*It is only the one who believes who behaves well*

83. விசுவாசியாத இருந்தால் என்ன  
vicuvāci.y-ā-tu iru-nt-āl eṇṇa  
believe-NEG-VN be-PST-COND INT. what  
*So, what if that one who does not believe?*

84. விசுவாசியாத இருந்தாலும் உத்தாரம்  
vicuvāci.y-āt-a iru-nt-āl-um uttāram  
believe-NEG-PEY be-PST-COND-CONC N.answer  
*Whether the answer is the not believing.*

85. நீ வந்தாலும் உத்தாரம் வராத இருந்தாலும் உத்தாரம்  
nī va-nt-āl-um uttāram var-āt-a  
2SG come-PST-COND-CONC N.answer come-NEG-PEY  
iru-nt-āl-um uttāram  
be-PST-COND-CONC N.answer  
*Whether the answer is you come or you do not come.*

86. இது விசுவாசிக்கத்தக்கது  
itu vicuvāci-ttakk-atu  
DEM.this believe-to be fit-3SG.NT  
*That must be believed, is to be believed.*

87. விசுவாசிக்க தக்க காரியம்  
 vicuvāci-kka takka kāriyam  
 believe-INF ADJ.appropriate N.thing  
*Suitable thing to believe.*
88. விசுவாசிக்க தக்கவான்  
 vicuvāci-kka takka-v-āṅ  
 believe-INF be fit-FUT-3SG.M  
*He is suitable to believe.*
89. விசுவாசிக்க தக்கவாள்  
 vicuvāci-kka takka-v-āḷ  
 believe-INF be fit-FUT-3SG.F.  
*She is suitable to believe.*
90. விசுவாசிக்க தக்கது  
 vicuvāci-kka takk-atu  
 believe-INF be fit- 3SG.NT.  
*It is suitable to believe.*
91. விசுவாசிக்கிறதைப் பாற்க புண்ணியமில்லை  
 vicuvāci-kkir-at-ai.p pār-ka puṅṅi.y-am-illai  
 believe-PRES-VN-ACC see-INF.COMP blessing, virtuous-is not  
*There is no greater virtue than believing.*
92. விசுவாசிக்கிறதிலும் பாற்க  
 vicvuāci-kkir-at-il-um pār-ka  
 believe-PRES-VN-LOC-CLIT see-INF.COMP  
*More or better than believing.*
93. பிறகாசமாகக் கொண்டு  
 pīrakācam-āka.k koṅṭu  
 clearness-ADV hold-ABS  
*Keeping clearly.*
94. தபிரியம் உள்ளவனும் பயப்படுவான்

tapiriyamu||a-v-aṅ-um            paya.p-paṭu-v-āṅ  
?    exist-FUT-3SG.M-CONJ    fear-experience-FUT-3SG.M  
[Costa's translation: *he fears until, or still, or constantly*]

95. நானாகிலும் நீயாகிலும்

nāṅ-um    nī.y-um  
1SG-CONJ 2SG-CONJ  
*Either I, or you.*

96. ஒன்றிலிது, ஒன்றிலது

oṅr-il-itu                            oṅr-il-atu  
NUM-LOC-DEM.PROX    NUM-LOC-DEM.DIS  
*Either this or that.*

97. நானோ நீயோ

nāṅ-ō    nī.y-ō  
1SG-DIS 2SG-DIS  
*I or you?*

98. இரண்டு காண்

iraṅṭu    kāṅ  
NUM.two    N.eye  
*Two eyes.*

99. அனேகம் பேர்

aṅēkam    pēr  
N.many N.person  
*Many people.*

100. அவனும் சொன்னான்

avaṅ-um    co-ṅṅ-āṅ  
3SG.M-CONJ say-PST-3SG.M  
*He also said.*

101. அவனும் தந்தான் அவனும் கண்டான், அவனும் பார்த்தான்

avaṅ-um    ta-nt-āṅ,                    avaṅ-um  
3SG.M-CONJ give-PST-3SG.M,    3SG.M-CONJ



ka-ṅṭ-āṅ avan-um par-tt-āṅ  
see-PST-3SG.M 3SG.M-CONJ look at-PST-3SG.M  
*He also gave, he also saw, he also looked at.*

