



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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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

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 17th 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 Costa¹ (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,² 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 17th century.³

¹ 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.

² 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.

³ 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 elements⁴ 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

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).

⁴ 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.¹ 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

¹ 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, studiis absolutis, [fuit rector seminarj per 2 fere annos, nume et in conversione per duos annos] (f. 56v).

Primus catalogus Patrum, fratrum q Provincia Cochinchensis factus mense decembris anno 1644 (f. 63r):

Balthazar da Costa Guardensis bonis viribus, annorum 34, societatis 17, studiis absolutis, fuit Rector seminarj 10 Negarum per duos fere 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. Balthazar da Costa 125 (f. 68r).

Padre Balthazar da Costa Guardensis, bonis viribus, annorum 41, societatis 21, studiis absolutis, fuit Rector seminarj 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 Cochinchensis India Orientalis factus mense Decembris 1652. (f. 84r).

Padre Balthazar da Costa Guardensis, bonis viribus, annorum 45, societatis 25, studiis absolutis, fuit Rector seminarj externorum per duos annos. Ad Theologiam docendam vocatus elegit missionem Madurensensem in qua duodecim annis mutata [?] Optimè callet linguam Tamulicam. Professus quattuor votorum (f. 91r). In Collegio Bengalensi. P. Balthazar, à Costa superior., P. Emmanuel Alvares, 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, studiis

absolutis, fuit Rector seminarj 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).²

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 dizionarj 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

² 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 20th 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 13th 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: *paṇṭāraswāmi* 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 Paṇḍāram, 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, 4th July 1640.” (Francis 1988: 322-323).³

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 *paṇṭāraswāmi* 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*⁴ 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

³ 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.

⁴ “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 *pañtāraswāmi*, had to shape himself in a way which could be acceptable to the *Nāyaka* system as well as the European.⁵ 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 *pañtāraswāmi* dress for the black cassock of the foreign priest when, and if, he needed to reach Madurai because the low caste *Pañtāram* 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 *Cettis* 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: *Chettis*, *Vadugaru*, *Vellālas* as well as *Parias* and *Paien* (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.⁶ 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.

⁵ 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, 6th chapter).

⁶ "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 17th 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 1648⁷ where he mentions *Savéri-Ràyen*/Pierre-Xavier, *Yèsoupathen*/Amator, *Xavier*, *Dairiam*/Constant, *Yèsou-Adien*/Serviteur de Jésus, *Hilaire*, *Maria Dessi*, *Gaudence*.⁸ The most prominent

⁷ 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).

⁸ 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 *paṇṭāram* is the faithful *Muttiudaiaya* who was the first Paraiyan baptized by Nobili. In the latter as follows: *Savery Rayan* for *Peter Xavier*, *Constatine* “with a particular trade in music who had been a yogi before his conversion”; *Glorioso* “a former *paṇṭāram*”. 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

(2014: 152) Costa joyfully reported about the conversion of two hundred members of the Vellāla 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 1666.⁹ 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 21st of April 1673¹⁰ after 30 years devoted to the Madurai mission (Bertrand 1850: 414).¹¹ "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).

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

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

¹¹ This information is also found in DHCI (2001: 975); HARSÍ, 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 Cochín in 1648 [Bertrand 1848, T. II, p. 365-393; also, in HARSÍ 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, 14th 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, 9th September 1653, "Anua da missam de Maduré", Doc. 446, Jesuit Madurai Mission Archives, Shembaganur.
- Baltasar da Costa, July 14th 1672, "Do que os Olandeses tem feito na India...", 50-V-37, fl. 365, Biblioteca da Ajuda, Lisbon.

- Baltasar da Costa, September 7th 1672, carta original do Jesuíta Balthazar da Costa..., Armário Jesuítico, maço 29, Doc. 14, ANTT, Lisbon.¹²
- 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^o 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

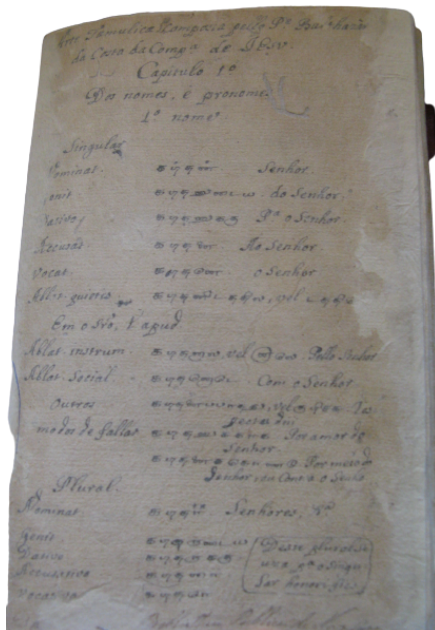
¹² This document is available online: <https://digitarq.arquivos.pt/details?id=4374909>.

Academy, founded in 1817, to which it was originally annexed.¹³ 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 15th 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'¹⁴ 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

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

¹⁴ 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.¹⁵ 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).¹⁶

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

¹⁶ Tamil-Portuguese *Arte* – composed by Father Balthazar da Costa, from the Society of Jesus – 1731 – 1st 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).¹⁷

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).¹⁸

preface). Damaged. On page 49 there is a note declaring that it belonged to Fr. Antonio das Chagas – From page 51 onwards: Cathecism 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.

¹⁷ 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.

¹⁸ By Father Francisco de Noronha, a missionary who was in Madras in the last quarter of the 18th century – Quartos. On 72 quarto, plus an appendix – Legible condition. Written in Portuguese and Tamul – Handwriting from the 18th 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,¹⁹ 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).²⁰

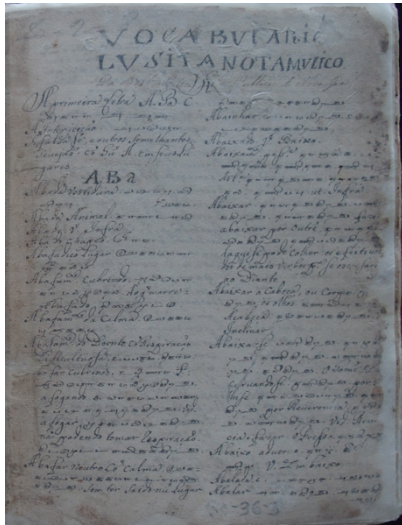
[courtesy of Krishnadas Shama Goa State Central Library]

¹⁹ 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* – Escripção em Tranquebar, em latim – 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 autographo (1907: 255-256) [Written in Tranquebar, in Latin – with words in Tamil; it was approved by the bishop of Meliapur José, on November 2nd, 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.

²⁰ As specified in a note which can be read on the last page of the manuscript, it was written on September 19th 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.

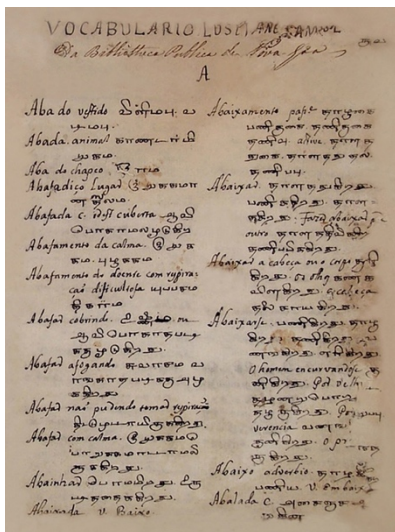
Balthazar Esteves also copied another dictionary, a Tamil-Portuguese one which is to be found in Shembaganur Archive, India. It is dated 1733 and its catalogue number was MS 222/2 in 2007. This seems to be a copy of Proença’s dictionary two more copies of which are in the National Library of France (MS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



D. Vocabulario lusitano-tamulico

escrito em português 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).²¹

[courtesy of Krishnadas Shama Goa State Central Library]



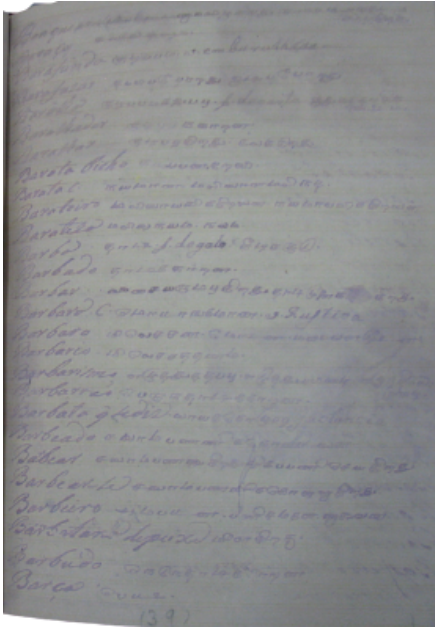
E. Vocabulario lusitano-tamulico

escrito em português 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).²²

[courtesy of Krishnadas Shama Goa State Central Library]

²¹ It is written in Portuguese and Tamil – 17th 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.

²² 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 17th 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

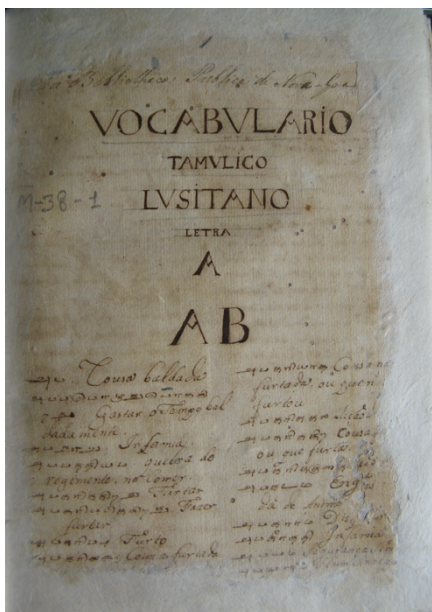
escrito em portuguez e tamul seguido d'uma arte tamulica – Ignora-ce o auctor, logar e época de composição. Suppõe-se escrito pelo padre Henrique Henriques²³ chamado o Apostolo do Comorim e companheiro de S. Francisco Xavier cujas obras se encontram mencionadas na *Bibliotheca Lusitana* de Barbosa Machado – (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).²⁴

[courtesy of Krishnadas Shama Goa State Central Library]

²³ This is not possible for two reasons: because Henriques lived in the 16th century and the Portuguese writing conventions in this manuscript are not older than the 17th 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.

²⁴ 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.

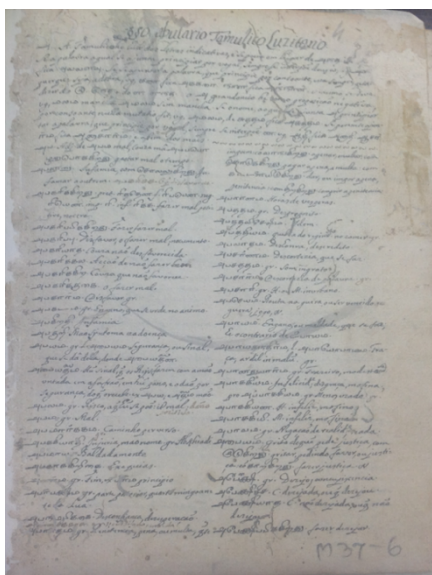
The reference to Machado is to his Volume II of *Bibliotheca Lusitana* (1747: 449-450).



G.Vocabulário tamulico-lusitano

Ingora se o auctor, logar e época de composição. Escripito 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).²⁵

[courtesy of Krishnadas Shama Goa State Central Library]



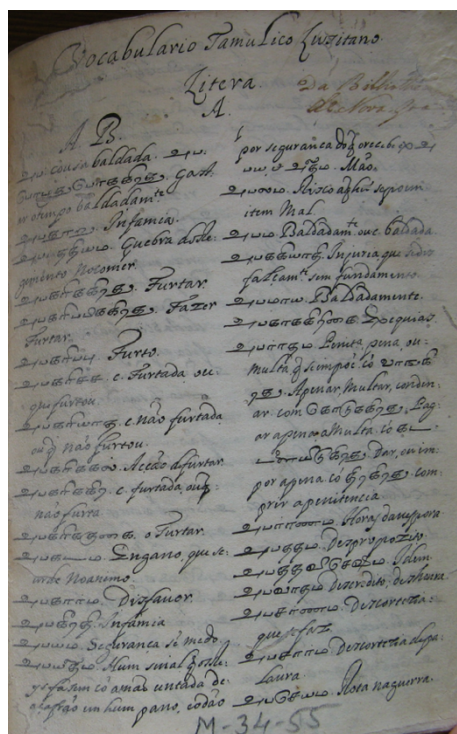
H.Vocabulário tamulico-lusitano

(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).²⁶

[courtesy of Krishnadas Shama Goa State Central Library]

²⁵ Unknown author, place and period of composition. Written in Tamil and Portuguese – writing from the 18th 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.

²⁶ 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. Vocabulário tamulico-lusitano precedido d'uma arte abreviada em tamul e seguido de termos poeticos [...] Caligraphia do seculo 17 (1907: 265).²⁷

[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.

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

Catalogue 1907	After 1907 – before 2007	year 2007	year 2016	Actual online catalogue
A	A had become MS 49	D had become MS 36	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 ²⁸		C had become MS 47	Sr. No. (manuscript): 42
D	D had become MS 34		D had become MS 49	Sr. No. (manuscript): 43
E	E had become MS 33 ²⁹		E had become MS 48	Sr. No. (manuscript): 45
F	F had become MS 35 ³⁰	G had become MS 38	F had become MS 51	Sr. No. (manuscript): - ³³
G	G had become MS 36 ³¹		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 ³²	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.³⁴ 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:

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

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

³⁰ 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.

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

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

³³ 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.

³⁴ 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) [wHerein 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].

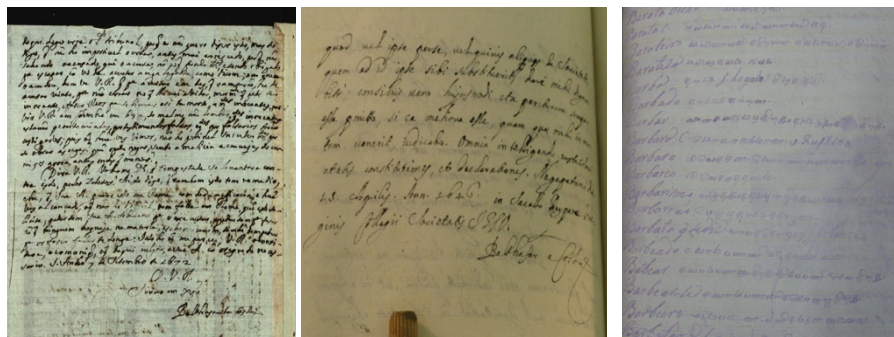
As already mentioned in footnote 23, Xavier Raj (1995: 63) attributed another manuscript from the same library to Costa which would make the number of Costa's copies six if counted: a Portuguese-Tamil Vocabulary identified as MS 35 (hence corresponding to the letter F in the Chart 1 and later to MS 51)³⁵ 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]³⁶ – 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.³⁷

³⁵ 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 thick).

³⁶ 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).

³⁷ 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 17th 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.

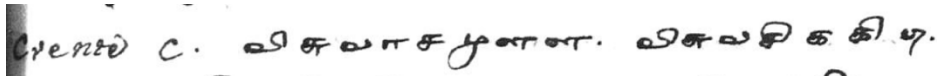
Fig. 1 – Costa’s handwriting (a, b) compared to MS 51 (ex MS 35) (c)



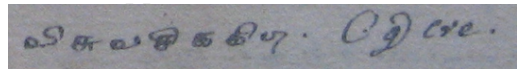
a. Armário Jesuítico, maço 29, b. HARSÍ, Lusitânia 6, f. 141 c. MS 51 (ex MS 35), Goa

Furthermore, palaeographic evidence such as the *periya R* of MS 51 (ex MS 35) suggest that this manuscript was written later than the 17th 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 கர்தன* [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

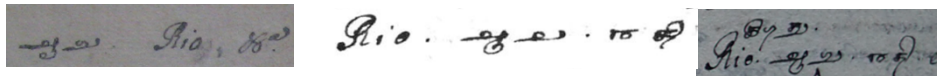
in Paris, at the Bibliothèque Nationale de France and is catalogued as Ind. 223³⁸ (see Fig. 2 below for a comparison between the three copies). The Paris document belongs to the stock of manuscripts that were sent between 1729 and 1734 to the *Bibliothèque Royal* in Paris³⁹ suggesting that none of these 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

³⁸ 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 18th century. I would like to express my gratitude to the PIs, E. Francis (CNRS, Paris) and E. M. Wilden (CMSC, Hamburg) for this opportunity.

³⁹ 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.⁴⁰

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 Antão 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 erudicoes, e fabulas p(er)a os curiosos e intertinimento do fastio, as quais historias tirei, ou do que li em livros gentilicos, ondo que vulgarmente anda no co(m)mu(n) do povo”⁴¹ [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

⁴⁰ 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*.

⁴¹ 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 dictionary⁴² composed by the Jesuit Antão de Proença (1625-1666)⁴³ and published in Ambalacat one year before Costa's *Dictionary* (cf. James 2000 above). James (1991, 2000, 2009), Chevillard (2021),⁴⁴ 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

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

⁴³ 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 14th December 1666 in Tuttiam (see Machado 1741: 182, Vol. I and Backer 1872: 2175, Vol. II).

⁴⁴ 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. 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 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 1890* [Unpublished grammar of the Tamil language by Father Paulo Francisco de Noronha, missionary who was in Madras in the last quarter of the 18th 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].⁴⁵ 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 18th 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

⁴⁵ 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,⁴⁶ although still legible: *Arte Tamulica composta 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 6º⁴⁷ 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 estão no Confessionario p(er)a mayor commodidade dos que começã aprender a lingoa* (ff. M-15-133 to M-15-148, where the colphon says *Acabei de copiar nos 3 de Março de 1794 பாதிரி துமிங்கு* [Finished copying on March 3rd 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],⁴⁸
- 4) A few Tamil sentences transcribed in Roman characters along with their Portuguese translation (ff. M-15-148 to M-15-150). On

⁴⁶ The same title was restored later with blue ink.

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

⁴⁸ 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.⁴⁹ For example, there were two Franciscan provinces

⁴⁹ 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 Fide⁵⁰ 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

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

⁵⁰ 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 6th 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 seminary 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 Borgian 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 25th June 1685 (see *below*).⁵¹

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.⁵² 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.⁵³ 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

⁵¹ 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).

⁵² 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>.

⁵³ 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:⁵⁴

Num. XII. *Vocabulario Tamulico com a significação Portuguesa 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 Malabarenssem 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 opuscolo 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 Samscrdamicis 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

⁵⁴ 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 volscorum 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 Foundationes 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, elegantia 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 1700.⁵⁵

The Dictionary has a printed foliation on the upper right-hand side of each folio⁵⁶ 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

⁵⁵ 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.

⁵⁶ 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 collection⁵⁷ by Jeyaraj in 2010 (Jeyaraj 2010: 20).⁵⁸ 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.

⁵⁷ 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 17th century may refer to the following two links: http://ckcc.huygens.knaw.nl/?page_id=51 & <http://digitalarkproject.blogspot.com>.

⁵⁸ 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 Jamaica⁵⁹ (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.⁶⁰ 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).⁶¹

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 12th 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 [...]”⁶²

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

⁵⁹ “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>].

⁶⁰ 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).

⁶¹ 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 accessible through the British Museum web page.

⁶² 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).⁶³

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).⁶⁴ 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*).

⁶³ 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).

⁶⁴ 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.⁶⁵ 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"

⁶⁵ 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.

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):⁶⁶

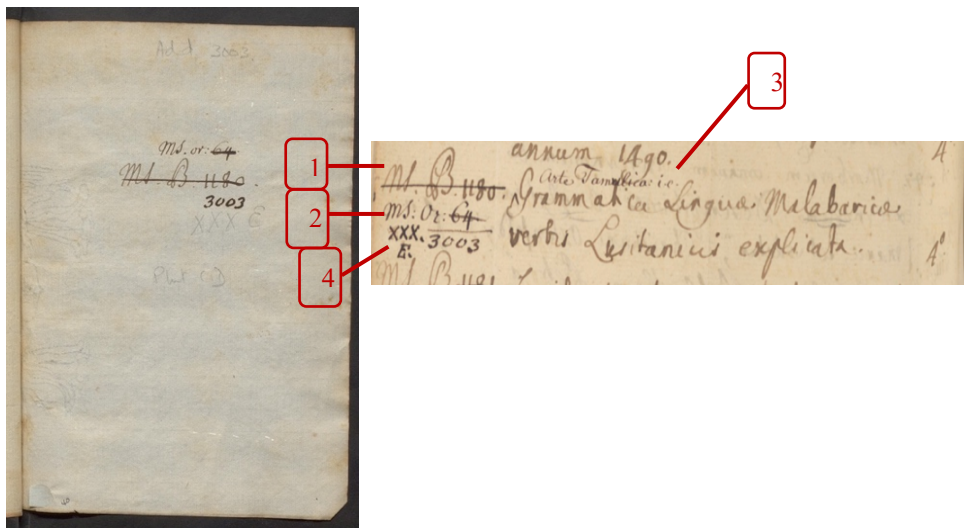


Fig. 3 – Correspondence between references on the MS protective leaf and Sloane's catalogue

Even though the reference to Costa's manuscript showed in Fig. 3 is taken from MS 3972B where it is described as *Grammatica Lingua Malabarica verbis Lusitanis explicata*, it originally belonged to the 6th volume of Sloane's catalogue (MS 3972C)⁶⁷ 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

⁶⁶ 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.

⁶⁷ 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 10th 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 4’⁶⁸ 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.⁶⁹ 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)⁷⁰ 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

⁶⁸ This amanuensis worked for Sloane between 1715 and 1719 (Blakeway 2011).

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

⁷⁰ 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 paratexts⁷¹ 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.⁷²

⁷¹ 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.

⁷² 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".⁷³ 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 –⁷⁴ 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

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

⁷⁴ 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 5th 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 27th October 1715, mentions that for the benefit of Europeans he began writing his grammar (*Grammatica Latino-Damulica*) on 15th 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 17th 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).⁷⁵ 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.

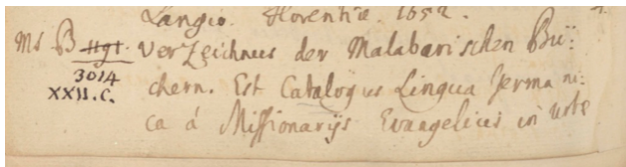
Later, Ziegenbalg’s library reached the British Library through a purchase made by “Hans Sloane at auction in Copenhagen in 1726, from the library of Fredrik Rostgard, a collector.”⁷⁶ It consists only of the first 112 entries of the third section of the Bibliotheca Malabarica, entitled “Verzeichnis

⁷⁵ 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*.

⁷⁶ 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. 4494 / 3014
XXII.C. Verzeichnus
der Malabarischen Bü:
chern. Est Catalog is
Lingua Germani: ca à
Missionarjs Evangelicis
in write]⁷⁷

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

⁷⁷ 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.

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 1719.⁷⁸ 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).⁷⁹ However, following the suggestion provided by one of the anonymous revisor who I thank, in this context, I preferred to use abbreviated forms

⁷⁸ 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 with 'Hand 4' in Blakeway (2011: 29-33). Cf. footnote 68.

⁷⁹ 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.

Manuscript	Date of composition	Catalogue Number	Library	Manuscript Reference Number used in this book
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 ⁸⁰ [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)

⁸⁰ 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 5th *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)⁸¹

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 *1^o 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)	—	—
<i>Titulo Primeiro</i> <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) ⁸²		—	<i>Arte Tamulica.</i> <i>Letras Tamulicas. Vogaes Consonantes</i> (ff. M-15-8 to M-15-13)

⁸¹ 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)				
Titulo 2º em que se põem a recopilação da Arte Tamulica composta pello P(adre)e Balthazar da Costa da Comp(anhi)a de Jesus (ff. M-34-15 to M-34-42)	Arte Tamulica. Composta pello P(adre)e Baltessar da Costa da Companhia de Jesus. <i>Missionario do Madurey</i> (ff. 249r-259v; ff. 225r-238r)	Arte Tamulica (ff. 3v-31v)	Arte Tamulica composta pello P(adre)e Balthazar da Costa da Comp(anhi)a de Jesus (ff. M-49-1 to M-49-63)	Arte Tamulica composta pello P(adre)e Balthazar da Costa (ff. M-15- 14 to M-15-66)
Titulo 3º Daõ se algumas regras pera preteritos, Futuros, Imperativos e plurais dos preteritos <i>Dos preteritos</i> (ff. M-34-42 to M-34-44); <i>Dos Futuros</i> (M-34-44 to M-34-45); <i>Dos Imperativos</i> (M-34-45); <i>Dos Infinitos</i> (M-34-45 to M-34-46); <i>Dos Plurais</i> (M-34-46 to M-34-47)	Appendix ⁸³ <i>Daõ se alguãs Regras pera Preteritos, Futuros, Imperativos, Infinitos, e plurais</i> (ff. 238v–242v)	Appendix <i>Daõse alguãs Regras p(er)a Preteritos, Futuros, Imperativos, Infinitivos, e plurais</i> <i>Dos preteritos</i> (ff. 31v–33r) <i>Dos Futuros</i> (ff. 33v–34r) <i>Dos Imperativos</i> (f. 34r) <i>Dos infinitivos</i> (ff. 34r-35r) <i>Dos Pluraes</i> (ff. 35r-v)	Titulo 3º <i>Daõ-se algumas regras pera preteritos, futuros, Imepativos, Infinitivos, e Pluraes</i> (ff. M-49- 64 to M-49-76)	Titulo 3º <i>Daõ se algumas regras pera preteritos, futuros, Imepativos, Infinitivos, e Pluraes</i> (ff. M-15- 66 to M-15-76)
Titulo 4º <i>Regras de Ortografia</i>	—		Titulo 4º <i>Regras de orthographia</i>	Titulo 4º <i>Da collocação das letra</i>

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

⁸³ 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)
Titulo 5º <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	Titulo 5º <i>Da collocação das letras Tamues pella ordem do nosso alfabeto</i> (ff. M-49-81 to M-49-89)	Titulo 6º <i>De Alguns sinais que neste vocabulário se observaõ</i> (ff. M-15-81 to M-15-85)
Titulo 6º <i>De alguns sinais que neste Vocabulario se observaõ</i> (f. M-34-54)	—		Titulo 6º <i>De alguns sinaes que neste vocabulário se observaõ</i> (ff. M-49-89 to M-49-91)	Titulo 6º <i>Regras da ortografia</i> ⁸⁴ (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 dictionary⁸⁵ 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.

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

⁸⁵ 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(rimei)ro lugar ω, porq(ue) he conatural ao nosso .l., no 2º lugar ஸ, no ȝ pondo este no 3º lugar porque tem a pronuncia mais longe da nossa do q(ue) ஸ 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. Aguilar⁸⁶ na sua Arte diga que என்ன 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 என்ன o hè enganaõ se p[or]q[ue] என்ன 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 aqí 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 aqí 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 posposições 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)

⁸⁶ 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 3rd 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, deyxa*]; 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 VL⁸⁷ 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(eu) 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) vemtura 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

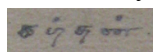
⁸⁷ In a letter dated March 5th, 1693 and found in MS Borgiano Latino 747 [ff. 235-254, (ff.239-244 e ff. 246-248 blank), 17th-18th cent., ff. 393] one can read that the *Arte*, along with Proença's Dictionary and some drawings and exercises, were sent to Pastrizio, Giovanni by Father Pietro Paolo di 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, 2.⁸⁸ Furthermore, both manuscripts display the use of <z> rather than <s>

⁸⁸ 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).⁸⁹

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*).

GL1	others
<i>adjectivos</i>	<i>adectivo</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</i> , <i>quais</i> , <i>cardinais</i> , <i>numerais</i>	<i>condicionaes</i> , <i>quaes</i> , <i>cardenaes</i> , <i>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





⁸⁹ 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>diphtongo</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>phuraes, 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>torpecas</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 16th and the beginning of the 17th 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* (*j*) 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*.

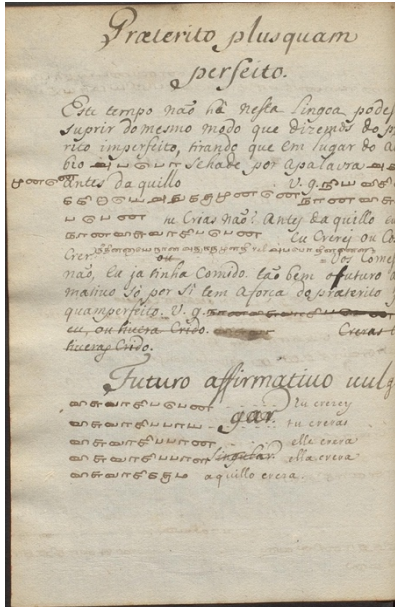


Fig. 7 – Example of later addition of Tamil forms to the Portuguese glosses in BL, f. 13v

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^a → p(ar)a; p^aq' → p(ar)a q(ue);
- S.M. → Sua Mercede; V.M. → Vossa Mercede, etc.;
- ...m^{te/to} → ...mente, mento
- P^{ro/ra} → 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. *ṣaṣ*) or the *perya Ra* (*ṣ*) 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 17th century and early 18th 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> ṛ, has been reproduced as {ṛṛ} while I have used the modern way of differentiating <ra> from <ā>, hence ṛ for [ra] and ṁṛ for the long [ā] even though in the manuscript a single symbol (ṁṛ) marks both.

Regarding the meaning of the brackets used in the Portuguese text:⁹⁰

- **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

⁹⁰ 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 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 matteria*. 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

- {11} *Titulo 2º*
 {12} *Em que se poem a recopilação da Arte Ta-*
 {13} *mulica.*
 {14} *Composta pello P(ad)re Balthazar da Costa*
 {15} *da Companhia de Jesus*
 {16} Como os que vem aprender a lingoa Tamul o fazem depois de oito ou
 {17} 10 annos de estudos enfadados² ja de tanto decorar, he força q(ue) a diffu-
 {18} zaõ das regras e exeições de que algumas Artes Tamulicas [andaõ]³ che-
 {19} as lhes cauzem [dezabrim(ento)]⁴ 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]⁵ 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]⁶ vir
 cair no mais.
 {26} P(er)a isto⁷ dividerei esta [Recopilação]⁸ em 6 cap(itulos). No 1º direi
 {27} o que pertence aos nomes e [{pro}nomes].⁹ No 2º conjugarei hu(m) verbo
 {28} pondo nelle todos os modos de [falar]¹⁰ q(ue) nesta lingoa hã; e porq(ue)
 {29} os mais delles se faze(m) por suplemento porei a [marge(m)]¹¹ os lugares

¹ 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.

² MS VL: continues with e *enfastidiados*.

³ MS VL: *andam*.

⁴ MS VL: *desabrimento*.

⁵ MS GL2, MS GL3, MS BL: *inconvenientes*.

⁶ MS VL: *uso*.

⁷ 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*.

⁸ MS BL: *Arte*.

⁹ MS BL: *vozes*.

¹⁰ MS VL: *falar*.

¹¹ [Not in MS BL].

{30} {donde} se formão 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 direi¹² o que serve p(ar)a formar a [voz]¹³ passiva. No 4º [{trata}
{2} rei]¹⁴ da composição 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 oraçãõ.¹⁵

{5}

Cap(itulo) 1º

{6}

Dos Nomes, et Pronomes

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

LEFT SIDE OF THE PAGE (henceforth L)

{13}

[Primeiro Nome]²⁰

{14}

Singular²¹

{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]²² senhor

{20}

Ablº quetis கந்தனிடத்தில Vel ட

{21}

{த்தி} லெ²³

em o Senhor²⁴

{22}

Ablº instrum. [கந்தனால vel னாலெ]²⁵

¹² MS GL2, MS GL3, MS VL: add *todo*.

¹³ MS GL2, MS GL3, MS VL: *voz*.

¹⁴ MS VL: *trattarei*.

¹⁵ 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*).

¹⁶ MS VL: *collige*.

¹⁷ MS BL: *da*.

¹⁸ MS BL: *cazos*.

¹⁹ MS BL: *ficaõ*.

²⁰ MS VL: *Primeiro nomen*.

²¹ MS BL: written next to this word is தனிவசனம்.

²² The Portuguese *o* in MS GL2 is transcribed without accent.

²³ In the manuscript {tti} is transcribed with a ligature. See footnote 6 in *Part 3*, English translation.

²⁴ MS GL2: adds *apud*.

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

RIGHT SIDE OF THE PAGE (henceforth R)

{14}	Nom. கந்த{ர்}	Senhores etc. ³⁰
{15}	கந்தருடைய	
{16}	Dat கந்தருக்கு	
{17}	Acc. கந்தரை	
{18}	Voc. [கறரெ] ³¹	
{19}	Abl. Quiet கந்தரிடததில vel கறத	
{20}	ரிடததிலெ	
{21}	Abl. Instr. கந்தராலெ vel கறதரால ³²	
{22}	Abl. Soci. கந்தரொடெ	
{23}	கந்தரைப்பாதது vel கந்தரைக	
{24}	குறிச்சு	
{25}	கந்தருக்காக ³³	
{26}	[கந்தரைக்கொண்டு] ³⁴	Pello s(enh)or. ³⁵
{27}	[Deste plural se usa sempre pera	
{28}	o singular honorifico, (o pera o)	

²⁵ [Inverted in MS GL3].

²⁶ MS VL and MS GL3: *pelo*.

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

²⁸ MS VL: *mejo*.

²⁹ 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*.

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

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

³² The *ṛ* here has a dot above it. MS GL2: has two dots {ṛṛ}.

³³ MS VL: adds *por amor do Senhor*.

³⁴ MS GL3: *கறதாகொண்டு*.

³⁵ 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} கந்தாககௌ.~.~.~.]³⁶

[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 (sic)
{6} Voc	செயமெ	ó vicotria ³⁷
{7} Abl quetis	செயததிலெ	na victoria
{8} Abl instr	செயததினாலெ	P(e)la victoria
{9} Abl Social	செயததொடெ	Co(m) a victoria
{10}	செயததைப்பபாதது vel [குறிச்சு] ³⁸	
{11}	செயததுக்காக ³⁹	
{12}	செயததைக்கொண்டு ⁴⁰	
{13}	[Plural] ⁴¹	
{14} Nom.	செயங்கௌ	Victorias
{15} Gen.	செயங்களுடைய	das victorias
{16} Dat.	செயங்களுக்கு	p(er) a as victorias
{17} Acc.	செயங்களை	ás victorias
{18} Voc.	செயங்கௌ	Ó vicotrias
{19}	செயங்களிலெ	nas victorias
{20}	செயங்களினாலெ	pellas victorias
{21}	செயங்கௌொடெ	co(m) as victorias ⁴²
{22}	செயங்களைப்பபாதது vel குறிச்சு	

³⁶ MS GL2: *Tambem uzaõ do plural seguinte* கந்தாககௌ. 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].

³⁷ 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.

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

³⁹ MS BL: the Portuguese gloss is *por amor da Victoria*.

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

⁴¹ MS VL: *Plurale*.

⁴² 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 ⁴³	
{25}	3° Nome	
{26}	[Dos q(ue) acabão em டு e dobrão ó	
{27}	└ nos casos oblíquos do singular] ⁴⁴	
{28}	Singular	
{29} Nom.	வீடு	Caza ⁴⁵
{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] ⁴⁶	
{7}	வீட்டுக்காக	
{8}	வீட்டைக்கொண்டு	
{9}	Plural	
{10}	வீடுகள்	Cazas
{11}	வீடுகளுடைய	Das casas
{12}	வீடுகளுக்கு	p(er)a as cazas
{13}	வீடுகளை	as cazas
{14}	வீடுகளே	ó casas
{15}	[வீடுகளிலே] ⁴⁷	nas casas
{16}	வீடுகளினாலே	pellas cazas
{17}	வீடுகளொடே	Co(m) as cazas ⁴⁸
{18}	வீடுகளைப்பாத்து et. குறிச்சு	

⁴³ 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.

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

⁴⁵ 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.

⁴⁶ MS VL and MS BL: குறிச்சு.

⁴⁷ MS GL3: வீடுகளாலே (*sic*).

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

{19}	வீடுகளுக்காக	
{20}	வீடுகளைக்கொண்டு	
{21}	4º Nome	
{22}	[Dos [nomes] ⁴⁹ q(ue) acabaõ em று e do	
{23}	braõ o ற nos [casos] ⁵⁰ oblíquos] ⁵¹	
{24}	Singular	
{25} Nom.	ஆறு	[Rio] ⁵²
{26} Gen.	ஆற்றினுடைய	do Rio
{27} Dat.	ஆற்றுககு	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}	ஆற்றைப்பாதது vel குறிச்சு	
{2}	ஆற்றுகக்காக	
{3}	ஆற்றைக்கொண்டு	
{4}	Plural	
{5}	ஆறுகள்	Rios
{6}	ஆறுகளுடைய	dos Rios
{7}	ஆறுகளுக்ககு	p(er)a os Rios
{8}	ஆறுகளை	os Rios
{9}	ஆறுகளெ	Ó Rios
{10}	ஆறுகளிலெ	[nos Rios] ⁵³
{11}	ஆறுகளினாலெ	[Pellos] ⁵⁴ Rios
{12}	ஆறுகளொடெ	[Co(m)] ⁵⁵ os Rios
{13}	[ஆறுகளைப்பாதது] ⁵⁶ vel குறிச்சு	

⁴⁹ [Not in MS VL].

⁵⁰ MS GL3: *cazos*.

⁵¹ [Not in MS BL].

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

⁵³ MS VL: *em os rios*.

⁵⁴ MS VL: *pelos*.

⁵⁵ MS VL: *com*.

⁵⁶ MS GL3: *அற்றைப்பாதது*.

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

R

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

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

⁵⁸ MS BL: *Ego*.

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

⁶⁰ See footnote 6, Part 3.

⁶¹ MS BL: *com migo*. MS VL: *commigo*. MS GL2 and MS GL3: *có mim*.

⁶² MS GL3: *எனைப்பபாதது*.

⁶³ [Not in MS VL and MS GL3].

⁶⁴ 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.

⁶⁵ MS VL: adds vel டத்திலெ vel எங்களிலெ *em nos*.

- {10} எங்களுக்காக por amor de nos
 {11} எங்களைக்கொண்டு Por nosso
 {12} meyo ou contra nos .~.~.⁶⁶
 {13} [Outro plural e singular
 {14} honorifico]⁶⁷
 {15} Nom நாம [nos ou minha m(er)ce]⁶⁸
 {16} Gen நமமு{டைய} [noss(o)]⁶⁹
 {17} Dat நமக்கு para nos, ou para minha m(er)ce
 {18} Ac நமமை a nos etc.
 {19} Abl quetis நமமுடையயிட{ததி}லெ⁷⁰
 {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.^a
 {27} [Advirtase q(ue) nestas deus plurales நாம
 {28} e நாங்கள் ha esta diferença
 {29} que நாங்கள் [dis]⁷¹ so parte dos pre
 {30} zentes item sempre respeito aos [ma
 {31} is]⁷² sobre os quais caya நீங்{கள}

[f. MS-34-17B]

L

- {1} {como se estiveraõ dez pessoas e [cinco]}⁷³

⁶⁶ MS VL: does not gives the Portuguese glosses for the last three forms.

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

⁶⁸ 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; Cômigo, 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*.

⁶⁹ MS BL: *ou de minha merce*. [Not in MS VL].

⁷⁰ See footnote 6, Part 3.

⁷¹ MS GL2 and MS GL3: *diz*.

⁷² MS BL and MS VL: *demais*.

⁷³ MS VL: *sinco*.

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

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

{9} **Sing(ular)**

{10} Nom. [நீ]⁷⁷

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}ன்னைப்பபாதது vel குறிச்சு⁷⁸

{19} **Plural**

{20} நீங்கள

vos⁷⁹

{21} உங்களுடைய⁸⁰

Vosso

{22} உங்களுக்கு

P(er)a Vos

{23} உங்களை

a' vos

⁷⁴ MS VL: பொங்கொள.

⁷⁵ MS VL: usa.

⁷⁶ 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* vg. *Como se estiverem 10* [MS GL3, *dez*] *pessoas, e dicerem* [MS GL3, *dissemem*] *p.a os outras = ide vós, nos ficaremos = vem o நாங்கள e fica* *நீங்களபொங்கொள நாங்களிருக்கிரொம்: porêm 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 .நாம்பொனொம்.

⁷⁷ MS BL and MS VL: நீய. உனக்காக.

⁷⁸ MS GL2: does not give the Portuguese glosses apart from the Nominative and it has உனக்காக, உன்னைக்கொண்டு.

⁷⁹ MS GL3: gives only the first singular and plural glosses.

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

MS BL: உன்னைப்பபாதது para ti, உனக்காக por amor etc, உன்னைக்கொண்டு para ti.