102. அவள் வாங்கப் போறதில்லையாம்  
avaḷ vaṅk-a.p-pōṛ-at-illai.y-ām  
3SG.F receive-INF-AUX-VN-NEG-REP  
*They say that she does not receive.*
103. விசுவாசிக்கத் தேவையில்லை  
vicuvāci-kka.t tēvai.y-illai  
believe-INF N.need-is not  
*Our need of believing is not.*
104. விசுவாசிக்கத் தேவையில்லையோ  
vicvuvāci-kka tēvai.y-illai.y-ō  
believe-INF N.need-is not-DUB  
*It isn't the desire of believing, is it?*
105. விசுவாசிக்க தேவையுண்டான ஆக்கால்  
vicvuvāci-kka tēvai.y-uṅṭ-āṅ-a ākk-āl  
believe-INF N.need-exist-PST-PEY become-COND  
*If the believing which exists becomes.*
106. விசுவாசிக்கப் பொறதில்லையாம்  
vicvuvāci-kka.p-porat-illai.y-ām  
believe-INF-AUX-NEG-REP  
*They say that I will not believe.*
107. விசுவாசியாத இருக்குமாப்போலே  
vicvuvāci.y-āt-a iru-kkum.p  
believe-NEG-PEY be-FUT-3SG.NT  
pōl-ē  
PART.similar.INF-EMPH  
*As the one who has not believed.*

## APPENDIX 1.C – ABBREVIATIONS

1	first person
2	second person
3	third person
4	fourth person
ABS	absolute ( <i>verbal participle, viṇaiyeccam</i> )
ACC	accusative
ADDR.MARK.	address marker
ADV	adverb
ADV.MARK.	adverb marker
ASSER	assertive mood
AUX	auxiliary
BEN	benefactive
CAUS	causative
CLIT	clitic
COM	comitative
COMP	comparative
COMPL	completive aspect
CONC	concessive
COND	conditional
CONJ	conjunction
DAT	dative
DEF	defective verb
DEM	demonstrative
DIS	distal
DUB.M	dubitative marker
EMPH	emphatic
EPI	epicenic
EXCL	exclusive
F	feminine
FUT	future
GEN	genitive
HAB	habitual
HON	honorific
HORT	hortative
INTERJ	interjection
IMP	imperative
INCL	inclusive
INCR	increment
INF	infinitive
INSTR	instrumental
INT	interrogative

INTERJ	interjection
LOC	locative
M	masculine
MODAL	modal
N	noun
NEG	negative
PCPT.N	noun participle
NT	neuter
OBL	oblique
OPT	optative
PART	particle
PASS	passive
PERF	perfective aspect
PEY	<i>peyareccam</i> (adjectival participle)
PL	plural
POST	postposition
PRES	present
PRON	pronoun
PROX	proximate
PST	past
QUOT	quotative marker
REFL	reflexive
REP	reportive marker
SG	singular
SOC	sociative
VB	verb
VOC	vocative
VOL	volitional
VN	verbal noun
VR	verb root

*Adjectivo* - Adjectives

*Adverbio* - Adverb

*Verbo anomalous* – Anomalous verbs

*Conjunção* - Conjunction

*Disjunções* - Disjunctions

*Genero* - Genders

*Infinito adjectivado* – Adjectivated infinite

*Interrogativo* – interrogative

*Interjeção* - Interjection

*Letra* – Letter

*Negativo* – Negativo

*Nome* - Noun

*Nome numeral cardinal* – Cardinal numeral number

*Outros modos avulsos de falar* - Many other assorted modes of speaking including: *modos interrogativos* [interrogative modes]: *por que* [why], *pera que* [in order to], *naõ* [not], *quem* [who], *há quem?* [Is there anyone who?]; *Modo cauzativo* [causative mode]: *por* [because], *pera que* [in order to], *antes que/primeiro que* [before/firstly], *depois que* [after that], *ate que* [until, until when], *em quanto* [while], *ja que* [since], *em tanto que* [as soon as], *em ves (de)* [Instead/Instead of]; *Modo asseverativo sem duvida* [assertive mode without doubt]; *Modo com duvida: parece que, tanto monta, que importa que?/que vay?/Que mais, quer si quer naõ, alem de; Modo de aptidaõ ou conveniencia; Modo comparativo.*

*Voz passiva* - Passive Voice

*Particula* - Particle

*Postposiçaõ* – Postposition

*Pronome* – Pronoun

*Pronome relativo* – Relative pronoun

*Verbo* – Verb

*Verbo substantivo* – Substantive verb

*Verbal* – verbal

With reference to the verb, the Alvaresian taxonomy of moods and tenses is extended and applied differently as the chart below shows.

MOODS							
<b>Indicative</b>	actual present	habitual present	preterit	imperfect	pluperfect	future	neg.
<b>Imperative</b>	absolute	<b>permissive</b>	prohibitive	with plea or familiarity			
<b>Optative</b>							
<b>Conjunctive</b>	with <i>cum</i>	<i>dis que</i>	<i>si</i>	<i>quam vis</i>	<i>sicut</i>	negative	
<i>Infinitive</i>	absolute	substantive					
<i>Gerund</i>							
<i>Participle</i>	adjectival	substantivated	neuter	in - <i>bilis</i>	negative		

**Chart 5 – Moods in Costa’s *Arte***

Each of these moods and tenses corresponds to a specific Tamil form. Therefore, there are four sub-types of **Imperative**, among which the Alvaresian *permissive*, and six sub-types of **Subjunctives**. They both correspond to the Tamil imperative along with periphrasis and periphrastic meanings for convening the Latin subjunctive.<sup>1</sup>

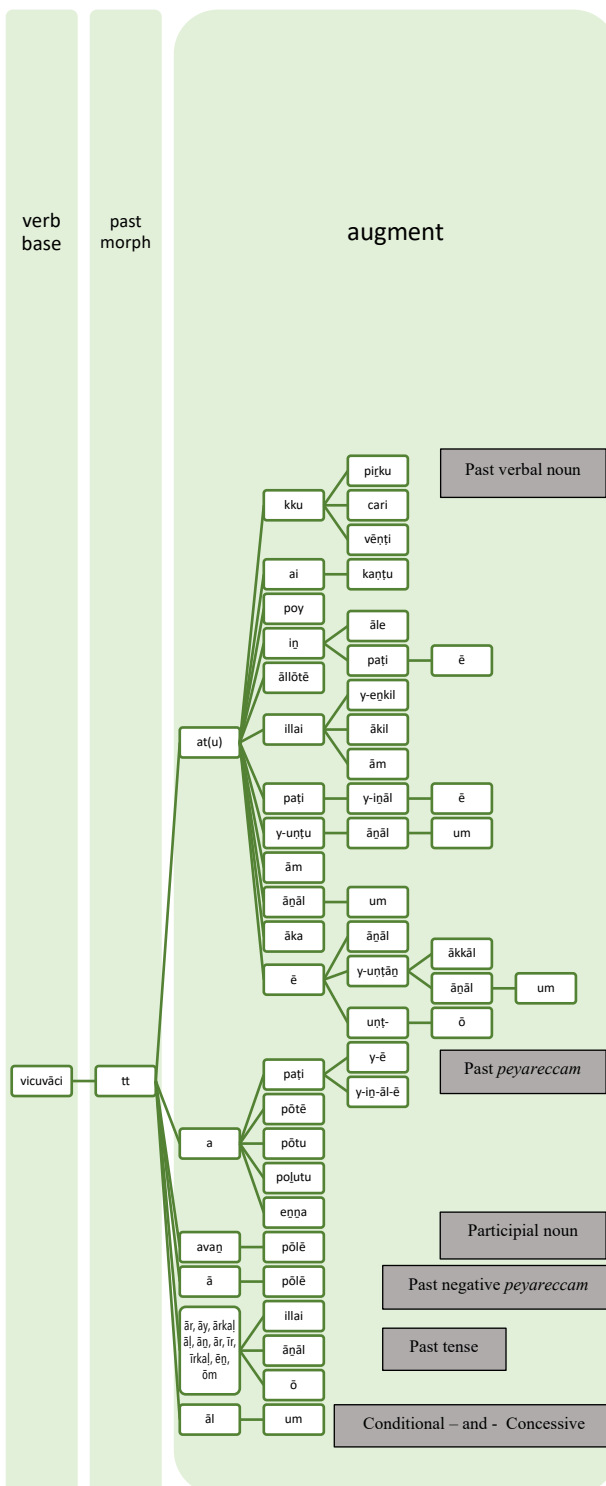
The **Infinitive** of which there are 51 occurrences and two subtypes, i.e. the *absolute* and the *substantivated*, corresponds to the Tamil infinitive and to the verbal noun respectively.