{24}	உங்களிடத்திலெ vel உங்களி	Em Vos
{25}	லெ	
{26}	உங்களாலெ	Por Vos
{27}	உங்களொடெ ⁸¹ (sic)	Com vosco ⁸²
{28}	[உங்களைப்பபாத்து et குறிச்சு] ⁸³	
{29}	Outro singular honorifico ⁸⁴	
{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 ⁸⁵	Em V(ossa) M(erce)de
{3}	Abl.instr. உமமர்லெ ⁸⁶	Por V(ossa) M(erce)de
{4}	Abl. Soc. உமமொடெ	Com V(ossa) M(erce)de
{5}	உமமைப்பபாத்து vel குறிச்சு ⁸⁷	
{6}	O Plural நீங்கள் como asima ⁸⁸	
{7}	Pronome Ille	
{8}	sing	
{9}	Nom. அவன	Elle ⁸⁹
{10}	Gen அவனுடைய	delle
{11}	Dat அவனுக்கு	P(era) elle
{12}	Ac. அவனை	a elle
{13}	Abl. அவனிட{த்தி}லெ ⁹⁰ vel அவ	
{14}	னிலெ	Nelle
{15}	Instr. அவனாலெ	por elle

⁸¹ 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 *unkalote*.

MS GL2, MS VL, and MS GL3: உங்களொடெ.

⁸² In the line spacing one reads: உங்களுக்காக.

⁸³ MS GL2 and MS GL3: உங்களைப்பபாத்து, vel குறிச்சு, உங்களுக்காக, உங்களைக்கொண்டு.

⁸⁴ MS BL: this form occurs after the singular.

⁸⁵ See footnote 6, *Part 3*.

⁸⁶ One dot above *r* which stands for [ra].

⁸⁷ MS GL2 and MS GL3: also adds உமக்காக, உமமைக்கொண்டு.

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

⁸⁸ MS BL adds: *hé taõ bem honorifico*.

⁸⁹ MS GL3: this is the only gloss.

⁹⁰ See footnote 6, *Part 3*.

{16} Soc.	அவனொடெ	com elle, etc. ^{a91}
{17}	Plural	
{18}	அவரகள்	Elles ⁹²
{19}	அவர்களுடைய	delles
{20}	அவர்களுக்கு	P(er)a elles
{21}	அவர்களை	A elles
{22}	அவர்களிடத்திலெ	Nelles
{23}	அவர்களாலெ	por elles
{24}	அவர்களொடெ ⁹³	Com elles, etc. ^{a 94}
{25}	Outro singular honorifico⁹⁵	
{26}	Singular	
{27} Nom.	அவ{ர்}	sua Merce ⁹⁶
{28} Gen.	அவருடைய	[de S(ua) M(er)ce] ⁹⁷
{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 ⁹⁸	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 ⁹⁹
{5} O plural hé	அவ{ர்}கள் etc.	

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

⁹² MS GL3: has only this gloss.

⁹³ MS BL: also adds அவர்களைப்பாத்து, அவர்களுக்காக, அவர்களைக்கொண்டு.

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

⁹⁵ MS BL: *Ille honorifico*.

⁹⁶ 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*.

⁹⁷ MS BL: *d'elle Senhor*.

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

⁹⁹ MS GL2: also அவனைப்பாத்து *A respeito de sua merce; அவனாக்குறிச்சு 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 *ř*]. MS VL: அவர்களுக்க *pera amor de Sua Merced*. MS BL: அவனைப்பாத்து *em respeito; அவருக்காக Por amor; அவரைக்கொண்டு*.

{6}		Pronome Illa	
{7}	Sing.		
{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 ¹⁰⁰
{15} Plural	அவ{ர்}கள்		Como o mascu
{16}			lino ¹⁰¹
{17}	Pronome Neutro		
{18}	Sing. Ilud		
{19} Nom.	அ[து]		Aquillo
{20} Gen.	அதினுடைய		[de aquillo] ¹⁰²
{21} Dat.	அதுக்கு		pera aquillo
{22} Ac.	அதை vel அததை		aquillo
{23} Abl. quietis.	அதிலே		naquillo
{24} Abl. Instr.	அதினாலே vel அததலே ¹⁰³		
{25} Soc.	அதொடே vel அததொ		Com aquillo
{26}	டே அதுக்காக etc. ^{a104}		etc.
{27}	Plural		
{28}	அதுகள்		Aquellas cousas ¹⁰⁵
{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}	##### ¹⁰⁶

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

¹⁰¹ MS VL: *o plural com o masculino* அவர்கள் *ut. sup.* MS GL3 does not give it.

¹⁰² MS VL: D'aquillo.

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

¹⁰⁴ 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.

¹⁰⁵ MS GL3: only this first gloss.

{3}		O Pronome Iste, Ista, istud vem a
{4}		ser இவன இவள இது ¹⁰⁷ declinados
{5}		como os dasima ¹⁰⁸
{6}		Pronome Ipse¹⁰⁹
{7}	Sing	
{8}	தான	Elle mesmo ¹¹⁰
{9}	தானனுடைய	seu delle mesmo
{10}	தானக்கு	[pera si] ¹¹¹
{11}	தானனை	[a si] ¹¹²
{12}	தன்னிலை vel தன்னிடத்திலை ¹¹³	em si
{13}	தன்னாலே	por si
{14}	தன்னொடே	co(n)sigo
{15}	தனக்காக	[por amor de si] ¹¹⁴
{16}		
{17}	Plural	
{18}	தாங்கள	Elles mesmos ¹¹⁵
{19}	தாங்களுடைய	delles mesmos
{20}	[தங்களுக்கு] ¹¹⁶	etc. ¹¹⁷
{21}	Singular honorifico	
{22}	தாம	sua Mercê mesmo
{23}	தமமுடைய	de sua M(er)ce mesmo
{24}	தமக்கு	p(er)a sua M(er)ce mesmo

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

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

¹⁰⁸ 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*.

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

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

¹¹¹ MS VL: *pera si mesmo*.

¹¹² 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*.

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

¹¹⁴ 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*.

¹¹⁵ MS GL3: gives only the first gloss.

¹¹⁶ MS GL3: தாங்களுக்கு.

¹¹⁷ MS VL: adds தங்களை etc. os outros casos *Ab qui*. தன்னிலை, vel தன்னிடத்திலை *em si mesmo*; *Abl. Instr.* தன்னாலே *pera si mesmo*; *Abl. Soc.* தன்னொடே *consigo mesmo*; தனக்காக *por amor de si mesmo*.

- {25} **Plural** தாங்கள etc ut s(upr)a.¹¹⁸
 {26} **Do Relativo**
 {27} Naõ hã nesta lingoa Relativo qui,
 {28} quæ, quod e ainda quando P. [Aguilar]¹¹⁹
 {29} na sua Arte diga que எனன o he, [en
 {30} ganouse]¹²⁰ porq(ue) எனன naõ he se
 {31} naõ quis, vel quid, [ne(m)]¹²¹ se acharâ se naõ
 {32} perguntando¹²² 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}arâ¹²³ o home(n) que, ou [{qual} de sorte q(ue) [re
 {2} fira]¹²⁴ ao [susta(ntiv)o]¹²⁵, o que deve ser ò
 {3} Relativo.]¹²⁶
 {4} [Suprase¹²⁷ pore¹²⁸ esta falta por
 {5} dous modos, p(rimeir)o pellos¹²⁹ participios
 {6} adiectivos]¹³⁰ விசுவசிககிற விச
 {7} வசி{தத} etc. v.g. விசுவசிதத, ம
 {8} னு{ஷன}, o home(m) q(uem) creio.¹³¹ 2°. [Sup
 {9} resse suppondo a letra எ co(m) o pronο
 {10} me அவன as 3^{as} pessoas de qual

¹¹⁸ 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.

¹¹⁹ MS GL3: *Aguilar*.

¹²⁰ MS VL: *engannouse*.

¹²¹ MS GL3: *naõ*.

¹²² 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 acharâ se naõ perguntando*. MS VL: *perguntando*.

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

¹²⁴ MS VL: *refire*.

¹²⁵ MS VL: *substantivo*.

¹²⁶ [MS BL: this portion is missing].

¹²⁷ MS GL2 and MS GL3: *Supprese*.

¹²⁸ MS GL2: *porẽm*.

¹²⁹ MS VL: *pelos*.

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

¹³¹ MS GL2: *Homen, que creio*.

- {11} quer verbo em qualquer tempo,
 {12} ou numero, ut விசுவசிககிறா
 {13} என அவன கரையெ {று} வான]¹³²
 {14} [aquelle¹³³ que cré, salvarse hã¹³⁴ o pro
 {15} nome¹³⁵ terá masculino, ou femin
 {16} ino conforme a oração pedir.]]¹³⁶
 {17} **Dos adjectivos**¹³⁷
 {18} [Naõ ha nesta lingoa falta de adj
 {19} ectivos,¹³⁸ como muitos querem, antes
 {20} saõ innumeraveis e se poderá [isto aqui
 {21} mostrar]¹³⁹ se naõ fora proprio do Voca
 {22} bulário, so advirto o q(ue) he proprio da
 {23} Arte. Seja pois]¹⁴⁰ a p(rimei)ra advertência¹⁴¹,
 {24} [nesta materia,]¹⁴² què todos os adjectivos
 {25} desta lingoa saõ indeclináveis 2^a
 {26} q(ue) todos saõ de huma só forma p(er)a
 {27} os tres generos 3^a q(ue) todos se antepoem
 {28} sempre ao seu sustantivo,¹⁴³ tirado al
 {29} gũs informes como¹⁴⁴ எலலாம
 {30} சேர் அடங்கலும் சகல்லரும
 {31} ச {று} வரும¹⁴⁵ ainda q(ue) estes saõ mais

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

¹³³ MS VL: *aquillo.*

¹³⁴ MS VL: *há.*

¹³⁵ MS VL: *ou.*

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

¹³⁷ MS VL and MS BL: *adiectivos.*

¹³⁸ MS VL: *adiectivos.*

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

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

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

¹⁴² [Not in MS GL3].

¹⁴³ 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.

¹⁴⁴ MS GL3: *se vé.*

¹⁴⁵ MS GL3: *சறுரும.* MS VL: *சறுவரும.*

R

- {1} susta(ntiv)os¹⁴⁶ q(ue) se faz¹⁴⁷ adjectivos, e todos
- {2} querem dizer omnis, et oī.¹⁴⁸ Ta[mbem]¹⁴⁹
- {3} os que se formaõ de nomes numerais,
- {4} q(ue) se chamaõ cardinais;¹⁵⁰ v.g. ஒரு
- {5} இரண்டு etc. Hu(m), dous¹⁵¹ etc. se pospo[são]
- {6} quando se lhes ajunta a particu=
- {7} la ou conjunçaõ உம ut நாளெ
- {8} மூம்;¹⁵² [todos os seite dias, etc.].¹⁵³
- {9} ¹⁵⁴Formaõse os adjectivos de tres
- {10} modos. 1º das ter(ceiras) pessoas do prez
- {11} ente, preterito [e futuro negativo¹⁵⁵].¹⁵⁶
- {12} No prezente e pretérito perdendo
- {13} o ultimo ன e ficando o A¹⁵⁷ longo
- {14} [em breve]¹⁵⁸ ut de விசுவசிக்கிறான
- {15} elle cre, fica விசுவசிக்கிற,¹⁵⁹ de
- {16} விசுவசித்தான விசுவசித்த¹⁶⁰ cousa¹⁶¹
- {17} que creo.¹⁶² No futuro negativo perde
- {18} o n,¹⁶³ mas naõ o A longo,¹⁶⁴ ut de விசு
- {19} வசியான¹⁶⁵ விசுவசியா ou விசு
- {20} வசியாத acrescentando em lugar

¹⁴⁶ MS BL and MS GL3: *substantivos*.

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

¹⁴⁸ In the other manuscripts one finds *omne*.

¹⁴⁹ MS BL: *taõ bem*.

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

¹⁵¹ MS BL: *dois*.

¹⁵² MS BL: *நாளெமூம்*.

¹⁵³ [Not in MS BL].

¹⁵⁴ MS GL3: *4º se forma*.

¹⁵⁵ MS VL: *Prezente, Preterito affirmativo e futuro negativo*.

¹⁵⁶ [MS GL3: *prezente, preterito e futuro afirmativo: do presente e do pretérito...*].

¹⁵⁷ MS VL: *ஆ*.

¹⁵⁸ MS VL: *em a breve*.

¹⁵⁹ MS BL: *credens*.

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

¹⁶¹ MS GL3: *couza*.

¹⁶² In all the other manuscripts: *2º*.

¹⁶³ In all the other manuscripts: *ன*.

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

¹⁶⁵ In the other manuscripts: *fica*.

- {21} do¹⁶⁶ .n. hum *da*, cousa¹⁶⁷ q(ue) naõ cre
- {22} ou naõ creio. 2^o¹⁶⁸ se formaõ¹⁶⁹ [{se a qual}
- {23} quier nomen]¹⁷⁰ substa(ntiv)o se pospuzer¹⁷¹ {உள}
- {24} ன participio do {verbo உண்டு};
- {25} ou ஆன¹⁷² partici{pio do verboஆ}
- {26} கிறென; ou இலலாத¹⁷³ {participio negativo}
- {27} do verbo இலலை,¹⁷⁴ ou {ஆகா, vel}
- {28} ஆகாத negativo de ஆகிறென
- {29} v.g. de மகிமை grandeza மகிமை
- {30} யுள்ள cousa¹⁷⁵ 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 couza¹⁷⁶ limpa, சுத்த
- {3} மிலலா, vel சுத்தமிலலாத couza¹⁷⁷
- {4} impura. 3^o¹⁷⁸ se formaõ de¹⁷⁹ qualquer
- {5} nome acabado em, am tirarmos
- {6} o .m. v.g. de கடினம, aspreza
- {7} கடின, cousa aspera, de சுத்தம
- {8} limpeza சுத்த couza¹⁸⁰ limpa, de
- {9} [அலபபம pouquidade அலபப
- {10} cousa pouca. Etc.^a.]¹⁸¹ 4^o¹⁸² todos¹⁸³ as vezes

¹⁶⁶ In the other manuscripts: *de*.

¹⁶⁷ MS GL3: *couza*.

¹⁶⁸ MS GL3: 3^o.

¹⁶⁹ MS BL: *os adjectivos*.

¹⁷⁰ MS GL3: *se a qualquer nome*.

¹⁷¹ MS BL: *pospoendo*. In the remaining manuscripts: *se lhe posposer*.

¹⁷² MS GL3: *vel ஆகிற*.

¹⁷³ MS BL: *மிலலாத*.

¹⁷⁴ MS BL: *மிலலை*.

¹⁷⁵ MS BL and MS GL3: *couza*.

¹⁷⁶ MS VL: *cousa*.

¹⁷⁷ MS VL and MS BL: *cousa*.

¹⁷⁸ MS GL3: 5^o.

¹⁷⁹ MS VL, MS GL2, MS GL3, and MS BL: *se a*.

¹⁸⁰ MS BL and MS GL3: *couza*.

¹⁸¹ 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 *cousa pouca*.

¹⁸² MS GL3: 6^o.

- {11} q(ue) dous [sustantivos]¹⁸⁴ se ajuntaõ hum
 {12} com outro, o p(rimei)ro se constroe como adj
 {13} ectivo v.g. குளி{ர்} காற்று¹⁸⁵ vento
 {14} frio வெள்ளைசீலை panno bran
 {15} co, sendo que குளி{ர்}¹⁸⁶ e வெள
 {16} னை saõ nomes sust(antiv)os o primeiro
 {17} significa frio, o segundo brancura.¹⁸⁷
 {18} **Dos Generos**
 {19} O genero masculino se chama¹⁸⁸ Pu
 {20} lingam புலிங்கம o feminino
 {21} {ஸ்த} திறிலிங்கம strilingam o neu
 {22} {tro} நபுஞ்சகலிங்கம¹⁸⁹ 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 não há nelles
 {27} {q(ue) duvidar}, so [no applicar]¹⁹⁰ 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,¹⁹¹
 {31} {so as das mulheres saõ femininos};

R

- {1} [os de anjos se achaõ masculinos,
 {2} e neutros],¹⁹² os demais saõ neutros¹⁹³
 {3} esta palavra பிள்ளை menino,

¹⁸³ MS BL and MS GL3: *todas*.

¹⁸⁴ MS BL: *substantivos*.

¹⁸⁵ MS BL: குளிரகாத்து. The ற் is simplified in த். MS VL: there are two dots above the ர.

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

¹⁸⁷ 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, சுறுவரும், omne, numeraes, cardeaes, sete, 4° Formaõ se, couza, விசுவசியான, விசுவசியாத, லுగர், 3° se forma, qualquer nome, pospozer, vel யிலலா, 5°, se, 6°*.

¹⁸⁸ MS GL3: *em Grandaõ*.

¹⁸⁹ MS BL: *Pulingham, strilingham, nabunialingham*.

¹⁹⁰ MS GL3: *no conjugar*. MS VL, MS GL2, and MS GL3: *ao aplicar*.

¹⁹¹ MS BL: *de Deos, dos Anjos e dos homens*.

¹⁹² [Not in MS BL].

¹⁹³ 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. Porem¹⁹⁴ todos os nomes
 {5} de homens se acomodaõ [elegant
 {6} te] e honorificaçẽm{ente}.¹⁹⁵ [{Tambem as}]¹⁹⁶ 2ª pesso
 {7} as honorificas as {neutras} dos
 {8} verbos, ut தெவரீ{ரீர்} {சொ}லலித
 {9} து [Fallou V(ossa) M(ercê)¹⁹⁷].¹⁹⁸ ~.~.~.~.~.
 {10} **Cap(itulo) 2º**
 {11} **Da Conjugação dos Ver=**
 {12} **bos**
 {13} [Como toda a doutrina nesta ma
 {14} teria concista¹⁹⁹ em dar lus²⁰⁰ p(er)a
 {15} se conjugarem os verbos desta lin
 {16} goa com facilid(ad)e]²⁰¹ dirse²⁰² hã [sô]²⁰³ nes
 {17} te capitulo o q(ue) há²⁰⁴ comu(n) a todos
 {18} [q(ue) he o q(ue)]²⁰⁵ se(m) embaraço pode ajudar
 {19} aos principiantes,²⁰⁶ deixando a di
 {20} versidade das co(n)jugações e regras q(ue)
 {21} nesta materia²⁰⁷ se podem dar pera
 {22} os preteritos q(ue) como finalmente
 {23} [se naõ vem a cair²⁰⁸ nelles se naõ pello²⁰⁹
 {24} uso,²¹⁰ naõ sirvem²¹¹ se naõ de embara
 {25} çar e enfadar],²¹² e assim deixando tudo

¹⁹⁴ MS GL3: *Porem a.*

¹⁹⁵ MS GL3: *honorificamente*. MS VL, MS GL2, and MS BL: *honorificaçãõ*.

¹⁹⁶ [Not legible in MS GL1 but obtained from the other manuscripts].

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

¹⁹⁸ 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.

¹⁹⁹ MS GL2: *consista*.

²⁰⁰ MS GL2: *luz*.

²⁰¹ [Not in MS BL].

²⁰² MS GL3: *darse*.

²⁰³ [Not in MS GL2].

²⁰⁴ MS GL2: *he*.

²⁰⁵ MS GL2: *com q(ue)*.

²⁰⁶ MS GL3: *principiantes*.

²⁰⁷ MS BL: *matteria*.

²⁰⁸ MS GL3: *cahir*.

²⁰⁹ MS GL2: *pelo*.

²¹⁰ MS VL and MS GL2: *uzo*.

²¹¹ MS VL: *serve*. MS GL2 and MS GL3: *servem*.

- {26} isto ao²¹³ uzo só conjugarei hum
 {27} verbo, pondo nelle todos os modos
 {28} q(ue) nesta²¹⁴ lingoa hã, os quais²¹⁵ saõ
 {29} comu(n)s aos demais²¹⁶ verbos e desse²¹⁷
 {30} q(ue) conjugamos²¹⁸ {se podem} conjugar
 {31} [{todos os}]²¹⁹ mais²²⁰ .~.~.~.

[f. M-34-19]

L

{1} **Presente**²²¹ actual do indi

{2} **cativo**

{3} நான விசுவசிக்கிறேன்²²² Eu creio²²³

{4} நீ விசுவசிக்கிறாய் tu cres

{5} அவன் விசுவசிக்கிறான் elle cre

{6} அவள் விசுவசிக்கிறாள் ella cre

{7} அது விசுவசிகுது²²⁴ aquillo cre

{8} நாங்கள் விசுவசிக்கிறோம் nos²²⁵

{9} cremos²²⁶

{10} நீங்கள் விசுவசிக்கிறீர்கள்

{11} vos credes

{12} அவர்கள் விசுவசிக்கிறார்கள்

²¹² MS BL: *que como finalmente vem a cair nelles se não pello uso não serve se não pera embarçar e enfadar*

²¹³ MS VL: *no mismo uso*. MS GL3: *ao mesmo uzo*.

²¹⁴ MS GL2, MS GL3, MS BL: *nessa*.

²¹⁵ MS GL2: *quaes*.

²¹⁶ MS GL2: *demaiz*.

²¹⁷ MS BL and MS VL: *deste*.

²¹⁸ MS GL3 and MS GL2: *conjugarmos*.

²¹⁹ [Not in MS VL].

²²⁰ MS GL2: *maiz*.

²²¹ MS GL2 and MS GL3: *Prezente*; MS BL: *Indicat. praesente*.

²²² 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.

²²³ MS GL2: *eu creio*. MS GL3: *eu creyo*.

²²⁴ MS GL2 and MS GL3: விசுவசிக்கிது. MS GL2: the original form transcribed was later modified [with a light brownish ink] in விசுவசிகுது. Furthermore, in both manuscripts two more forms are provided: விசுவசிக்கிறது, விசுவசிகுது, 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.

²²⁵ 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*.

²²⁶ MS GL2 and MS GL3: add the title *Plural*.

{13}	elles e ellas cre' ²²⁷	
{14}	அதுகள் விசுவசிககுது ²²⁸	Aquel
{15}		las cousas Cre' ²²⁹
{16}	Singular honorifico	
{17}	நாம விசுவசிககிறொம்	Minha Merce
{18}		cre
{19}	நீர் விசுவசிககிறீர்	V(ossa) m(er)ce cre
{20}	அவர் விசுவசிககிறார் ²³⁰	S(ua) m(er)
{21}		ce cre
{22}	[O presente assim se chama	
{23}	actual por que se uza delle nas	
{24}	acçoẽs q(ue) actualmente se fazem.] ²³¹	
{25}	Singular negativo ²³²	
{26}	1. விசுவசிககவிலலை	} eu, tu, etc. naõ creio, ²³³ cres eu tu, elle naõ cri
{27}	2. விசுவசிககிறதிலலை	
{28}	3. விசுவசிகததிலலை ²³⁴	
{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 creio, நீ விசு
 {3} வசிககி[றா]யிலலை tu naõ cres, etc.
 {4} **Formações do**²³⁵ **negativo**
 {5} A 1ª fig(ur)a se forma do infinito com
 {6} இலலை, ut நான காணவிலலை
 {7} eu naõ vejo²³⁶ அவனவர்விலலை

²²⁷ MS GL2 and MS GL3: *crem*.

²²⁸ See footnote 224.

²²⁹ MS VL: *este presente se chama actual, porque se usa dele nas acçoẽs que actualmente se fazem*.

²³⁰ MS GL2: there is always a diacritic with double dot above *j* in these four forms.

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

²³² MS BL: the title is *Singular Nominativo*.

²³³ MS GL3: *creyo*.

²³⁴ 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...*

²³⁵ MS VL: *deste*.

- {8} Elle não vem. A 2^{a237} do participio
 {9} de presente²³⁸ com o mesmo இலலை ut (பு)
 {10} ண்ணுகிறதிலலை naõ faço et
 {11} சொல்லுகிறதிலலை naõ digo. A
 {12} 3^{a239} do participio do preterito ita
 {13} நிகுடுததிலலை²⁴⁰ vos naõ destes
 {14} etc. e assim se podem formar os demais.²⁴¹
 {15} **Preterito perfeito**²⁴²

²³⁶ MS BL: follows with திண்ணாயிலலை eu naõ como, அவனவாவிலலை elle naõ veo.

²³⁷ MS BL: figura se forma. MS VL: 2º figura formase do.

²³⁸ MS VL: presente.

²³⁹ MS BL: figura. MS VL: 3º figura formase.

²⁴⁰ MS VL: நீகுடுததிலலை.

²⁴¹ 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 3º p(er)a o preterito. Outro modo negativo se faz conjugando o verbo || qualquer q(ue) elle seja || acrescentandolhe sôm[ent]e a particula இலலை a qualquer pessoa [MS GL3, das pessoas a particula இலலை]; vḡ நான் விசுவசிக்கிறெனிலலை. Eu naõ 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 naõ recebeste. Assim se podem formar os de mais nominativo do præsentem. ———

Taõ bem præsentem se fas negativo ajuntando யிலலை a todas as pessoas assim como நான் விசுவாசிக்கிறெனிலலை eu naõ creio; நீய விசுவாசிக்கிறாயிலலை tu naõ cres; அவன் விசுவாசிக்கிறானிலலை elle naõ cre. Plur[al] நாங்கள் விசுவசிக்கிறோம் nos cremos, நீங்கள் விசுவசிக்கிறீர்கள் vos credi, அவர்கள் விசுவசிக்கிறார்கள் elles crems, அதுகள் விசுவசிக்குது aquellas cousas creis.

²⁴² 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 lingoagẽ do imperfecto, MS BL] lingoagem de preterito imperfecto, ut நீய விசுவகிக்கிறாயெ அப்பொ நான் விகிததென [விசுவாசித்தான், 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 நான் விசுவாசித்தென, MS BL] நீயவிசுவகிக்கிறாயெஅப்பொஅவனவிசுவதித்தான், quando tu crias, cria elle etc. Porem melhor hé em lugar de preterito usar do futuro, ut நீயவிசுவகிக்கிறாயெஅப்பொநான்விசிப்பென் 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 நான் விசுவாசிப்பென், finalmente o mesmo futuro absolutamente serve de præterito imperfecto assim como யிவன் சிவபிள்ளை யிருக்கிறபொது விசுவாசிப்பான் eu sendo menino sempre bradava. O futuro absolutamente tem significacão de preterito imperfecto assim como என்னுடைய நாயர துவரை யிண்டு பறிலை மகா பிறியமா யிருப்பான் minha May hera m[uit]o amiga de chicharos, MS BL].

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

[f. M-34-20]

L

{1}	விசுவசித்தா{ர்}	sua M(ercê) creio ²⁵⁶
{2}	[விசுவசிசசொம்] ²⁵⁷ etc. [O Preterito ²⁵⁸	

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.

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

²⁴⁴ 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*.

²⁴⁵ MS BL: *vel சசாய*.

²⁴⁶ MS BL: *tu cri*.

²⁴⁷ [Not in MS BL].

²⁴⁸ MS GL2: விசுவசித்து.

²⁴⁹ MS BL: *Aquello cre. Plural...*

²⁵⁰ MS VL: விசுவதித்து.

²⁵¹ MS GL2: the Portuguese glosses stop at the second person singular.

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

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

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

²⁵⁵ MS GL2: *creo*.

²⁵⁶ MS BL: *V(ossa) m(erc)e creo*. MS VL ends here.

²⁵⁷ [Not in MS BL].

- {3} se fas neg(ativ)o pospondo a qualquer
 {4} das p(esso)as இலலை²⁵⁹ ut விசுவசித்தெனி
 {5} லலை. Eu não cri etc.^{a]}²⁶⁰
 {6} **Preterito plusquamperfeito**
 {7} Este tempo não há nesta lingoa
 {8} podese suprir do mesmo modo²⁶¹ que
 {9} [dissemos do]²⁶² imperfeito, tirando que
 {10} em lugar do adverbio அப்பொ se
 {11} há de por a palavra அதுக்குமு
 {12} னனெ²⁶³ v.g. நீவிசுவசிக்கிறாயெ அதுக்குமுன்னெ நான
 {13} விசுவசிப்பென, quando tu crias,
 {14} ja eu tinha crido.²⁶⁴ Tambem²⁶⁵ o futu
 {15} ro afirmativo²⁶⁶ só per si²⁶⁷ tem força
 {16} deste tempo²⁶⁸ v.g. நான விசுவசிப
 {17} பென crera eu, ou tinha crido, etc.
 {18} **Futuro affirmativo vulgar**²⁶⁹
 {19} **singular**
 {20} விசுவசிப்பென Eu crerei ou cos

²⁵⁸ MS BL: *perfeito*.

²⁵⁹ MS BL: யிலலை assim como...

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

²⁶¹ MS GL2: *naõ há 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.*

²⁶² MS BL: *dizemos do präterito 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.

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

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

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

²⁶⁵ MS BL: *Taõ bem.*

²⁶⁶ MS GL2: *do prezente.*

²⁶⁷ MS VL: *sy.*

²⁶⁸ MS GL2 and MS GL3: *por si sô tem força deste tempo, como dissemos do imperfeito.* MS BL: *so por si tem a força do präterito 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.*

²⁶⁹ MS GL2: *vulgâr.*

{21}		tumo crer ²⁷⁰
{22}	விசுவசிப்பாய	tu creras
{23}	விசுவசிப்பான	elle crerâ
{24}	விசுவசிப்பாள	ella crerâ
{25}	விசுவசிகும	aquille crerâ ²⁷¹
{26}	Plural	
{27}	விசுவசிப்பொம்	nos creremos
{28}	விசுவசிப்பீ{ர்}கள	vos crereis ²⁷²
{29}	விசுவசிப்பா{ர்}கள	elles, ellas creraõ
{30}	விசுவசிகும	aquelas c(ousas) crerãõ ²⁷³ .~.

R

- {1} [Tem também²⁷⁴ este futuro signi
- {2} ficaõ²⁷⁵ de presente²⁷⁶ habitual eu
- {3} costume crer, nos costumamos
- {4} crer; [e assim nos de mais pessoas.]²⁷⁷ O²⁷⁸
- {5} futuro விசுவசிக்கப்பொறென
- {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 presente e fican
- {10} do o infinito imvariavel²⁷⁹ ut]²⁸⁰
- {11} செய்யப்பொறென eu farei

²⁷⁰ 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*.

²⁷¹ 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.

²⁷² MS BL: *crerey*.

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

²⁷⁴ MS VL: *Tambem* is written after the word *significação*. MS GL3: *Tem este futuro significação e força de presente habitual*.

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

²⁷⁶ MS GL2 and MS GL3: *presente*.

²⁷⁷ [Not in MS GL2 and MS GL3].

²⁷⁸ MS VL and MS GL3: *segundo*. MS GL2 is: 2°.

²⁷⁹ MS GL2 and MS GL3: *imudavel*. MS VL: *emvariavel ut செய்யப்பமொறீர v(ossa) m(erce) farà*. The mistake in which 'm' is written instead of 'p' is evident.

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

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

[f. M-34-21]

L

{1}	விசுவசியா{ர்}கள்	elles, ellas
{2}		nao crerao

²⁸¹ MS GL2: *ṛ* has double dots above it.

²⁸² 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*.

²⁸³ 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 affirmativo*. 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.

²⁸⁴ MS GL3: the Portuguese gloss differs, and it is: *minha merce não crera*.

²⁸⁵ MS BL: *crerey*.

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

²⁸⁷ MS GL2: lacks the last three Portuguese glosses.

²⁸⁸ MS GL2: *creremos*.

²⁸⁹ [Not in MS GL2].

²⁹⁰ MS GL2: விசுவசியீர்ர்கள்.

- {3} விசுவசியாது Aq(uel)las c(ousas)²⁹¹ naõ creraõ²⁹²
 {4} Formase²⁹³ o futuro negativo do pr
 {5} ezente mudando o *cren* ou *gren*
 {6} em *yen*.²⁹⁴ Ita பிடிக்கிறென fica
 {7} பிடியென Eu naõ pegarei²⁹⁵ etc.^a
 {8} Os q(ue) antes de *cren*, ou *gren* tem, [V]
 {9} perdemno passando o *cren*, ou *gren*
 {10} a *en* ut பொறுக்கிறென²⁹⁶ fica
 {11} பொறென eu naõ perdoarei²⁹⁷ de²⁹⁸ சொ
 {12} லலுகிறென²⁹⁹ fica சொல்லெ
 {13} ன³⁰⁰ eu naõ direi. Os q(ue) antes do *cren*³⁰¹
 {14} tem *a*³⁰² [ante este *a* co(m) *e*' se mite³⁰³ v
 {15} consoante vg. de]³⁰⁴ நடக்கிறென
 {16} {fica} நடவென eu naõ andarei³⁰⁵

²⁹¹ MS GL2: *couzas*.

²⁹² MS BL: differs in all the Portuguese glosses for these Tamil forms: *nos o m(inh)a m(erce)e naõ crera; v(ossa) m(erce) naõ crera, s(u)a m(erce) naõ crera, aquillo naõ crera*. After the paradigm there is a paragraph about the Vulgar future: *O futuro vulgar affirmativo tem taõ bem forma do presente habitual, eu crejo ou costume crerer, assim nas da mais pessoas tem outro 2º futuro, a saber. விசுவாசிக்கபொறென porem o qual responde directamente 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 பாற்கப்பொறாய tu olharas வாப்பொறான elle virà*. MS VL and MS GL3: follow with Singular honorifico. விசுவசியொம் *minha merced naõ crerà*, விசுவசியீர் *v(ossa) m(erce) naõ crerà*; விசுவசியார். MS GL3: also adds: *crer tendo sempre (sic) a negação do presente habitual*.

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

²⁹⁴ MS GL2: விசுவசிக்கிறென *fica* விசுவசியென = பிடிக்கிறென *fica* பிடியென *eu naõ pegarei*.

²⁹⁵ MS VL: *pagueri*.

²⁹⁶ MS GL2: *eu perdoo*.

²⁹⁷ MS GL2: *perdoarey*.

²⁹⁸ MS VL: *chollugren*.

²⁹⁹ MS GL2: *eu digo*.

³⁰⁰ MS VL: *சொல்லென*.

³⁰¹ MS GL2 and MS GL3: *gren ou cren*.

³⁰² MS GL2: *perdem no passando o cren a vem*. MS GL3: *tem =a= naõ perdem no passando o =cren= a =ven=*.

³⁰³ MS VL: *mette*.

³⁰⁴ [Not in MS GL2 and MS GL3].

³⁰⁵ MS VL: *andarej*.

{17} [de பறக்கிறேன eu Voo fica பற

{18} {வென} eu não voarei.]³⁰⁶

{19} [Singular honorifico

{20} விசுவசியாம் minha (merce) não crerâ

{21} விசுவிசியீ{ர்} v(ossa) m(erce) não crerâ

{22} விசுவசியா{ர்} sua m(erce) não crerâ

{23} ou sua M(erc)ê não costuma(va) crer

{24} tendo sempre a negação do presente

{25} habitual. ~.~.~.~.~.~.~.~.]³⁰⁷

{26} Imperativo absoluto

{27} singular

{28} 1. விசுவசீ.³⁰⁸..... >

Cré tu³⁰⁹

{29} 2. விசுவசிப்பாயாக >

{30} 3. விசுவசியும்..... >

Crea v(ossa) m(erce)³¹⁰

{31} 4. விசுவசிப்பீராக.....³¹¹ >

R

{1} விசுவசிக்க³¹²

crea V(ossa) M(ercê) .5

{2} விசுவசிக்கட்டு

creya elle³¹³ .6

{3} Plural

{4} விசுவசிப்பொம்

creamos nos³¹⁴ .7

{5} விசுவசியுங்கொள³¹⁵

crede vos .8

{6} விசுவசிக்கட்டு³¹⁶..... >

creaõ elles .9

{7} விசுவசிக்கக்கடவா{ர்}கள 317 >

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

³⁰⁷ 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.

³⁰⁸ 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*.

³⁰⁹ 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, dixa o crer; creiamos nos, creremos; விசுவசியுங்கொ credovoz; விசுவசிக்கட்டுங்கொள vos o deixai o crer; creiaõ elles*. MS BL: *cre tu: crea V(ossa) m(erc)e; deixe crer; creamos; crede vos; creaõ elles; deixo crer*.

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

³¹¹ MS BL: these two forms are inverted.

³¹² MS GL3: overwritten on *விசுவசிப்பொம்*.

³¹³ MS GL3: adds *deixa o crer*.

³¹⁴ MS GL3: adds *creremos*.

³¹⁵ MS GL3: *விசுவசியுங்கொ. Crede vos*.

³¹⁶ MS GL3: *விசுவசிக்கட்டுங்கொள. Nos o deixar crer*.

- {8} A primeira figura³¹⁸ se forma³¹⁹ do
 {9} presente³²⁰ tirandolhe³²¹ o *cren* ou *gren*,³²²
 {10} ut de பொறுக்கிறென eu espero³²³
 {11} பொறு Espera tu³²⁴ de வாசிக்கிறெ
 {12} ன [Eu leo]³²⁵ வாசி Le tú. A 2^a
 {13} figura se forma da 2^a pessoa do futuro
 {14} com ஆக infinito do verbo ஆ
 {15} கிறென ita நினைப்பாயாக lem
 {16} brate³²⁶ வருவாயாக vem tu etc.^a
 {17} A 3^a³²⁷ como a p(rimeir)a accrescentado யும³²⁸
 {18} ita இரும assentasse³²⁹ v(ossa) m(erce) வாசியும
 {19} Lea³³⁰ v(ossa) m(erce) [A 4^a como a segunda to
 {20} mando a pessoa honorifica].³³¹ A [5^a]³³²
 {21} hé o infinito absoluto, co(m) o impe
 {22} rativo³³³ ஒட்டு do verbo ஒட்டுகிற
 {23} து³³⁴ [pronunçiaõ como perdido ó
 {24} ஒ ita வரட்டு venha elle பொ
 {25} கட்டு [vase].]³³⁵ A 67^a³³⁶ he a p(rimei)ra pessoa³³⁷

³¹⁷ In MS BL: these two forms are inverted and glossed as follows: *creaõ elles, deixe crer*. MS GL3: விசுவசிக்கடவாரகன. *Creyraõ elles*.

³¹⁸ MS GL2 and MS GL3: *deste Imperativo*.

³¹⁹ MS GL2 and MS GL3: *ordinariam(ent)e*.

³²⁰ MS GL2 and MS GL3: *Indicativo*.

³²¹ MS BL: *presente, tirando* ககிறென *ou* கிறென *como* பொறுக்கிறென *perdoa tu* பொறு வாசிக்கிறென *se tu* வாசி *le tu*. MS GL3: *o =gren= ou =cren=*.

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

³²³ MS GL2 and MS GL3: *fica*.

³²⁴ MS GL2 and MS GL3: *de*.

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

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

³²⁷ MS BL: *se forma da, accrescendandolhe*.

³²⁸ MS GL2: உம.

³²⁹ MS VL: *assentase*.

³³⁰ MS GL3: *leia*.

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

³³² In the line spacing: 6°. [Not in MS VL].

³³³ MS BL: *presente*.

³³⁴ MS VL: ஒட்டுகிறென *e se prononça come perdido* ஒ.

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

- {26} do³³⁸ plural do futuro affirmativo,
 {27} ita பொவொம் {vamos}. ஒடு
 {28} வெம் corramos. [A 7^a 8^a hé a 3^a
 {29} accrescentando hu(m) கொள் breve
 {30} p(er)a fazer plural.]³³⁹ A 8^a³⁴⁰ hé o infi
 {31} nito absoluto³⁴¹ [do verbo கடலது (sic)

[f. M-34-22]

L

- {1} defectivo que so serve p(ar)a fazer³⁴²
 {2} semelhantes imperativos.~.~.].³⁴³
 {3} **Imperativo Permissivo**
 {4} விசுவசிக்கடடு deixa tu, elle, ella³⁴⁴
 {5} aquillo crer.
 {6} விசுவசிக்கடடும் ————— deix(e) v(ossa) m(erce) crer³⁴⁵
 {7} விசுவசிக்கடட —————
 {8} விசுவசிக்கடடுங்கொள deixai³⁴⁶
 {9} vos outros crer.³⁴⁷
 {10} Todos se formão do infinito
 {11} absoluto com os imperativos do ver
 {12} bo ஒடடுகிறது conforme a n(umer)o
 {13} ou honra no fallar.³⁴⁸

³³⁶ MS GL3: *figura*.

³³⁷ MS BL: *A primeira do plural e a mesma que a (primeira) pessoa plural do futuro affirmativo que a sima {disse}mo பொவொம் vamos ஒடுவொம் {corra}mos.*

³³⁸ MS VL: futuro plural affirmativo.

³³⁹ MS BL: *A 2° do plural se forma da 3° do sin[gu]lar accrescentandolhe கொள் como வர்[?]யுங்கொள் legite vos, onde se vê que em lugar do m se mette o ங.*

³⁴⁰ MS GL2 and MS GL3: 9°.

³⁴¹ [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 oração do [MS GL3, de] Padre Nosso*. In MS GL1 வ is overwritten in light ink on ல.

³⁴² MS VL: plural.

³⁴³ MS BL: *A 3° do plural hè o infinito absoluto (#) ao qual se ajunta ககடவார்கள assim (#) (#)mo பொககடவார்கள eunt illi. A 4° não 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.*

³⁴⁴ MS BL: *deixa tu crer*.

³⁴⁵ 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*.

³⁴⁶ MS VL: *deixaõ*.

³⁴⁷ MS BL: விசுவாசிக்ககடவார்கள glossed as: *deixaõ elles crer*.