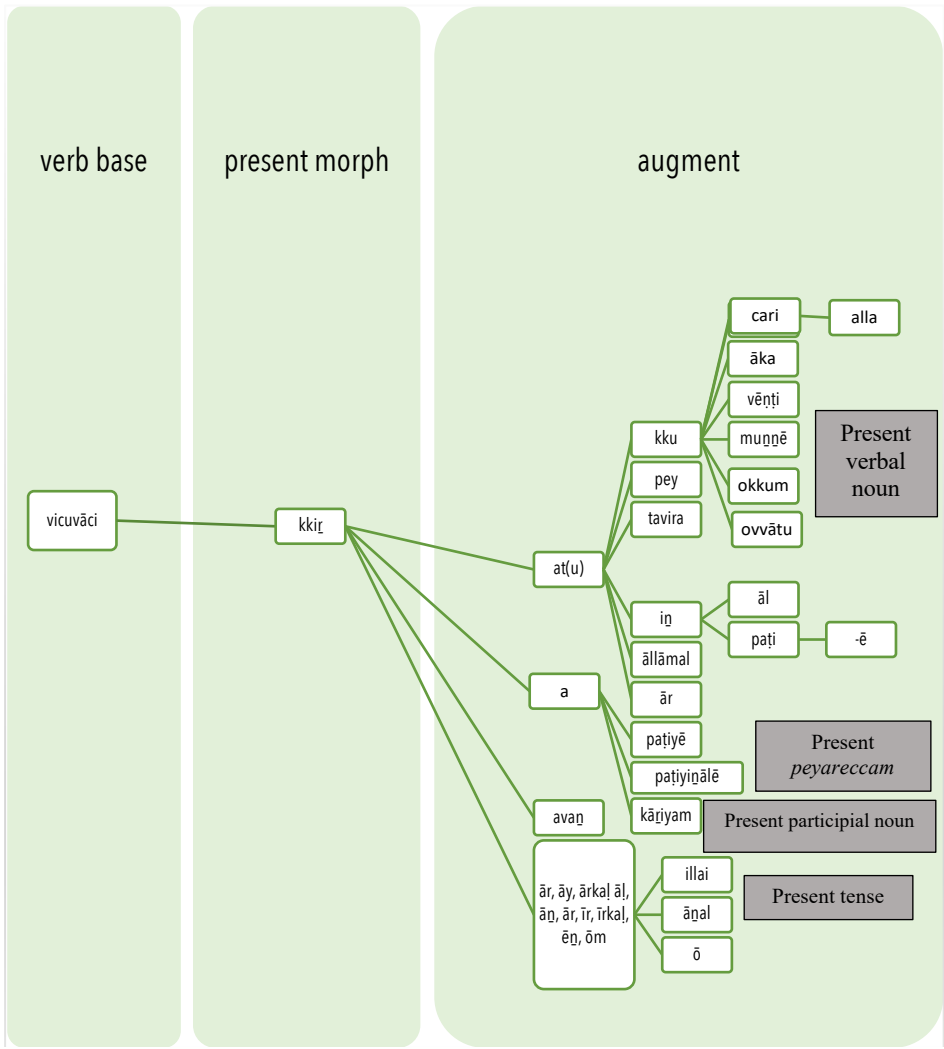
The **Gerund** corresponds to the Tamil absolute (*viñaiyeccam*) while the **participle**, of which there are 29 occurrences and four subtypes, i.e. *adjectival*, *substantivated*, *neuter*, and in *-bilis* corresponds to the Tamil *adjectival participle* (*present, past, future, and negative*), the *participial nouns*, the *verbal nouns*, and the nominalised verb *vicuvācikkal* – an untensed verbal noun obtained through suffixation of the nominalizing suffix *-al* – respectively. Then, Costa adds a section devoted to *ways of speaking* where he includes further moods.