{14}	Imperativo prohibi		
{15}	tivo		
{16}	1. விசுவசியாதெ.....	}	naõ creas tu ³⁴⁹
{17}	2. விசுவசியாமல		
{18}	3. விசுவசிக்கவெண்டாம		
{19}	விசுவசியாதெயும் naõ crea v(ossa) m(erce) ³⁵⁰		
{20}	விசுவசியாதெயும்பிளளாய		
{21}	naõ creya v(ossa) m(erce) entre iguais ³⁵¹		
{22}	விசுவசியாதெயுங்கொள		
{23}	naõ creyais ³⁵² vos outros		
{24}	நாங்களவிசுவசிக்கத்தெவை		
{25}	யிலலை naõ creamos nos. ³⁵³ [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}	சுவசிக்கத்தெவையிலலை ³⁵⁴ Não		
{29}	creas tu]. ³⁵⁵ [Formase do infinito absolu		
{30}	to com தெவையிலலை ³⁵⁶ ita அவ		
{31}	ளபொகத்தெவையிலலை naõ vâ ella.]] ³⁵⁷		

R

- {1} 1^a formase³⁵⁸ da pessoa neutra do {fu}
 {2} turo negativo mudando {o உ em}
 {3} எ, ita de நடவாது³⁵⁹ நடவாதெ
 {4} naõ andeis.³⁶⁰ O 2^o³⁶¹ [do mesmo]³⁶² mudan

³⁴⁸ MS BL: *falar*.

³⁴⁹ MS BL: *naõ crea*. MS VL: *naõ creas tu*. MS GL3: *creyas*.

³⁵⁰ MS GL3: *sem crer*.

³⁵¹ MS VL: *naõ crea V(ossa) M(erce)*.

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

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

³⁵⁴ MS VL: நீய விசுவசிக்கத்தெவையிலலை *naõ creas tu*.

³⁵⁵ [Not in MS GL3].

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

³⁵⁷ [Not in MS BL].

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

³⁵⁹ MS VL: *fica*. MS BL: *se fas*.

³⁶⁰ MS BL: *naõ anda*.

- {5} do o து em மல, ite de நடவாது
 {6} fica³⁶³ நடவாமல de பண்ணு
 {7} கிறது³⁶⁴ fica பண்ணாமல naõ
 {8} façais.³⁶⁵ O 3³⁶⁶ do infinito absolu
 {9} to co(m) வெண்டாம ita செயய
 {10} வெண்டாம³⁶⁷ naõ façais³⁶⁸ etc^a Este
 {11} serve p(er)a plural e singular honori
 {12} fico³⁶⁹ ordinário.³⁷⁰
 {13} **Impera{tiv}o com rogo**
 {14} **ou familiaridade**³⁷¹
 {15} Este modo naõ conciste³⁷² mais que
 {16} [em]³⁷³ acrescentar hum என a {qual}
 {17} quer dos modos q(ue) assim³⁷⁴ ficaõ {ditos}
 {18} v.g. விசுவசி,என?³⁷⁵ fica hu(m) modo
 {19} mais³⁷⁶ urbano [e familiar e como
 {20} quem roga, e naõ manda].³⁷⁷ Tembè
 {21} se dis³⁷⁸ விசுவசிக்கவெண்டாமொ

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

³⁶² [Not in MS GL2].

³⁶³ MS BL: *se fas.*

³⁶⁴ MS VL: *பண்ணுது.*

³⁶⁵ MS BL: *பண்ணாதெ.பண்ணாமல sem fazer.*

³⁶⁶ MS GL2 and MS GL3: *A 3º.*

³⁶⁷ MS VL: *பொகவெண்டாம.*

³⁶⁸ 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.*

³⁶⁹ MS GL2 and MS GL3: *he.*

³⁷⁰ MS BL: *also provides explanations for the remaining forms: A 4º hè o imperativo honorifico, proibitivo e taõ bem a 1º pessoa do plural proibitivo, 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 proibitivo e se forma da 1º do plural tirando a ultima letra ம e pondo no seu lugar ங o de mais acrescentando 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 conforme o pronome estiver antes.

³⁷¹ MS BL: *Imperativo familiar ou com rogo. MS VL: familiaridade.*

³⁷² MS VL and MS GL3: *consiste. MS GL2: maiz.*

³⁷³ [Not in MS GL2].

³⁷⁴ MS BL: *asima.*

³⁷⁵ 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?*

³⁷⁶ MS GL2: *Fica hũ modo maiz urbano.*

³⁷⁷ [Not in MS GL2].

³⁷⁸ MS GL2: *diz.*

- {22} ou விசுவசிக்கத்தெவையிலலை
 {23} யொ? todos interrogativos.³⁷⁹ Outr
 {24} os dizem விசுவசியுங்காணும
 {25} do imperativo honorifico e do im:
 {26} perativo tambem honorifico do
 {27} verbo காண்கிறது³⁸⁰ ver.
 {28} **Modo optativo**
 {29} Este modo própria(men)te fallando³⁸¹ naõ
 {30} [(no)]³⁸² há nesta lingoa, mas suprasse³⁸³
 {31} pellos³⁸⁴ modos seguintes. 1º pello

[f. M-34-23]

L

- {1} futuro negativo accrescentandolhe³⁸⁵
 {2} a interjeiçaõ O, நான விசுவசி
 {3} யெனொ oxalá³⁸⁶ crera eu ó naõ
 {4} crera eu³⁸⁷ 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,]³⁸⁸ 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 antepor³⁸⁹ a interjeiçaõ
 {13} அயயொ que quer dizer Ay³⁹⁰ ut
 {14} [அயயொநானவிசுவசியெ
 {15} னொ Ah naõ crera eu]³⁹¹ அயயொ

³⁷⁹ MS BL: *os quaes saõ interrogativos.*

³⁸⁰ MS BL: காணங்கிறாது. MS VL: கானன்கிறாது.

³⁸¹ MS BL and MS VL: *fallando.*

³⁸² [Not in MS BL and MS GL3].

³⁸³ MS GL2: *supprese.* MS BL: *suprese.*

³⁸⁴ MS GL3: *pelos.*

³⁸⁵ MS BL: *acrecentandolhe.*

³⁸⁶ MS GL2: *oxalá.*

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

³⁸⁸ [Not in MS GL2 and MS BL].

³⁸⁹ MS BL: *se pode ante por.*

³⁹⁰ MS BL: *Aj.*

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

- {16} நீ விசுவசிக்கவெண்டாமொ.
 {17} {Ay} naõ creras tu.³⁹² 3º accrescentan:
 {18} do aos mesmos infinitos a palavra
 {19} கடவது vel கடவதாக, ut நா
 {20} னவிசுவசிக்ககடவது³⁹³ vel
 {21} கடவதாக prasa³⁹⁴ a Deos q(ue) creya³⁹⁵
 {22} eu.³⁹⁶ Item no rogar pragas³⁹⁷ dizem
 {23} சாககடவாய prasa³⁹⁸ a Deos
 {24} que morras.³⁹⁹ Tambem⁴⁰⁰ no imprecari
 {25} algum mal e as veses⁴⁰¹ algum bem
 {26} usaõ dos⁴⁰² seguintes சாவாய pra
 {27} sa⁴⁰³ a Deos que morras நானசாவெ
 {28} னாக [Prasa a Deos que morra eu].⁴⁰⁴
 {29} **Modo conjunctivo cum**
 {30} 1. விசுவசிக்கச்செ
 {31} 2. விசுவசிக்கச்செயதெ

R

- {1} 3. விசுவசிக்கையிலெ
 {2} 4. விசுவசிக்கிறபொது
 {3} 5. விசுவசிக்கிறபொழுது⁴⁰⁵
 {4} 6. விசுவசிக்குமிட[{ததி}]ல
 {5} 7. விசுவசிக்கும்பொது
 {6} 8. விசுவசித்தபொது vel பொழுது
 {7} [quando eu creio]⁴⁰⁶, cria et. Ou crendo

³⁹² MS BL: *aj naõ creras tu.*

³⁹³ MS GL3: நானவிசுவசிக்ககடவது.

³⁹⁴ MS GL2: *praza.* MS GL3: *prazer.*

³⁹⁵ MS GL2: *creia.*

³⁹⁶ MS VL: *praz a Deos que crea eu.*

³⁹⁷ MS VL: *gragas.*

³⁹⁸ MS GL2, MS BL, and MS GL3: *praza.*

³⁹⁹ MS BL: *que tu morreis.* MS VL: *praza a Deos que moras.*

⁴⁰⁰ MS BL: *taõ bem.*

⁴⁰¹ MS GL2, MS BL, and MS GL3: *e às vezes.*

⁴⁰² MS GL3: *uzaõ dos.*

⁴⁰³ MS BL and MS GL3: *praza.* MS VL: *graz a Deos que moras.*

⁴⁰⁴ MS GL2 and MS GL3: *praza.* MS BL: *praza Deos que eu morra.*

⁴⁰⁵ MS VL: விசுவசிக்கிறபொழுது.

⁴⁰⁶ [Not in MS GL2]. MS GL3: enumerates all the forms from the 1st to the 8th 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^a elles, ellas, etc^a co(n)forme
 {9} o pronome.⁴⁰⁷ [O ultimo serve sô pera
 {10} preterito cri, creo, creraõ.]⁴⁰⁸
 {11} Formase⁴⁰⁹ estas fig[ur]as a 1^a do
 {12} infinito absoluto co(m) a particula
 {13} செ. A 2^a co(m) a particula செயதெ
 {14} ita நானடிககச்செ⁴¹⁰ espancan
 {15} do eu நீயொட்சசெயதெ q(uan)do
 {16} tu corrias. A 3^a⁴¹¹ hé o abaltivo
 {17} do verbal விசுவசிககை o crer⁴¹²
 {18} ita நீங்களிருக்கையிலெ qua
 {19} ndo vos outros estaveis.⁴¹³ A 4^a
 {20} e a 5^a do participio do presente
 {21} adiectivado co(m) பொது vel பொ
 {22} முது ut நீரவருகிறபொது⁴¹⁴ vin
 {23} do v(ossa) m(erce) ou quando v(ossa) m(erce) vinha அ
 {24} வளதிருமபுகிறபொது⁴¹⁵ quando
 {25} ella torna, etc⁴¹⁶. [A 7^a do futuro
 {26} affirmativo neutro com as mes
 {27} mas particulas பொது vel பொழு
 {28} து.]⁴¹⁷ A 6^a co இடத்தில ita ஆ
 {29} னுமபொது.⁴¹⁸ அழுமபொது
 {30} [quando eu, tu etc governava அழு
 {31} மபொழுது quando eu, tu etc. chorava.]⁴¹⁹

mesmo que se disse assim, conforme o pronome que se anjuntar. O ultimo serve pera o pretérito cri, creo, crearaõ.

⁴⁰⁷ 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 creo; o mesmo; na occaziaõ de crer; estando pera crer; havendo eu crido.*

⁴⁰⁸ [Not in MS BL].

⁴⁰⁹ MS GL2 and MS BL: *Formaõ se.*

⁴¹⁰ MS BL, MS VL, and MS GL3: நான அடிககச்செயதெ *espancando eu.*

⁴¹¹ MS BL: *figura.*

⁴¹² MS BL: *acto de crer.*

⁴¹³ MS GL2: *estavaes.*

⁴¹⁴ MS VL: நீரவருகிறபொது.

⁴¹⁵ MS VL: அவள திருமபுகிறபொழுது.

⁴¹⁶ MS BL: *A 4^o he a do participio presente ajuntandolhe பொது vel பொழுது como na quinta figura ut நீ வருகிறபொது quando tu vinhas அவள் திருமபுகிறபொது quando ella tornava யிடத்தில ou ஆளுமபொது.*

⁴¹⁷ [MS BL and MS VL: this part occurs after the rule number 6].

⁴¹⁸ MS BL and MS VL: *quando eu, tu, elle chorava அழுமபொது.*

[f. M-34-24]

L

- {1} A 8^a do participio adiectivo do
{2} preterito⁴²⁰ com o mesmo பொது
{3} ou பொழுது, ita நீகொபிச்ச
{4} பொது quando vos agastas
{5} tes அவளபெசினபொழுது⁴²¹
{6} quando ella fallou.
{7} Negativo dos modos ditos⁴²²
{8} விசுவசியாதசெ quando eu, tu,⁴²³
{9} விசுவசியாதசெயதெ,⁴²⁴ naõ creyo⁴²⁵
{10} விசுவசியாதபொது, ou não crendo eu
{11} விசுவசியாதபொழுது [[não cre]
{12} etc.^a pera todos os tempos numer:
{13} ros e pessoas.~.~.~.~.~.]⁴²⁶
{14} Formasse do participio adjectivo
{15} do futuro neg(ativ)o com as particulas
{16} assima ditas⁴²⁷ dos affirmativos, ita
{17} அறியா{தசெ} naõ sabendo eu நீ
{18} நினையாதபொது, quando vos nos⁴²⁸
{19} naõ lembrais.⁴²⁹
{20} **Conjunctivo dis q(ue)**
{21} விசுவசிக்கிறெனாம dis ou dize(m)
{22} que creyo⁴³⁰
{23} விசுவசிக்கிறாயாம⁴³¹ dis ou dize(m)

⁴¹⁹ [Not in MS BL]. MS GL2 and MS GL3: A 6^a do futuro affirmativo neutro com இடத்திலெ. A 7^a do mesmo futuro affirmativo neutro com a particulas பொது, ou பொழுது ita ஆனும்பொது. ஆலும்பொழுது ou ஆழும்பொது [not in MS GL3] q(uan)do eu, tu, governava, chorava [not in MS GL3].

⁴²⁰ MS BL: *adjectivo do praeterito*.

⁴²¹ MS VL: அவன...

⁴²² MS BL: *Os negativos dos modos sobre ditos saõ...* MS VL: *ditto*s.

⁴²³ -த- is written in the line spacing. MS BL: விசுவாசியாதசெ naõ crendo pera todos os tempos modos e pessoas.

⁴²⁴ MS GL3: விசுவசியாடசெயதெ.

⁴²⁵ MS GL2: *creio*. MS BL: விசுவாசியாதெசெயதெ *idem* விசுவாசியதபொது.

⁴²⁶ MS BL: places it above. Cf. footnote 423.

⁴²⁷ MS GL3: *ditto*s.

⁴²⁸ MS GL3: *vos*.

⁴²⁹ MS BL: *lembreis*.

⁴³⁰ 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.]⁴³²⁴³³
 {28} Formase⁴³⁴ de qualquer pessoa co(n)forme
 {29} a lingoagem⁴³⁵ que querem fallar⁴³⁶ com
 {30} o futuro neutro affirmativo de ஆ
 {31} கிறென⁴³⁷ ita நீயெழுதினாயாம்⁴³⁸

R

- {1} dizem que vos escrevestes கண
 {2} டாயாம் dis que {vistes} etc.
 {3} [⁴³⁹ விசுவசிக்கிறதாம் dizem que eu
 {4} creyo etc.]⁴⁴⁰ [Este modo serve]⁴⁴¹ ind
 {5} eclinavelmente⁴⁴² pera todos os nume
 {6} ros e pessoas. Formase do participio
 {7} do prezente⁴⁴³ neutro com [o mesmo]⁴⁴⁴
 {8} ஆம, ita அவன சலிக்கிறதாம்
 {9} dizem q(ue) elle se enfada⁴⁴⁵ நீ {ர்ர்} சகிக
 {10} கிறதாம்⁴⁴⁶ dizem q(ue) v(ossa) m(erce) sofre ser
 {11} ve porem este modo só p(er)a o presente⁴⁴⁷

⁴³¹ MS BL: 2. விசுவாசிக்கிறதாம் dis ou dizem que eu creyo; 3. விசுவாசித்ததாம் dizem que eu, tu, tinha crido; 4. விசுவாசிக்குமாம் dizem que tu, hai de crer.

⁴³² [Not in MS GL3].

⁴³³ [Not in MS BL].

⁴³⁴ MS BL: O primeiro se forma.

⁴³⁵ MS BL and MS VL: lingoagem.

⁴³⁶ MS GL2 and MS BL: a linguagem, de q(ue) quero falar. MS BL: com ஆம hê futuro neutro affirmativo do verbo ஆகிறென.

⁴³⁷ Before the verb 'to write' in MS BL one finds: ut நீ விசுவாசிக்கிறாயாம் dis ou dizem que tu cres assim continuando pera todos os tempos numeros e pessoas acrescentandolhes sempre a particula ஆம.

⁴³⁸ MS VL: நீயஎழுதினாயாம். MS GL3: நீயெழுதினாம். MS BL: எழுதினாயாம். MS GL3: நீயஎழுதினாம்

⁴³⁹ MS VL: in the line spacing has 2°.

⁴⁴⁰ MS GL2: creio. [MS BL: this is the first example given]. Cf. footnote 437.

⁴⁴¹ MS BL: replaces these three words with O 2° hê.

⁴⁴² MS GL3 and MS BL: indeclinavel.

⁴⁴³ MS VL: presente.

⁴⁴⁴ MS BL: a particula.

⁴⁴⁵ MS BL: enfadou.

⁴⁴⁶ MS VL: சிக்கிறதாம்.

⁴⁴⁷ MS GL2 and MS GL3: so serve este modo p(er)a prezente. MS BL: este modo serve sò pera o presente.

- {12} [[விசுவசித்ததாம diz ou dizem
 {13} que cre,⁴⁴⁸ creste etc. serve p(er)a todas
 {14} as pessoas e numeros do preterito.]⁴⁴⁹
 {15} விசுவசிக்குமாம 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 presente⁴⁵⁰ mud
 {19} ando o participio em preterito [ou]⁴⁵¹
 {20} futuro.⁴⁵²]⁴⁵³
 {21} **Negativo**⁴⁵⁴ }
 {22} 1 விசுவசிக்கவிலலையாம⁴⁵⁵ }
 {23} 2 விசுவ{சி}க்கிறதிலலையாம⁴⁵⁶ } dis
 {24} ou dizem q(ue) eu ão {creyo} etc.^a
 {25} 3 விசுவசித்ததிலலையாம⁴⁵⁷ dis
 {26} ou dizem q(ue) eu ão cri, etc.⁴⁵⁸ [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,⁴⁵⁹
 {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)⁴⁶⁰ seguinte].⁴⁶¹
 {2} 4º {வி}சுவசிக்கப்பொறுதிலலையாம
 {3} dizem que ão hei de crer, ou tu ão

⁴⁴⁸ MS VL: *cri*.

⁴⁴⁹ 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 hẽ taõ bem indeclinavel e se forma do participio do preterito neutro e serve pera todos os numeros e psseoa do preterito*.

⁴⁵⁰ MS VL: *presente*.

⁴⁵¹ [Not in MS VL].

⁴⁵² MS BL: *o 4º hẽ taõ bem indeclinavel e se forma do futuro neutro cõ a particula ஆம்*.

⁴⁵³ [This paragraph is not in MS GL3].

⁴⁵⁴ MS BL: *os modos negativos deste conjunctivo dis que saõ estes*.

⁴⁵⁵ Long 'a' for 'y' is inserted in the line spacing.

⁴⁵⁶ MS VL: *விசுவசிக்கிறதிலலையாம*.

⁴⁵⁷ MS VL: *விசுவதித்ததிலலையாம*.

⁴⁵⁸ MS BL: *4. விசுவாசிக்கப்பொறுதிலலையாம. Dizem que ão ha de crer*.

⁴⁵⁹ MS GL2 and MS GL3: *presente*.

⁴⁶⁰ Written in the line spacing.

⁴⁶¹ [Not in MS VL].

- {27} maõ dos imperativos⁴⁸¹] ⁴⁸² com ஆம].⁴⁸³
 {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} oajem⁴⁸⁴ que quero fallar⁴⁸⁵ v.g விசுவ{சி}க்கி
 {3} றெனெனகிறான⁴⁸⁶ (*sic*) dis q(ue) eu creio⁴⁸⁷ வி
 {4} சுவசிக்கிறாயெனகிறாள diz ella
 {5} que tu cres etc.⁴⁸⁸ Tambem se faz a mes
 {6} ma lingoagem⁴⁸⁹ pondo ao pé da letra
 {7} tudo விசுவசிக்கிறெனென்று
 {8} சொல்லுகிறார்கள் dizem q(ue)
 {9} eu creyo⁴⁹⁰ conforme a lingoagem⁴⁹¹ que
 {10} quero falar etc.^a
 {11} **Conjunctivo Condicional**
 {12} **Se**
 {13} 1. நான விசுவசித்தெனானால்⁴⁹²

⁴⁸⁰ MS GL3: 2.

⁴⁸¹ MS GL2: *prohibitivos*.

⁴⁸² [Not in MS GL3].

⁴⁸³ MS BL: this part is substituted by: *fora dos 4 modos sobre ditos, hà dois outros a saber.*

விசுவாசியாமலாம் *dizem que vos naõ cre(des)*

விசுவாசியாதொம்

Os quaes saõ prohibitivos e se formaõ do imperativos prohibitivos com a particula ஆம.

⁴⁸⁴ MS VL and MS GL3: *lingoagem*.

⁴⁸⁵ MS BL: *a lingoagem que quero falar*.

⁴⁸⁶ MS VL and MS GL3: விசிவசிக்கிறெனெனகிறான.

⁴⁸⁷ MS GL2: *creio*. MS VL and MS GL3: *creyo*. MS BL: விசுவாசிக்கிறெனெனகிறென *elle dixe que eu crejo*. அவனவிசுவாசிக்கிறெனெனகிறென *digo que elle cree*. நீ விசுவாசிக்கிறாயெனகிறார்கள். *Dizem que tu cres*. MS GL3: விசுவசிக்கிறாயெனகிறான *diz que credes*. விசுவசிக்கிறாயெனகிறென *digo que tu cres*.

⁴⁸⁸ MS GL2, MS VL, and MS GL3: விசுவசிக்கிறாயெனகிறான *dis, que vos credes*. *Etc. item*. விசுவசிக்கிறெனெனகிறார்கள் *dizem, que eu creio*. விசுவசிக்கிறாயெனகிறா{ர்ர்}கள் *dizem que vos credes*, *Item* விசுவசிக்கிறாயெனகிறென *digo, que tu cres*: விசுவசிக்கிறாயெனகிறான *dis ella, que tu cres*.

⁴⁸⁹ MS BL: *taõ bem se fas a mesma ligoagem*. MS GL3: *lingoagem*.

⁴⁹⁰ MS GL2: *eu naõ creio*. MS BL: *elles dizem que eu crejo*.

⁴⁹¹ MS GL3: *lingoagem*.

⁴⁹² MS VL: விசுவசித்தெனானால். The variant in தி is used in all the remaining forms in this paragraph.

- {14} se eu creyo,⁴⁹³ cri, ou se eu crer;
 {15} நீ விசுவசித்தாயானால். Se
 {16} tu creres.⁴⁹⁴ E assi acrescentando
 {17} ao preterito / por q(ue) do presente
 {18} naõ uzaõ, ainda q(ue) [fazaõ a lingoa
 {19} jem]⁴⁹⁵ de presente/ a particula
 {20} ஆனால்.⁴⁹⁶
 {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].⁴⁹⁷
 {26} 3. விசுவசித்தானால்... } se crer eu
 {27} விசுவசித்ததெயானால் } tu, etc.^a
 {28} He tambem indeclinavel pera
 {29} todos os tempos e n(umer)os e pessoas co(n)forme
 {30} o pronome [que se antepuzer]⁴⁹⁸
 {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)ro⁴⁹⁹ do preterito⁵⁰⁰ co(n)forme
 {6} a lingoajem⁵⁰¹ pede na pessoa e numero
 {7} com⁵⁰² அனால் ita தபபினார்களா
 {8} னால் se elles escaparaõ. Em lug
 {9} ar de ஆனால்⁵⁰³ se podem ajuntar⁵⁰⁴ ta(m)

⁴⁹³ MS GL2: *creio*.

⁴⁹⁴ MS GL2: *cres*.

⁴⁹⁵ MS GL3: *de la falle a lingoagem*.

⁴⁹⁶ 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*.

⁴⁹⁷ MS GL2: *Segundo o pronome*. MS BL: *this form is the second one*. [Not in MS GL3].

⁴⁹⁸ [Not in MS GL2, in MS BL, and in MS GL3]. MS VL: *ajuntar*.

⁴⁹⁹ MS BL: *a primeira figura se forma*. MS VL: *o primeiro formase*.

⁵⁰⁰ MS BL: *do indicativo o se qual conjuga conforme*.

⁵⁰¹ MS GL2 and MS GL3: *lingoagem*.

⁵⁰² MS BL: *accrescendolhe a particula*.

- {10} bem as particulas seguintes ஆனா
 {11} ககால ஆகில எனகில என
 {12} றால de que⁵⁰⁵ ஆனால et ஆனாககால
 {13} saõ mais uzados.⁵⁰⁶ O 2^{o507} se forma
 {14} do preterito mudando o என em
 {15} ஆல [ite de பொனென fica பொ
 {16} னால se for நீ பொககடிச
 {17} சால se tu perderes].⁵⁰⁸ O 3^o se forma
 {18} do [participio]⁵⁰⁹ neutro do preterito [ou
 {19} sem mudar⁵¹⁰ ou mudando]⁵¹¹ o உ em
 {20} எ; et em lugar do அனால se pode(m)⁵¹²
 {21} por as particulas ditas, அனாக:
 {22} கால, é tambem he ordinario
 {23} O 4^o modo depois de mudado o உ
 {24} em எ ut s(upr)a accrescentar உண்டா:
 {25} னால ou உண்டானாககால.⁵¹³
 {26} **Negativo**
 {27} விசுவசியாதெயிருந்தால⁵¹⁴
 {28} விசுவசியாதிருந்தால⁵¹⁵
 {29} விசுவசியாதெபொனால⁵¹⁶ Se eu, tu
 {30} etc.^a naõ crer etc. [saõ modos indeclina
 {31} veis p(er)a todos os n(umer)os e pessoas o 1^o modo

R

⁵⁰³ MS BL: serve pera o tempo prezente e pera o preterito e em lugar de ஆனால.

⁵⁰⁴ MS BL: accreterar huma destas.

⁵⁰⁵ MS BL: mas.

⁵⁰⁶ MS GL2 and MS GL3: mas ஆனால e ஆனாககால saõ os maiz uzados.

⁵⁰⁷ MS BL: A 2^o figura se forma.

⁵⁰⁸ MS BL: e fica indeclinavel servindo para o presente e pera o preterito.

⁵⁰⁹ [Not in MS BL].

⁵¹⁰ MS GL2: mudançã.

⁵¹¹ MS BL: mudando உ em ஆனால ou em ஆனாககால e fica taõ bem indeclinavel.

⁵¹² MS VL: poderaõ.

⁵¹³ MS BL: a 4^o se forma como a 3^o mudando உ em எ e accreterando ஆனால. A 5^o e a 6^o se formaõ como a 3^o 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.

⁵¹⁴ MS BL: விசுவாசியாதிருந்தால.

⁵¹⁵ MS GL2, MS BL, and MS GL3: the order of these two forms is inverted.

⁵¹⁶ 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]⁵¹⁷ e 2º com ella [ite.
- {2} விசுவசியாமலிருந்தால் se eu},
- {3} tu, etc.^a não crer também p(er)a todas
- {4} as pessoas, números.]⁵¹⁸]⁵¹⁹
- {5} O negativo se forma do imperati
- {6} vo proibitivo com இருந்தால்,⁵²⁰ con
- {7} jectivo condicional do verbo இரு
- {8} ககிறது⁵²¹ Estar. com பொனால்
- {9} condicional do verbo பொறுது .ir.
- {10} ita வார்த்தெ[{பொ}⁵²²னால்⁵²³. வார்த்திருந்
- {11} தால் etc.^a se não vier/vir.]⁵²⁴
- {12} [Tambem se forma o neg(ativ)o des
- {13} te modo pospondo ao participio
- {14} do preterito neutro a negação இல்
- {15} லை; e {depois de qualquer} das particu
- {16} las ditas ஆனால் etc.^a como {na}
- {17} formação da prim(eir)a figura. v.g. விசுவ
- {18} சித்ததிலலையாகில். விசுவசித்த
- {19} திலலையானால். விசுவசித்ததி
- {20} லலையென்கில்⁵²⁵ 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}ல்
- {25} se não crer p(er)a todas as pessoas e n(umer)os.
- {26} Formase do adjectivo⁵²⁶ negativo வி
- {27} சுவசியா cousa⁵²⁷ que não cre com

⁵¹⁷ MS GL2 and MS GL3: *synalepha*.

⁵¹⁸ [Not in MS VL].

⁵¹⁹ [Not in MS BL].

⁵²⁰ M 3003: *o primeiro se forma do imperativo negativo ajuntando யிருந்தால்*.

⁵²¹ 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 பொறுது ir sic. வார்த்தெபொனால் se não vier*.

⁵²² *pō* is written in the line spacing in grey ink.

⁵²³ MS GL2: *வார்த்தானால் vel வார்த்திருந்தால் se não vier*.

⁵²⁴ [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*].

⁵²⁵ Short *ñ* instead of *ñā*.

⁵²⁶ MS VL: *indicativo*.

⁵²⁷ MS GL2 and MS GL3: *couza*.

- {28} o condicional de விடுகிறது , item
 {29} காணாவிட்டால் se naõ vir⁵²⁸
 {30} பொகவிட்டால் se naõ for⁵²⁹
 {31} செய்யாவிட்டால் se naõ fizer.]⁵³⁰

[f. M-34-27]

L

- {1} **Conjunctivo *quamvis***
 {2} நான விசுவசித்தாலும் pos:
 {3} to que eu creya⁵³¹
 {4} நீ விசுவசித்தாலும்⁵³² ainda q(ue) tu
 {5} creyas⁵³³ etc.^a p(er)a todos os tempos n(umer)os
 {6} e pessoas indeclinavel.
 {7} [Formase do 2º conjunctivo condicio
 {8} nal assima dito acrescentandolhe
 {9} உம ut அவ {ர்} களசெத்தாலு
 {10} ம mas⁵³⁴ que elles morraõ, ainda ou pos
 {11} to que morraõ.
 {12} Tambem os condicionais assima
 {13} postos ficaõ nesta lingoajem⁵³⁵ acres
 {14} centandolhes o mesmo உம ut விசுவ
 {15} சித்ததானாலும் † விசுவசித்த
 {16} தெயுண்டானாலும் posto q(ue) creya⁵³⁶
 {17} etc.^a [do gerundio do verbo também co(m)
 {18} இருந்தாலும். Fazem esta lingo
 {19} ajem நீ {ர்} விசுவசிச்சிருந்தாலு

⁵²⁸ MS GL2: ver. MS GL3: [fazer].

⁵²⁹ MS GL3: vir.

⁵³⁰ MS GL2: வாரர்விட்டால் se naõ vier. MS BL: the portion included between [lines12-31] above is not found but rather one reads: O 3º se forma do imperativo negativo (#) தெ e pondo விட்டால் conjunctivo do verbo விடுகிறது que quer dizer largar: ut காணாவிட்டால் se naõ ver பொகவிட்டால் se naõ for. O 4º se forma do participio do preterito (#)tro accrescentandolhe (##) a negação இல்லை depois a palavra ஆனால் ou huã das outras [co]mo no 1º modo.

⁵³¹ MS GL2: creia. MS GL3: crea. Not Portuguese glosses in MS BL.

⁵³² MS BL: விசுவாசித்ததானாலும்.

⁵³³ MS GL2: creias. MS GL3: creas.

⁵³⁴ MS GL2, MS GL3, and MS BL: mais.

⁵³⁵ MS GL2 and MS GL3: lingoagem.

⁵³⁶ 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 அந்஁ா q. V(ossa) M(erce) creya etc.]}⁵³⁷ pondo
- {21} algu(n)a part cula interrogativa a’
- {22} este modo f z o sentido: de qualquer
- {23} que ut ந ன  ந்தசசதத யம வி
- {24} {சுவசதத } லும qualquer verd:
- {25} ade que eu crer etc.^a co(n)forme o pronome.^{538}]⁵³⁹}
- {26} **Conjunctivo sicut**⁵⁴⁰
- {27} 1. ந ன வதசுவசதத ற பப லெ
- {28} assi como eu creyo⁵⁴¹
- {29} [ந வதசுவசதத ற பப லெ assi=
- {30} como tu cres indeclinavel pera todos
- {31} os n(umer)os e pessoas do presente.~.~.] ⁵⁴²

R

- {1} 2. ந ன வதசுவசதத ற பப லெ assi
- {2} como eu cri⁵⁴³
- {3} [ந  வதசுவசதத ற பப லெ 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.]}⁵⁴⁴
- {7} 3. வதசுவதத ற த னப யெ ‡
- {8} ப  como eu, tu cres.⁵⁴⁵ etc.
- {9} 4. வதசுவதத ற ப  ou ப யெ
- {10} idem.⁵⁴⁶
- {11} 5  வதசுவதத ற பப லெ ‡
- {12} ப ல como tu, eu creyo⁵⁴⁷ [serve

⁵³⁷ [Not in MS GL2 and in MS GL3].

⁵³⁸ MS GL2 and MS GL3: *que se ajuntar*.

⁵³⁹ 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 fica  proprio. ( ) modo em lhes accrescentando adita particula உம.*

⁵⁴⁰ MS BL: *como*.

⁵⁴¹ MS GL2: the pronoun ந ன precedes the verb form and the Portuguese gloss has *creio* rather than *creyo*.

MS BL: this is the second form listed.

⁵⁴² [Not in MS BL].

⁵⁴³ MS BL: this is the fourth form listed.

⁵⁴⁴ [Not in MS BL].

⁵⁴⁵ MS GL2: *eu, tu, elle creio*. MS BL this form is substituted by வதசுவ தத ற த னப யெ and it is the fifth form. It is considered to be the genitive of the preterit participle.

⁵⁴⁶ MS BL: this is the fifth form.

- {13} em pera todos os n(umer)ose pessoas do prez
 {14} ente⁵⁴⁸ conforme o pronome q(ue) se ajun
 {15} tar. Tambem serve p(er)a o futuro.]⁵⁴⁹
 {16} [விசுவசித்ததினபடியெ
 {17} விசுவசித்தபடி vel படியெ⁵⁵⁰ } co:
 {18} mo eu, tu creste etc.^a 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 1º.2º e 3º do presente.]⁵⁵¹⁵⁵²
 {23} [Formase o 1º]⁵⁵³ do participio do prezen
 {24} te⁵⁵⁴ adjectivo com பொலெ ou பொல
 {25} mudando o அ ultimo do participio
 {26} em ஆ,⁵⁵⁵ ut வருகிறாப்பொலெ como
 {27} elle vem. O 2º do participio do mēs
 {28} mo modo அவனிருக்கிறாப்பொ
 {29} லெ assi como elle está இவன சொ
 {30} லலுகிறாப்பொலெ como este dis.⁵⁵⁶
 {31} O 3º se forma do genitivo do infinito

[f. M-34-28]

L

- {1} absoluto⁵⁵⁷ co(m) as particulas படி ou
 {2} படியெ, ite நீநடக்கிறதினபடி
 {3} யெ como tu andas நாங்கள
 {4} கெட்கிறதினபடியெ⁵⁵⁸ como nos ou:
 {5} vimos, ou perguntamos.⁵⁵⁹ O 4º se for

⁵⁴⁷ MS GL2: *cres*. MS BL: this is the sixth form.

⁵⁴⁸ MS VL: *presente*.

⁵⁴⁹ [Not in MS BL].

⁵⁵⁰ MS GL2 and MS GL3: 6º and 7º.

⁵⁵¹ [Not in MS GL2].

⁵⁵² [Not in MS VL]

⁵⁵³ MS VL: *O 1º formase*. MS GL3: *O 1º formase do presente adjectivo do participio*. MS GL2: *O 1º 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.

⁵⁵⁴ MS VL: *presente*.

⁵⁵⁵ MS BL: *serve pera o presente*.

⁵⁵⁶ MS GL2: *diz*.

⁵⁵⁷ MS GL2, MS GL3, and MS VL: *substantivo*.

⁵⁵⁸ MS VL: *கௌக்கிறதினபடியெ*.

- {6} ma do adjectivo do participio com
 {7} as mesmas particulas.⁵⁶⁰ O 5º da 3ª
 {8} pessoa neutra do futuro affirmativo
 {9} com மாபபொலெ ut பொல⁵⁶¹ ut
 {10} நானசெய்யுமமாபபொலெ co:
 {11} mo eu fazo⁵⁶² நீ{ர்} கலபிக்குமாப
 {12} பொலெ,⁵⁶³ como v. M. manda, ou ma:
 {13} ndar.⁵⁶⁴
 {14} **Negativo**⁵⁶⁵
 {15} விசுவசியாதபடியெ
 {16} விசுவசியாததினபடியெ
 {17} விசுவசியாதிருக்குமாபபொலெ⁵⁶⁶
 {18} como eu naõ cri, creste etc. [serve in=
 {19} declinavel p(er)a todas as pessoas e n(umer)os]⁵⁶⁷
 {20} O P(ri)mei)ro [negativo]⁵⁶⁸ se forma do infi
 {21} nito negativo adjectivado co(m) படி
 {22} யெ. O 2º do genitivo do mesmo
 {23} infinito neg(ativ)o⁵⁶⁹ [assi como tu etc^a]⁵⁷⁰ sus
 {24} tantivado.⁵⁷¹ O 3º do dativo do mēs
 {25} mo infinito negativo⁵⁷² ita நீயிடறாத

⁵⁵⁹ 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.*

⁵⁶⁰ MS BL: this is the sixth form and it says *do participio presente, com as particulas sobre dittas.*

⁵⁶¹ 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.*

⁵⁶² MS GL2: *faço.*

⁵⁶³ MS VL and MS GL3: *கறபிக்குமாபபொலெ como V(ossa) M(erce) manda, ou mandou.*

⁵⁶⁴ 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 2nd form in MS GL1 – vicuvacittäppöle]. *O 5º se forma do genitivo do participio prezeente ajuntandolhe as particulas படியெ vel படி.* [this is the 7th form in MS GL1 – vicuvacittatīnapāṭiyē]. MS VL one also finds: *விசுவசித்ததினபடியெ, விசுவசித்தபடி 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.*

⁵⁶⁵ MS BL: *Os modos negativos destes conjunctivos seraõ estes.*

⁵⁶⁶ *ru* written over *tu*. MS BL and MS VL: *விசுவாசியாததுக்குமாபபொலெ como eu, tu naõ creyo.*

⁵⁶⁷ [Not in MS BL].

⁵⁶⁸ [Not in MS VL].

⁵⁶⁹ MS GL2 and MS GL3 continue with: *O 2º do genitivo do mesmo infinito negativo com படியெ.*

⁵⁷⁰ [Not in MS VL and MS GL3].

⁵⁷¹ MS GL2: *O 2º do genitivo do mesmo infinito negativo com படியெ.* MS VL: *substantivado.*

- {26} துகுமாபபொலெ [assi como
- {27} tu naõ tropecas.~.~.~.~.~.].⁵⁷³
- {28} Tanbem a lingoajem⁵⁷⁴ de sicut
- {29} se fas pospondo ao infinito sustanti
- {30} vo⁵⁷⁵ as particulas [ஆக ou ஆய⁵⁷⁶ a 1^a
- {31} he infinito, a 2^a gerundio do verbo]⁵⁷⁷

R

- {1} ஆகிறென, v.g. நானவிசுவ:
- {2} சிக்கிறதாக como eu creio⁵⁷⁸ [o நீ வி
- {3} சுவசிக்கிறதாக como tu cres ou
- {4} como tu creras,]⁵⁷⁹ நான விசுவசிதத
- {5} தாக como se eu tivesse crido ou como
- {6} eu cri⁵⁸⁰ [e assi os mais numeros et
- {7} pessoas usando do preterito, ou prezen
- {8} te conforme a lingoajem.]⁵⁸¹ Este modo
- {9} tambem admite significação pas
- {10} siva அதுவிசுவசிக்கிறதாக
- {11} como se aquillo fosse crido.⁵⁸²
- {12} Outro modo de accomodar o sicut
- {13} he pospondo as particulas பொலெ
- {14} ou பொல aos participios sustan
- {15} tivados⁵⁸³ masculinos ou femininos,
- {16} conforme a pessoa ut விசுவசிக்கிறவன
- {17} பொலெ como o que cre, ou como
- {18} que(m) cre.⁵⁸⁴ விசுவசிக்கிறவள

⁵⁷² MS BL: a 1^o figura se forma do imperativo prohibitivo [ti]rando o ultimo எ and pondo em seu lugar படியெ. A 2^o se forma do genitivo do infinito activo substantivado cõ a particula sobre ditta. A 3^o do mesmo infinito negativo.

⁵⁷³ MS GL3 and MS GL2: நீயிடறாதிருகுமாபொலெ assim como tu naõ tropessas.

⁵⁷⁴ MS GL2 and MS GL3: lingoagem.

⁵⁷⁵ MS GL2 and MS GL3: substantivo.

⁵⁷⁶ MS BL: das quaes.

⁵⁷⁷ [Not in MS GL3].

⁵⁷⁸ MS GL3: creya.

⁵⁷⁹ [Not in MS BL].

⁵⁸⁰ 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.

⁵⁸¹ [Not in MS BL]. MS GL3: lingoagem.

⁵⁸² MS GL2: creio, uzando, lingoagem.

⁵⁸³ MS GL2, MS BL, and MS GL3: substantivados.

⁵⁸⁴ MS BL: only como quem cré விசுவாசிக்கிறவர்களபொலெ como aquelles quem creẽ.