As for the diathesis, Costa devotes a full chapter to the *passive voice* and another for the **substantive** and **anomalous verbs** where the defective Tamil verbs also find a place. As for the technical terminology used for addressing morphemes and their functions, the most commonly used term is *particle* while for morphological processes such as suffixation, Costa uses terms such as *adjunction* and *increment*.

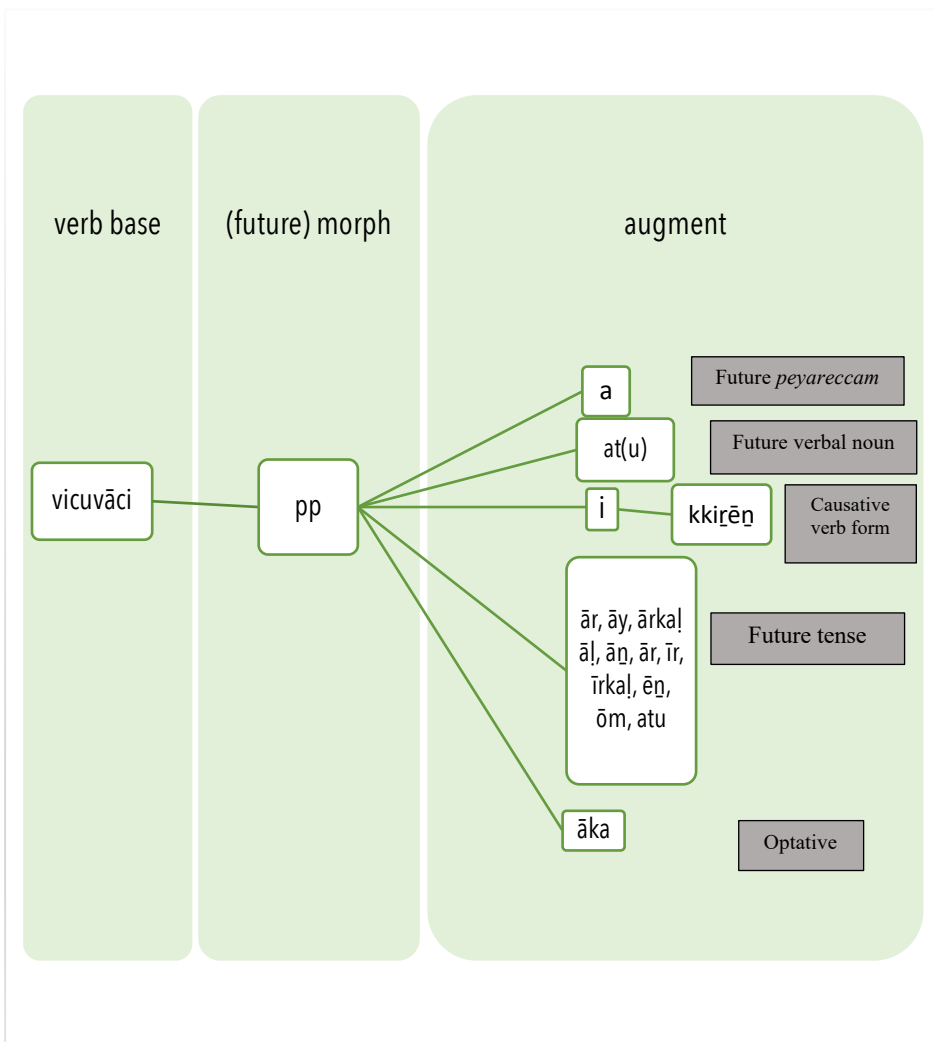
<sup>1</sup> For a detailed discussion on these moods in Costa see Muru (2021a).

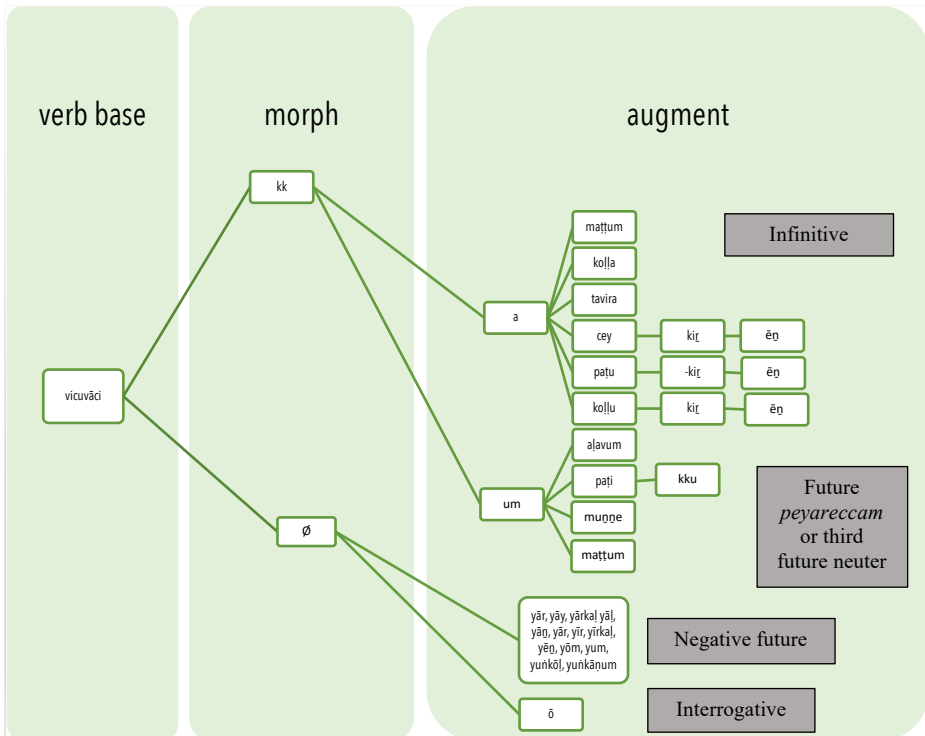
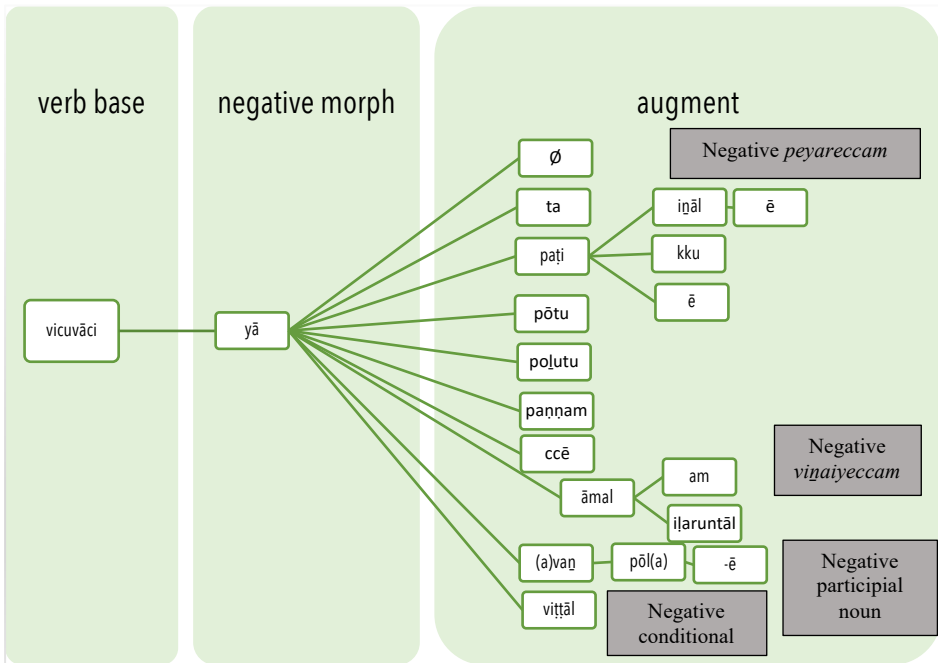
**APPENDIX 3 – VERB FORMS DERIVED FROM THE VERB ROOT *VICUVĀCI*  
'TO BELIEVE' IN COSTA'S *ARTE***