- {19} பொலெ⁵⁸⁵ como a que cre, [ou como
 {20} aquilla que cre.]⁵⁸⁶ No pretérito விசு
 {21} வசித்தவனபொலெ como que(m)
 {22} creo⁵⁸⁷ etc.⁵⁸⁸ O neg(ativ)o desta he usa(n)do⁵⁸⁹ do
 {23} participio negativo do mesmo mo
 {24} do v.g. வசுவசியாத{வன}பொ
 {25} லெ⁵⁹⁰ como quem não cré.
 {26} **Modo infinito absol:**
 {27} **uto**
 {28} விசுவசிக்க crer ou p(er)a crer, [item
 {29} crendo].⁵⁹¹ Tem tambem⁵⁹² significa:
 {30} ção de ablativo absoluto, vg அ
 {31} வனவிசுவசிக்க credentes illo

[f. M-34-29]

L

- {1} அவ{ர்}களதினன comedentibus
 {2} illis, etc^a
 {3} விசுவசிக்கத்தகதாக p(er)a crer.⁵⁹³
 {4} **Infinito Sustantivo**⁵⁹⁴
 {5} விசுவசிக்கிறது o crer, isto q(ue) he crer⁵⁹⁵
 {6} விசுவசித்தது ter crido [o ter crido
 {7} isto que he ter crido]⁵⁹⁶
 {8} விசுவசிபப{து} aver de crer, [o aver
 {9} de crer, isto que he aver de crer.]⁵⁹⁷
 {10} விசுவசியாத்து⁵⁹⁸ ne[gativ]o p(er)a todos o q(ue)

⁵⁸⁵ MS VL: விசுவசிக்கிவனபொலெ.

⁵⁸⁶ [Not in MS GL2 and MS GL3: the feminine example and the second Portuguese gloss in the Portuguese masculine].

⁵⁸⁷ MS VL: *creyo*.

⁵⁸⁸ [Not in MS BL].

⁵⁸⁹ MS GL3: *uzando*.

⁵⁹⁰ MS GL3: விசுவசியாதவனபொலெ *como quem não cre*.

⁵⁹¹ [Not in MS BL].

⁵⁹² MS BL and MS GL3: *taõ bem*.

⁵⁹³ MS GL2 and MS GL3: விசுவசிக்கத்தகக. MS BL the verb ‘to believe’ is followed by தினனத்தககதாக *pera comer*.

⁵⁹⁴ MS GL2, MS GL3, MS BL, and MS VL: *substantivo*.

⁵⁹⁵ MS BL: only *crer*. MS GL2: also adds *crer, o crer, isto que he crer*.

⁵⁹⁶ [Not in MS BL].

⁵⁹⁷ 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.⁵⁹⁹ [Tirando⁶⁰⁰
 {12} o து a todos, fica⁶⁰¹ adiectivos p
 {13} articipios]⁶⁰² como logo veremos,
 {14} ainda q(ue) [entre elles]⁶⁰³ o que se forma
 {15} do futuro he pouco [uzado.
 {16} Formaõse]⁶⁰⁴ das primeira pessoas, o 1º
 {17} do presente, o 2º do preterito o 3º
 {18} do futuro mudando o *en* em *adu*.
 {19} [Todos]⁶⁰⁵ se declinaõ como nomes
 {20} விசுவசிக்கிறது o crer விசுவசிக
 {21} கிறதினுடைய⁶⁰⁶ do crer விசுவ
 {22} சிக்கிறதுக்கு p(er)a o crer. Etc.^a.~.~.~.
 {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*]⁶⁰⁷ ita de வந்தென,
 {29} vim, fica வந்து vindo, de பொட
 {30} டென⁶⁰⁸ fica பொட்டு lançando.
 {31} Tiraõse [da regra [q(ue) de]]⁶⁰⁹ சொன்னெ

R

- {1} ன eu disse fica சொல்லி dizendo
 {2} de பொன்னெ fui fica பொய
 {3} indo; de ஆன்னெ fui,⁶¹⁰ fica ஆய
 {4} sendo, et outros. Porem⁶¹¹ os verbos q(ue)

⁵⁹⁸ MS BL: the Portuguese gloss is *naõ crer*. MS VL: the Portuguese gloss is *o que naõ cre, ou naõ crey*.

⁵⁹⁹ MS GL2 and MS GL3: *o naõ crer, ou naõ ter crido*.

⁶⁰⁰ MS VL: *a este infinito a letra து*.

⁶⁰¹ MS VL: *todos*.

⁶⁰² MS BL: *Tirando a estes infinitos து ficaõ todos adiectivos e participios*.

⁶⁰³ [Not in MS GL3].

⁶⁰⁴ MS BL and MS VL: *usado. Todos estes infinitos formaõse das primeiras pessoas*.

⁶⁰⁵ MS BL and MS VL: *rather than todos one reads sò dous se declinaõ como nomens*.

⁶⁰⁶ MS VL: *விசுவசிக்கிறதுதினுடைய*.

⁶⁰⁷ MS BL: *o என en E*.

⁶⁰⁸ MS GL2: *lançei*.

⁶⁰⁹ MS GL2: *Tiraõ se da regra, q(ue) de சொன்னென, eu disse, fica சொல்லி dizendo*.

⁶¹⁰ MS VL: *foi*.

- {5} fazem o preterito em *inen* perdem
 {6} todo o *nen*, e ficam acabados em *i*, ut
 {7} பண்ணினென fīs,⁶¹² fica பண
 {8} ணி fazendo, de நடத்தினென
 {9} dirigi,⁶¹³ fica நடத்தி dirigindo etc.
 {10} **Participios**⁶¹⁴
 {11} விசுவசிக்கிற c(ousa) que cre
 {12} விசுவசித்த couisa que creio⁶¹⁵
 {13} விசுவசிப்ப couisa que crerā
 {14} விசுவசிக்கும் credens ou crediturus⁶¹⁶
 {15} விசுவசியாஃ விசுவசியாத couisa
 {16} que naõ creio.⁶¹⁷
 {17} Todos se formaõ do infinito
 {18} substantivo como fica dito, e todos
 {19} saõ adjectivos de hu(m)a⁶¹⁸ só forma e saõ
 {20} frequentissimos nesta lingoa tira
 {21} do⁶¹⁹ o futuro விசுவசிப்ப fazemse⁶²⁰
 {22} substantivos masculinos, femini
 {23} nos, ou neutros co(n)forme o pronome
 {24} que se lhes pospom.⁶²¹ [அவன, அவ
 {25} ள, அது,]⁶²² vஐ விசுவசிக்கிறவன
 {26} homé q(ue) cre, விசுவசிக்கிறவள
 {27} mulher que cre விசுவசிக்கிறது
 {28} aquillo que cre. E assi sustanti
 {29} vados⁶²³ se declinaõ por casos⁶²⁴, [como dis

⁶¹¹ MS GL2: *porêm*.

⁶¹² MS GL2: *fiz*. The gloss is not found in MS BL where all the final endings listed are written in Tamil.

⁶¹³ MS GL2: *dirigî*. The gloss is not provided in MS BL.

⁶¹⁴ MS BL and MS VL: *Participio*.

⁶¹⁵ MS VL: *creyo*.

⁶¹⁶ MS BL: gives different Portuguese 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*.

⁶¹⁷ MS GL2: *ou naõ cre*. MS VL: *creyo*.

⁶¹⁸ MS GL2 and MS GL3: *huma*.

⁶¹⁹ MS GL3: *tirando*.

⁶²⁰ MS BL: *elles se fazẽ*.

⁶²¹ MS BL: *puzer*.

⁶²² [Not in MS GL2 and MS GL3].

⁶²³ MS GL2, MS BL, and MS GL3: *substantivados*. MS BL: does not give Portuguese glosses.

⁶²⁴ MS GL2 and MS BL: *cazos*.

- {30} se⁶²⁵ modo infinito. Os participios
 {31} adjectivos admittem significação

[f. M-34-30]

L

- {1} passiva, quando a lingoaje(m)⁶²⁶ o pede].⁶²⁷
 {2} **Participios**⁶²⁸ em *bilis*
 {3} விசுவசிக்கலாம crível he
 {4} விசுவசிக்கலாசச crível he, ou crese⁶²⁹
 {5} விசுவசிக்கலாகாது ã he crível
 {6} விசுவசிக்கலான cousa⁶³⁰ crível
 {7} விசுவசிக்கலாகாத⁶³¹ c(ousa) incrível⁶³²
 {8} Formaõse todos estes do verbal
 {9} விசுவசிக்கல o crer⁶³³ com [as particu
 {10} las]⁶³⁴ ஆம ஆசச or ஆசசது ஆ
 {11} ன ஆகாது todas nascidas do ver
 {12} bo ஆகிறென, ita பாகலாம
 {13} podese ir,⁶³⁵ ou he ivel சொல்லலா
 {14} சசது está⁶³⁶ dito. சொல்லலாகா
 {15} து (*sic*) ã se pode dizer மாறலா
 {16} ன cousa⁶³⁷ tocavel etc.^a
 {17} **M[ui]tos outros modos de fallar**
 {18} **avulsos.**
 {19} **Modos interrogativos.**
 {20} Fica qualquer lingoajem⁶³⁸ interroga
 {21} tivo 1º pospondolhe a letra *O* ut வி

⁶²⁵ MS VL: *dissi no modo infinito*.

⁶²⁶ MS GL2 and MS GL3: *lingoagem*.

⁶²⁷ MS GL2 follows with: *Negativo*. விசுவசியா, விசுவசியாத. *Couza*, que ã creio, ou ã cre. While MS BL ends with: *coo (##)no modo infinito*. All the rest found both in MS GL2 and MS GL1 is missing.

⁶²⁸ MS GL2, MS GL3, and MS VL: *Participio*.

⁶²⁹ MS GL2: *crese*.

⁶³⁰ MS GL2 and MS GL3: *couza*.

⁶³¹ MS GL3: விசுவசிக்கலாகாது.

⁶³² MS BL: one always finds *creível* rather than *crível*, furthermore, the glosses are not all legible.

⁶³³ MS BL: *o creer*.

⁶³⁴ MS GL3: *os participios*.

⁶³⁵ MS GL3: *hir*.

⁶³⁶ MS GL2: *está*.

⁶³⁷ MS GL2, MS BL, and MS GL3: *couza*.

⁶³⁸ MS GL2, MS BL, and MS GL3: *lingoagem*.

- {22} சுவசித்தெனொ eu cri? அறிவா
- {23} யொ sabeis? [Conheceis?]⁶³⁹ 2° ac:
- {24} crescentando ao infinito sustanti
- {25} vo⁶⁴⁰ a particula உண்டொ ut
- {26} விசுவசித்ததுண்டொ crestes⁶⁴¹?
- {27} [அவ {ர்} களதிரிடினதுண்டொ⁶⁴²
- {28} furtaraõ elles?]⁶⁴³ 3° pospondo⁶⁴⁴ ao
- {29} infinito absoluto as particul
- {30} as வொ. ட்டொ v.g. விசுவ
- {31} சிககவொ † விசுவசிககட

R

- {1} டொ crerei?⁶⁴⁵ பொகவொ irei⁶⁴⁶
- {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**⁶⁴⁷
- {7} எனனததுக்குவிசுவசிககி
- {8} றாய⁶⁴⁸ porque cre{des?}⁶⁴⁹ எனவிசுவ
- {9} கிககிறான porque cre? எனவி
- {10} சுவசித்தான porque creo? E assim
- {11} dos mais⁶⁵⁰ tempos e pessoas pondo
- {12} o என antes do verbo. O neg{ativ}o des
- {13} te he எனவிசுவசிககிறதிலலை †
- {14} எனவிசுவசிககவிலலை porque

⁶³⁹ [Not in MS BL].

⁶⁴⁰ MS GL2, MS BL, and MS GL3: *substantivo*.

⁶⁴¹ MS BL and MS VL: *crestes vos?*

⁶⁴² MS GL2 and MS VL: அவர்கள திருடினதுண்டொ.

⁶⁴³ [Not in MS BL].

⁶⁴⁴ MS GL2: *postpondo*.

⁶⁴⁵ MS GL3 and MS VL: *creres?*

⁶⁴⁶ MS GL2: *irei? Iremos*.

⁶⁴⁷ MS GL2: also adds ? in the title.

⁶⁴⁸ MS BL: எனவிசுவாசிககிறாய *porque credes e assim dos mais nomeros tempos e pessoas pondo o [blank space] antes do verbo*. O negativo deste hè எனவிசுவாசிககிறதிலலை vel எனவிசுவாசிககவிலலை *por que naõ credes serve de verbal pera todos os numeros e pessoas item விசுவாசி(##) னென porque creis*

⁶⁴⁹ MS GL3: *creras*.

⁶⁵⁰ MS GL2: *maiz*. MS VL: the first form given is என விசுவசிககிறாய *porque cre tu?*

- {15} ñ 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]⁶⁵¹ pospondo⁶⁵² o என a 3^a pessoa mas
- {20} culina do futuro affirmativo⁶⁵³ o ne
- {21} gativo deste he விசுவசியாமலெ
- {22} ன porque ñ cres⁶⁵⁴? pera todos os
- {23} tempos, n(umer)os e pessoas [item விச
- {24} வசியாமலெனன [{porq(ue) ñ} creraõ⁶⁵⁵?]]⁶⁵⁶
- {25} [Pera Q(ue)⁶⁵⁷
- {26} எனததுக்குவிசுவசிககி
- {27} றாய porq(ue) credes?⁶⁵⁸ conjungan
- {28} do o verbo conforme a lingoajem
- {29} Pode tambem servir qualquer dos
- {30} modos ditos no porque.]⁶⁵⁹
- {31} Naõ⁶⁶⁰

[f. M-34-31]

L

- {1} விசுவசிககிறெனலலொ creo⁶⁶¹
- {2} ñ? வினையாடுகிறாரகளல
- {3} லொ? estaõ brincando ñ?⁶⁶² item⁶⁶³

⁶⁵¹ [Not in MS GL2 and MS GL3].

⁶⁵² MS GL2 and MS GL3: *O 2º pospondo...*

⁶⁵³ MS GL2 and MS GL3: *ut விசுவசிபபொனென porque cres?*

⁶⁵⁴ MS BL: *crees*. MS VL continues with: *எனததுக்குவிசுவசிககிறாய porque ñ credes, conjugando verbo conforme a lingoajem pode tambem servir qualquer dos modos ditos accima.*

⁶⁵⁵ MS GL2: *crerã?* MS GL3: *creras*.

⁶⁵⁶ [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 intenção (##) antepoẽ ao verbo a particula என்ன adiectivada no dativo ut எனததுக்குவிசுவசிககிறாய Porque fim credes, conjugandose o verbo conforme a lingoagẽ.*

⁶⁵⁷ MS GL2: ?

⁶⁵⁸ MS GL2: *pera todos os tempos, n(umer)os indo conjugando o verbo conforme a lingoagem pedir.*

⁶⁵⁹ MS GL2: *Porq[ue]?* [Not in MS BL and MS VL where it is included in the previous paragraph. Not in MS GL3].

⁶⁶⁰ MS GL2: also adds the question mark ? while MS BL adds the word *interrogativa*.

⁶⁶¹ MS GL2: *creio*. MS BL: *crejo*. *Nonne (credis)*. MS VL and MS GL3: *creyo ñõ*.

⁶⁶² MS BL: (##) *ne ludunt*.

⁶⁶³ MS BL: *o mesmo*.

- {4} se fas pondo எ depois⁶⁶⁴ de qualquer
 {5} tempo ou pessoa v.g. விசுவசிக
 {6} கிறாயெ credes naõ? [basta q(ue) credes
 {7} naõ.]⁶⁶⁵ விடுகிறானெ larga naõ?⁶⁶⁶
 {8} **Quem?**⁶⁶⁷
 {9} [Faremos essa pergunta se a qual
 {10} quer dos infinitos sustantivos⁶⁶⁸
 {11} puzemos ஆ{ர்ர்}]⁶⁶⁹ ut விசுவசிககி
 {12} றதா{ர்ர்} quem cré? விசுவசிகதத
 {13} தா{ர்ர்} quem creo?⁶⁷⁰ Etc. விசுவசிகக
 {14} பபொ{றவனா{ர்ர்}} quem ha de cer (sic).⁶⁷¹
 {15} [Alem do q(ue) se pode usar [ad literam]⁶⁷² ஆ{ர்ர்}
 {16} விசுவசிககிறானெ!;]⁶⁷³ ou mais ordina
 {17} rio pondo o verbo no plural ஆ{ர்ர்}
 {18} விசுவசிககிறா{ர்ர்}கள quem cré? ou
 {19} pospondo tambem como no prim(eir)o modo
 {20} o ஆ{ர்ர்} aos sustantivos⁶⁷⁴ masculi
 {21} nos ou femininos etc. ut விசுவ
 {22} சிககிறவனா{ர்ர்} quem he q(ue) cré?⁶⁷⁵
 {23} விசுவசிககிறவளா{ர்ர்} quem he
 {24} {a q(ue) cré}.⁶⁷⁶
 {25} **Ha quem?**⁶⁷⁷
 {26} விசுவசிப்பாருண்டொ há que(m)
 {27} crea?,⁶⁷⁸ pospondo a particula inter

⁶⁶⁴ MS GL2: *depoes*.

⁶⁶⁵ MS BL [*nonne credis*].

⁶⁶⁶ MS BL: விடுறானெ larga naõ. Deste modo se usa quero sempre para (#)prir ao relativo por exemplo este homẽ que (##) hẽ velho dirãõ este homem vejo naõ elle hẽ velho அவனவந்தானெ அவனகிழவனாயிருக்கிறானெ.

⁶⁶⁷ MS GL3, MS BL, and MS VL: do not have also ?.

⁶⁶⁸ MS GL3: *substantivos*.

⁶⁶⁹ MS GL2: esta. MS BL: *pera fazer esta pergunta se deve a qualquer dos infinito substantivos por a particular ஆற quer dizer quis*.

⁶⁷⁰ MS BL: *quis credidit*.

⁶⁷¹ MS GL2: ?

⁶⁷² MS BL: *litteralmente*.

⁶⁷³ [Not in MS GL3].

⁶⁷⁴ MS GL2, MS BL, and MS GL3: *substantivos*.

⁶⁷⁵ MS VL: *quem hé o que cré*.

⁶⁷⁶ MS BL: *aquelle que cree*.

⁶⁷⁷ MS GL2 there is the Tamil gloss: உண்டு.

⁶⁷⁸ 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} afirmativo. O neg(ativ)o deste [hé],⁶⁷⁹ em lu
- {31} gar do உண்டொ [por]⁶⁸⁰ இலலையொ

R

- {1} ut விசுவசிப்பாரிலலையொ naõ
- {2} há quem creya⁶⁸¹ விசாரிப்பாரி
- {3} லலையொ naõ há quem pesquize⁶⁸²
- {4} [ou sem pergunta விசாரிப்பாரில
- {5} லை naõ ha quem pesquize, quem
- {6} considere.]⁶⁸³
- {7} **Modo cauzativo.**⁶⁸⁴ **Por**
- {8} 1 விசுவசிக்கிறதினாலெ⁶⁸⁵ por crer
- {9} eu, tu, etc
- {10} 2 விசுவசித்ததினால⁶⁸⁶ 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 crido⁶⁸⁷
- {18} 6º விசுவசியாதபடியினாலெ ide(m)
- {19} Todos estes [[tempos]⁶⁸⁸ servem pera
- {20} todos os numeros e pessoas co(n)forme
- {21} o pronome que se antepuzer.~.~.~]⁶⁸⁹
- {22} விசுவசிக்கிறெனனகிறதினாலெ⁶⁹⁰
- {23} [por tu creres indo lhe sempre

⁶⁷⁹ MS BL: *se faz pondo.*

⁶⁸⁰ MS BL: *a particula.*

⁶⁸¹ MS GL2: *creia?* MS BL: *creja.*

⁶⁸² MS GL2: *ou confidere.*

⁶⁸³ [Not in MS GL2].

⁶⁸⁴ MS BL: *cauzativos.*

⁶⁸⁵ MS GL2, MS GL3, and MS VL there is also னாலெ.

⁶⁸⁶ MS BL only: விசுவசித்ததினால.

⁶⁸⁷ From the third form onwards, MS BL no longer provide the Portuguese glosses.

⁶⁸⁸ MS VL and MS BL: *verbos.*

⁶⁸⁹ MS BL: *tempos os numeros conforme o pronome q(ue) se antepuzer.*

⁶⁹⁰ MS VL: also has விசுவசிக்கிறானெனகிறதினாலெ. MS GL3: விசுவசிக்கிறெனனகிறதினாலே.

- {24} pondo, e conjugando co(n)forme os tem:
- {25} pos எனகிறதினாலெ.]⁶⁹¹
- {26} 1^{o692} he ablativo instrumental
- {27} do infinito sustantivo⁶⁹³ do pre
- {28} zente. 2^o do infinito sustanti:
- {29} vo⁶⁹⁴ do preterito [ita வருகிறதினால⁶⁹⁵
- {30} por vir⁶⁹⁶ நானகெட்டதினால⁶⁹⁷ por
- {31} eu ter vindo.]⁶⁹⁸ 3^o o presente partici:

[f. M-34-32]

L

- {1} pio adjectivo com படியினாலெ
- {2} [4^o co(m) o mesmo o participio adjecti
- {3} vo do pretérito].⁶⁹⁹ 5^o ablativo instrum
- {4} ental do infinito abs(olut)o⁷⁰⁰ negativo. 6^o
- {5} o participio adj(ectivo) neg(ativ)o co(m) படியினா
- {6} லெ.⁷⁰¹ Tambem se usa deste⁷⁰² modo
- {7} விசுவசிக்கிறெனெனறுகொ
- {8} பிசுகொளளுகிறான por eu
- {9} crer [agastasse]⁷⁰³; [விசுவசிக்கிறாயென
- {10} று etc. por tu creres,]⁷⁰⁴ [conjugando) o ver
- {11} bo conforme os tempos numeros e pes
- {12} soas acrescentando எனறு geru

⁶⁹¹ MS GL2: 7. விசுவசிக்கிறெனெனகிறதினால vel னாலெ por eu ter crido, não digo bem; por eu crer. 8. விசுவசிக்கிறாயெனகிறதினாலெ por tu creres indo lhe sempre pondo, e conjugando conforme os tempos எனகிறதினாலெ.

MS GL3: விசுவசிக்கிறெனெனகிறதினாலெ. 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].

⁶⁹² MS VL: *Formaose os predittos modos. O 1^o*

⁶⁹³ MS BL and MS GL3: *substantivo*.

⁶⁹⁴ MS BL and MS GL3: *substantivo*.

⁶⁹⁵ MS GL3: வருகிறதினாலெ.

⁶⁹⁶ MS VL: *pera vir*.

⁶⁹⁷ MS GL3: நானகெட்டதினாலெ.

⁶⁹⁸ [Not in MS BL]. MS VL and MS GL3: *por eu ter ouvido*.

⁶⁹⁹ MS BL also: *O 4^o hê adjectivo do preterito cõ a mesma particula*.

⁷⁰⁰ MS GL2, MS BL, MS VL, and MS GL3: *infinito substantivo negativo*.

⁷⁰¹ MS BL continues with: *O 7^o he o mesmo verbo o qual vaj se conjugando regularmente indolhe sempre pospondo* எனகிறதினாலெ.

⁷⁰² MS VL: *outro*.

⁷⁰³ MS BL: *se agasta*.

⁷⁰⁴ [Not in MS BL].

{13}	ndio do verbo ஆகிறென ⁷⁰⁵ .~.~.~.] ⁷⁰⁶	
{14}	1. விசுவசிக்கக்கொள்ள	Por eu crer
{15}	2. விசுவசிக்கிறதைக்கண்டு	etc ^a in
{16}	3. விசுவசிக்கிறதற்காக ⁷⁰⁷	declina:
{17}	4. விசுவசிக்கிறதற்குவெண்டி	vel ⁷⁰⁸ p(er)a
{18}	5. விசுவசித்ததைக்கண்டு	todas as
{19}	6. விசுவசித்ததற்காக	pessoas et
{20}	7. விசுவசித்ததற்குவெண்டி	n(umer)os do
{21}	8. விசுவசியாத்தற்காக	prezente ⁷⁰⁹
{22}	9. விசுவசியாததைக்கண்டு	para tod
{23}	10. விசுவசியாத்தற்குவெண்டி ⁷¹⁰	as as
{24}	do pretérito, por eu não ter crido etc. ^{a711}	
{25}	[Os modos seguintes se formão] ⁷¹² 1°	
{26}	do infinito ab(solut)o com கொ	
{27}	ளள [ita இருக்கக்கொள்ள	
{28}	por estar]. ⁷¹³ 2° ⁷¹⁴ 5° et 9° saõ accusa	
{29}	tivos ⁷¹⁵ do infinito sust(anti)vo ⁷¹⁶ co(m) கண்டு	

⁷⁰⁵ MS VL: deletes this form and overwrites எனகிறென. It also adds: *item os modos seguintes*.

⁷⁰⁶ 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 amobs verbos conforme os tempos numeros e pessoas e metendo (##) dous என்று gerundio do verbo ஆகிறென. Taõ bem se usaõ os modos seguintes*:

⁷⁰⁷ MS VL: adds the final length vowel above.

⁷⁰⁸ 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.

⁷⁰⁹ MS GL2: *porêm o 5°, 6° e 7° saõ p(er)a todos os numeros, e pessoas do preterito*.

⁷¹⁰ MS GL3 after the 7th form follows with: *Indeclinavelmente pera todos os números e pessoas do presente, poreu o 6 e 7° 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 8th to 10th.

⁷¹¹ 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*.

⁷¹² MS VL: *Formaose o 1°...* [Not in MS GL3 which has: *O 1° se forma*].

⁷¹³ [Not in MS BL].

⁷¹⁴ MS GL2: even though the order of the provided forms is inverted, thus the form corresponding to the second one is *vicuvācikkīratukkāka* rather than *vicuvācikkīrataikkonṭu*, 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 *vicuvacikkīrataikkonṭu*. 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°. 5° e 9°. Saõ accusativos do infinito substantivo com கண்டு gerundio de காணாகிறது. Ver.*

⁷¹⁵ MS VL: *accusativos*.

- {30} gerundio de காண்கிறது ver, [ite
{31} வாறதைக்கண்டு por vir]⁷¹⁷ O 3^o⁷¹⁸.6°.

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^a
{6} நடக்கிறதுக்குவெண்டி
{7} por andar etc.]⁷¹⁹
{8} **Pera que crer**⁷²⁰
{9} விசுவசிக்கிறதுக்கு⁷²¹ p(er)a crer, ou
{10} விசுவசிக்கும்படிக்கு p(er)a q creya⁷²²
{11} விசுவசிக்கவெண்டி eu, tu etc.
{12} விசுவசிக்க indecl[inavel] para todos
{13} விசுவசிக்கத்தக்கதாக n(umer)ose p[esso]as
{14} விசுவசியாத்துக்கு⁷²³ p(er)a naõ crer, ou
{15} விசுவசியாதபடிக்கு p(er)a q(ue) naõ creya⁷²⁴
{16} விசுவசியாதவண்ணம்⁷²⁵ eu, tu, etc.
{17} [1° he]⁷²⁶ o dat(iv)o do infinito sust(antiv)o,⁷²⁷
{18} [2°]⁷²⁸ a 3^a 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.

⁷¹⁶ MS GL2 and MS BL: *substantivo*.

⁷¹⁷ [Not in MS BL].

⁷¹⁸ 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.

⁷¹⁹ [Not in MS BL].

⁷²⁰ 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*.

⁷²¹ MS BL: the first form is விசுவாசிக்கிறதுக்காக.

⁷²² MS GL2: *creia*. MS VL: *creyo*.

⁷²³ Before these three forms in MS GL2 and MS GL3 there is the title *Negativo*.

⁷²⁴ MS GL2: *creia*.

⁷²⁵ All these forms in MS GL3 are enumerated before, they go from 1 to 8.

⁷²⁶ 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*.

⁷²⁷ MS BL, MS GL3, and MS GL2: *substantivo*.

⁷²⁸ MS BL: [*O 1° hê a*]. It repeats 1° rather than 2°.

- {22} O 4º o infinito abs(olut)o somente⁷²⁹. O 5º
 {23} o mesmo com தக்கதாக. O 6º o⁷³⁰ dat(iv)
 {24} o do infinito sust(antiv)o⁷³¹ neg(ativ)o. O 7º ó
 {25} neg(ati)vo adjectivado [do]⁷³² participio co(m)
 {26} படிக்கு. O 8º⁷³³ o memso adje:
 {27} ctivo com வண்ணம்.⁷³⁴
 {28} **Antes que. Primeiro que**
 {29} விசுவசிக்கிறதுக்குமுன்னெ
 {30} விசுவசிக்முன்னெ⁷³⁵
 {31} விசுவசியாத்துக்குமுன்னெ⁷³⁶

[f. M-34-33]

L

- {1} antes ou p(rimei)ro q(ue) [cresse⁷³⁷ 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.~.~.~.~.~.]⁷³⁸
 {5} [⁷³⁹1º he dativo como na primeira
 {6} figura assima co(m) முன்னெ ou
 {7} முந்தி.]⁷⁴⁰ O 2º [a]⁷⁴¹ 3ª pessoa do futuro⁷⁴² neu
 {8} tro. O 3º o⁷⁴³ dat(iv)o do infinito sust(antiv)o⁷⁴⁴
 {9} negativo, ita [நீ பிறகிறதுக்குமு
 {10} நதி⁷⁴⁵]⁷⁴⁶ antes de tu nasceres [அவன

⁷²⁹ MS BL: só.

⁷³⁰ MS GL3: *hè o*.

⁷³¹ MS BL and MS GL3: *hé, substantivo*.

⁷³² [Not in MS GL3].

⁷³³ MS GL3: *hè*.

⁷³⁴ 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.

⁷³⁵ MS BL: விசுவாசிக்முமுன்னெ.

⁷³⁶ MS BL: விசுவாசியாத்துக்குமுமுன்னெ. MS GL2 and MS GL3: this form occurs after the title Negativo. Furthermore, in MS GL2 it occurs after the paragraph ending in *pessoa*.

⁷³⁷ MS GL2: *crece*. MS BL: *todos os tres querem dizer antes ou premeiro que cresse eu, tu, elle, etc. conforme o pronome*.

⁷³⁸ 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*.

⁷³⁹ MS VL: *Formaose*. MS GL3 and MS GL2: *o*.

⁷⁴⁰ MS BL: *O 1º hé dativo do infinito substantivo com முன்னெ*.

⁷⁴¹ MS VL: *da*.

⁷⁴² MS BL: *substantivo*.

⁷⁴³ MS VL: *do*.

⁷⁴⁴ MS GL2 and MS GL3: *substantivo*.

- {11} சொல்லுமுன்னெ antes q(ue) elle
 {12} disesse⁷⁴⁷ அவளவாரத்துக்குமு
 {13} னென antes que ella viesse.]⁷⁴⁸ ~.~.~.~.
 {14} **Depois⁷⁴⁹ que**
 {15} விசுவசிக்கிறதுக்குப்பிற்பாடு⁷⁵⁰
 {16} விசுவசித்ததுக்குப்பிறகு⁷⁵¹ 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.⁷⁵²
 {20} [1° he⁷⁵³ a mesma formaço do p(rime)iro
 {21} de sima pondo em lugar de⁷⁵⁴ முன
 {22} னெ as partículas]⁷⁵⁵ பிற்பாடு பிறகு
 {23} பினடி. [2° o dat(iv)o do presente com o
 {24} me{smo}].⁷⁵⁶
 {25} **Ate, Ateque⁷⁵⁷**
 {26} விசுவசிக்கமட்டும ate crer, ate q(ue) creya⁷⁵⁸
 {27} விசுவசிக்கும்மட்டும [[† தனையும]⁷⁵⁹ †
 {28} அளவும o mesmo]⁷⁶⁰ indeclinaveis
 {29} pera todos os n(umer)os e pessoas.
 {30} Formaõe do infinito abs(olut)o ou futuro

⁷⁴⁵ MS BL: பிறகிறாத்துக்குமுன்னெ vel முந்தி.

⁷⁴⁶ MS GL2 in front of the form found in MS GL1 there is விசுவசிக்கிறதுக்குமுந்தி also found in MS GL3: நீ விசுவசிக்கிறதுக்குமுந்த antes que cresce. நி பறக்குமுந்தி antes de tu nascer.

⁷⁴⁷ MS GL2: dicesse.

⁷⁴⁸ [Not in MS BL].

⁷⁴⁹ MS GL2: depoes. MS GL3: Despois.

⁷⁵⁰ There is the pulli above the ra in MS GL2 also.

⁷⁵¹ MS GL2 and MS GL3: விசுவசித்ததுக்குப்பிற்பாடு.

MS BL after the second Tamil form: ambos significaço depois de creer ou ter crido e servem pera todas as pessoas e numeros conforme o pronome que se antepuzer.

⁷⁵² MS GL2: depois > depoes; ...o pronome, q(ue) se lhes ajuntar. The later also occurs in MS GL3.

⁷⁵³ MS VL: Formaose o 1° com.

⁷⁵⁴ MS GL2: there is the articole O in front each explanation, do rather than de; there is the pulli above η in pinpu.

⁷⁵⁵ MS BL: O 1° he o dativo do infinito substantivo cõ.

⁷⁵⁶ MS BL: O 2° hẽ 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.

⁷⁵⁷ MS GL2 and MS GL3: Athẽ, athẽ que. MS VL: Ate, Athe que.

⁷⁵⁸ MS GL2 and MS GL3: athe crer, athe que creia.

⁷⁵⁹ [Not in MS VL].

⁷⁶⁰ [Not in MS BL and the two forms are enumerated. Ambos].

{31} affirmativo neutro co(m) as⁷⁶¹ particulas

R

{1} [postas],⁷⁶² ita நீவர்ட்டும [ஃ வரும

{2} ளவும ஃ வர்ந்தனையும்]⁷⁶³ ate⁷⁶⁴ q(ue) tu ve:

{3} nhas.

{4} **Em quanto**

{5} விசுவசிகுமளவும⁷⁶⁵ Em quanto

{6} crer p(er)a todas as pessoas e n(umer)os ut supra.

{7} **Ja que**⁷⁶⁶

{8} விசுவசிக்கிறபொதெ⁷⁶⁷ ஃ பொழுதெ,

{9} ja que eu creyo, tu, etc.⁷⁶⁸

{10} [விசுவசித்தபொதெ ja q(ue) eu cri]⁷⁶⁹

{11} விசுவசியாதபொதெ ja q(ue) eu não

{12} cri,⁷⁷⁰ tu, elle, etc. indeclinaveis p(er)a

{13} [todos os n(umer)os e pessoas co(n)forme o nome que

{14} se⁷⁷¹ antepuzer.]⁷⁷²

{15} [Formaõse dos participios adj:

{16} ectivos do presente, pretérito et neg(ativ)o co(m)⁷⁷³

{17} பொதெ ஃ பொழுதெ [ita அவன

{18} திங்கிறபொதெ já que elle come ou நா:

{19} னகுடுத்தபொதெ já que eu dei நீ

{20} வராதபொதெ⁷⁷⁴ já que eu não viés

{21} te; visto tu não vir. Etc.^{a]}⁷⁷⁵].⁷⁷⁶

⁷⁶¹ MS BL: *duas*.

⁷⁶² [Not in MS BL].

⁷⁶³ [Not in MS GL2 and MS GL3]. MS GL3 one also finds: விசுவசிகுந்தனையும் and விசுவசிகுமளவும. Then it explains how the forms are derived.

⁷⁶⁴ MS GL3: *athe*.

⁷⁶⁵ MS BL: விசுவாசிகமனவும.

⁷⁶⁶ MS GL2: *já que*.

⁷⁶⁷ MS BL the first form is விசுவாசிக்கிறபொது.

⁷⁶⁸ The first form in MS GL2 and MS GL3 is: விசுவசிக்கிறபொதெ vel விசுவசிக்கச்செயதெ, விசுவசிக்கிறபொழுதெ. *Eu creio, tu elle, etc.* MS GL2, in the following Portuguese glosses one finds the circumflex accent above *a* in *jâ* and *i* in *crí*.

⁷⁶⁹ [Not in MS BL]. MS VL: *cry*.

⁷⁷⁰ MS VL: *cry*.

⁷⁷¹ MS GL2: *lhes*.

⁷⁷² [Not in MS BL].

⁷⁷³ MS BL: *as particulas*.

⁷⁷⁴ The first 'r' has a dot.

⁷⁷⁵ [Not in MS BL].

⁷⁷⁶ [Not in MS VL].

- {22} **Em Tanto que**
 {23} விசுவசித்தவுடனெ⁷⁷⁷ tanto que crer.
 {24} விசுவசித்தமடிலெ idem
 {25} விசுவசியாதவுடனெ⁷⁷⁸ tanto q(ue) não
 {26} crer⁷⁷⁹ indeclinaveis p(er)a os numeros et
 {27} pessoas [conforme o pronome.⁷⁸⁰
 {28} Os mesmos adjectivos co(m) உடனெ
 {29} ou com மடிலெ ita]⁷⁸¹ மழைபெரு
 {30} சவுடனெ⁷⁸² tanto que chover, chuvo,
 {31} etc. காற்று⁷⁸³ 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 etc⁷⁸⁴
 {12} [São dativos o 1º e 3º do presente
 {13} preterito do infinito. O 2º e 4º⁷⁸⁵
 {14} os nominativos dos mesmos com பொ
 {15} ய gerundio de பொறுது. O 5º et
 {16} 6º são também sustantivos⁷⁸⁶ ne(gativ)os o pr(imeir)o

⁷⁷⁷ MS BL: the glide is *y* rather than *v*.

⁷⁷⁸ MS BL: the glide is *y* rather than *v*.

⁷⁷⁹ MS BL: *taõ bem*. MS GL3: *todos som indeclinaveis pera todos os numeros e pessoas conforme o pronome*. MS VL and MS GL2: *todos*.

⁷⁸⁰ MS VL: *Formaose dos mesmos adiectivos com உடனெ...*

⁷⁸¹ [Not in MS BL].

⁷⁸² MS VL: there is no glide *v*.

⁷⁸³ MS BL: the variant with *த்*, here *காத்து*.

⁷⁸⁴ MS GL2: *eu não crer, tu, elle*. MS BL: there are no Portuguese glosses.

⁷⁸⁵ MS GL3: *saõ*.

⁷⁸⁶ MS GL2: *substantivo*.

- {17} no dativo e o 2º no nominativo com
 {18} o mesmo பெய.]⁷⁸⁷
 {19} **Modo asseverativo sem**
 {20} **duvida.**
 {21} Esse se fas pospondo a particula
 {22} ஆகும் aos condicionais⁷⁸⁸, infinito,
 {23} ou gerundio ut நீவிசுவசித்தாலா
 {24} க்கும்நானவிசுவசிப்பென se
 {25} vos credes, entã sem duvida crerei⁷⁸⁹ eu
 {26} விசுவசிக்கவாக்கும்வந்தென
 {27} veni/vem⁷⁹⁰ p(er)a crer sem duvida விசுவசித்தா
 {28} க்கும்மீடெறுவாய்⁷⁹¹ credo certa
 {29} mente, vos salvarais.⁷⁹² Tambem⁷⁹³ me
 {30} tendo ஆகும் Entre o pronome
 {31} e sustantivo⁷⁹⁴ [ut இவனாககுஞ்சுரன Este

R

- {1} sem duvida he valente, ou este he
 {2} o que he verdadeiro valente. Item]⁷⁹⁵
 {3} இப்பொவாக்குஞ்சமைய(ம்) ago:
 {4} ra sem duvida he occasiã⁷⁹⁶.~.~.
 {5} **Modo com duvida. Parece que**
 {6} A mesma particula ஆகும் pos
 {7} posta ao verbo ou nome,⁷⁹⁷ vg இவன
 {8} விசுவசிக்கிறானாகும் Parece q(ue)
 {9} este cré.⁷⁹⁸ E assim das mais pessoas, [ite(m)
 {10} விசுவசிக்கவந்தானாகும்⁷⁹⁹ pa:

⁷⁸⁷ 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.

⁷⁸⁸ MS VL: do infinito...

⁷⁸⁹ MS VL: crerey.

⁷⁹⁰ MS GL2 and MS GL3: vim.

⁷⁹¹ MS BL and MS VL: விசுவசித்தாலாக்கும்மிடெறுவாயா.

⁷⁹² MS GL2: salvareis.

⁷⁹³ MS BL: taõ bem.

⁷⁹⁴ MS GL2: sustantivo. MS BL: no mejo da lingoagẽ.

⁷⁹⁵ [Not in MS BL].

⁷⁹⁶ MS VL: occasiãõ.

⁷⁹⁷ MS BL: faz este modo.

⁷⁹⁸ MS BL: creio.

- {11} rece que veyo pera crer. இவன்கூர
 {12} னாககும் pareçe q(ue) este hé valente.]}⁸⁰⁰
 {13} கினாகண்டாயாககும் pareçe⁸⁰¹
 {14} que⁸⁰² 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.g. விசுவ {சிககி}து
 {25} ககுச்சரி. விசுவசிககிறதுச
 {26} கொககும்⁸⁰³ tanto monta como crer⁸⁰⁴
 {27} [விசுவசிகததுககுச்சரி t ஓக
 {28} கும tanto monta como ter crido]}⁸⁰⁵
 {29} E se aos mesmos dativos se puspuzer⁸⁰⁶
 {30} o neg(ativ)o ஒவவாது,⁸⁰⁷ ou சரியலல
 {31} fica o modo negativo ut விசுவ

[f. M-34-35]

L

- {1} சிககிறதுககொவவாது t சரி
 {2} யலல não val o mesmo que crer.
 {3} **Que importa, que vay? q(ue) mais**
 {4} **monta?**⁸⁰⁸

⁷⁹⁹ MS VL: without final <m>.

⁸⁰⁰ [Not in MS BL].

⁸⁰¹ MS GL2, MS BL, and MS GL3: *pareca*.

⁸⁰² MS BL: *pareceque*.

⁸⁰³ MS GL2 and MS GL3: Advirtase aqui, que o ..ocum.. se pronuncia breve; porq(ue) com a pronuncia longa he huma grande ruindade.

⁸⁰⁴ MS BL: *creer*.

⁸⁰⁵ [Not in MS BL].

⁸⁰⁶ MS GL2: *pospozer*. MS VL: *pospuser*.

⁸⁰⁷ MS VL and MS GL3: ஒவவாது.

⁸⁰⁸ 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} விசுவசித்தாலென்ன. விசுவசி
 {6} யாதிருந்தாலென்ன que vais que
 {7} eu, tu etc, creya ou ã creya வி
 {8} சுவசித்தென்ன. விசுவசியாம
 {9} லென்ன que vos creays, ou ã cre
 {10} ays que vai nisso⁸⁰⁹ pospondo a p
 {11} articula என்ன ao condicional,
 {12} ou gerundio, neg(ativ)os affirmativos⁸¹⁰
 {13} **Quer si; quer ã**⁸¹¹
 {14} விசுவசித்தாலுமுத்தார்ம். வி
 {15} சுவசியாதிருந்தாலுமுத்தார்ம்⁸¹²
 {16} quer creya quer ã creya⁸¹³ geral
 {17} pera todas as pessoas, n(umer)os e tempos com
 {18} forme os pronomes [itá நீவந்தா:
 {19} லுமுத்தார்ம் வரா⁸¹⁴திருந்தா:
 {20} லுமுத்தார்ம் quer tu venhas
 {21} quer ã venhas. Formase pos:
 {22} pondo o condicional neg(ativ)o e [affir:
 {23} mativos]⁸¹⁵ a partícula உத்தார்ம்].⁸¹⁶
 {24} **Alem de**
 {25} Se aos⁸¹⁷ participios neutros se pospu
 {26} ser⁸¹⁸ a particula அலலாமல ou
 {27} அலலாதெ ou அன்றியெ ou தவி
 {28} ி [fãz⁸¹⁹ a lingoagem⁸²⁰ de Alem de,]⁸²¹ ut
 {29} விசுவசிக்கிறதலலாமல alem de crer
 {30} விசுவசித்ததலலாதெ alem de ter

⁸⁰⁹ MS BL: *que vos creais ou ã creais que vaj isso.*

⁸¹⁰ MS GL2: *q(ue) vai, que vós creiaes, ou ã creaes? Q(ue) vai nisso? Pospondo a particula என்னao condicional, o gerundio negativos e affirmativos.*

⁸¹¹ MS BL: *formase pospondo ao condicional negativo o affirmativo a palavra உத்தார்ம் v.g.*

⁸¹² MS BL and MS VL: *விசுவாசியாமலிந்தாலுமுத்தார்ம்.*

⁸¹³ MS GL2: *creia.* MS BL: *quer creja, quer, ã sua vontade. Geral pera todas as pessoas numeros e tempos conforme o pronomem.*

⁸¹⁴ Here *ṛ*.

⁸¹⁵ [Not in MS GL2].

⁸¹⁶ [Not in MS BL].

⁸¹⁷ MS BL: *se forma este modo de fallar se...*

⁸¹⁸ MS GL2: *pospozer.* MS BL: *puspuzer.*

⁸¹⁹ MS VL: *fas.*

⁸²⁰ MS GL2 and MS GL3: *lingoagem.*

⁸²¹ [Not here in MS BL].

{31} crido [com⁸²² தவிர் se mete [antes]⁸²³

R

{1} do]⁸²⁴ உம ut விசுவசி{ககி}றதுதவிர

{2} alem de crer. Indeclinaveis pera tod:

{3} as [as pessoas, numeros co(m)forme os par

{4} ticipios⁸²⁵.]⁸²⁶

{5} **Modo de aptidaõ**

{6} **ou conveniencia**⁸²⁷

{7} Este modo se fas⁸²⁸ pospondo ao in:

{8} finito absoluto a particula தகக

{9} து ou adjectivado⁸²⁹ தகக ut இது

{10} விசுவசிகததககது⁸³⁰ isto⁸³¹ deve se

{11} crer, he pera se crer, co(n)vem q(ue) se creya,⁸³²

{12} ou adiectivado⁸³³ com seu sustantivo⁸³⁴

{13} விசுவசிககததககாரியம⁸³⁵ cousa⁸³⁶

{14} digna de ser crida ou [se] crer.⁸³⁷ deste adje

{15} ctivo தகக se formaõ os sustantiv

{16} os⁸³⁸ விசுவசிககததககவன⁸³⁹ pera

{17} o masculino, விசுவசிககததககவள

{18} pera o feminino விசுவசிககத=

{19} தககது pera o neutro.

{20} **Modo Comparativo**

⁸²² MS VL: *a particula*.

⁸²³ [Not in MS GL2 and MS GL3].

⁸²⁴ [MS BL and MS VL: *a particula தவிர் se poẽ som(ent)e depois de...*]

⁸²⁵ MS GL2 and MS BL: *pronomes*.

⁸²⁶ MS GL3: *indeclinável pera todos os tempos, números e pessoas*.

⁸²⁷ MS GL2: *modo de conveniência*.

⁸²⁸ MS GL2 and MS GL3: *faz*.

⁸²⁹ MS GL2 and MS BL: *adjectivo*.

⁸³⁰ MS BL: விசுவாசிககதகக [blank space] isto devẽ se crer. MS VL: the word starts in து. MS GL3: விசுவாசிககதகக.

⁸³¹ MS VL and MS BL: *isso*.

⁸³² MS GL2: *creia*.

⁸³³ MS BL: *adjectivando*.

⁸³⁴ MS GL2, MS BL, and MS GL3: *substantivo*.

⁸³⁵ MS GL3: விசுவசிககததககாரியம

⁸³⁶ MS GL2 and MS GL3: *couza*.

⁸³⁷ MS BL: *creer*.

⁸³⁸ MS BL and MS GL3: *substantivos*.

⁸³⁹ MS BL: *ou வள ou து pera masculino feminino ou neutro*.

- {21} Este modo de fallar se fas⁸⁴⁰ 1° posp
 {22} ondo ao⁸⁴¹ accusativo⁸⁴² de qualquer
 {23} participio neutro as particulas பா
 {24}ற்க⁸⁴³ பற்ற⁸⁴⁴ காட்டிலும் காட்டி
 {25} ut விசுவசிக்கிறதைப்பாற்கப
 {26} புண்ணியமில்லை naõ há virtu
 {27} de maior que crer.⁸⁴⁵ 2° pospondo
 {28} aos ablativos⁸⁴⁶ em i/⁸⁴⁷ de qualquer par
 {29} ticipio a conjunção⁸⁴⁸ உம e depois⁸⁴⁹
 {30} algumas das particulas assim ut
 {31} விசுவசிக்கிறதிலும்பாற்க⁸⁵⁰ mais

[f. M-34-36]

L

- {1} ou melhor quer crer.~.~.~.~.~.
 {2-3} **Cap(itolo). 3°**
 {4} **Da Vos Passiva**⁸⁵¹
 {5} Naõ fallando [nos]⁸⁵² verbo passivos
 {6} que hã⁸⁵³ nesta lingoa acabados em
 {7} gren, q(ue) como naõ tem regra certa só⁸⁵⁴ co(m)
 {8} o uzo se podere aprender, como saõ de
 {9} முகிக்கிறென eu acabo, முகிக்கிறெ
 {10} ன்⁸⁵⁵ eu sou acabado; de முறிக்கி
 {11} றென eu quebro, முறிகிறென eu sou
 {12} quebrado, e outros⁸⁵⁶ [muitos].⁸⁵⁷ Ha ou

⁸⁴⁰ MS BL: *este modo se forma 1°*. MS GL2 and MS GL3: *faz*.

⁸⁴¹ MS VL: *ao infinito absoluto a particula*.

⁸⁴² MS GL2: *accuzativo*.

⁸⁴³ MS VL: *பறதுக*.

⁸⁴⁴ MS BL: *பதத* [simplification of *r* in *l*].

⁸⁴⁵ MS GL2 and MS GL3 [*caridade*]: தெவபத்தியைப்பாற்கபபுண்ணியமில்லை *Naõ ha virtude maior que a charidade*. MS BL: *naõ hã virtude maior que creer*.

⁸⁴⁶ MS VL and MS BL: *absolutivos*.

⁸⁴⁷ MS GL2 and MS GL3: *al*.

⁸⁴⁸ MS BL: *particula*. MS VL: *coniução*.

⁸⁴⁹ MS GL2: *depoes*.

⁸⁵⁰ MS BL: *விசுவாசிக்கிறதுமபாற்க*. MS GL3: *விசுவசிக்கைறதலும்பபாற்க*.

⁸⁵¹ MS GL2: *passiva*. MS VL, MS GL2, and MS GL3: *voz*.

⁸⁵² MS BL: *aqui dos verbos*.

⁸⁵³ MS BL and MS VL: *hã*.

⁸⁵⁴ MS GL2: *só*.

⁸⁵⁵ MS BL: repeats the same form முகிக்கிறென.

- {13} tros compostos e propriamente passivos.
 {14} 1º de qualquer infinito abs(olut)o com o
 {15} verbo படுகிறது Padecer⁸⁵⁸, ut விசுவ
 {16} சிக்கப்படுகிறென Eu sou crido,
 {17} சொல்லப்படுது foi dito,⁸⁵⁹ அ
 {18} டிக்கப்படுவான serâ asoutado;⁸⁶⁰
 {19} ficando sempre o infinito sem mu
 {20} dança e declinandose⁸⁶¹ o verbo படுகி
 {21} றது co(n)forme o tempo numeros e pes
 {22} soa e lingoajem.⁸⁶²
 {23} 2º se fas⁸⁶³ a vos⁸⁶⁴ passiva pospo
 {24} ndo ao verbal de algúns verbos ó
 {25} verbo உங்கிறது⁸⁶⁵ q(ue) fas⁸⁶⁶ no preterito
 {26} உண்டென e no futuro உண
 {27} பென v.g. அறையுங்கிறது⁸⁶⁷ [ser
 {28} encravado, donde அறை he ver:
 {29} bal de அறைகிறது encravar]⁸⁶⁸
 {30} item படைப்புண்டென⁸⁶⁹ eu
 {31} fui criado⁸⁷⁰; aonde o படைப்பு cria=

R

- {1} çaõ⁸⁷¹ verbal de படைக்கிறது criar.⁸⁷²
 {2} mas desta composiçaõ se uza ra
 {3} (ramen)te, sendo a primeira frequente. Outras

⁸⁵⁶ MS GL3: முகிக்கிறென eu quebro; முகிக்கிறென eu sou quebrado.

⁸⁵⁷ [Not in MS VL and MS GL3].

⁸⁵⁸ MS GL2: *padecêr*. MS VL: *padeçer*.

⁸⁵⁹ MS BL: *ditto*.

⁸⁶⁰ MS GL2, MS VL, and MS GL3: *açoutado*.

⁸⁶¹ MS BL: *declinando*.

⁸⁶² MS GL2, MS BL, and MS GL3: *lingoagem*.

⁸⁶³ MS GL2 and MS GL3: *faz*.

⁸⁶⁴ MS GL2 and MS GL3: *voz*.

⁸⁶⁵ MS GL3: *உண்கிறது*.

⁸⁶⁶ MS GL2 and MS GL3: *faz*.

⁸⁶⁷ MS GL3: *அறையுண்கிறது*.

⁸⁶⁸ MS BL: *entravado*, *entravar*. MS GL3: [this part is not found but followed by the Portuguese gloss *encravar*].

⁸⁶⁹ MS BL: *படைப்புண்டென*.

⁸⁷⁰ MS VL: *creado*.

⁸⁷¹ MS GL2, MS GL3, and MS BL: *creaçaõ*.

⁸⁷² MS GL2: *criâr*. MS BL and MS GL3: *crear*.

- {4} co(m)posições passivas mostrará⁸⁷³ o uso⁸⁷⁴
 {5} como பிடிப்படுகிறது ser preso⁸⁷⁵ etc.
 {6} 3º todas as vezes⁸⁷⁶ que na oraçaõ
 {7} falta⁸⁷⁷ pessoas⁸⁷⁸ que faça {ella} tendo vos⁸⁷⁹
 {8} passiva, ut விசுவசிக்கிறகாரியம்
 {9} A verdade que he crida.~.~.~.~.
 {10} **Cap(itolo) 4º**
 {11-12} **Da composiçaõ dos verbos**
 {13} Nesta lingoa ordinariamente se
 {14} uza⁸⁸⁰ do⁸⁸¹ verbo compostos e raramente
 {15} de simples.⁸⁸² A composiçaõ⁸⁸³ se fas de
 {16} tres maneiras⁸⁸⁴ a 1ª e⁸⁸⁵ mais ordinaria
 {17} com o gerundio que se ajunta com
 {18} outro verbo co(n)forme a o uzo⁸⁸⁶ e a frase,⁸⁸⁷
 {19} que o exerciçio mostrarâ ut விசுவ
 {20} சிததுகுகொள்ளுகிறென Eu
 {21} creyo⁸⁸⁸ சொல்லிவிட்டென eu disse
 {22} பொயிட்டான⁸⁸⁹ fuisse வந்து
 {23} பொசு veyo;⁸⁹⁰ de sorte que a signifi
 {24} caçaõ se forma⁸⁹¹ do pr(imei)ro⁸⁹² gerun {dio sem}
 {25} atentar⁸⁹³ ao verbo q(ue) se ajunta {do qual}
 {26} se toma⁸⁹⁴ o tempo, pessoas e numero q(ue)

⁸⁷³ MS GL2: *mostrarâ*.

⁸⁷⁴ MS GL3: *uzo*.

⁸⁷⁵ MS GL2: *ser preso*. MS GL3: *பிடிப்படுகிறது ser preso*.

⁸⁷⁶ MS GL3: *vezes*.

⁸⁷⁷ MS VL: *faltaõ*.

⁸⁷⁸ MS BL: *pessoa*.

⁸⁷⁹ MS GL3: *voz*.

⁸⁸⁰ MS VL: *usa*.

⁸⁸¹ MS GL2 and MS VL: *de*. MS BL: *dos*.

⁸⁸² MS GL2: *simplices*.

⁸⁸³ MS GL3: *compoziçaõ*.

⁸⁸⁴ MS GL2: *maneyras*. MS GL3: *modos*.

⁸⁸⁵ MS BL: *he*.

⁸⁸⁶ MS VL: *uso*.

⁸⁸⁷ MS GL2: *phraze*. MS GL3: *fraze*.

⁸⁸⁸ MS GL2: *eu creio*. MS BL: *crejo*.

⁸⁸⁹ MS GL3: *பொயிட்டென*.

⁸⁹⁰ MS BL: *vejo aquillo*.

⁸⁹¹ MS GL2: *se toma*.

⁸⁹² MS GL2: *primeyro*.

⁸⁹³ MS BL: *attender*.

⁸⁹⁴ MS VL: *se forma*.

- {27} a linguagem⁸⁹⁵ pede. Muitas vezes⁸⁹⁶ 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 pessoa⁸⁹⁷ etc. ut கூட்டிக்கொ
- {31} ண்டுபொனான levou⁸⁹⁸ consigo

[f. M-34-37]

L

- {1} [Pera {sé} o கொணடுவருகிறான dis]⁸⁹⁹
- {2} Outra composição se fas⁹⁰⁰ co(m) o
- {3} infinito abs(olut)o ficando tambem este immu
- {4} davel e dando a significação et o' ou:
- {5} tro verbo conjugandosse⁹⁰¹ co(n)forme á
- {6} lingoagem⁹⁰², ut விசுவசிக்கச்செய
- {7} கிறென Eu creyo⁹⁰³. 3^a se fâs⁹⁰⁴ co(m)
- {8} o verbo⁹⁰⁵ do mesmo modo,⁹⁰⁶ ut விசுவா
- {9} சங்கொளளுகிறென Eu
- {10} creyo.⁹⁰⁷ Esta composição se acha
- {11} as vezes co(m) significação passiva,
- {12} ut அடிகொளளுகிறென
- {13} sou espancado,⁹⁰⁸ mas o' ordinario⁹⁰⁹
- {14} he significação activa, ut [மெய:
- {15} கொளளுகிறென creyo⁹¹⁰, செ
- {16} யங்கொண்டென venci⁹¹¹] ⁹¹² ந

⁸⁹⁵ MS GL2, MS BL, and MS GL3: *lingoagem*.

⁸⁹⁶ MS GL2: *muytas vezes*. MS BL and MS GL3: *vezes*.

⁸⁹⁷ MS BL: *no numero tempo e pessoa*.

⁸⁹⁸ MS GL3: *o*.

⁸⁹⁹ [Not in MS VL, MS BL, and MS GL3 [*disse*] where one finds: சொலவிகொணடுவருகிறான *dis*].

⁹⁰⁰ MS GL2, MS BL, and MS GL3: *compozição se faz*.

⁹⁰¹ MS BL: *conjugando*.

⁹⁰² MS GL2, MS BL, and MS GL3: *lingoagem*.

⁹⁰³ MS GL2: *creio*.

⁹⁰⁴ MS GL2 and MS GL3: *faz*.

⁹⁰⁵ MS GL2, MS VL, and MS GL3: *verbâl*.

⁹⁰⁶ MS BL: *a 3º composição se fas cõ o verbal do mesmo modo*.

⁹⁰⁷ MS GL2: *eu creio*. The gloss is not given in MS BL.

⁹⁰⁸ MS BL: *espantado*.

⁹⁰⁹ MS BL: *ordinariamente*.

⁹¹⁰ MS GL2: *creio*.

⁹¹¹ MS GL2: *venci*. MS VL: *vençi*.

⁹¹² MS BL: *செயக்கொண்டென eu vencj நம்பிக்கைகொள[னா]ன naõ confia*.

- {17} மபிககைகொளளான⁹¹³ naõ
 {18} confia, etc.
 {19} Tambem⁹¹⁴ da p(rimei)ra pessoas do futu
 {20} turo affirmativo de qualquer verbo se
 {21} formaõ outros [{effectivos}]⁹¹⁵ mudando
 {22} o பென, ou⁹¹⁶ வென em பிககிறெ
 {23} ன, ut விககிறென, e signifiç:
 {24} aõ⁹¹⁷ {o fazer exercitar por} outrem
 {25} a significação do verbo simples ut
 {26} விசுவசிப்பிககிறென 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]⁹¹⁸ os {modos}, tempos
 {31} e pessoas. O que ate⁹¹⁹ aqui fica dito

R

- {1} do verbo விசு{வசி}ககிறென he
 {2} comu(n) à todos os desta lingoa q naõ
 {3} saõ anomalos⁹²⁰, ou defectivos. E o
 {4} mais⁹²¹ que na materia se pudera⁹²² dizer,
 {5} por⁹²³ naõ cauzar confusaõ⁹²⁴ se deixa⁹²⁵
 {6} ao mestre sem o qual posto q(ue) á Arte
 {7} diga muito⁹²⁶ naõ ajuda aos prin
 {8} cipiantes. E co(m) elle⁹²⁷ sendo bom, me
 {9} nos do que aqui se dis⁹²⁸ bastava.⁹²⁹ ~.~.~.

⁹¹³ MS GL3: நமபிககைகொளளுகிறான.

⁹¹⁴ MS BL: taõ bem.

⁹¹⁵ MS GL2 and MS GL3: *affectivos*. MS VL: *efectivos*. No word in MS BL.

⁹¹⁶ *Em* is overwritten with *ou* while in MS VL there is *em*.

⁹¹⁷ MS BL: *hé o fazer exercitar por outro o que (signi)fica o verbo simples*.

⁹¹⁸ MS GL3: *que vem a fazer todos o*.

⁹¹⁹ MS GL2: *athê*. MS VL and MS GL3: *athe*.

⁹²⁰ MS GL2: *annomalos*. MS BL: *anomaes*.

⁹²¹ MS GL2: *maiz*.

⁹²² MS GL2, MS BL, and MS GL3: *podera*.

⁹²³ MS BL, MS VL, and MS GL3: *pera*.

⁹²⁴ MS GL2: *confuzaõ*.

⁹²⁵ MS GL2: *deyxa*.

⁹²⁶ MS GL2: *muyto*.

⁹²⁷ MS GL2: *ella*.

⁹²⁸ MS GL2 and MS GL3: *diz*.

{10}	Cap(itulo) 5°
{11-12}	Do verbo sustantivo et
{13}	Anomalos
{13}	indic.
{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}	Sing(ular) Honor(ifico) do presente
{20}	ஆகிறொடம் minha m(erce) he ⁹³⁰ etc.
{21}	ஆகிறீர் v(ossa) m(erce) he ou he ⁹³¹ etc.
{22}	ஆகிறார sua m(erce) he ou he [feita] ⁹³²
{23}	[Singular hon(orifico) do pretérito
{24}	ஆனொடம் Minha m(erc)e foi etc
{25}	ஆனீர் v(ossa) m(erce) foi
{26}	ஆனா{ர்} Sua M(erce) foi etc ^a] ⁹³³
{27}	[Plural do indicativo asima ⁹³⁴
{28}	ஆகிறொடம் Nos somos ou somos feitos
{29}	ஆகிறீ{ர்}கள Vos sois ou sois ⁹³⁵ etc ^a
{30}	ஆகிறார்கள Elles saõ ou saõ ⁹³⁶ etc ^a
{31}	ஆகிது Aquillas cousas saõ ⁹³⁷ etc ^a] ⁹³⁸

[f. M-34-38]

L

{1}	Preterito
{2}	ஆனொன Eu foi ou foi feito ⁹³⁹
{3}	ஆனாய Tu foste ou foste feito

⁹²⁹ MS GL3: *basta*.

⁹³⁰ MS GL2: *feyta*.

⁹³¹ MS GL2: *feito*.

⁹³² [Not in MS GL2].

⁹³³ 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.

⁹³⁴ MS BL: there is no honorific plural. MS GL3: *plural*.

⁹³⁵ MS GL2: *feitos*.

⁹³⁶ MS GL2: *feitos*.

⁹³⁷ MS GL2 and MS GL3: *Aquellas couzas saõ ou saõ feitas*.

⁹³⁸ MS VL: places the plural on the right column next to the singular, and before the singular honorific.

⁹³⁹ 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 ^a
{7}	Plural	
{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 ⁹⁴⁰ etc ^{a941}	Futuro
{13}	ஆவென	Eu serei ou serei feito
{14}	ஆவாய	Tu seras ⁹⁴² ou seras feito
{15}	ஆவான	Elle serâ ou serâ feito
{16}	ஆவாள	Ella serâ ou serâ feita
{17}	ஆம vel ஆகும	Aquillo serâ
{18}	[Honorifico
{19}	ஆவொம	Minha merce sera etc
{20}	ஆவீர்	v(ossa) m(erce) serâ
{21}	ஆவார்	s(ua) m(erce) será etc ^{a~.~.}] ⁹⁴³
{22}	Plural	
{23}	ஆவொம	Nos seremos etc.
{24}	ஆவீர்கள	Vos sereis
{25}	ஆவார்கள	Elles seraõ
{26}	ஆம vel. ஆகும	aquellas cousas ⁹⁴⁴ serão
{27}		ou seraõ feitas~
{28}	Futuro negativo ⁹⁴⁵	
{29}	ஆகென	eu naõ serei ou naõ serei feito ⁹⁴⁶
{30}	ஆகாய	tu não seras
{31}	ஆகான	elle não serâ

R

⁹⁴⁰ MS GL2: *couzas foraõ*.

⁹⁴¹ 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*.

⁹⁴² MS GL2: *serârs*. MS GL3: *seras* only.

⁹⁴³ MS VL: places the honorific after the plural future.

⁹⁴⁴ MS GL2 and MS GL3: *couzas*.

⁹⁴⁵ MS BL: there is only the first form, ஆகென.

⁹⁴⁶ MS GL3: does not have the paradigm for *fazer* but only for *ser*.

{1} [ஆகாள	Ella naõ ⁹⁴⁷
{2} ஆகாது	aquillo não será .~.~.
{3} [Honorifico
{4} ஆகொம	Minha M(erc)e naõ será
{5} ஆகீ{ர்}	V(ossa) M(erce) naõ serâ
{6} ஆகார	sua M(er)ce naõ sera
{7}	Plural
{8} ஆகொம	Nos naõ seremos etc ^a
{9} ஆகீ{ர்}கள	Vos naõ sereis
{10} ஆகா{ர்}கள	Ellas naõ seraõ
{11} ஆகாது	Aquillas cousas ⁹⁴⁸ naõ seraõ] ⁹⁴⁹] ⁹⁵⁰
{12}	Imperativo
{13} ஆ	Si tu ou sei ⁹⁵¹ tu feito
{14} ஆகடடு	seja elle ou fãçasse ⁹⁵²
{15}	Negativo
{16} ஆகாதெ	naõ sejas ⁹⁵³ tu
{17} ஆகாமல	sem ser ⁹⁵⁴
{18}	Optativo ⁹⁵⁵
{19}	He como no verbo விசுவசிக்கிறென
{20}	Modo condicional ⁹⁵⁶
{21} ஆனால	se for eu, tu, elles, ⁹⁵⁷ etc ou ⁹⁵⁸
{22} ஆனாககால	formos feitos
{23} ஆகில	
{24}	Quamvis
{25} ஆனாலும	} posto que ⁹⁵⁹ sejamos, ou sejamos feitos
{26} ஆகிலும	
{27} ஆனாககாலும ⁹⁶⁰	

⁹⁴⁷ MS GL2 and MS GL3: *serâ*.

⁹⁴⁸ MS GL2 and MS GL3: *couzas*.

⁹⁴⁹ [Not in MS BL].

⁹⁵⁰ [Not in MS VL].

⁹⁵¹ MS GL2 and MS GL3: *se*.

⁹⁵² MS GL2 and MS GL3: *fãçase*.

⁹⁵³ MS GL3: *feito*.

⁹⁵⁴ MS BL: also a third form which is illegible.

⁹⁵⁵ MS BL: places the optative after the negative future.

⁹⁵⁶ MS GL3: *condicional*. MS BL: the *condicional* and *quam vis* are two different modes of Conjunctivo and there are no Portuguese glosses.

⁹⁵⁷ MS GL3: *elle, vos*.

⁹⁵⁸ MS GL3: *se eu, tu, etc. formos*.

⁹⁵⁹ MS GL2, MS VL, and MS GL3: *Eu seja, ou seja feito, tu, elle, etc.*

- {28} **Infinito absoluto**⁹⁶¹
 {29} ஆக ser⁹⁶² [e as mais significações
 {30} do]⁹⁶³ verbo atras.
 {31} ஆகத்தகக ஆகத்தககதா{க}⁹⁶⁴

[f. M-34-39]

L

- {1} சொல## ser feito
 {2} **Infinito sustantivo**⁹⁶⁵
 {3} ஆகிறது o ser, ou ser feito.
 {4} ஆனது o ter sido⁹⁶⁶ etc.
 {5} ஆவது o aver⁹⁶⁷ de ser ou ser habitu
 {6} almente.
 {7} **Gerundio**
 {8} ஆய sendo, ou sendo feito
 {9} **Participios**⁹⁶⁸
 {10} ஆகிற } cousa⁹⁶⁹ que he daqui se com
 {11} ஆகிய } põem ஆகிறவன, அகி
 {12} றவள, ஆகிறது⁹⁷⁰ masc(ulino), feminino,
 {13} e neutro. ஆன cousa⁹⁷¹ que foi⁹⁷² don=
 {14} de vem os sustantivos⁹⁷³ ஆனவன,
 {15} வள.து. [ஆகா, ஆகாத neg:
 {16} ativos dos de sima⁹⁷⁴; donde se formaõ

⁹⁶⁰ MS GL3: அனககலும.

⁹⁶¹ MS BL: places the Infinitive immediately after the Imperative.

⁹⁶² MS GL2: *ou ser feyto como o verbo atrás*.

⁹⁶³ MS GL3: *como o verbo atras*.

⁹⁶⁴ 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 ஆகிற which is scratched along with Participio and the three Tamil forms included within this category.

MS GL3: the second form given is ஆகத்தககதாக *pera ser*.

⁹⁶⁵ MS GL2, MS BL, and MS GL3: *sustantivo*.

⁹⁶⁶ MS GL2 and MS GL3: *feito*.

⁹⁶⁷ MS GL2 and MS GL3: *haver*. MS BL: replaces this form with ஆய. MS VL: this form is preceded by ஆகாமல *sem ser*.

⁹⁶⁸ MS BL: this comes after the Infinitive and there is no Gerundive.

⁹⁶⁹ MS GL2 and MS GL3: *couza*.

⁹⁷⁰ MS BL: instead of *ākīratu* there is ஆகிய.

⁹⁷¹ MS GL2 and MS GL3: *couza*.

⁹⁷² MS VL: *foy*.

⁹⁷³ MS GL2, MS BL, and MS GL3: *sustantivos*.

⁹⁷⁴ MS GL2: *assima*. MS BL: *decima*.

- {17} os substantivos⁹⁷⁵ ஆகாதவன.வள.
 {18} ாது].⁹⁷⁶ Nos mais⁹⁷⁷ modo se co(n)
 {19} juga⁹⁷⁸ e forma pellas regras e forma
 {20} çoes com [que fica conjugado]⁹⁷⁹ o verbo
 {21} விசுவசிக்கிறேன.
 {22} **Verbos Anomalous**⁹⁸⁰
 {23} உண்டு
 {24} [Significa este verbo]⁹⁸¹ *ter* ou *aver*,⁹⁸² guar
 {25} da a regra do verbo *sum* por *ter* v.g.
 {26} எனக்குண்டு Est {mihi} E assi⁹⁸³
 {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} உண்டாணால se eu, tu, etc. tiver
 {31} உண்டானாககால servem pera

R

- {1} உண்டாகில⁹⁸⁴ todos os nume
 {2} [உள்ளில]⁹⁸⁵ ros e pessoas .~.~.⁹⁸⁶
 {3} உண்டானாலும் } posto que
 {4} உண்டானாககாலும்⁹⁸⁷ } eu tenha
 {5} [உண்டாகிலும்] serve p(er)a to
 {6} உள்ளிலும் } das as pessoas /etc^a
 {7} உள்ள c(ousa) q tem, daqui os sustanti
 {8} vos⁹⁸⁸ உள்ளவன.ள⁹⁸⁹. து.~.~.~.

⁹⁷⁵ MS GL2 and MS BL: *substantivos*.

⁹⁷⁶ [Not in MS GL3].

⁹⁷⁷ MS GL2: *maiz*.

⁹⁷⁸ MS VL: *conjugua*.

⁹⁷⁹ MS GL3: *com se conjugou*.

⁹⁸⁰ MS GL2 and MS GL3: *Annomalous*.

⁹⁸¹ [MS BL: *Este verbo significa*].

⁹⁸² MS VL and MS GL3: *haver*.

⁹⁸³ MS GL3: *assim*.

⁹⁸⁴ MS VL: உள்ள.

⁹⁸⁵ [Not in MS VL].

⁹⁸⁶ MS BL: includes these four forms under *Conjunctivo condicional*. MS GL3: *pessoas e numeros*.

⁹⁸⁷ MS BL: includes these two forms along with உண்டாகில and உள்ளாலும் under *Conjunctivo quam vis*.

⁹⁸⁸ MS GL2 and MS GL3: *substantivos*.

⁹⁸⁹ MS GL2 and MS GL3: வள.

- {9} உண்டான c(ousa) q(ue) teve ou foi tida]⁹⁹⁰
 {10} உண்டாக infinito absoluto
 {11} உண்டாகிறது⁹⁹¹ } Infinito
 {12} உண்டானது } sustantivo⁹⁹²
 {13} [ja composto de உண்டு e ஆகிறது
 {14} com o que⁹⁹³ se pode ir⁹⁹⁴ conjugando pellos⁹⁹⁵
 {15} mais⁹⁹⁶ tempos etc.]⁹⁹⁷
 {16} உள்ளது Infinito Sustantivo⁹⁹⁸
 {17} do presente⁹⁹⁹ neutro, o que tem ou q(ue)
 {18} he tambem¹⁰⁰⁰ se ajunta com ஆயி{ரு}
 {19} ககிறது ut உண்டாயிருக்கிறது
 {20} aver¹⁰⁰¹, ou ter, e ficaõ¹⁰⁰² todos os tempos
 {21} e pessoas do verbo இருக்கிறது¹⁰⁰³.~.~.~.
 {22} இலலை¹⁰⁰⁴
 {23} Significa *naõ ter* pede o mesmo dat(iv)o
 {24} [q(ue) o¹⁰⁰⁵ de] sima,¹⁰⁰⁶ vg எனக்கிலலை¹⁰⁰⁷ eu
 {25} naõ tenho. Esta palavra இலலை
 {26} junta¹⁰⁰⁸ com os nomes tem a signi
 {27} ficaçaõ dita: co(m) os verbos he {mera}¹⁰⁰⁹
 {28} negaçãõ te(m) emquanto¹⁰¹⁰ anómalo as¹⁰¹¹ segui(n)te

⁹⁹⁰ [Not in MS BL].

⁹⁹¹ MS BL: the Portuguese gloss for the first form is o ter, for the second one is o *ter tido*.

⁹⁹² MS GL2, MS BL, and MS GL3: *substantivo*.

⁹⁹³ MS GL3: *qual*.

⁹⁹⁴ MS GL3: *hir*.

⁹⁹⁵ MS GL3: *pelos*.

⁹⁹⁶ MS GL2: *maiz*.

⁹⁹⁷ [Not in MS BL]

⁹⁹⁸ MS GL2, MS BL, and MS GL3: *substantivo*.

⁹⁹⁹ MS VL: *presente*.

¹⁰⁰⁰ MS BL: *taõ bem*.

¹⁰⁰¹ MS GL2 and MS GL3: *haver*.

¹⁰⁰² MS GL3: *fica com*.

¹⁰⁰³ MS GL2 and MS GL3: ut உண்டாயிருக்கிறென. MS BL: continues with a 4th form [listed above in MS GL1 and MS GL2]: 4. உள்ள *participio cousa que tem daqui o substantivo உள்ளவன.உள்ளாவள.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*.

¹⁰⁰⁴ MS BL: *யிலலை*. *Este verbo significa naõ ter pede o mesmo*. MS VL: *Do verbo இலலை*.

¹⁰⁰⁵ MS GL3: *verbo*.

¹⁰⁰⁶ MS GL3: *dassima*.

¹⁰⁰⁷ MS GL3: *எனக்குயிலலை*.

¹⁰⁰⁸ MS GL3: *junto*.

¹⁰⁰⁹ [Not in MS BL].

¹⁰¹⁰ MS BL: *verbo*.

- {29} இலலாதெ¹⁰¹² }
 {30} இலலாமல } sem aver¹⁰¹³
 {31} இலலவிட்டால se não tiver se não ouver.¹⁰¹⁴

[f. M-34-40]

L

- {1} இலலவிட்டா{லு}ம posto q(ue) não aja,¹⁰¹⁵
 {2} இலலா vel இலலாத couza¹⁰¹⁶ que não {há}
 {3} ou que não tem, donde vem o sus
 {4} tantivo¹⁰¹⁷ இலலாதவன. ள.¹⁰¹⁸ தது.
 {5} வெணும¹⁰¹⁹
 {6} Significa¹⁰²⁰ *querer* ou *importar*, co(m)
 {7} o mesmo dativo, ut எனக்குவெ=
 {8} னும quero,¹⁰²¹ ou importame.
 {9} வெண்டாம, [naõ queirais,¹⁰²² ou naõ
 {10} he necessário, ou naõ tenho neces
 {11} sidade ou naõ quero co(m) dativo, ou s(em) elle.]¹⁰²³
 {12} வெண்டிசு quis¹⁰²⁴, ou foi necessario
 {13} வெண்டின c(ousa) que quer, ou c(ousa) q(ue) tem
 {14} necessidade, ou mais ordinário c(ousa)¹⁰²⁵ neces
 {15} saria donde vem os sustantivos¹⁰²⁶
 {16} வெண்டினவள, து.

¹⁰¹¹ MS GL2: *annomalo os*. MS BL and MS GL3: *os modos seguintes*.

¹⁰¹² MS GL2: இலலாத.

¹⁰¹³ MS GL2 and GL3: *haver*.

¹⁰¹⁴ MS GL2 and MS GL3: *houver*.

¹⁰¹⁵ MS GL2, MS VL, and MS GL3: *haja*.

¹⁰¹⁶ MS GL2 and MS BL: *couza*.

¹⁰¹⁷ MS GL2, MS BL, and MS GL3: *substantivos*.

¹⁰¹⁸ MS GL2 and MS GL3: வள.

¹⁰¹⁹ MS VL: *Do verbo வெணும*.

¹⁰²⁰ MS BL: *Este verbo significa*.

¹⁰²¹ MS BL and MS GL3: *eu*.

¹⁰²² MS BL: *naõ quero*. MS GL3: *querais*.

¹⁰²³ [MS BL: *ou naõ importa ou naõ 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.*]

¹⁰²⁴ MS GL3: *quiz*.

¹⁰²⁵ MS GL2 and MS GL3: *couza*.

¹⁰²⁶ MS GL2, MS BL, and MS GL3: *substantivos*.

- {17} வெண்டாத } cousa¹⁰²⁷ q(ue) não quer,
 {18} வெண்டா } ou não tem neces
 {19} sidade, daqui vem os sustantiv
 {20} os¹⁰²⁸ வெண்டாதவன.வள.து]¹⁰²⁹
 {21} பொதும¹⁰³⁰
 {22} Significa *bastar* com o mesmo dativo
 {23} ut, எனக்குபொதும basta
 {24} me, p(er)a mim¹⁰³¹
 {25} பொதாது naõ basta
 {26} [பொததுது bastou]¹⁰³²
 {27} பொதாத¹⁰³³ ou பொதா c(ousa) ¹⁰³⁴ que naõ basta,
 {28} donde se podem fazer os sustan
 {29} tivos¹⁰³⁵ பொதாதவன. எ.¹⁰³⁶ தது.
 {30} பொத¹⁰³⁷ infinito do mesmo verbo
 {31} bastar, etc. .~.~.~.~.~.~.~.~.

R

- {1} கூடும¹⁰³⁸
 {2} கூடும [hé possivel] ¹⁰³⁹
 {3} [கூடிச்சு foi¹⁰⁴⁰ possível]¹⁰⁴¹
 {4} கூடுகிற cousa¹⁰⁴² possível
 {5} [கூடின cousa [{~~im~~} possivel]¹⁰⁴³
 {6} கூடாத cousa¹⁰⁴⁴ impossível]¹⁰⁴⁵

¹⁰²⁷ MS GL2 and MS GL3: *couzas*.

¹⁰²⁸ MS GL2 and MS GL3: *substantivos*.

¹⁰²⁹ [Not in MS BL].

¹⁰³⁰ MS VL: *Do verbo பொதும*.

¹⁰³¹ MS GL2, MS VL, and MS GL3: *basta*.

¹⁰³² [Not in MS GL2 and MS GL3]. MS BL: *பொததுது*.

¹⁰³³ [Not in MS GL2 and MS GL3].

¹⁰³⁴ MS GL2 and MS GL3: *couza*.

¹⁰³⁵ MS GL2, MS BL, and MS GL3: *substantivos*.

¹⁰³⁶ MS VL and MS GL3: *வள*.

¹⁰³⁷ MS BL: *bastar. hê infinito deste verbo*.

¹⁰³⁸ MS VL: *Do verbo கூடும*. After the title MS BL starts the paragraph with: *significa hê possible*
கூடிச்சு foi possivel.

¹⁰³⁹ MS BL: *couza possivel*.

¹⁰⁴⁰ MS GL2: *foy*.

¹⁰⁴¹ [Not listed in the forms of the paradigm in MS BL but given in the opening sentence].

¹⁰⁴² MS BL: *couza*.

¹⁰⁴³ MS BL: glosses with *hê possivel*.

¹⁰⁴⁴ MS GL2 and MS BL: *couza*.