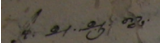
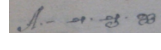
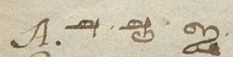

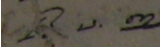
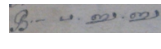
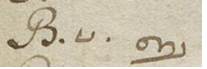

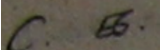
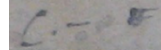


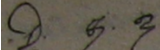
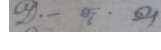
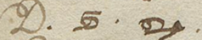





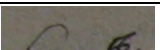

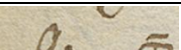

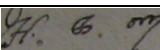
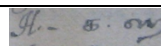
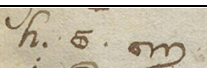

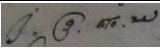
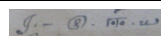
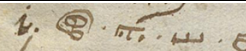

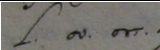

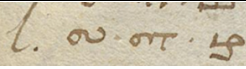

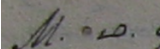
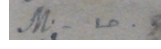
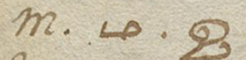

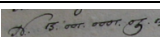
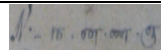
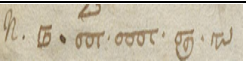

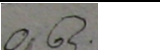

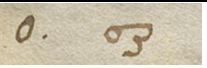

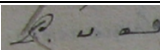

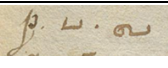



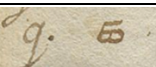

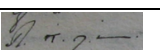
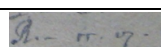
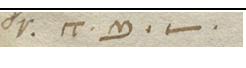



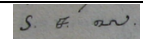

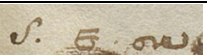

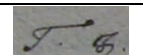



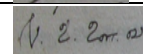
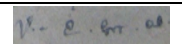
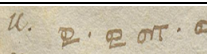

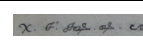
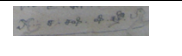
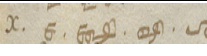




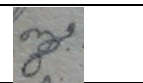
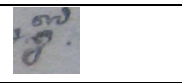




























APPENDIX 4 – PALEOGRAPHIC CONVENTIONS IN COSTA'S ARTE  
MANUSCRIPT COPIES

	GL1	GL2	BL	GL3	
A					a
B					ā
C					i
D					ī
E					u
G					ū
H					e
I					ē
L					ai
M					o, ō
N					cay
O					ka
P					nga
Q					ch, x, j, s
R					nha

S					ta
T					na
V					ta, da
X					–
St					p, b
s m					m
sp					ya
					r
					l
					v
					la
					là
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					sp
					sp

		ssa
		stra
		sma
		sca
		st
		ta
		
		ta
		

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