- {7} கூடாது he impossible
 {8} கூடாவிட்டால் se não for
 {9} கூடாதிருந்தால் possível
 {10} **ஒககும்**¹⁰⁴⁶ [o breve]¹⁰⁴⁷
 {11} [ஒககும் *idem est, æquale est*
 {12} ஒவவாது discorda, não condís¹⁰⁴⁸
 {13} [ஒவவாத]¹⁰⁴⁹ cousa q(ue) não condís ou
 {14} não he igual ou equivalente.]¹⁰⁵⁰
 {15} **Cap(itulo) 6°**
 {16-17} **Das mais partes da oração**
 {18} **Posposições**¹⁰⁵¹
 {19} O que na lingoa Latina são propo
 {20} sições¹⁰⁵² são¹⁰⁵³ nesta posposições¹⁰⁵⁴ porque
 {21} sempre se pospoem. Não hã mais¹⁰⁵⁵
 {22} que dizer nesta materia se {não que}
 {23} que são declináveis em alguns casos¹⁰⁵⁶
 {24} oblíquos da variação dos quais va
 {25} riaõ tambem elles a signifi {cação}
 {26} ut முன diante¹⁰⁵⁷ முன்னாக dian
 {27} te¹⁰⁵⁸ முன்னுகு p(er)a diante dat(iv)o
 {28} முன்னாலெ ao diante, ou por
 {29} diante. ablativo¹⁰⁵⁹ முன்னிலெ
 {30} em o diante.¹⁰⁶⁰ Pedem tanbe(m) divers
 {31} os casos¹⁰⁶¹ como mostrará o uzo¹⁰⁶²

¹⁰⁴⁵ [MS GL2: both these forms are addressed as *Adjectivos*].

¹⁰⁴⁶ MS VL: *Do verbo ஒககும்*.

¹⁰⁴⁷ [Not in MS BL which has the following paragraph: *significa idem est æquales est, o negativo ஒவவாது discorda, não hẽ equivalente ஒவவாத couza que não hẽ igual, ou equivalente*].

¹⁰⁴⁸ MS GL2: *condís*.

¹⁰⁴⁹ [Not in MS VL].

¹⁰⁵⁰ MS GL2: *couza; condís; iguâl*. Not in MS BL, cf. footnote 1047.

¹⁰⁵¹ MS GL2: *Das maiz partes da oração. Propocições*. MS GL3: *Propoziçoens*. MS VL *Das preposições*.

¹⁰⁵² MS BL and MS GL3: *prepozições*. MS VL: *preposições*.

¹⁰⁵³ MS GL2: *tambem nesta pospozições*. MS GL3: *tambem nesta propoziçoens*.

¹⁰⁵⁴ MS BL: *pozposições*.

¹⁰⁵⁵ MS GL2: *maiz*.

¹⁰⁵⁶ MS GL2: *cazos*. MS BL: *cazos de variacão das quaẽs variaõ taõ bem ellas a signifição*.

¹⁰⁵⁷ MS BL: there is also another form *முன்னாக diante*.

¹⁰⁵⁸ MS GL2 and MS GL3: *adiante*.

¹⁰⁵⁹ MS VL: the word *ablativo* occurs immediately after the Tamil form.

¹⁰⁶⁰ MS GL3: the ablative form occurs before the instrumental one.

¹⁰⁶¹ MS GL3: *cazos*.

[f. M-34-41]

L

- {1} **Adverbios**
 {2} [Os {advérbios} se formão de tres letras¹⁰⁶³
 {3} *a, i et e.*¹⁰⁶⁴ O *i* mostra prezença,
 {4} o *a* lugar¹⁰⁶⁵ afastado, o *E* fas per
 {5} gunta v.g. இங்கெ aqui¹⁰⁶⁶ அங்க
 {6} கெ alem¹⁰⁶⁷, acola¹⁰⁶⁸ எங்கெ on
 {7} de?¹⁰⁶⁹ ité இப்பொ Agora அப
 {8} பொ então எப்பொ quando].¹⁰⁷⁰
 {9} Os que se formão de எ se se lhes
 {10} ajuntar¹⁰⁷¹ a conjunção¹⁰⁷² உம¹⁰⁷³ faze(m)
 {11} significação universal¹⁰⁷⁴ v.g. எங்
 {12} கும em toda parte¹⁰⁷⁵ எப்பொ
 {13} தும sempre. Tanbem¹⁰⁷⁶ os adver=
 {14} bios tem seus casos¹⁰⁷⁷ q(ue) lhes daõ
 {15} diversa significação¹⁰⁷⁸ vg நெற்று]

¹⁰⁶² MS GL2 and MS GL3: *cazos, como mostrará o uzo, e no vocabolario 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 posposições 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 mostrará o uso e no vocabulario se podê alguns*.

¹⁰⁶³ MS GL3: *littras*.

¹⁰⁶⁴ MS GL2: *æ, o, e: o..i.. faz pergunta*.

¹⁰⁶⁵ MS GL2: *lugâr*.

¹⁰⁶⁶ MS GL2: *aquí*.

¹⁰⁶⁷ MS GL3: *alo*.

¹⁰⁶⁸ MS GL2: *âlem, acolâ*.

¹⁰⁶⁹ MS GL2 and MS GL3: *aonde*.

¹⁰⁷⁰ MS BL: organizes the paragraph in a different way: *Os adverbios q. começã por யி signifição prezença do lugar ou da pessoa, ou da cousa v.g. யிங்கெ aquí, யிப்பொ 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 அ signifição afastamento அங்கெ là. Alem, அப்பொ naquelle tempo. Os que começã por எ saõ interrogativos எங்கெ onde? எப்பொ em que tempo*.

¹⁰⁷¹ MS GL2: *ajuntâr*.

¹⁰⁷² MS BL: *particula*.

¹⁰⁷³ MS BL: *no cabo*.

¹⁰⁷⁴ MS GL2: *universâl*.

¹⁰⁷⁵ MS GL2 and MS GL3: *em toda a parte*.

¹⁰⁷⁶ MS BL: *taõ bem*. MS GL3: *Tambem*.

¹⁰⁷⁷ MS GL2 and MS GL3: *cazos*.

- {16} hontem¹⁰⁷⁹ நெறறைககு¹⁰⁸⁰ p(er)a hon
 {17} tem dat(iv)o¹⁰⁸¹ நெறறையின¹⁰⁸² de ho
 {18} nte(m) gen(itiv)o. Alem destes todo os no
 {19} mes abstracto se faz adverbio pos
 {20} pondolhe¹⁰⁸³ ஆக, ou ஆய¹⁰⁸⁴ ut de பிற
 {21} காசம claridade¹⁰⁸⁵ பிறகாச
 {22} மாய claramente, de மெய¹⁰⁸⁶ ver:
 {23} dade மெயயாக¹⁰⁸⁷ verdadeiram(em)te.¹⁰⁸⁸
 {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 mais¹⁰⁸⁹ do Voca
 {29} bulario que da Arte.]¹⁰⁹⁰
 {30} **Interjeiçõe**¹⁰⁹¹
 {31} Ha tambem nesta lingoa muitas¹⁰⁹²

R

- {1} interjeiçõe¹⁰⁹³ q(ue) no Vocabulario
 {2} Lusitano¹⁰⁹⁴ Tamulico¹⁰⁹⁵ se pode(m) ver
 {3} na palavra interjeiçã ne(m) dellas

¹⁰⁷⁸ MS BL: *significaçõe*.

¹⁰⁷⁹ MS VL: *ontem*.

¹⁰⁸⁰ MS GL3: *dativo pera hontem*.

¹⁰⁸¹ MS VL and MS BL: rather than *நற்* use the simplified variant in *தத்*. Furthermore, the Portuguese word for 'yesterday' is written without the etymological <h>.

¹⁰⁸² MS GL3: genitive de *hontem*. *நெதது*, *நெத்தைக்கு*, *நெத்தையின்*. MS VL: uses the Tamil variant in 'tt'.

¹⁰⁸³ MS BL: *a particula*.

¹⁰⁸⁴ MS BL: *ஆயி*.

¹⁰⁸⁵ MS BL: *se fas*.

¹⁰⁸⁶ MS GL2: there is *pulli* on *y*.

¹⁰⁸⁷ MS BL: *se fas* மெயாக..

¹⁰⁸⁸ MS GL2: *verdadeyramente*.

¹⁰⁸⁹ MS GL2: *maiz*.

¹⁰⁹⁰ 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].

¹⁰⁹¹ MS BL: *Interjeçõe*. *Hà taõ bem nesta lingoa muitas interjeçõe*s que no vocabulario todas se podem ver. MS GL3: *Interjecciones and Interjeçõe*s.

¹⁰⁹² MS GL2: *muytas*.

¹⁰⁹³ MS GL3: *Interjeçõe*s.

¹⁰⁹⁴ MS GL2: *Luzitano*.

¹⁰⁹⁵ MS GL2 and MS GL3: *adiante*. MS VL: *todos*.

- {4} ha¹⁰⁹⁶ particularidade que dizer. ~.
- {5} **Conjunções**¹⁰⁹⁷
- {6} Hu(m)a sô hâ nesta lingoa et¹⁰⁹⁸ he உம.
- {7} [Esta]¹⁰⁹⁹ sempre se pospoem¹¹⁰⁰ e sempre se
- {8} repete duas vezes, ut நானும் நீயும்
- {9} eu e tu se lhe segue negação signi
- {10} fica nem ut பாலும்லலநீரும்லல
- {11} nem leite,¹¹⁰¹ nem agoa. Tambem¹¹⁰² sig=
- {12} nifica ate,¹¹⁰³ ou ainda no sentido em
- {13} que os Latinos tomaõ o vel¹¹⁰⁴ vg. தபி
- {14} ரியமுள்ளவனும்பயப்படு
- {15} வான¹¹⁰⁵ ainda ou ate o constante
- {16} teme se esta conjunção se pospu
- {17} zer¹¹⁰⁶ ao adjectivo unus, a, um ஒ
- {18} ருத்தன, ஒருத்தி ஒன்று fâs
- {19} significação de universal nega:
- {20} çã¹¹⁰⁷ ut [ஒருத்தனும் ninguem
- {21} ஒருத்தியும் nenhuma¹¹⁰⁸ molher,
- {22} ஒன்றும்¹¹⁰⁹ nada].¹¹¹⁰ Posposta aos ad
- {23} verbios fâs¹¹¹¹ significação univer
- {24} sal como fica dito¹¹¹² nos adverbios.
- {25} **Disjunções**¹¹¹³
- {26} Por disjunções¹¹¹⁴ se poem nesta lin

¹⁰⁹⁶ MS GL2: *há*.

¹⁰⁹⁷ MS BL: *Conjunçõeñs*.

¹⁰⁹⁸ MS GL2 and MS GL3: *q[ue]*.

¹⁰⁹⁹ MS BL: *a qual*.

¹¹⁰⁰ MS VL: *pospone*.

¹¹⁰¹ MS GL2: *leyte*.

¹¹⁰² MS BL: *taõ bem*.

¹¹⁰³ MS GL2: *athê*. MS BL, MS VL, and MS GL3: *athe*.

¹¹⁰⁴ MS BL: *etiam*.

¹¹⁰⁵ MS GL2, MS VL, and MS GL3: தமிழியமுள்ளவனும்பயப்படுவான *athê*, ou ainda ó constante teme. MS BL: தமிழியமுள்ளவனுப்பயப்படுவான *athe* o constante teme.

¹¹⁰⁶ MS GL2 and MS BL: *pospozer*.

¹¹⁰⁷ MS GL2 and MS GL3: *faz significação universâl negativa*.

¹¹⁰⁸ MS GL2: *nenhuma*.

¹¹⁰⁹ MS GL3: *ஒன்றும்*.

¹¹¹⁰ MS BL: *ஒருத்தனும் ஒருத்தி nenhum nenhuma ஒன்றும் nada*.

¹¹¹¹ MS GL3: *faz*.

¹¹¹² MS BL: *no articulo*.

¹¹¹³ MS BL: *Disconjuncçoens*.

¹¹¹⁴ MS BL: *Por disconjuncçoens*.

- {27} goa [ஆகிலும் எனகிலும்
 {28} ஆனாலும் ஆதல¹¹¹⁵ ஒன்றில்]¹¹¹⁶
 {29} mas he necessario repetiremse duas, ou
 {30} mais¹¹¹⁷ vezes, ut நானாகிலும் நீயா
 {31} கிலும் ou eu, ou tu; ஒன்றில்

[f. M-34-42]

L

- {1} anteponse¹¹¹⁸ ut ஒன்றிலிது¹¹¹⁹ ஒன
 {2} றிலது ou isto, ou aquillo, os demais
 {3} posponse.¹¹²⁰ Tanbem¹¹²¹ a interrogaçã¹¹²²
 {4} ஒ se se repete tem força das da disjunçã¹¹²³
 {5} ut நானொ நீயொ eu ou vos¹¹²⁴?
 {6} [O mais¹¹²⁵ q(ue) Arte Latina trata naõ
 {7} hé necessário].¹¹²⁶
 {8} **Titulo 3^o**¹¹²⁷
 {9} **Daõse algumàs regras pera pre**
 {10} **teritos Futuros Imperativos**¹¹²⁸
 {11} **e plurais dos preteritos**
 {12} [He materia esta assâs embaraçada
 {13} e co(n)fuza para os principiantes¹¹²⁹ por
 {14} q(ue) pella variedade dos preteritos se naõ
 {15} podem todos reduzir¹¹³⁰ a regras geraes,

¹¹¹⁵ MS GL2 and MS GL3: ஆகுதல. MS VL: அதால், அகுதல.

¹¹¹⁶ MS BL: ஆனாலும் vel ஆதால் vel ஆகுதல vel ஒன்றில் mas he necessario repeterse duas ou mais vezes.

¹¹¹⁷ MS GL2: maiz.

¹¹¹⁸ MS GL2: antepõese. MS BL: se sente poẽ.

¹¹¹⁹ MS VL: ஒன்றிலயித.

¹¹²⁰ MS GL2 and MS BL: aquillo. As de maiz pospõese.

¹¹²¹ MS GL3: Taõ bem.

¹¹²² MS GL2 and MS GL3: interjeiçãõ. MS BL: A interrogaçãõ.

¹¹²³ MS BL: disjunçãõ.

¹¹²⁴ MS GL3: tu.

¹¹²⁵ MS GL2: maiz.

¹¹²⁶ MS GL2 and MS GL3: [quem o quizer ver, leya [MS GL3, lea] a Arte do P(adr)e 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.

¹¹²⁷ The Title in MS BL and MS VL is Appendix.

¹¹²⁸ MS GL2 and MS VL: Infinitivos e Pluraes. MS BL: ...pera preteritos futuros imperativos, infinitivos, pluraes.

¹¹²⁹ MS GL3: Prinçipiantes.

- {16} se bem depois¹¹³¹ de poucos annos de exer
 {17} ciçios se vem a cair¹¹³² sem se [sentir]¹¹³³ tanto,
 {18} [nesta matéria]¹¹³⁴ q(ue) em nenhu(m) ou pou
 {19} cos preteritos se erra. Nos p(er)a q(ue) nella
 {20} digamos alguá cousa¹¹³⁵ e por evitar¹¹³⁶
 {21} por todos os preteritos, no vocabu:
 {22} lario, formaremos algumas regras
 {23} gerais¹¹³⁷, ou quase gerais Remetten
 {24} do os preteritos que nella¹¹³⁸ senaõ
 {25} co(m)prenderem,¹¹³⁹ ao vocabulario, e dei
 {26} xando muitas particularidades
 {27} ao uzo por naõ cauzar¹¹⁴⁰ confuzaõ
 {28} aos principiantes¹¹⁴¹].¹¹⁴²
 {29} I^a¹¹⁴³ seja que todo o Verbo que
 {30} acabar em *Icradu*¹¹⁴⁴, ou [I], seja vogal
 {31} ou ditongo¹¹⁴⁵ ou consoante,¹¹⁴⁶ fazem o pr

R

- {1} eterito em *Ichen*, [{v.g. விசுவகி}]¹¹⁴⁷
 {2} ககிறது. விசுவகி{கசெ}ன அ
 {3} டைக்கிறது. அடைச்சென
 {4} மேயக்கிறது.¹¹⁴⁸ மெயச்சென.¹¹⁴⁹ He

¹¹³⁰ MS GL2: *podem todos reduzir*. MS GL3: *podem reduzir todos*.

¹¹³¹ MS GL2: *depoes*. MS GL3: *sem bem depois*.

¹¹³² MS GL2: *cair*. MS GL3: *cahir*.

¹¹³³ MS VL: *sentirse*.

¹¹³⁴ MS VL: *naõ hà muitos que em nenhum ou poucos preteritos se erra*.

¹¹³⁵ MS GL2 and MS GL3: *alguma couza*.

¹¹³⁶ MS GL2: *evitâr*.

¹¹³⁷ MS GL2 and MS GL3: *geraes*.

¹¹³⁸ MS GL2 and MS GL3: *nellas*.

¹¹³⁹ MS GL2 and MS GL3: *comprenderem*.

¹¹⁴⁰ MS GL2: *dexando muytas [...] cauzâr*.

¹¹⁴¹ MS GL3: *princpiantes*.

¹¹⁴² [Not in MS BL which opens directly with: *I^o seja que todos os verbos que acabaõ...*].

¹¹⁴³ MS VL: *Regra*.

¹¹⁴⁴ MS GL2: *icradû இக்கிறது*.

¹¹⁴⁵ MS VL and MS GL3: *diptongo*.

¹¹⁴⁶ MS BL: *ou longo*.

¹¹⁴⁷ In reality this is assumed from the other copies such as MS VL since the page in MS GL1 is damaged and illegible.

¹¹⁴⁸ There is a line above the C+V மெ indicating that the *e* is long. MS GL3: *pascentar*.

- {5} regra sem exeição¹¹⁵⁰ porq(ue) ainda
 {6} que se apontem செதிககிறது¹¹⁵¹ q(ue) fas
 {7} செதிககினென et நீ{ககி}றது
 {8} q(ue) faz நீக்கினென naõ faz¹¹⁵² con
 {9} tra¹¹⁵³ a Regra [pois os tais verbos et
 {10} algum outro que deste genero se ach
 {11} ar¹¹⁵⁴]¹¹⁵⁵ saõ செதிககுகிறது. நீக்குகி
 {12} றது¹¹⁵⁶ [e por sincopa¹¹⁵⁷ se pronunção
 {13} ut supra].¹¹⁵⁸ Podem também¹¹⁵⁹ os ver:
 {14} bos desta regra em lugar¹¹⁶⁰ do *ichen*
 {15} fazer *iten*¹¹⁶¹. Esta¹¹⁶² segu(n) ordinária
 {16} mente os Poetas e os Bramanes¹¹⁶³
 {17} com tudo a p(rimeira) he mais geral [ordi
 {18} naria nestes Reynos]¹¹⁶⁴ somente¹¹⁶⁵ நிக
 {19} கிறது Estar em pé faz¹¹⁶⁶ நினறென
 {20} mas este¹¹⁶⁷ naõ [faz]¹¹⁶⁸ contra a regra por
 {21} que se escreve melhor [நிறகிறது].¹¹⁶⁹
 {22} 2¹¹⁷⁰ todos os verbos que acabaõ
 {23} rem *Igradu* fasem¹¹⁷¹ em *ngen*¹¹⁷² ut அ:

¹¹⁴⁹ MS GL2: *ou .o...i..seja vogal. Ou diphtongo, ou consoante, faz o preterito em ..Ichen..* விசுவசிகிறது: விசுவசிசசென, அடைக்கிறது *fechar*, அடைச்சென: மெயக்கிறது *pascentar* மெயச்சென.

¹¹⁵⁰ MS GL3: *excepção*.

¹¹⁵¹ MS GL2 and MS GL3: *roçar*.

¹¹⁵² MS VL: *saõ*. MS GL3: *a Regra, (tugare)*.

¹¹⁵³ MS GL2: *(aucete fugare)*.

¹¹⁵⁴ MS GL2: *genero se achâr*.

¹¹⁵⁵ MS GL2: *poes os taes verbos*. MS BL: *taes*. [MS VL: *porque os taes verbos se prononçaõ assim pera sincopa, mas a verdadeira pronunçaõ*].

¹¹⁵⁶ In the line spacing there is: *afastar*.

¹¹⁵⁷ MS GL2 and MS BL: *por syncopa*.

¹¹⁵⁸ [Not in MS VL].

¹¹⁵⁹ MS BL: *taõ bem*.

¹¹⁶⁰ MS GL2: *lugar*. MS BL: *ligar*.

¹¹⁶¹ MS GL2: *fazen en iten*.

¹¹⁶² MS BL: *este modo segue ordinariamente*.

¹¹⁶³ MS GL2: *Braemenes*. MS GL3: *Braymanes*.

¹¹⁶⁴ [Not in MS BL].

¹¹⁶⁵ MS GL2: *sõmente*.

¹¹⁶⁶ MS BL: *fas*.

¹¹⁶⁷ MS BL: *taõ bem*. MS GL3: *tambem*.

¹¹⁶⁸ MS VL: *hé*.

¹¹⁶⁹ [Not in MS BL].

¹¹⁷⁰ MS VL: *regra*.

¹¹⁷¹ MS GL2 and MS BL: *fazem*.

- {24} றிகிறது.¹¹⁷³ அறிஞசென. {அடை}
 {25} கிறது.¹¹⁷⁴ அடைஞசென. பெய்
 {26} கிறது.¹¹⁷⁵ பெய்ஞசென.¹¹⁷⁶ He tambe(m)
 {27} sem exeixaõ.¹¹⁷⁷ Advirto duas cousas.¹¹⁷⁸
 {28} p(rimei)ro q(ue) em lugar de சென podem to=
 {29} dos fazer¹¹⁷⁹ em தென, ut அறிந்தெ
 {30} ன.¹¹⁸⁰ அடைந்தென¹¹⁸¹ etc. [co{nfor}
 {31} me o que assim disseemos do *chen*.

[f. M-34-43]

L

- {1} {passa a} *ten*.¹¹⁸² 2^a q(ue) algumas q(ue) te(m) co(n)so
 {2} ante *y*, ou ditongo¹¹⁸³ ஐ fazem sem
 {3} ஞ e he ordinariame(nt)e a melhor¹¹⁸⁴ pro
 {4} nuncia¹¹⁸⁵, ut நெய்கிறது,¹¹⁸⁶ நெய
 {5} தென¹¹⁸⁷. வைகிறது,¹¹⁸⁸ வைத்தென,¹¹⁸⁹
 {6} outros perdem o *y* ut பெஞசென.
 {7} 3^a todo o verbo acabado¹¹⁹⁰
 {8} em *acradu*¹¹⁹¹ fas *nden*,¹¹⁹² ut மறக்கி
 {9} றது.¹¹⁹³ மறந்தென. நடக்கிற
 {10} து.¹¹⁹⁴ நடந்தென, etc. [tiraose

¹¹⁷² MS BL: ஞசென.

¹¹⁷³ MS GL2 and MS GL3: *saber*.

¹¹⁷⁴ MS GL2 and MS GL3: *alcançar*.

¹¹⁷⁵ MS GL2 and MS GL3: *chover*.

¹¹⁷⁶ MS BL: பெய்கிறது யெய்ஞசென.

¹¹⁷⁷ MS VL: *excepçaõ*.

¹¹⁷⁸ MS GL2, MS BL and MS GL3: *couzas*.

¹¹⁷⁹ MS GL3: *fazerem*.

¹¹⁸⁰ MS BL: *soubi*.

¹¹⁸¹ MS BL: *alcancej*.

¹¹⁸² [Not in MS BL and MS VL].

¹¹⁸³ MS GL2: *diphtongo*. MS BL, MS VL, and MS GL3: *diptongo*.

¹¹⁸⁴ MS VL: *milhor*.

¹¹⁸⁵ MS BL: *pronunciaçaõ*. MS GL3: *pronunçia*.

¹¹⁸⁶ MS GL2: *recer*. MS GL3: *teçer*.

¹¹⁸⁷ MS GL2, MS VL, and MS GL3: நெய்சென. MS BL: நெய்சென.

¹¹⁸⁸ MS GL2 and MS GL3: *chamar ruindades*.

¹¹⁸⁹ MS GL2, MS BL, MS VL, and MS GL3: வைசென.

¹¹⁹⁰ MS GL2: *que acabaõ*.

¹¹⁹¹ MS BL: அக்கிறது.

¹¹⁹² MS BL: *em* எந்தெ.

¹¹⁹³ MS GL2 and MS GL3: *esquecerse*.

- {11} 1º os activos,¹¹⁹⁵ cujos neutros tiver=
 {12} em *ங்* co(n)forme a Regra i2 et i0].¹¹⁹⁶
 {13} Tiraõse 2º os verbos q(ue) antes de¹¹⁹⁷ a
 {14} tiverem huã sô letra¹¹⁹⁸ ut நககி
 {15} நது.¹¹⁹⁹ தாககிறது.¹²⁰⁰ கககிறது¹²⁰¹ etc. q(ue)
 {16} fazem em *inen*. Tiraose 3º os ver
 {17} bos வளககிறது¹²⁰² q fas வளத
 {18} தென மணககிறது¹²⁰³ q(ue) fas மண
 {19} ககினென.¹²⁰⁴
 {20} 4ª de todo o verbo acaba
 {21} do em *e'gradu*,¹²⁰⁵ ou *ógradu*, fazem
 {22} em *nden* ut வேகிறது.¹²⁰⁶ வேந்தெ
 {23} ன.¹²⁰⁷ நோகிறது.¹²⁰⁸ நோந்தென.¹²⁰⁹
 {24} Se acabar em *ógradu* fazem¹²¹⁰ em
 {25} *inen* ut பொககிறது.¹²¹¹ பொககி:
 {26} னென. நொககிறது¹²¹² faz¹²¹³ நொககினென.
 {27} 5ª. Todo o verbo acabado em
 {28} *vgradu*, faz¹²¹⁴ em *inen*, ut பெசு{கிற}
 {29} து.¹²¹⁵ பெசினென, உளதுகிறது.¹²¹⁶

¹¹⁹⁴ MS GL2 and MS GL3: *andâr*.

¹¹⁹⁵ MS GL2 and MS GL3: *adjectivos*.

¹¹⁹⁶ MS BL: *desta regra tirese 1º os activos cujos neutros tiverẽ ñ conforme a regra 10 e 12.*

¹¹⁹⁷ MS GL2: *do*.

¹¹⁹⁸ MS GL3: *leittra*.

¹¹⁹⁹ MS GL2: *lamper*. MS GL3: *lamber*.

¹²⁰⁰ MS GL2 and MS GL3: *crestar*.

¹²⁰¹ MS GL2 and MS GL3: *vomitar*.

¹²⁰² MS GL2 and MS GL3: *criar*. MS VL: வழககிறது.

¹²⁰³ MS GL2: *cheyrar*. MS GL3: *cheirar*.

¹²⁰⁴ MS GL2 and MS GL3: உண்டாககிறது *fazer que faz* உண்டாககினென. MS BL: மணககிறென.

¹²⁰⁵ MS GL2: *agradü*. MS BL: எகிறது.

¹²⁰⁶ MS GL2: வெகிறது. *Quebrarse*. MS GL3: the *ẽ* is long. *Quebrarse*.

¹²⁰⁷ MS GL2: வெந்தென.

¹²⁰⁸ MS GL3: *doer*.

¹²⁰⁹ In all these forms the vowel length is marked in the manuscript by a line above C+V.

MS GL3: நொந்தென.

¹²¹⁰ MS BL: *farà preterito em இ*னென.

¹²¹¹ MS GL2: *fazer ir*. MS GL3: *fazer hir*.

¹²¹² MS GL2 and MS GL3: *olhar*.

¹²¹³ MS VL: *fas*.

¹²¹⁴ MS VL: *fas*.

¹²¹⁵ MS GL2 and MS GL3: *falar*. MS BL: *fallar*.

¹²¹⁶ MS GL2 and MS GL3: *assoprâr*. MS BL: [உ]ததுகிறது. உளதுனென.

- {30} உளதினென, etc^a Enquanto¹²¹⁷ aos¹²¹⁸ ver
 {31} bos q(ue) antes do உ tiverem ப. பப. தத.

R

- {1} வ. ம. ச. சச. he esta regra¹²¹⁹ sem {ex}
 {2} eiçã¹²²⁰. Nas outras letras¹²²¹ que podem
 {3} anteceder ao, [I]¹²²², hã variedade p(era) q(ue)
 {4} damos as Regras seguintes, q(ue) saõ como¹²²³
 {5} exeixa¹²²⁴ desta geral¹²²⁵.~.~.~.~.~..
 {6} 6^a. Todo o verbo acabado em
 {7} ஞகிறது fas¹²²⁶ em ண்டென ut
 {8} கொளஞகிறது.¹²²⁷ கொண்டென.
 {9} பிர்ஞகிறது.¹²²⁸ பிர்ண்டென, ஆ
 {10} ஞகிறது.¹²²⁹ ஆண்டென.¹²³⁰ [Tiraõ
 {11} se ஆருஞகிறது por fazer [mercê]
 {12} [e oz que dobraõ] os ளள tirado கொ
 {13} ளஞகிறது q(ue) fazem em inen],¹²³¹
 {14} co(n)forme a regra geral¹²³² de sima. Ti
 {15} rase tambem¹²³³ அழுகிறது¹²³⁴ chorar,
 {16} q(ue)¹²³⁵ faz, அழுதென¹²³⁶ escrevendose
 {17} desta sorte por மு, q(ue) he o melhor,¹²³⁷ [naõ

¹²¹⁷ MS GL2: *E quando aos verbos*. MS BL: *emquanto*.

¹²¹⁸ MS GL3: *quando os verbos*.

¹²¹⁹ MS BL: *pera elles*.

¹²²⁰ MS GL2 and MS GL3: *excepção*.

¹²²¹ MS BL: *letras*. MS GL3: *leitrtras*.

¹²²² MS GL2 and MS BL: உ.

¹²²³ MS BL: *hu[a]*.

¹²²⁴ MS GL2 and MS GL3: *excepção*.

¹²²⁵ MS GL2: *gerâl*. MS BL: *da regra geral*.

¹²²⁶ MS GL2: *faz*.

¹²²⁷ MS GL2: *receber*. MS GL3: *reçeber*. MS BL: கொளஞகிறது fas. MS VL: கொளஞகிறது fas சொண்டென.

¹²²⁸ MS GL2 and MS GL3: *espôjarse*. MS BL and MS VL: *fas*.

¹²²⁹ MS GL2 and MS GL3: *governâr*. MS BL: *faz*. MS VL: *fas*.

¹²³⁰ MS GL2, MS BL, and MS GL3: ஆண்டென. MS VL: ஆளுண்டென.

¹²³¹ MS BL: *tirase* அருஞகிறது *que fas em* இனென.

¹²³² MS GL2: *gêral*.

¹²³³ MS BL: *taõ bem*.

¹²³⁴ MS VL: அழுகிறது.

¹²³⁵ MS GL2: *o qual*.

¹²³⁶ 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 fās¹²³⁹ em னறென [nren],
 {21} ut கொல்லுகிறது.¹²⁴⁰ கொனறென.¹²⁴¹
 {22} வெலலுகிறது.¹²⁴² வெனறென. சொல
 {23} லுகிறது.¹²⁴³ சொன்னென செல
 {24} லுகிறது.¹²⁴⁴ செனறென tirase கெ
 {25} லலுகிறது.¹²⁴⁵ que fas கெலலினெ
 {26} ன, e segue a quinta Regra Geral.¹²⁴⁶
 {27} 8ª. Todo o verbo acabado
 {28} em ருகிறது. fazem¹²⁴⁷ nden ut வ:
 {29} ருகிறது.¹²⁴⁸ வந்தென. வளந்
 {30} கிறது.¹²⁴⁹ வளந்தென, etc tira
 {31} se desta regra வாருகிறது¹²⁵⁰ por aju(n)

[f. M-34-44]

L

- {1} (n)tar com as mãos o que cahio,¹²⁵¹ ou está
 {2} no chaõ¹²⁵². தருகிறது por abaixar
 {3} o preço item பெருகிறது.1253 கருகிற:
 {4} து¹²⁵⁴ அருகிறது¹²⁵⁵ et outros q(ue) faze(m)
 {5} em, inen, seguindo a 5ª Regra Ge

¹²³⁷ MS VL: *milhor*.

¹²³⁸ [Not in MS VL]

¹²³⁹ MS GL2: *faz*. MS BL: *o preterito*.

¹²⁴⁰ MS GL2 and MS GL3: *mâtar*.

¹²⁴¹ MS VL: சொல்லுகிறது fās சொனறென.

¹²⁴² MS GL2 and MS GL3: வெலலுகிறது *vencêr* [MS GL3: *vençer*]. MS BL: வெலலுகிறது. MS VL: *fas*.

¹²⁴³ MS GL2 and MS GL3: *dizer*. MS VL: *fas este*.

¹²⁴⁴ MS GL2: *ité*.

¹²⁴⁵ MS GL2 and MS GL3: *cavar fazendo cova o qual faz*. MS VL: சொல்லுகிறது *que fas* சொலலினென.

¹²⁴⁶ MS GL2: *geral*.

¹²⁴⁷ MS BL: *o preterito*.

¹²⁴⁸ MS GL2 and MS GL3: *vir*. MS BL: *farà*. MS VL: *fas*.

¹²⁴⁹ MS GL2 and MS GL3: வளருகிறது *crescer*. MS BL: *fas*. MS VL: வளருகிறது *fas* வளந்தென..

¹²⁵⁰ MS BL: *que quer dizer ajustar com as maos o que cayo, ou está no chaõ*.

¹²⁵¹ MS VL: *caio*.

¹²⁵² MS GL2: *cham*.

¹²⁵³ MS GL2 and MS GL3: *encherse*.

¹²⁵⁴ MS GL2 and MS GL3: (*tisnarse*).

¹²⁵⁵ MS GL2 and MS GL3: *cortar*.

- {6} ral.
 {7} 9ª Todo o verbo q(ue) acaba¹²⁵⁶
 {8} em டுகிறது fãz¹²⁵⁷ em டடென, [se o
 {9} ட நாõ dobrar¹²⁵⁸, ou நாõ tiver longa
 {10} antes]¹²⁵⁹ v.g. பெடுகிறது.¹²⁶⁰ படடென,
 {11} இடுகிறது.¹²⁶¹ இடடென¹²⁶² etc. [Disse
 {12} se tiver¹²⁶³ o ட singelo;¹²⁶⁴ ou நாõ tiver
 {13} longo porq(ue) (tendo a), ou dobrando o
 {14} ட fazem¹²⁶⁵ em *inen*, seguindo]¹²⁶⁶
 {15} a¹²⁶⁷ Geral, ut ஆடுகிறது.¹²⁶⁸ வெட்டு:
 {16} கிறது¹²⁶⁹ etc. [Tirase பொடுகிறது¹²⁷⁰
 {17} que sendo¹²⁷¹ longa¹²⁷² segue esta regra
 {18} e fãz போடடென¹²⁷³ etc.]¹²⁷⁴ tiraose
 {19} de esta Regra முடுகிறது.¹²⁷⁵ [கடுகிறது]¹²⁷⁶
 {20} que fazem em *inen*.¹²⁷⁷ ~.~.~.~.~.~.].
 {21} [Dos verbos]¹²⁷⁸ que acabaõ em *vcra*:
 {22} *du*, se dividem os preteritos em dous
 {23} modos, ou *ten* ou *inen*, com tanta
 {24} variedade que நாõ pude formar Reg:

¹²⁵⁶ MS GL2 and MS BL: *acabado em*.

¹²⁵⁷ MS BL: *o preterito*.

¹²⁵⁸ MS GL2: *dobrar*.

¹²⁵⁹ [Not in MS BL].

¹²⁶⁰ MS GL2 and MS GL3: படுகிறது *padecer*. MS BL: படுகிறது.

MS VL: *fas*.

¹²⁶¹ MS GL2 and MS GL3: *lançar*, por. MS VL: *fas*.

¹²⁶² MS BL: மிடடென.

¹²⁶³ MS GL2: *dice se tivesse*.

¹²⁶⁴ MS GL2 and MS GL3: *singello*.

¹²⁶⁵ MS VL: *fas*.

¹²⁶⁶ MS BL: *mas se tiver o ட dobrado, ou tiver longa fasem இன்னெ seguindo*.

¹²⁶⁷ MS GL2, MS VL, and MS GL3: *regra*.

¹²⁶⁸ MS GL2 and MS GL3: *bailâr*.

¹²⁶⁹ MS GL2 and MS GL3: *dar golpe*. MS BL: வெடுகிறது.

¹²⁷⁰ MS GL2 and MS GL3: *lançar*.

¹²⁷¹ MS GL2 and MS GL3: *tendo*.

¹²⁷² MS GL2 and MS GL3: *antes do ட*.

¹²⁷³ The vowel length is marked by a line. MS GL2 and MS GL3: *fãz போடடென*.

¹²⁷⁴ MS BL: *porẽ பொடுகிறது ainda que tenha hua longa antes de ட faze no preterito போடடென*.

¹²⁷⁵ MS GL2, MS BL, and MS VL: முடுகிறது. MS GL3: முகிகிறது.

¹²⁷⁶ [Not in MS VL].

¹²⁷⁷ MS GL2: முடுகினென.

¹²⁷⁸ MS BL: *enquanto aos verbos*.

- {25} ra Geral¹²⁷⁹ p(er)a elles, de sorte que não fosse¹²⁸⁰
- {26} quasi¹²⁸¹ tantas as exceções.¹²⁸² E assi deixa
- {27} ndo estes verbos ao uso,¹²⁸³ [ate]¹²⁸⁴ que demos
- {28} em alguã regra p(er)a elles, conclua
- {29} mos com os que antes do, *gradu*, ou *cra*:
- {30} *du*¹²⁸⁵ tem consoante; so¹²⁸⁶ digo, q(ue) todo
- {31} o verbo q(ue) no Imperativo mudar¹²⁸⁷

R

- {1} o *cradu* em, [*cû*] faz no preterito
- {2} em *inen*.
- {3} 10^a Reg.^a Todo o verbo q(ue) antes
- {4} de *gradu* tiver sempre *ங* fâs¹²⁸⁸ en *inen*,
- {5} ut *வாங்கிறது*.¹²⁸⁹ *வாங்கினென*,
- {6} *பிடுங்கிறது*.¹²⁹⁰ *பிடுங்கினென*.
- {7} [He sem exceiçãõ].¹²⁹¹ Disse¹²⁹² {se tiver sem}
- {8} pre *ங*, porq(ue) algu(n)s [tem, ou pode(m)
- {9} ter *ன*. Estes fazem em]¹²⁹³ *றென*,¹²⁹⁴ *vg*
- {10} *தினகிறது*¹²⁹⁵ *தினறென*. *என*
- {11} *கிறது*.¹²⁹⁶ *எனறென* etc.^a.
- {12} 11^a Todos os Verbos que antes
- {13} de *cradu*¹²⁹⁷ tiver¹²⁹⁸ *ற* fasem¹²⁹⁹ em *ten*, ut *பாற்*

¹²⁷⁹ MS GL2: *geral*.

¹²⁸⁰ MS VL: *fazem*.

¹²⁸¹ MS VL: *outro*.

¹²⁸² MS GL2 and MS GL3: *excepções*. MS BL: *pode formar regra geral pera elles de sorte que cada hũ faze quasi tantas exceiçoeñs*.

¹²⁸³ MS GL2 and MS GL3: *uzo*.

¹²⁸⁴ MS GL2 and MS GL3: *athê*.

¹²⁸⁵ MS GL2: *gradû ou cradû*.

¹²⁸⁶ MS GL2: *sô*.

¹²⁸⁷ MS GL2: *mudâr*.

¹²⁸⁸ MS GL2: *faz*.

¹²⁸⁹ MS GL2 and MS GL3: *tomar*. MS VL: *fas*.

¹²⁹⁰ MS GL2: *atrançar*. MS GL3: *arancar*. MS BL: *arrancar fas*. MS VL: *fas*.

¹²⁹¹ MS GL2 and MS GL3: *excepção*. [Not in MS BL].

¹²⁹² MS GL2: *dice*.

¹²⁹³ MS BL: *alguns que podê ter ou ங ou ன fazem em றென*.

¹²⁹⁴ MS VL: *தென*.

¹²⁹⁵ MS GL2 and MS GL3: *comêr*. MS BL: *திங்கிறது. தினறென comer எங்கறாது fâs எனறென*. MS VL: *திங்கிறது fas தினறென*.

¹²⁹⁶ MS GL2 and MS GL3: *dizer*. MS VL: *எங்கிறது fas*.

¹²⁹⁷ MS GL2: *do cradû*.

- {14} கிறது.¹³⁰⁰ பாததென.¹³⁰¹ [கோற்கிறது.¹³⁰²
 {15} கொற்றென].¹³⁰³ விற்கிறது.¹³⁰⁴ வித
 {16} தென¹³⁰⁵ etc.^a Tiraõse நிற்கிறது
 {17} que fas¹³⁰⁶ நினறென. மொற்கிறது¹³⁰⁷
 {18} que fas மொந்தென.¹³⁰⁸
 {19} 12^a Todos os Verbos q(ue) saõ
 {20} activos [dos] da¹³⁰⁹ Regra sobredita i0^a fa
 {21} zem em, *inen*, v.g. [அடக்கிறது¹³¹⁰
 {22} அடக்கினென.]¹³¹¹ மடக்கிறது¹³¹²
 {23} மடக்கினென. ஒதுக்கிறது.¹³¹³ ஒ
 {24} துக்கினென etc. he tambem
 {25} sem exeixaõ.¹³¹⁴
 {26} **Dos futuros**
 {27} Naõ tem esta meteria tanta diffi
 {28} culdade e se pode reduzir a [regras pou
 {29} cas]¹³¹⁵ et infaliveis,¹³¹⁶ porq(ue) os futuros se
 {30} reduzem a duas terminaçoẽs (#) *ven*
 {31} ou *pen* em q(ue) se muda o *gren*, ou *cren*

[f. M-34-45]

L

- {1} deixando as demais letras¹³¹⁷ se(m) mud

¹²⁹⁸ MS GL2, MS BL, and MS GL3: *tiverem*.

¹²⁹⁹ MS GL2, MS BL, and MS GL3: *fazem*.

¹³⁰⁰ MS GL2 and MS GL3: *olhar*. MS BL and MS VL: *fas*.

¹³⁰¹ MS BL and MS VL: *பாததென ver*.

¹³⁰² MS GL2 and MS GL3: *கொற்கிறது infiar*. MS GL3: *கொததென*.

¹³⁰³ [Not in MS BL and MS VL where one finds the form *பெற்கிறது fas பெற்றென arrancar derrubando*].

¹³⁰⁴ MS GL2 and MS GL3: *vender*. MS VL: *fas*.

¹³⁰⁵ MS BL: *விறறென*. MS VL: *விறதென*.

¹³⁰⁶ MS GL2 and MS GL3: *faz*.

¹³⁰⁷ MS GL2 and MS GL3: *cheirar, ou tirar agoa*.

¹³⁰⁸ MS BL: *cheirar activa, item tirar agoa do posso*.

¹³⁰⁹ MS BL: *10º regra seobredita fazê em இனென*.

¹³¹⁰ MS GL2: *encluir*. MS BL: *incluir*. MS VL: *fas*.

¹³¹¹ [Not in MS GL3].

¹³¹² MS GL2 and MS GL3: *dobrar*. MS VL: *fas*.

¹³¹³ MS GL2 and MS GL3: *esconder*. MS GL3: *also encantar*. MS BL: *por parte em abrigo fas*. MS VL: *fas*.

¹³¹⁴ MS GL2 and MS GL3: *excepçaõ*. MS BL: *hè esta regra geral*.

¹³¹⁵ MS VL: *poucas regras*.

¹³¹⁶ MS GL2, MS BL, and MS GL3: *infalliveis*.

- {2} ança tirados da 2^a Regra abaixo
 {3} E porq(ue) os verbos acabaõ em [gren,
 {4} ou cren]¹³¹⁸ seja a
 {5} 1^a Regra Todo o verbo acabado
 {6} em gradu,¹³¹⁹ faz o futuro em ven, ut அ
 {7} {றிகிறது}.¹³²⁰ அறிவென. அடை
 {8} கிறது.¹³²¹ அடைவென. ஆடுகி
 {9} றது.¹³²² ஆடுவென etc. tiraõse¹³²³
 {10} os q(ue) antes de gradu tem ன ou
 {11} ண, தின்கிறது¹³²⁴ q(ue) faz தின
 {12} பென,¹³²⁵ என்கிறது.¹³²⁶ எனபென.¹³²⁷
 {13} காண்கிறது.¹³²⁸ காண்பென¹³²⁹ etc.
 {14} 2^a¹³³⁰ Todo o Verbo acabado
 {15} em cradu¹³³¹ q(ue) fas no preterito¹³³² em
 {16} inen, fã¹³³³ no futuro en Ven mu
 {17} dando o cren em cuven,¹³³⁴ assi como
 {18} os que em gradu fasem¹³³⁵ em inen
 {19} mudaõ o gren em gunen,¹³³⁶ ut
 {20} அடக்கிறது.¹³³⁷ அடக்கினென.
 {21} அடக்குவென.¹³³⁸ [முறுகிறது .
 {22} முறுக்கினென.]¹³³⁹ முறுக்குவென ¹³⁴⁰

¹³¹⁷ MS BL: *letras*. MS GL3: *letras*.

¹³¹⁸ MS BL: கிறது ou em ககிறது seja (##) regra.

¹³¹⁹ MS GL2: *gradũ*. MS BL: கிறது.

¹³²⁰ MS GL2, MS BL, and MS GL3: *saber*. MS VL: *fas*.

¹³²¹ MS GL2, MS BL, and MS GL3: *alcançar*. MS VL: *fas*.

¹³²² MS GL2 and MS GL3: *bailar*. MS VL: *fas*.

¹³²³ MS BL: *desta regra os que antes do கிறது tem ன ou ண*.

¹³²⁴ MS GL2 and MS GL3: *comer*. MS VL: திங்கிறது.

¹³²⁵ MS BL: *comer*.

¹³²⁶ MS GL2 and MS GL3: *dizer*. MS BL and MS VL: எங்கிறது *comer*.

¹³²⁷ MS BL: *dizer*.

¹³²⁸ MS GL2 and MS GL3: *ver*. MS VL: *fas*.

¹³²⁹ MS BL: *ver*.

¹³³⁰ MS BL and MS VL: Regra.

¹³³¹ MS GL2: *cradũ*. MS BL: ககிறது.

¹³³² MS BL: *primeiro*.

¹³³³ MS GL2: *faz*.

¹³³⁴ MS BL: கக்குவென.

¹³³⁵ MS GL2: *fazem*. MS BL: *o preterito*.

¹³³⁶ MS GL2 and MS GL3: *guven posto que estes tem suas excepções*. MS BL: குவென.

¹³³⁷ MS GL2: *incluir*, *sojeirâr*. MS GL3: *incluir*.

¹³³⁸ MS BL: *alcançar*.

- {23} 3^{a1341} Todo o verbo acabado em
 {24} *cradu*¹³⁴² q(ue) não fãs no preterito em
 {25} *inen* fãs no futuro em *pen*, como
 {26} quer que faça o preterito vg. பாற்கி
 {27} றது.¹³⁴³ பாததென.¹³⁴⁴ பாறபென.¹³⁴⁵
 {28} கெழ்க்கிறது.¹³⁴⁶ கெடடென. கெ
 {29} ம்பபென.¹³⁴⁷ மறக்கிறது.¹³⁴⁸மறந்தெ
 {30} ன. மறபபென. etc.^a
 {31} **Dos Imperativos**

R

- {1} A mais¹³⁴⁹ breves pontos resumira¹³⁵⁰ a
 {2} doutrina dos imperativos pois¹³⁵¹ te(m)
 {3} pouco mais¹³⁵² 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. So¹³⁵³ acres
 {6} cento q(ue) os verbos acabados¹³⁵⁴ em *cren*,¹³⁵⁵
 {7} [mudaõ o *cren* em *cu* quando tem
 {8} o preterito em *inen*]¹³⁵⁶ ut துவக்கிற
 {9} து.¹³⁵⁷ துவக்கினென. துவக்கு.
 {10} சிறுக்கிறது,¹³⁵⁸ சிறுக்கினென,

¹³³⁹ [Not in MS GL2]. MS GL3: only முறுக்குவென.

¹³⁴⁰ MS BL: {*tirar*} *huã corda*.

¹³⁴¹ MS BL and MS VL: *Regra*.

¹³⁴² MS GL2: *cradû*.

¹³⁴³ MS GL2: *olhar*.

¹³⁴⁴ MS VL: *பாறதென*.

¹³⁴⁵ MS BL: *ver*.

¹³⁴⁶ MS GL2 and MS GL3: *ouvir*. MS BL and MS VL: this form is written with ன rather than மு.

¹³⁴⁷ MS BL: *preguntar*. MS BL and MS VL: this form is written with ன rather than மு.

¹³⁴⁸ MS GL2 and MS GL3: *esquecerse*. MS BL: *esquecer*.

¹³⁴⁹ MS GL2: *maiz*.

¹³⁵⁰ MS GL2 and MS BL: *rezumirei*.

¹³⁵¹ MS GL2: *poes*. MS BL: *pois que*.

¹³⁵² MS GL2: *maiz*.

¹³⁵³ MS GL2: *sõ*. MS BL: *so hei de dizer que*.

¹³⁵⁴ MS GL2: *acabaõ*.

¹³⁵⁵ 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.

¹³⁵⁶ MS BL: *quando tem o preterito em இனென mudando o ககிறென do presente em ககு ut துவக்கிறது começar துவக்கினென. துவக்கு começar*.

¹³⁵⁷ MS GL3: *começar*.

- {11} சிறுககு. செதிககிறது.¹³⁵⁹ செதி
 {12} ககினென. செதிககு.¹³⁶⁰ மடககி
 {13} ந்து.¹³⁶¹ மடககினென. மடககு.¹³⁶² Etc^a
 {14} Algu(n)s imperativos são irre=
 {15} gurales,¹³⁶³ q(ue) [ne(m) a formação, nem es
 {16} ta Regra guardaõ],¹³⁶⁴ ut தினகிறது¹³⁶⁵
 {17} fās தினனு comei நிற்கிறது,¹³⁶⁶
 {18} நிலலு [parai]¹³⁶⁷ விற்கிறது வில
 {19} லு vendei அவிழ்ககிறது¹³⁶⁸ அ
 {20} விறு [desatas].¹³⁶⁹ E outros poucos
 {21} deste genero q(ue) no Vocabulario
 {22} [teraõ]¹³⁷⁰ seus imperativos especificados.
 {23} **Dos infinitos**¹³⁷¹
 {24} Tambem o collegir¹³⁷² dos infinitos
 {25} pella¹³⁷³ maior parte he muito¹³⁷⁴ 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^a Todo o verbo acabado em, [cra
 {30} du,¹³⁷⁵ fāz no infinito em, ca, ao qual
 {31} passa o cradû ut பொறுகிறது¹³⁷⁶

¹³⁵⁸ MS GL2: *diminuir o travessâr*. This verb form in MS GL2 is the last in the listed forms. MS BL: *diminuir*.

¹³⁵⁹ MS GL2 and MS GL3: *roçâr*.

¹³⁶⁰ MS BL: [sipliar]. This is the last verb form listed. MS GL3: there is also another verb சிறுககிறது *diminuir o travessar*. சிறுககினென சிறுககு.

¹³⁶¹ MS GL2: *dobrar*.

¹³⁶² MS VL: also adds சிவககிறது *diminuir atravassâr* சிவககினென, சிவுககு, etc.

¹³⁶³ MS VL: *regulares*.

¹³⁶⁴ MS BL: *naõ guardaõ esta formaçaõ*.

¹³⁶⁵ MS BL and MS VL: திங்கிறது *fas* தினறு *comer*.

¹³⁶⁶ MS BL: *fas, parar*.

¹³⁶⁷ MS BL: *parar*. விற்ககிறது *vender fas* விலலு *vender*.

¹³⁶⁸ MS GL2 and MS GL3: *que faz*.

¹³⁶⁹ MS GL2 and MS VL: *destay*. MS BL: *desatar*. MS GL3: *dezataes*.

¹³⁷⁰ [Not in MS BL].

¹³⁷¹ MS BL: *Dos infinitivos*.

¹³⁷² MS GL2, MS VL, and MS GL3: *colligir*. MS BL: *Taõ bem, colliger, infinitivos, major, em A, servẽ*.

¹³⁷³ MS GL3: *pela*.

¹³⁷⁴ MS GL2: *muyto*.

¹³⁷⁵ MS GL2: *cradû*.

¹³⁷⁶ MS GL2 and MS GL3: *perdoar, esperar*.

[f. M-34-46]

L

- {1} பொறுக்க. ¹³⁷⁷ [விற்கிறது ¹³⁷⁸ .விற்க பா
- {2} ந்கிறது ¹³⁷⁹ பாற்க. ¹³⁸⁰] ¹³⁸¹ முகிக்கிறது. ¹³⁸² மு
- {3} கிக்க ¹³⁸³ he sem exeição. ¹³⁸⁴
- {4} 2^a [todo o verbo acabado em gr
- {5} adu,] ¹³⁸⁵ [q(ue) tiver] ¹³⁸⁶ ங [antes do gradu muda
- {6} este gradu em ga,] ¹³⁸⁷ ut வாங்கிறது ¹³⁸⁸
- {7} வாங்க. ¹³⁸⁹ தாங்கிறது. ¹³⁹⁰ தாங்க. ¹³⁹¹ வீ
- {8} ஙகிறது. ¹³⁹² வீங்க. ¹³⁹³
- {9} 3^a ¹³⁹⁴ Os Verbos q(ue) antes do gradu
- {10} tem, ன ou ண ou outra consoante
- {11} perde ¹³⁹⁵ todo o gradu e sobre a consoante
- {12} antecedente acrescentaõ hu(m) A, ut
- {13} காண்கிறது ¹³⁹⁶ காண. உண்கிற
- {14} து. ¹³⁹⁷ உணண. ¹³⁹⁸ தினகிறது. ¹³⁹⁹ தினன ¹⁴⁰⁰
- {15} எனகிறது. ¹⁴⁰¹ எனன. ¹⁴⁰² [அமிழ்க்கிற

¹³⁷⁷ MS BL: *perdoar*.

¹³⁷⁸ MS BL: *vender*.

¹³⁷⁹ MS BL: *ver*.

¹³⁸⁰ MS BL: *பாக*.

¹³⁸¹ [Not in MS GL2 and MS GL3].

¹³⁸² MS GL2, MS BL, and MS GL3: *acabar*.

¹³⁸³ MS BL: *esta regra*.

¹³⁸⁴ MS GL2: *excepção*. MS BL: this is the second rule and the paragraph ends with: வைக்கிறது *pera guardar வைக்க*.

¹³⁸⁵ MS GL2 and MS GL3: *todos os verbos que acabarem em gradû*.

¹³⁸⁶ MS GL2 and MS GL3: *os quaes tiverem*.

¹³⁸⁷ MS GL2 and MS GL3 (*diantes*): *antes do கிற mudaõ o =gradû= em =ga=*.

¹³⁸⁸ MS GL2 and MS GL3: *tomar*.

¹³⁸⁹ MS BL: (*recaber*).

¹³⁹⁰ MS GL2 and MS GL3: *descançar o pazo*. MS BL: *fas*.

¹³⁹¹ MS BL: gives a Portuguese gloss but it is illegible because of the binding of the manuscript.

¹³⁹² MS GL2 and MS GL3: *inchâr*. MS BL: *farâ*.

¹³⁹³ MS GL2 and MS GL3: this is the third rule rather than the second, while in MS BL, which has *inchare* as the Portuguese gloss for the last verb, it is the first rule.

¹³⁹⁴ MS VL: *Regra. Todos os verbos...*

¹³⁹⁵ MS BL: *perdê*.

¹³⁹⁶ MS GL2, MS GL3, and MS BL [*also fas*]: *ver*.

¹³⁹⁷ MS GL2 and MS GL3: *comer arroz*. MS BL: *fas*.

¹³⁹⁸ MS BL: *apacentarse*.

¹³⁹⁹ MS BL: *fas*. MS VL: திங்கிறது.

¹⁴⁰⁰ MS BL: *comer*.

- {16} து¹⁴⁰³ அமிழ்க்க],¹⁴⁰⁴ etc. advirtase que
 {17} os que antes do [.n.]¹⁴⁰⁵ tem longa, naõ
 {18} dobra o .n., no infinito; nos q(ue) tem
 {19} breve o dobra,¹⁴⁰⁶ como nos exemplos
 {20} se vei,¹⁴⁰⁷ ainda q(ue) no எனகிறது pode
 {21} com hum so¹⁴⁰⁸ n fazer என.¹⁴⁰⁹
 {22} 4¹⁴¹⁰ Todos os verbos q(ue) antes do
 {23} gradu,¹⁴¹¹ tem V, perdendo¹⁴¹² o gradu¹⁴¹³ mu
 {24} daõ o V em A ut வருகிறது.¹⁴¹⁴ வ{ர்ர்}¹⁴¹⁵
 {25} அழுகிறது.¹⁴¹⁶ அழ. விடுகிறது.¹⁴¹⁷ விட,
 {26} etc. tiraose da regra algúns q fazem¹⁴¹⁸
 {27} en, inen, q(ue) mudaõ o gradu, em ga
 {28} ut முடுகிறது.¹⁴¹⁹ முடுக. பொருகிறது.¹⁴²⁰
 {29} பொருக.¹⁴²¹ கருகிறது.¹⁴²² கருக.¹⁴²³ அரு
 {30} கிறது.¹⁴²⁴ அருக.¹⁴²⁵ ~.~.~.
 {31} 5¹⁴²⁶ Os Verbos q(ue) fazem em igradu,¹⁴²⁷

¹⁴⁰¹ MS BL: *fas*. MS VL: எனகிறது.

¹⁴⁰² MS BL: *dizer*.

¹⁴⁰³ MS BL: *emgolfarse fas*.

¹⁴⁰⁴ [Not in MS GL2 and MS GL3].

¹⁴⁰⁵ [Not in MS BL, blank space].

¹⁴⁰⁶ MS VL: *dobraõ*.

¹⁴⁰⁷ MS GL2, MS BL, and MS GL3: *se ve*.

¹⁴⁰⁸ MS GL2: *sõ*. MS BL: *sò*.

¹⁴⁰⁹ MS GL2: this third rule here is the second one.

¹⁴¹⁰ MS VL: *regra*.

¹⁴¹¹ MS GL2: *gradû*.

¹⁴¹² MS GL2 and MS GL3: *perdem o*.

¹⁴¹³ MS GL2: *gradû*.

¹⁴¹⁴ MS GL2 and MS GL3: *vir*. MS BL: *fas*.

¹⁴¹⁵ MS BL: *vir*.

¹⁴¹⁶ MS GL2, MS GL3, and MS BL: *chorar*.

¹⁴¹⁷ MS GL2 and MS GL3: *largar, deseparar*. MS BL: *largar fas*.

¹⁴¹⁸ MS BL: *o preterito em*.

¹⁴¹⁹ 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.

¹⁴²⁰ MS GL2 and MS GL3: *encherse*. MS BL: *valer fas*.

¹⁴²¹ MS BL: *valer*.

¹⁴²² MS GL2 and MS GL3: *perderse, danarse*. MS BL: *fas*.

¹⁴²³ MS BL: *vir negro*.

¹⁴²⁴ MS GL2 and MS GL3: *estar junto*.

¹⁴²⁵ MS BL: *diminuirse*.

¹⁴²⁶ MS VL: *Regra*.

¹⁴²⁷ MS GL2: *igradû*.

R

- {1} ou seja vogal ou ditongo¹⁴²⁸ ou com
- {2} soante perdendo o *gradu*,¹⁴²⁹ *acrescen*
- {3} taõ *A*, sobre *i*, ut அறிகிறது.¹⁴³⁰ அறிய.
- {4} காய்கிறது.¹⁴³¹ காய, etc^a Algu(n)s
- {5} que tem ditongo¹⁴³² ou consoante do
- {6} braõ o *y* ut வைகிறது¹⁴³³ வைய:
- {7} ய.¹⁴³⁴ நெய்கிறது.¹⁴³⁵ நெய்ய.¹⁴³⁶ செய
- {8} கிறது.¹⁴³⁷ செய்ய¹⁴³⁸ E outros que o uzo¹⁴³⁹
- {9} mostrarã.
- {10} 6^{a1440} Os q(ue) antes de gradu tem *a*,
- {11} et *o*, mudaõ o *gradu*¹⁴⁴¹ em, *ga* ut
- {12} ஆகிறது.¹⁴⁴² ஆக.¹⁴⁴³ வெகிறது.¹⁴⁴⁴ வெக
- {13} நொகிறது.¹⁴⁴⁵ நொக.
- {14} **Dos plurais**¹⁴⁴⁶
- {15} A¹⁴⁴⁷ quatro terminações¹⁴⁴⁸ se reduzem¹⁴⁴⁹
- {16} os plurais¹⁴⁵⁰ ordinarios, por q(ue) acabaõ [[ou]
- {17} em *gal*, ou dobrando o *க*, em *cal*, ou
- {18} em *mar*, [ou em *ar*]¹⁴⁵¹ p(er)a o q(ue) [podem

¹⁴²⁸ MS GL2 and MS GL3: *diphtongo*.

¹⁴²⁹ MS GL2: *gradû*.

¹⁴³⁰ MS GL2 and MS GL3: *saber*.

¹⁴³¹ MS GL2 and MS GL3: *aquentarse*. MS BL: [*emxugarse*].

¹⁴³² MS GL2 and MS GL3: *diphtongo*. MS BL: *diptongo*.

¹⁴³³ MS GL2 and MS GL3: *dizer ruindades*. MS BL: *faz நொக doer, arder*. MS VL: *நொக doer, arder*.

¹⁴³⁴ MS BL: *chamar ruindades*.

¹⁴³⁵ MS GL2: (*tasser*). MS GL3: *teçer*. MS BL: *fara*.

¹⁴³⁶ MS BL: *teixer*.

¹⁴³⁷ MS GL2 and MS GL3: *fazer*. MS BL: *fas*.

¹⁴³⁸ MS BL: (*fa*)*zer*.

¹⁴³⁹ MS VL: *uso*.

¹⁴⁴⁰ MS VL: *regra*.

¹⁴⁴¹ MS GL2: *gradû*.

¹⁴⁴² MS GL2 and MS GL3: *ser ou ser feito*. MS BL: *fas*.

¹⁴⁴³ MS BL: *ser*.

¹⁴⁴⁴ MS GL2 and MS GL3: *queimarse*. MS BL: *fas*.

¹⁴⁴⁵ MS GL2 and MS GL3: *doer*. MS BL and MS VL: *னொகிறது fas னொக doer, arder*.

¹⁴⁴⁶ MS GL2, MS BL, and MS GL3: *Dos Pluraes*.

¹⁴⁴⁷ MS BL: *O*.

¹⁴⁴⁸ MS GL3: *terminaçoes*.

¹⁴⁴⁹ MS BL: *redusem*.

¹⁴⁵⁰ MS GL2, MS BL, and MS GL3: *pluraes*.

¹⁴⁵¹ [Not in MS VL].

- {19} dar as regras]¹⁴⁵² seguintes].¹⁴⁵³
 {20} 1ª Todo o nome q(ue) acabar
 {21} em ஆ dobrando o க fã¹⁴⁵⁴ em cal,
 {22} [q(ue) sobre o ஆ se acrescenta]¹⁴⁵⁵ ut பிதா¹⁴⁵⁶
 {23} பிதாக்கள.¹⁴⁵⁷ மிடா.¹⁴⁵⁸ மிடாக்கள.¹⁴⁵⁹
 {24} 2^a¹⁴⁶⁰ Todo o nome acabado¹⁴⁶¹ em
 {25} I fã em¹⁴⁶² gal ut ஆவி.¹⁴⁶³ ஆவிகள்.
 {26} அடி.¹⁴⁶⁴ அடிகள்.¹⁴⁶⁵ சொதி.¹⁴⁶⁶ சொ
 {27} திகள். etc^a tiraõse algu(n)s da
 {28} {4ª e} 6ª regra.
 {29} 3^a¹⁴⁶⁷ Todo o nome acabado em
 {30} உ que tiver longa antes, não {do}
 {31} bra e fã¹⁴⁶⁸ em gal, ut ஆடு¹⁴⁶⁹ ஆ {டு}

[f. M-34-47]

L

- {1} கள.¹⁴⁷⁰ மாறு. மாறுகள்.¹⁴⁷¹ கூத்து.¹⁴⁷²
 {2} கூத்துகள்.¹⁴⁷³ [வீடு.¹⁴⁷⁴ வீடுகள்,¹⁴⁷⁵ etc.

¹⁴⁵² MS GL2: *p(er)a o q(ue) servem as seguintes regras*. MS GL3: *servem os*.

¹⁴⁵³ [MS BL: *ou em கள ou em ககள dobrando க ou em மர pera o que se podem dar as regras seguintes*].

¹⁴⁵⁴ MS GL2: *faz*. MS BL: *fas o plural em*. MS VL: *fazem*.

¹⁴⁵⁵ [Not in MS BL].

¹⁴⁵⁶ MS GL2 and MS BL: *pay*.

¹⁴⁵⁷ MS BL: *pais*.

¹⁴⁵⁸ MS GL2: *panello grande*. MS GL3: *panela grande*. MS BL: *jarra*.

¹⁴⁵⁹ MS BL: *jarras*.

¹⁴⁶⁰ MS VL: *regra*.

¹⁴⁶¹ MS GL3: *accabado*.

¹⁴⁶² MS GL2: *fazem*.

¹⁴⁶³ MS GL2: *basso*. MS GL3: *vapor bafo*.

¹⁴⁶⁴ MS GL2 and MS GL3: *mez de Julho*.

¹⁴⁶⁵ MS BL: *pancadas*.

¹⁴⁶⁶ MS GL2: *resplanator: item huma Estrella em Libra*. MS GL3: *resplendor item huma estrela em Libra*. MS BL: *lus*.

¹⁴⁶⁷ MS VL: *regra*.

¹⁴⁶⁸ MS GL2 and MS GL3: *faz*.

¹⁴⁶⁹ MS GL2 and MS GL3: *a cabra*.

¹⁴⁷⁰ MS BL: *cabrito*.

¹⁴⁷¹ MS GL2, MS BL, and MS GL3 [*vaca*]: மாடு *vacca*, மாடுகள்.

¹⁴⁷² MS GL2 and MS GL3: *baile*.

¹⁴⁷³ MS BL: *bailo*. MS GL3: கூத்துக்கள்.

¹⁴⁷⁴ MS GL2: *a caza*.

¹⁴⁷⁵ MS BL: *cazas*.

- {3} se tiver breve dobra ut மறு.¹⁴⁷⁶ மறுக:
 {4} கள.¹⁴⁷⁷] ¹⁴⁷⁸ குத்து. ¹⁴⁷⁹ குத்துக்கள. [குரு. ¹⁴⁸⁰
 {5} குருக்கள.¹⁴⁸¹] சத்துரு. ¹⁴⁸² சத்துரு
 {6} ககள.¹⁴⁸³ Tiraõse பெண்டு¹⁴⁸⁴ q faz
 {7} {பெண்டு}கள, ainda q(ue) outros o fa
 {8} zem conforme a regra பெண்டுக்கள.¹⁴⁸⁵
 {9} 4^a¹⁴⁸⁶ Os monosyllabos¹⁴⁸⁷ acab
 {10} ados em longo, dobraõ, ut ஈ.¹⁴⁸⁸ ஈக
 {11} கள.¹⁴⁸⁹ பூ. ¹⁴⁹⁰ பூக்கள. பீ. ¹⁴⁹¹ பீக்கள¹⁴⁹²
 {12} {5^a}¹⁴⁹³ Todo o nome acabado em co(n)
 {13} soante fas¹⁴⁹⁴ em gal sem dobrar ut
 {14} செயம.¹⁴⁹⁵ செயங்கள.¹⁴⁹⁶ தென.¹⁴⁹⁷ தெ
 {15} னகள. [பால.¹⁴⁹⁸ பால்கள. கா
 {16} ல.¹⁴⁹⁹ கால்கள. etc.]¹⁵⁰⁰ ainda q(ue) nos
 {17} que acabaõ em {ள}¹⁵⁰¹ hã¹⁵⁰² variedade
 {18} porq(ue) ஆள¹⁵⁰³ fas ஆளக்கள.¹⁵⁰⁴ வி

¹⁴⁷⁶ MS BL: *fas*.

¹⁴⁷⁷ MS GL2: மாறு *vara* மாறுக்கள.

¹⁴⁷⁸ [Not in MS GL3 which continues with: குரு *magister* குருக்கள. சத்துரு *inimigo* சத்துருக்கள்].

¹⁴⁷⁹ MS GL2: *estocada*.

¹⁴⁸⁰ MS GL2 and MS GL3: *magister*.

¹⁴⁸¹ MS BL: *mestres da lei*.

¹⁴⁸² MS GL2 and MS GL3: *inimigo*.

¹⁴⁸³ MS BL: *inimigos*.

¹⁴⁸⁴ MS GL2 and MS GL3: *molher*.

¹⁴⁸⁵ MS GL2 and MS GL3: *porem parece não ser regra geral, como se ve em alguns exemplos*.

¹⁴⁸⁶ MS VL: *regra*.

¹⁴⁸⁷ MS GL2: *monosyllabos*.

¹⁴⁸⁸ MS GL2 and MS BL: *mosca*.

¹⁴⁸⁹ MS GL3: ஆ. ஆக்கள. பீ *estereo* பீக்கள.

¹⁴⁹⁰ MS BL: *flor fas*.

¹⁴⁹¹ MS GL2: *estrecho*.

¹⁴⁹² MS GL2: மு. முக்கள. MS BL: *fugidades*.

¹⁴⁹³ MS VL: *regra*.

¹⁴⁹⁴ MS BL: *o plural em கள sem dobrar*.

¹⁴⁹⁵ MS GL2: *vittoria*. MS GL3: *vitoria*.

¹⁴⁹⁶ MS BL: *victorias*.

¹⁴⁹⁷ MS GL2 and MS BL [*also fas*] and MS GL3: *mel*.

¹⁴⁹⁸ MS GL2 and MS BL: *leite*.

¹⁴⁹⁹ MS GL2: *pe*. MS BL: *pes fas*.

¹⁵⁰⁰ [Not in MS GL3].

¹⁵⁰¹ Legible only in MS GL2: *L*. MS BL is ல.

¹⁵⁰² MS BL: *tem*.

¹⁵⁰³ MS GL2 and MS GL3: *pessoa faz*. MS BL: *fas*.

¹⁵⁰⁴ MS BL: *pessoas*.

- {19} *ந்ல.*¹⁵⁰⁵ *விர்லக்கள, கால்.*¹⁵⁰⁶ *கால்*
 {20} *ககள.* Tiraõse os masculi
 {21} *nos*¹⁵⁰⁷ *q(ue) antes do* *ன* *tem a, que*
 {22} *fazem em ar. ut* *மனுஷன*¹⁵⁰⁸
 {23} *மனுஷ{ர்}*. *பர்வன.*¹⁵⁰⁹ *பர்வ{ர்}*. *க*
 {24} *ந்தன.*¹⁵¹⁰ *கந்த{ர்}* etc. *porem este*
 {25} *depois*¹⁵¹¹ *de* *அ{ர்}* *podem, e muitos*
 {26} *ordinariamente acrescentaõ* *கள.*
 {27} *ut* *அவன.*¹⁵¹² *அவ{ர்}* *கள.* [*பெ*
 {28} *ரியவன. பெரியவ{ர்}* *கள.*]¹⁵¹³ *{ம}*
 {29} *னுஷன. மனுஷ{ர்}* *கள, etc.*
 {30} *6^a*¹⁵¹⁴ *p(ar)a os que fazem no plural*¹⁵¹⁵
 {31} *em* *மா{ர்}* *naõ se pode dar*¹⁵¹⁶ *regra*

R

- {1} *geral por hora*¹⁵¹⁷ *ó uzo*¹⁵¹⁸ *os ensi=*
 {2} *narã,*¹⁵¹⁹ *ut* *தமபி.*¹⁵²⁰ *தமபிமா{ர்}*.¹⁵²¹
 {3} [*தகப்பன. தகப்பமா{ர்}*]. *தொ*
 {4} *முன. தொழமா{ர்}*].¹⁵²² *Est*
 {5} *es e outros irregulares,*¹⁵²³ *que des*
 {6} *tas regras gerais*¹⁵²⁴ *discrepaõ*¹⁵²⁵ *po:*

¹⁵⁰⁵ MS GL2, MS BL, and MS GL3: *dedo*.

¹⁵⁰⁶ MS GL2, MS GL3, and MS BL {*panela*}: *சால panella grande. சாலக்கள.*

¹⁵⁰⁷ MS GL3: *masculinos*.

¹⁵⁰⁸ MS GL2 and MS GL3: *homem*.

¹⁵⁰⁹ MS GL2 and MS GL3: *Paravã*.

¹⁵¹⁰ MS GL2 and MS GL3: *Senhor*.

¹⁵¹¹ MS GL2: *Porẽm estas depoes do* *அர்* *podem e muyto ordinariamente acrescentaõ* *கள.* MS GL3: *despois*.

¹⁵¹² MS BL: *fas*.

¹⁵¹³ [Not in MS GL2].

¹⁵¹⁴ MS VL: *regra*.

¹⁵¹⁵ MS GL2 and MS BL: *faz em o plural em*. MS GL3: *fazem em o plural*. MS VL: *natural*.

¹⁵¹⁶ MS GL2: *dãr*.

¹⁵¹⁷ MS VL: *agora*.

¹⁵¹⁸ MS BL and MS VL: *uso*.

¹⁵¹⁹ MS GL2: *ensinarã*.

¹⁵²⁰ MS GL2 and MS GL3: *irmaõ maiz moço*.

¹⁵²¹ MS BL: *amigo*.

¹⁵²² [Not in MS GL2 and MS GL3].

¹⁵²³ MS BL: *se poem no vocabulario*.

¹⁵²⁴ MS GL2: *geraes*.

¹⁵²⁵ MS GL2: *dis exepçaõ*.

- {7} remos no Vocabulario.
 {8} Advirto final(ment)e¹⁵²⁶ que
 {9} quem se não quizer embaraçar
 {10} com plurais¹⁵²⁷ usa¹⁵²⁸ do singular,
 {11} ainda q(ue) o adiectivo antecedente
 {12} demande plural,¹⁵²⁹ ut இரண்=
 {13} ஓகண் dous¹⁵³⁰ olhos, அனெ=
 {14} கமபெ{ர்} muitas¹⁵³¹ pessoas. Mas
 {15} nesta e noutra¹⁵³² materia¹⁵³³ o uso
 {16} ~.~. declarará tudo.~.~.
 {17} **Titulo 4**¹⁵³⁴
 {18} **Regras de Ortogra**
 {19} **fia**¹⁵³⁵
 {20} Não pretendo dar aqui¹⁵³⁶ regras
 {21} para escrever no meyo ou¹⁵³⁷ principio
 {22} das palavras; estas ou aquellas letras
 {23} dobradas, ou singelas, mas
 {24} so¹⁵³⁸ na concurrencia de huá palavra
 {25} com outras pella qual he
 {26} muito¹⁵³⁹ ordinario no Tamul
 {27} mudar, ou dobrar a ultima de

¹⁵²⁶ MS BL: *em fim*.

¹⁵²⁷ MS GL2, MS BL, and MS GL3: *pluraes*.

¹⁵²⁸ MS GL2 and MS GL3: *uze*. MS BL: *usem*.

¹⁵²⁹ MS GL2: *plurâl*.

¹⁵³⁰ MS BL: *dois*.

¹⁵³¹ MS GL2: *muytas*.

¹⁵³² MS GL2 and MS GL3: *e em outras materias o uzo declarará tudo*.

¹⁵³³ MS BL: *materia*.

¹⁵³⁴ 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 4th *Title* is *Da collocação das lestras Tamues pela ordem do nosso alfabeto* that corresponds to the 5th *Title* in MS GL2.

¹⁵³⁵ MS GL2: *ortographia*.

¹⁵³⁶ MS GL2: *aquí*.

¹⁵³⁷ MS GL3: *no*.

¹⁵³⁸ MS GL2: *sô*.

¹⁵³⁹ MS GL2: *muyto*.

- {28} húa¹⁵⁴⁰ e pr(imei)ra de outra.
 {29} Seja a pr(imeir)a regra geral¹⁵⁴¹ nesta
 {30} materia que¹⁵⁴² 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 ao¹⁵⁴³ ஞ, se த¹⁵⁴⁴ ந, se க¹⁵⁴⁵ ங, se ப fica
 {4} assim mesmo ut. அவனுஞ்சொன
 {5} னான, அவனுநதநதான, அவ
 {6} னுங்கண்டான,¹⁵⁴⁶ அவனுமபா
 {7} ததான.
 {8} 2º se depois¹⁵⁴⁷ da palavra acabada
 {9} em consoante se seguir vogal, esta
 {10} se inclue na cónsoante e naõ se uza
 {11} dar¹⁵⁴⁸ no alfabeto¹⁵⁴⁹ ut. அவனுமி
 {12} ருக்கிறான, அவனுமெடுக்கிறா
 {13} ன, அவனுமுருக்கிறான, அ
 {14} வனுமாளுக்கிறான, etc. E naõ
 {15} அவனுமஇருக்கிறான, அவ
 {16} னுமஎடுக்கிறான¹⁵⁵⁰ etc. Porem¹⁵⁵¹
 {17} talves p(er)a clareza será necessario
 {18} escrever a vogal distinta vg nestas
 {19} palavras¹⁵⁵² வந்தான ஆனா
 {20} லப்பாரமிலலை. E assi em outros
 {21} casos¹⁵⁵³ em que p(er)a evitar co(n)fusaõ

¹⁵⁴⁰ MS GL2 and MS GL3: *huma*.

¹⁵⁴¹ MS GL2: *gerál*.

¹⁵⁴² MS VL and MS BL: *pera*.

¹⁵⁴³ MS VL and MS BL: *muda em*.

¹⁵⁴⁴ MS VL and MS BL: *muda em*.

¹⁵⁴⁵ MS VL and MS BL: *muda em*.

¹⁵⁴⁶ MS GL3: *அவனுங்காண்டான*.

¹⁵⁴⁷ MS GL2: *depoes*.

¹⁵⁴⁸ MS GL2 and MS GL3: *da que está*.

¹⁵⁴⁹ MS GL2: *alfabeto*.

¹⁵⁵⁰ MS GL2: *அவனுமெடுக்கிறான*. MS GL3: *அவனுமஎடுக்கிறான*.

¹⁵⁵¹ MS GL2: *porèm*.

¹⁵⁵² MS GL3: *nesta palavra*.

¹⁵⁵³ MS GL2: *cazos*.

- {22} escreverei vogal distinta¹⁵⁵⁴ os que melhor
- {23} entendem.
- {24} 3º na concurrencia de vogal
- {25} com vogal he esta regra que se a vogal
- {26} estiver depois¹⁵⁵⁵ 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}. Está¹⁵⁵⁶ o Guru. Depois¹⁵⁵⁷ de

R

- {1} இ ou எ metese ய.¹⁵⁵⁸
- {2} 4º {quando os monosyllabos
- {3} acabados em .n. com letra breve cóncorrem
- {4} com vogal dobra o .n.} ut.
- {5} கண.ஆனது fica கண்ணா
- {6} னது, என.ஆற்றுமம fica
- {7} என்னாற்றுமம, ite' {பெண.}
- {8} ஆனவள fica பெண்ணானவள.
- {9} etc.^a Disse¹⁵⁵⁹ 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.¹⁵⁶⁰
- {14} **Das 4 letras க. ச. த. ப**¹⁵⁶¹
- {15} Saõ as regras sobre ditas faceis e gerais
- {16} a diffiçuldade maior¹⁵⁶² está¹⁵⁶³

¹⁵⁵⁴ MS GL2 MS GL3: *escrevem vogal distinctas.*

¹⁵⁵⁵ MS GL2: *depoes.*

¹⁵⁵⁶ MS GL2: *está.*

¹⁵⁵⁷ MS GL2: *depoes.*

¹⁵⁵⁸ 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 sẽ o dito வ ou ய.*

¹⁵⁵⁹ MS GL2: *dice.*

¹⁵⁶⁰ 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.

¹⁵⁶¹ This paragraph is the last one in MS GL3. Cf. §§ 1.2.1 and 1.3

¹⁵⁶² MS GL3: *mayor.*

- {17} no dobrar ou naõ¹⁵⁶⁴ na concurrencia
- {18} das palavras as 4 letras க.ச.த.ப.
- {19} E vem a ser esta húa¹⁵⁶⁵ pronuncia
- {20} que raramente os estrangeiros no Tamul
- {21} alcançaõ pello que saõ
- {22} conhecidos dos naturais,¹⁵⁶⁶ ainda q(ue) na
- {23} mais propriedades da lingõa sejaõ
- {24} [muito]¹⁵⁶⁷ 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 de¹⁵⁶⁸ da(tiv)o e accusativo
- {29} dobraõ sempre as ditas letras க.
- {30} ச.த.ப. ut அவீனுககுக்குடுத
- {31} ரன, அவனைககாண்டான.¹⁵⁶⁹

[f. M-34-49]

L

- {1} 2º nos mais casos obliquos
- {2} nu(n)qua dobraõ ut அவனுடை
- {3} யகாறியம. அவனாலெபாச
- {4} சுது¹⁵⁷⁰ அவனொடெசொன்னா
- {5} ன tiraose os ablativos em .il. et
- {6} al que saõ com(m)uns.
- {7} 3º depois¹⁵⁷¹ 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 ditas¹⁵⁷² letras,
- {12} se se segue outro nome ut பத்துப

¹⁵⁶³ MS GL2: *estâ*.

¹⁵⁶⁴ MS GL3: *dobrar*.

¹⁵⁶⁵ MS GL2 and MS GL3: *huma*.

¹⁵⁶⁶ MS GL3: *naturaes*.

¹⁵⁶⁷ MS GL2: *muytos*. [Not in MS VL].

¹⁵⁶⁸ MS GL2: *seja: depois do*.

¹⁵⁶⁹ MS GL2 and MS GL3: அவனுக்குக்குடுததான. அவனைககண்டான.

¹⁵⁷⁰ MS GL3: அவனாலெபச்சுது.

¹⁵⁷¹ MS GL2: *despoes; hâ*.

¹⁵⁷² MS GL3: *dettas*.

- {13} பொன . கற்றுப்பாரம்¹⁵⁷³ etc. se
- {14} se seguir Verbo nu(n)qua dobraõ
- {15} ut. கூத்துப்பாததான¹⁵⁷⁴ 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., não hã regra certa, o uso¹⁵⁷⁵
- {24} ensinarã a pronuncia, so hé certo
- {25} que depois¹⁵⁷⁶ de அந்த. இந்த. எந்
- {26} த ille, a, ud sempre dobra ut
- {27} அந்தக்காரியம், இந்தக்கத்தி
- {28} etc. quando depois¹⁵⁷⁷ dos¹⁵⁷⁸ {adjectivos}
- {29} sobra ditos se seguir பிற dobra o ப
- {30} ut வர்ப்பிறசாதம் etc.
- {31} 5ª depois¹⁵⁷⁹ de adjectivos que

R

- {1} nascem de Verbos nu(n)qua dobraõ
- {2} ut இருக்கிறபதாறதம், வந்தகாரி
- {3} யம், வெண்டினதளபாரம் etc.
- {4} 6º depois de¹⁵⁸⁰ infinito absoluto
- {5} sempre dobraõ ut இருக்கக்கட
- {4} வான, பண்ணச்சொலலு,
- {5} இறுக்கக்கட்டு etc.
- {6} 7º depois de gerundio¹⁵⁸¹ acabado
- {7} em .i. sempre dobraõ ut நடத்
- {8} தக்கொண்டு, பண்ணிப்பொ

¹⁵⁷³ MS GL3: கற்றுப்பொரம்.

¹⁵⁷⁴ MS GL3: கூத்துப்பாததான.

¹⁵⁷⁵ MS GL2: uzo.

¹⁵⁷⁶ MS GL2: só he certo que depoes.

¹⁵⁷⁷ MS GL2: depoes.

¹⁵⁷⁸ MS GL3: de.

¹⁵⁷⁹ MS GL2: depoes.

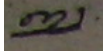

¹⁵⁸⁰ MS GL2: depoes do.

¹⁵⁸¹ MS GL2: depoes do.

- {9} டடான. பேயசசொலலு etc.
 {10} 8º depois do gerundio acabado
 {11} em . V.¹⁵⁸² 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} அறிஞுகொண்டான etc.
 {18} 9º depois dos mais tempos
 {19} do indicativo [numqua]¹⁵⁸³ dobraõ.
 {20} Depois dos condicionais sempre
 {21} dobraõ ut வந்தாலததெறியும
 {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 collocação das letras**
 {28} **Tamuis**¹⁵⁸⁴ **pella**
 {30} **ordem do nosso Alfabeto**

[f. M-34- 50]

L

- {1} A. அ, ஆ, ஐ¹⁵⁸⁵
 {2} B. ப, ¹⁵⁸⁶
 {3} C. க
 {4} D. த, ¹⁵⁸⁷
 {5} E. ஏ¹⁵⁸⁸
 {6} G. க

¹⁵⁸² MS GL2: the 7th rule corresponds to the 8th and the 8th to the 7th.

¹⁵⁸³ MS GL3: *nunca*.




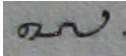




¹⁵⁸⁴ MS GL2: *Tamues*; this section opens MS BL which also adds an explanation next to each Tamil character. Cf. §§ 1.2.3 and 1.3.

¹⁵⁸⁵ MS BL: *esta ultima hè yana entre y e e*.

¹⁵⁸⁶ MS BL: *esta ultima hè B Grandonico*.

¹⁵⁸⁷ MS BL: *esta ultima hè o D grandonico*.

¹⁵⁸⁸ There is not letters F while in MS BL: *naõ hà letra f no tamul nem em nenhuma lingoa oriental*.

- {7} H.  1589
 {8} I. இ, ஈ, ய, ச
 {9} L. ல, ள, ழ
 {10} M. ம,  1590
 {11} N. ந, ன, ண, ஞ, ட
 {12} O. ஒ
 {13} P. ப,  1591
 {14} Q. க
 {15} R. ர, ற, ள
 {16} S. ச,  (ஸ்) 1592
 {17} T. த
 {18} V. உ, உள (ஊ), வ
 {19} X. ச, கூ, ஷ, 
 {20} [Demos no prologo razaõ porq(ue)
 {21} deixando a ordem do Alfabeto Tam
 {22} ulico seguimos a do Lusitano,¹⁵⁹³ res
 {23} ta collocar os caracteres Tamuis
 {24} pello lusitano¹⁵⁹⁴ pello que:]¹⁵⁹⁵
 {25} No .A.¹⁵⁹⁶ pomos  breve et
 {26} depois¹⁵⁹⁷ o  longo; depois nas se
 {27} gundas letras¹⁵⁹⁸, porque nas p(rimeir)a¹⁵⁹⁹ he ra
 {28} ro, pomo ditongo¹⁶⁰⁰  o qual
 {29} ainda que se acompanha de .a. breve
 {30} et .i., e por esta razaõ¹⁶⁰¹ se ouvera¹⁶⁰² de por

¹⁵⁸⁹ MS BL: g. க; h. க, [see image above] est ultima hẽ h grandonica.

¹⁵⁹⁰ MS BL: esta ultima hẽ o m. Grandonico.

¹⁵⁹¹ MS BL: esta ultima hẽ o p. Grandonico.

¹⁵⁹² MS BL: esta ultima hẽ o s. Grandonico.

¹⁵⁹³ MS GL2: Luzitano.

¹⁵⁹⁴ MS GL2: Tamues pello Luzitano.


¹⁵⁹⁵ [Not in MS GL3].

¹⁵⁹⁶ MS BL: Na letra a pusemos...

¹⁵⁹⁷ MS GL2: depoes.

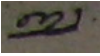
¹⁵⁹⁸ MS GL3: leitras.

¹⁵⁹⁹ MS GL2: primeyras. MS GL3: primeiras. MS BL: also has the variant primeira.

¹⁶⁰⁰ MS GL2: diphtongo. MS GL3: pornos o  o qual ainda que se acompanha do A breve...

¹⁶⁰¹ MS GL3: rezãõ.

R

- {1} en *ai* antes de *oi* por não inte{rrom}per=
- {2} mos a ordem dos¹⁶⁰³ *ai*, *au* com {novo}
- {3} caracter o deixamos p(er)a depois de ambos.
- {4} No .*B*. fica a letra¹⁶⁰⁴ *u* quan
- {5} do se deve pronunciar como .*B*. no p
- {6} rincipio da palavra, quando estâ
- {7} singela nas 2^a e 3^a si{labas}.¹⁶⁰⁵ A le
- {8} tra  he o .*B*. [proprio]¹⁶⁰⁶ Grando:
- {9} nico, de que fazemos menção
- {10} porque se achará¹⁶⁰⁷ em algúns nomes.
- {11} No .*C*. pomos¹⁶⁰⁸ a letra¹⁶⁰⁹ *u* {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 pomos¹⁶¹⁰ nesta letra¹⁶¹¹ a pronun
- {16} cia de *ca*, *co*, *cu*¹⁶¹² porq(ue) a rezervamos
- {17} p(er)a a letra¹⁶¹³ .*Q*. pellas¹⁶¹⁴ rezoés q(eu) ali diremos.¹⁶¹⁵
- {18} Não tem o Tamul letra pro
- {19} pria que corresponda a .*D*. pore¹⁶¹⁶
- {20} porque a letra¹⁶¹⁷ *u* supre¹⁶¹⁸ muitos us
- {21} os¹⁶¹⁹ por .*D*., principal(em)te quando
- {22} entre a palavra estiver singelá¹⁶²⁰

¹⁶⁰² MS GL2 and MS GL3: *houvera*.

¹⁶⁰³ MS GL3: *e os*.

¹⁶⁰⁴ MS GL3: *leitra*.

¹⁶⁰⁵ MS GL2 and MS GL3: *estâ...singella nas 2as ou 3 syllabas*. MS BL: *syllabas*.

¹⁶⁰⁶ [Not in MS BL].

¹⁶⁰⁷ MS GL2: *alcarâ*.

¹⁶⁰⁸ MS BL: *pusemos*.

¹⁶⁰⁹ MS GL3: *leitra*.

¹⁶¹⁰ MS BL: *pusemos*.

¹⁶¹¹ MS GL3: *litera*.

¹⁶¹² MS BL: *ka, ko, ku*.

¹⁶¹³ MS GL3: *leitra*.

¹⁶¹⁴ MS GL3: *pelas*.

¹⁶¹⁵ MS GL2 and MS BL: *ali daremos*.


¹⁶¹⁶ MS GL2: *porêm*.

¹⁶¹⁷ MS GL3: *leitra*.

¹⁶¹⁸ MS BL: *suple*.

¹⁶¹⁹ MS GL2, MS BL, and MS GL3: *muytas vezes*.

¹⁶²⁰ MS GL2 and MS GL3 [-a]: *singello*.

- {23} poremos no .D. os nomes q(ue) come
 {24} çar em ç e se devem pronunciar¹⁶²¹ como
 {25} .D. e nas [2^a et 3^a]¹⁶²² letras quando
 {26} estiver singela¹⁶²³ na ordem e lugar

 {27} de .D. a letra ¹⁶²⁴ he grandonica,
 {28} q(ue) propriam(ent)e responde ao nosso .D.
 {29} [que damos aqui a conhecer porq(ue) al
 {30} gumas vezes]¹⁶²⁵ se achará¹⁶²⁶ adiante.¹⁶²⁷
 {31} No E fica o ⅈ breve e lo(n)go

[f. M-34-51]

L

- {1} co(m) a distinção que [no Titulo se:
 {2} guinte verêmos].¹⁶²⁸
 {3} Nen'hum¹⁶²⁹ dos Alfabetos
 {4} Orientais¹⁶³⁰ tem a letra .F., nem
 {5} te(m) palavras em q(ue) [aja pro(nunc)ia semelha(n)te].¹⁶³¹
 {6} Tambem¹⁶³² não tem¹⁶³³ o Tamul
 {7} letra¹⁶³⁴ propria que corresponda ao
 {8} nosso .G., porem porq(ue) a letra¹⁶³⁵ ç algu
 {9} mas veses se pronuncia como .G. prin
 {10} cipalm(ent)e quando no mejo¹⁶³⁶ da dição
 {11} esta singela¹⁶³⁷ de baixo¹⁶³⁸ do g. porem

¹⁶²¹ MS GL3: *pronunçiar*.

¹⁶²² MS BL: 2^o e segundas.

¹⁶²³ MS GL2 and MS GL3: *singella*.

¹⁶²⁴ MS GL3: 

¹⁶²⁵ [Not in MS BL].

¹⁶²⁶ MS GL2: *clará*.

¹⁶²⁷ MS BL: *Vocabulario*.

¹⁶²⁸ [Not in MS BL where one finds: *adiante se verá*.]

¹⁶²⁹ MS GL3: *Nenhum*.

¹⁶³⁰ MS GL2: *Alfabetos Orientaes*.

¹⁶³¹ MS GL3: *haja pronunçia*. MS GL2 and MS BL: *em que haja pronuncia semelhante*.

¹⁶³² MS BL and MS GL3: *Taõ bem*.

¹⁶³³ MS BL: *tê*.








¹⁶³⁴ MS GL3: *leitra*.

¹⁶³⁵ MS GL3: *leitra*.


¹⁶³⁶ MS GL3: *meyo*.

¹⁶³⁷ MS GL3: *singella*.

¹⁶³⁸ MS GL2: there are variants such as *letra propria que corresponda ao nosso ..G.. porêm; vezes; meio; dicção; está; singello*.

- {12} os a letra¹⁶³⁹  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 bem¹⁶⁴⁰ não há letra¹⁶⁴¹ que
 {16} corresponda ao nosso *h*: ne(m) nome
 {17} que tenha esta pronuncia, assi
 {18} no Alfabeto¹⁶⁴² 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  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 letra¹⁶⁴³  hé o *h* gran(doni)co.¹⁶⁴⁴
 {28} No *I* poremos primariamente
 {29} os seus¹⁶⁴⁵  breve, et  longo depo
 {30} is¹⁶⁴⁶ a letra  que corresponde ao nosso .y.
 {31} Depois a letra  quando no principio

R

- {1} da palavra¹⁶⁴⁷ se deve pronunciar co(mo)
 {2} .j. ut *Ṛṇṇ* (## ##) digo
 {3} no principio da palavra, porq(ue)
 {4} no mejo por evitar co(n)fuzão pom
 {5} os sempre a  singelo¹⁶⁴⁸ como se fosse

¹⁶³⁹ MS GL3: *leitra*.

¹⁶⁴⁰ MS GL3: *Taõ bem*.

¹⁶⁴¹ MS BL: *Ne tem o tamul*.

¹⁶⁴² MS GL2: *Alfabeto*.

¹⁶⁴³ MS GL3: 


¹⁶⁴⁴ 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 .


¹⁶⁴⁵ MS BL: *seos*.

¹⁶⁴⁶ MS GL2: *depoes*.

¹⁶⁴⁷ MS BL: *da dicção*.

- {6} .X. e como tal se devem buscar¹⁶⁴⁹ as pa
 {7} lavras, e se talvez a melhor pronun
 {8} cia demandar¹⁶⁵⁰ ja, poremos no ꝥ
 {9} o ponto sinal q(ue) adiante veremos.¹⁶⁵¹
 {10} No .L. poremos¹⁶⁵² os tres ll q(ue)
 {11} o Tamul tem, e no p(rimei)ro lugar ω, [porq(ue)
 {12} he conatural ao nosso .I.],¹⁶⁵³ [no 2º lu:
 {13} gar ௪, no¹⁶⁵⁴ ୫ pondo este no 3º lu:
 {14} gar porque tem a pronuncia mais
 {15} longe¹⁶⁵⁵ da nossa do q(ue) ௪ como vimos
 {16} no primeiro titulo].¹⁶⁵⁶
 {17} No .M. fica o ୯ Tamul a

- {18} letra¹⁶⁵⁷  ¹⁶⁵⁸ he o .M. grandonico que
 {19} muitas¹⁶⁵⁹ vezes se achará adiante

- {20} e quando estiver  significa .M.
 {21} final ou q(ue) não te(m) co(n)sigo¹⁶⁶⁰ vogal.
 {22} No .N. ponho¹⁶⁶¹ as cinco cast
 {23} as que no Tamul há¹⁶⁶² de .N.N. No 1º
 {24} lugar o ୯ 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 ୩.¹⁶⁶³ No 2º lugar fi
 {28} ca¹⁶⁶⁴ ௪ que na pronuncia se não

¹⁶⁴⁸ MS GL2 and MS GL3: *singello; meio*. MS BL: *pera; poremos*.

¹⁶⁴⁹ MS GL2: *buscâr*. MS BL: *se devê nelle buscar*.

¹⁶⁵⁰ MS GL2 and MS BL: *de mandâr ...ja....*

¹⁶⁵¹ MS GL2 and MS BL: *o sinâl q(ue) ao diante veremos*.

¹⁶⁵² MS BL: *pusemos*.


¹⁶⁵³ [Not in MS BL].

¹⁶⁵⁴ MS GL3: 3º.

¹⁶⁵⁵ MS GL2: *maiz longe*.

¹⁶⁵⁶ [Not in MS BL where one simply finds: *no 2º ௪, no 3º ୫*].

¹⁶⁵⁷ MS BL: *lettra*.

¹⁶⁵⁸ MS GL3: .

¹⁶⁵⁹ MS GL2: *muytas*.

¹⁶⁶⁰ MS BL: *concigo*.

¹⁶⁶¹ MS BL: *pusemos*.

¹⁶⁶² MS GL2: *hâ*.

¹⁶⁶³ MS BL: *hà no 1º lugar ୯ porque alem de ter a natural pronunciação de nosso n. serve pera o principio dos nomens ou no meio antes de ୩*. MS GL3: *ou no meyo antes de ୩*.

- {29} destingue do p(rimei)ro porq(ue) nu(n)qua se escre
 {30} ve no principio.¹⁶⁶⁵ No 3º lugar
 {31} ன் [porque na figura se parece mais

[f. M-34-52]

L

- {1} com o 2º].¹⁶⁶⁶ {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 mais¹⁶⁶⁷ 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.¹⁶⁶⁸
 {8} No .O. fica o ன் Tamul bre
 {9} ve, longo com a distinção que no
 {10} .E. dissemos.~.~.
 {11} No .P. fica o ன், Tamul a qu
 {12} al letra¹⁶⁶⁹ no principio¹⁶⁷⁰ da palav
 {13} ra ordinariam(ent)e se pronuncia como
 {14} P, no meyo¹⁶⁷¹ das palavras tem esta
 {15} pronuncia quando estâ dobrada
 {16} ou se escreve depois¹⁶⁷² de consoante.
 {17} No .Q. pomos¹⁶⁷³ os nomes que
 {18} começaõ 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, ன்¹⁶⁷⁴ aviamos¹⁶⁷⁵ de

¹⁶⁶⁴ MS GL3: o.

¹⁶⁶⁵ MS BL: *da dicção*.

¹⁶⁶⁶ [Not in MS BL which after the 3rd lugar has the word: *fica*].

¹⁶⁶⁷ MS GL2: *maiz*; MS BL: *si só pronunciado maiz barbaros que os outros a nossa pronunciação*.

¹⁶⁶⁸ MS BL: *nomens*.

¹⁶⁶⁹ MS BL: *lettra*.

¹⁶⁷⁰ MS GL3: *prinçipio*.

¹⁶⁷¹ MS GL2: *meio*.

¹⁶⁷² MS GL2: *despoes*.

¹⁶⁷³ MS BL: *se poem*.

¹⁶⁷⁴ MS BL: *pronunciaçoens ன் ன் ன்*.

¹⁶⁷⁵ MS GL2 and MS BL: *haviemos*. MS GL3: *havemos escrever*.

- {23} escrever nas nossas letras com .c.
- {24} cá, co, cu não puzemos¹⁶⁷⁶ esta pro
- {25} nuncia no .C. mas no .Q. aonde
- {26} forçadamente aviamos¹⁶⁷⁷ de por que
- {27} et qui, aparecendome¹⁶⁷⁸ melhor
- {28} por todas as sinco pronuncias de
- {29} baixo¹⁶⁷⁹ da mesma letra; julguei que
- {30} melhor lugar tinha de baixo do .Q.
- {31} aonde podem ter lugar as palavras¹⁶⁸⁰

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. pomos¹⁶⁸¹ கா, கெ, கி, கொ, 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; porem¹⁶⁸² como
- {9} esta letra se nomea raramente
- {10} em o nosso Alfabeto,¹⁶⁸³ [e ao Por
- {11} tugues he peregrina]¹⁶⁸⁴ deixei de
- {12} fazer della menção. [Como lo:
- {13} go as pronuncias do ca.co.cu.
- {14} rezervemos os q(ue) as pronun
- {15} cias ce.ci. não tenhaõ [lugar]¹⁶⁸⁵
- {16} na letra க 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].]¹⁶⁸⁶

¹⁶⁷⁶ MS GL2: *pozemos*.

¹⁶⁷⁷ MS GL2, MS BL, and MS GL3: *haviámos*; MS BL: *forçadamente without cedilha*.

¹⁶⁷⁸ MS BL: *eparecendome*.

¹⁶⁷⁹ MS GL2: *bayxo*.

¹⁶⁸⁰ MS GL2 and MS BL: *debayxo, lugâr as primeiras 3...qua, quo, qui...e não no C*.

¹⁶⁸¹ MS BL: *puzemos*.

¹⁶⁸² MS GL2: *porêm*.

¹⁶⁸³ MS GL2: *Alphabeto*.


¹⁶⁸⁴ [Not in MS BL].

¹⁶⁸⁵ [Not in MS GL3].

- {21} Na letra .R. pomos¹⁶⁸⁷ os tres .rr.
- {22} que o Tamul tem, no p(rime)ro lu
- {23} gar ꝛ que se pronuncia como¹⁶⁸⁸ .r.,
- {24} no 2^o¹⁶⁸⁹ ꝛ que he o nosso rr dobr
- {25} ado ainda que quando precede
- {26} algumas letras¹⁶⁹⁰ tem outra pron
- {27} uncia, [ma na explicação das
- {28} letras dissemos no Titulo pri
- {29} meiro].¹⁶⁹¹ No 3^o lugar pomos
- {30} Ꝙ q(ue)¹⁶⁹² he mais distante a¹⁶⁹³ 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 Tamuis¹⁶⁹⁴ não saibaõ
- {5} pronunciar esta letra com tudo
- {6} muitos nomes, q(ue) se dirivaõ do gra
- {7} ndaõ dimandaõ a pronuncia de
- {8} .S¹⁶⁹⁵. co(m) {s} as pronunciaõ, os q(ue) melhor
- {9} fallaõ. Dissi¹⁶⁹⁶ no principio da pala
- {10} vra porq(ue) no meyo sempre¹⁶⁹⁷ guarda
- {11} mos a ordem como se ꝛ fos
- {12} se .X. como ja¹⁶⁹⁸ nos advertimos,
- {13} salvo estiver escrito ¹⁶⁹⁹ que es o s

¹⁶⁸⁶ MS GL2: *fica sô p(er)a por debayxo do C o q(ue) o Tamul pronuncia como che, e o Italiano ..ce, ci.* [Not in MS BL].

¹⁶⁸⁷ MS BL: *puzemos.*

¹⁶⁸⁸ MS GL2, MS BL, and MS GL3: *o nosso.*

¹⁶⁸⁹ MS GL3: *lugar.*

¹⁶⁹⁰ MS GL3: *vezes.*

¹⁶⁹¹ Not in MS BL where one finds: *como ja se dixे que taõ bem serve de a pera o fazer longo.*

¹⁶⁹² MS BL: *entre o rr; pronunciação.*

¹⁶⁹³ MS GL2: *maiz, â.*










¹⁶⁹⁴ MS GL2: *Tamues.*

¹⁶⁹⁵ MS BL: *demandaõ cõ esta letra a pronunciação de S e como tal a pronunciaõ os q melhor fallaõ.*


¹⁶⁹⁶ MS BL: *disse.*


¹⁶⁹⁷ MS BL: *meyo tempo.*

¹⁶⁹⁸ MS GL3: *no = I= advertimos.*

- {14} grandonico q(ue) assi no principio
 {15} como no meyo¹⁷⁰⁰ da palavra se ach
 {16} arâ muitas vezes no Vocabola
 {17} rio¹⁷⁰¹ ou junta¹⁷⁰² com  ut  ¹⁷⁰³ .st. ou
 {18} com  ¹⁷⁰⁴ .sm.; ou com  ¹⁷⁰⁵ .sp.
 {19} etc.^a e ordinariamente pondo 
 {20} esta com consoante, escreveremos¹⁷⁰⁶
 {21} a consoante grandonica, como
 {22} nos livros se acha escrito.¹⁷⁰⁷ .~.~. ~.~.
 {23} No .T. pomos a letra  e de bai
 {24} xo¹⁷⁰⁸ do .t. pomos todos os nomes que
 {25} começaõ por esta letra remetendo
 {26} ao .D. os que assi se devem pronunc
 {27} iar¹⁷⁰⁹ no principio. E quando no me
 {28} yo da diçaõ¹⁷¹⁰ dobrar o  sempre {se}
 {29} gue a pronuncia e lugar de .T. ¹⁷¹¹
 {30} No .V. pomos¹⁷¹² o  breve de
 {31} pois¹⁷¹³ o  longo, no 3º lugar

R

- {1}  que he .v. consoante. [E esta {or}
 {2} dem de U.V. guardamos naõ só¹⁷¹⁴
 {3} nas primeiras mas nas segundas

¹⁶⁹⁹ MS GL3: . The symbol lacks in MS BL.

¹⁷⁰⁰ MS BL: *mejo*.

¹⁷⁰¹ MS BL: *achase muitas vezes no vocabulario*.

¹⁷⁰² MS GL3: *junto*.

¹⁷⁰³ MS GL3: .

¹⁷⁰⁴ MS GL3: .

¹⁷⁰⁵ MS GL3: .

¹⁷⁰⁶ MS BL: *escrevendo*.

¹⁷⁰⁷ MS GL2: *muytos; grandonico; dice; meio; guardamos; acharâ; vezes*. MS BL: *como se acha escrito*.

¹⁷⁰⁸ MS GL2: *debaixo*.

¹⁷⁰⁹ MS GL2: *pronunciâr*.

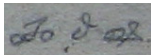



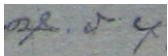

¹⁷¹⁰ MS GL2: *meio da dicção*.

¹⁷¹¹ MS BL: the word *letra* is missing and one finds *debaixo do T pusemos todos os nomens que começaõ por esta remettendo no d. os que se devem pronunciar como T no principio per este lugar*.

¹⁷¹² MS BL: *pusemos*.

¹⁷¹³ MS GL2: *depoes*.

¹⁷¹⁴ MS GL2 and MS GL3: *sôm(en)te*.

- {4} e terceiras letras.]¹⁷¹⁵
 {5} No .X. pomos todos os nomes
 {6} que comença pella letra 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... serão entendidos dos na
 {11} turais. No meyo¹⁷¹⁶ da palavra
 {12} sempre segue a ordem e lugar¹⁷¹⁷ de
 {13} x esta letra ச quando estiver
 {14} singela¹⁷¹⁸ no 2º lugar do .X. pom
 {15} os a letra சு ¹⁷¹⁹ assim nas primeiras
 {16} como nas outras letras, a qual se com
 {17} poem de¹⁷²⁰ ¹⁷²¹ ambas grand
 {18} nicas. No 3º lugar pomos a le
 {19} tra ஷ ¹⁷²² que he o .X. pronunciado
 {20} no ceo da boca assim como o ¹⁷²³ he
 {21} o ச Tamul. Algumas vezes estâ
 {22} junta com த assi ¹⁷²⁴ .ct. A letra
 {23} ஷ muitas¹⁷²⁵ vezes se acharâ ¹⁷²⁶
 {24} composta de ¹⁷²⁷ que val
 {25} o q(ue) no Tamul se escreve 

¹⁷¹⁵ [Not in MS BL].


¹⁷¹⁶ MS GL2: *meio*.


¹⁷¹⁷ MS GL2: *lugar*.


¹⁷¹⁸ MS GL2: *singello*.


¹⁷¹⁹ MS GL3: .

¹⁷²⁰ MS GL2: *de ச e ஷ*.


¹⁷²¹ MS GL3: .


¹⁷²² MS GL3: .




¹⁷²³ MS GL3: .

¹⁷²⁴ MS GL3: .

¹⁷²⁵ MS GL2: *muytas*.

¹⁷²⁶ MS GL3: .

¹⁷²⁷ MS GL3: .

- {26} algumas vezes se acharâ  ¹⁷²⁸ ten
 {27} do debaixo a letra  ¹⁷²⁹ 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] explicação das letras

[f.M-34-54]

L

- {1} {dissemos} se pode(m) colligir. A letra
 {2} [--] ¹⁷³⁰ hé o x Grandonico co(m) a rigu
 {3} roza ¹⁷³¹ pronuncia do nosso ..X.. que ó
 {4} Tamul não tem.] ¹⁷³²
 {5} **Titulo 6º**
 {6} *De algúns sinais que neste*
 {7} *Vocabulario* ¹⁷³³ *se observaõ.* ¹⁷³⁴
 {8} Pera maior ¹⁷³⁵ ajuda dos princip
 {9} iantes supriremos a barbaria
 {10} da escritura ¹⁷³⁶ Tamulica com al
 {11} gúns sinaes nos caracateres, ¹⁷³⁷ que
 {12} podem ter muitas ¹⁷³⁸ 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 ¹⁷³⁹ se evitarâ a com
 {16} fuzaõ, que no p(rimei)ro titulo declarando
 {17} a compociação ¹⁷⁴⁰ das letras, no 3º para

¹⁷²⁸ MS GL3: .

¹⁷²⁹ MS GL3: .

¹⁷³⁰ MS GL3: .

¹⁷³¹ MS GL3: *rogoroza*.

¹⁷³² [Not in MS BL].

¹⁷³³ MS GL2: *vocàbulario*.

¹⁷³⁴ MS GL3: this section is the 5th Title rather than the 6th.

¹⁷³⁵ MS GL3: *Para mayor*.



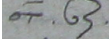
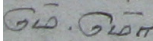
¹⁷³⁶ MS GL3: *escriptura*.

¹⁷³⁷ MS GL3: *caraiteres*.

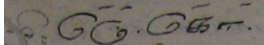



¹⁷³⁸ MS GL2 and MS GL3: *muytas*.

¹⁷³⁹ MS GL2: *maneyra*.

¹⁷⁴⁰ MS GL2 and MS GL3: *compozição; tocâmos*.

- {18} grafo e 2º tocamos. .~.~.~.~.
 {19} Primariam(em)te distinguindo¹⁷⁴¹
 {20} o Tamul as voagaes breves das lon
 {21} gas, deixou¹⁷⁴² de fazer esta distinção
 {22} no  e no  e assim nos p(er)a¹⁷⁴³ 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,¹⁷⁴⁴
 {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} . ¹⁷⁴⁵
 {4} Serve esta letra  não so(ámen)te
 {5} de .r. mas de fazer o .A. longo, qua
 {6} ndo se poem depois ¹⁷⁴⁶ de consoante, ¹⁷⁴⁷ e de
 {7} fazer o .O. quando a consoante ti
 {8} ver combo ¹⁷⁴⁸ detrás. ¹⁷⁴⁹ E assi p(er)a acudir
 {9} mos a [este] ¹⁷⁵⁰ 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

¹⁷⁴¹ MS GL3: *distinguimos*.

1742 MS GL3: *deixei*.

1743 MS GL3: *que.*

¹⁷⁴⁴MS GL2: *que longa.*

1745 MS GL3: 



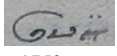
¹⁷⁴⁶MS GL2: *depoes.*

¹⁷⁴⁷MS GL2: *consoante*.

1748 MS GL3: *combu.*

1749 MS GL3: *detraz.*

¹⁷⁵⁰ MS GL3: *neste*.

- {13} nsoantes mudas, que co(n)sigo não
 {14} trouxeram o .A. breve, ut  ¹⁷⁵¹ Po
 {15} rêm por(que) no  temos [ja posto]¹⁷⁵² 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  *per*.
 {20} Quando debaixo¹⁷⁵³ de *se* achar po
 {21} nto, significa, que o tal *se* se deve pro
 {22} nunciar .j. e q(uan)do se achar de baixo de *κ*
 {23} significa que o tal *κ* 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 ser¹⁷⁵⁴ a p(rimeï)ra muda, q(ue) escuzare
 {27} mos¹⁷⁵⁵ os po(n)tos nas ditas letras. Porê(m) porq(ue) se
 {28} poderaõ achar dous *பப* ou 2 *தத* ju(n)tos,
 {29} ou outra co(n)soante, os quais se ajaõ¹⁷⁵⁶ de pronun
 {30} ciar cada hu(m) por si, e ambos tenhaõ vo
 {31} gal, poremos entaõ hu(m)a virgola entre letra, e letra.¹⁷⁵⁷

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 கௌ
 கை கொகொகௌ க¹⁷⁵⁸

¹⁷⁵¹ MS GL3: *ய்*.

¹⁷⁵² MS GL2 and MS GL3: *imposto*.

¹⁷⁵³ MS GL2: *debaxo*.

¹⁷⁵⁴ MS GL3: *se*.

¹⁷⁵⁵ MS GL3: *excuzaremos*.

¹⁷⁵⁶ MS GL2 and MS GL3: *hajaõ*.

¹⁷⁵⁷ MS GL2 and MS GL3: *como se ve em அப, பததியம், சத, தம், 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)*.

¹⁷⁵⁸ 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*;

நங் நஙா நி நீ நங் நஙு நெங்
 நெங் நைங் நொ நொ நெள நங்
 ச சா சி சீ சு சூ செ செ
 சை சொ சொ செள ச
 ஞ ஞா ஞி 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
 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.¹⁷⁵⁹

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.








¹⁷⁵⁹ Different handwriting and ink [brownish].

- {2} dições, pōrque no meyo uzaō de outros carac
- {3} teres, ou sinaes: vg. p(er)a dizer =ca= breve poem
- {4} a leitra =க= a quale contem em si o a breve
- {5} p(er)a =ca= longo poem =கா= pera =ke= poem outro
- {6} sinal = ெ= que chamaō combu assim =ெக= e
- {7} feita ke breve, e longo: p(er)a ki breve =கி= e p(er)a
- {8} longo poem =கீ= p(er)a ட (sic) breve e longo ெகா

[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 ெகள.
- {5} க he o nosso ca ou ka no principio da dição
- {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 dição
- {16} he dobrado, he se diz, e q(uan)d(o) he so se diz .da.
- {17} ந he o nosso .n. so p(er)a o principio da di-
- {18} ção ou antes to த
- {19} ட he o nosso .p. no meyo da dição
- {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} ண com a ponta da lingoa tocar no ceo
- {29} e dizer e dizer (sic) La

[f. M-15-11]

- {1} ற o nosso *r* dobrado *rr*
 {2} ன he o nosso *n* p(er)a o meyo da diçãõ
 {3} கஷ tocando com a ponta da lingoa
 {4} no ceo da boca dizer *cx*a
 {5} ஷ sendo a lingoa virada sem tocar
 {6} no ceo da boca, movendo o queixo
 {7} de baixo dizer *cs*a.
 {8}  he composto de duas leiteras ஷ ட ட
 {9}  he .*spa*.  he .*sna*.  he *stra*  he
 {10} *sma*  he *seu*  he *st*
 {11} ட ட a letra ட dobrada, e se pronun
 {12} cia *ta* no lugar, onde ட ட
 {13} ட ட he a letra ட dobrada e se pronun-
 {14} cia *ta* no lugar onde ட
 {15} e alguns Tamues rigorozos naõ que
 {16} rem a leitra grandonica = கூ = e em lu.
 {17} gar della poem ட ட como சாக்ஷி
 {18} escrevem சா ட ட
 {19} Seguem se as consoantes cõ vogaes
 {20} *ka. kâ. kî. 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} க். க். க். க். க். க். க். க். க். க்.
 {25} கை. கௌ. க்^{ing}
 {26} ச. சா. சி. ச. சூ. செ. செ. சொ.
 {27} சை. செள. ச்^{chj}
 {28} ச். சா. சி. சூ. சூ. செ. செ. சொ.
 {29} சை. செள. ச்^{ng}

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**

{11} *The second Title*
 {12-13} *which includes the recapitulation of the Arte Tamulica,*
 {14} *composed by Father Balthazar da Costa*
 {15} *of the Company of Jesus*¹

¹ 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 17th 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 3rd 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 16th-17th 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 *italic*. 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* (1972⁴ [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 speaking² there
 are in this language and, because
 {28} most of these are made by supplementation,³ I will note in the

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.

² 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'.

³ *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	(kartaṇ)	<i>Lord</i>
{16} Gen(itive)	கந்தனுடைய	(kartaṇuṭaiya)	<i>Of the Lord</i>
{17} Dat(ive)	கந்தனுக்கு	(kartaṇukku)	<i>For the Lord</i>
{18} Acc(usative)	கந்தனை	(kartaṇai)	<i>To the Lord</i>
{19} Voc(ative)	கந்தனெ	(kartaṇē)	<i>Oh Lord</i>
{20} Abl(ative) <i>quietis</i>	கந்தனிடத்தில ⁴	(kartaṇiṭattil) or ட	
{21}	{ததி} ⁵ லெ ⁶	(tattile)	<i>In the Lord</i>

⁴ The *Ablative quietis* that Costa describes is represented by the postposition *iṭam* (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 *kartaṇ* 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 (kaṭṇāl) or னாலெ (nāle)
{23}		<i>By the Lord</i>
{24}	Sociative Abl(ative)	கந்தனோடெ (kaṭṇōṭe) ⁷ <i>With the Lord</i>
{25}	Other cases	கந்தனைப்பாத்து ⁸ (kaṭṇai.p pāttu) or
{26}	and modes of speaking	குறிச்சு ⁹ (kuṛiccu) <i>In regards to the Lord</i>
{27}		கறதனுககாக (kaṭṇukkāka) <i>For the love of the Lord</i>
{28}		கந்தனைக்கொண்டு ¹⁰ (kaṭṇai.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}	¹¹ (kaṭṭar) <i>Lords, etc.</i>
{15}	Gen(itive)	கந்தருடைய	(kaṭṭaruṭaiya)
{16}	Dat(ive)	கந்தருக்கு	(kaṭṭarukku)
{17}	Acc(usative)	கந்தரை	(kaṭṭarai)

⁵ The curly brackets here indicate that there is a ligature in the manuscript for ததி (*tti*). 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.

⁶ 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).

⁷ 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).

⁸ 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 *pārttu* (LT) and *pāttu* (ST) meaning 'towards'. See Lehmann (1989: 129), Schiffman (1999:30), and Steever (2005: 232).

⁹ 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].

¹⁰ 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* *pārttu* 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).

¹¹ In Proença (GL1, f. M-34-289, R, line 7), கந்த{ர்} (kaṭṭar) 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 *kartakkaḷ*, while *kartar* is used as Singular honorific.

{18} Voc(ative)	கந்தரெ	(kartarē)
{19} Abl(ative) <i>quietis</i>	கந்தரிடத்தில	(kartariṭattil) or கந்த
{20}	ரிடத்திலெ	(kartariṭattile)
{21} Instrumental/causal Abl(ative)	கந்தராலெ	(kartarāle) or கந்தரால
	(kartarāl)	
{22} Sociative Abl(ative)	கந்தரொடெ	(kartarōṭe)
{23}	கந்தரைப்பாத்து	(kartarai.p pāttu) or
	கந்தரைக	
{24}	குறிச்சு	(kartarai.k kuṛiccu)
{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} Singular		2 nd Noun	
{2} Nominative	செயம	(ceyam)	<i>Victory</i>
{3} Gen(itive)	செய{த்தி}னுடைய	(ceyattinuṭaiya)	<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 ¹²	(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}	செயத்தைப்பாத்து	(ceyattai.p pāttu) or குறிச்சு	(kuṛiccu)
{11}	செயத்துக்காக	(ceyattukkāka)	
{12}	செயத்தைக்கொண்டு	(ceyattai.k koṇṭu)	
{13}		Plural	
{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>

¹² 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) செயங்குளெ (ceyaṅkaḷē)	<i>Oh victories</i>
{19}	செயங்குளிலெ (ceyaṅkaḷile)	<i>In the victories</i>
{20}	செயங்குளினாலெ (ceyaṅkaḷiṇāle)	<i>By the victories</i>
{21}	செயங்குளொடெ (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}	3rd Noun	
{26}	Of those ending in டு (tu) and doubling	
{27}	ட (t) in oblique cases of the singular.	
{28}	Singular	
{29}	Nom(inative) வீடு (vīṭu)	<i>House</i>
{30}	வீடுனுடைய (vīṭuṇuḍaiya)	<i>Of the house</i>
{31}	வீடுக்கு (vīṭukku)	<i>For the house</i>
{32}	வீட்டை (vīṭṭai)	<i>The house</i>

R

{1}	Voc(ative) வீடெ (vīṭ[t]ē)	<i>Oh house</i>
{2}	Abl(ative) <i>quietis</i> வீட்டிலெ (vīṭṭile) ¹³	<i>In the house</i>
{3}	Instrumental Abl(ative) வீட்டினாலெ (vīṭṭiṇāle)	<i>By the house</i>
{4}	Sociative Abl(ative) வீட்டொடெ (vīṭṭōṭē)	<i>With the house</i>
{5}	வீட்டைப்பத்து (vīṭṭai.p pāttu) or குறிச்சு	
{6}	வீட்டுக்காக (vīṭṭukkāka)	
{7}	வீட்டைக்கொண்டு (vīṭṭai.k koṇṭu)	
{8}	Plural	
{9}	வீடுகள் (vīṭukaḷ)	<i>Houses</i>
{10}	வீடுகளுடைய (vīṭukaḷuḍaiya)	<i>Of the houses</i>
{11}	வீடுகளுக்கு (vīṭukaḷukku)	<i>For the houses</i>
{12}	வீடுகளை (vīṭukaḷai)	<i>The houses</i>
{13}	வீடுகளுளெ (vīṭukaḷē)	<i>Oh houses</i>
{14}	வீடுகளிலெ (vīṭukaḷile)	<i>In the houses</i>
{15}	வீடுகளினாலெ (vīṭukaḷiṇāle)	<i>By the houses</i>
{16}	வீடுகளொடெ (vīṭukaḷōṭē)	<i>With the houses</i>
{17}	வீடுகளைப்பத்து (vīṭukaḷaip. pāttu) and குறிச்சு (kuriccu)	
{18}	வீடுகளுக்காக (vīṭukaḷukkāka)	

¹³ As in the previous paradigm, here also, the locative case is the one used for [-human] nouns.

{19}	வீடுகளைக்கொண்டு (vīṭukaḷai.k koṇṭu)	
{20}	4th Noun	
{21}	Of nouns ending in று (ru)	
{22}	and doubling the ற (r) in oblique cases	
{23}	Singular	
{24}	Nom(inative) ஆறு (āru)	<i>River</i>
{25}	Gen(itive) ஆற்றினுடைய (ārrinuṭaiya)	<i>Of the river</i>
{26}	Dat(ive) ஆறுககு (ārrukku)	<i>For the river</i>
{27}	Acc(usative) ஆற்றை (ārrai)	<i>The rivers (sic)</i>
{28}	Voc(ative) ஆறே (āre)	<i>Oh river</i>
{29}	Abl(ative) quietis ஆற்றிலெ (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}	ஆற்றைப்பாத்தது (ārrai.p pāttu) or குறிச்சு (kuriccu)	
{2}	ஆறுககாக (ārrukkāka)	
{3}	ஆற்றைக்கொண்டு (ārrai.k koṇṭu)	
{4}	Plural	
{5}	ஆறுகள் (ārukaḷ)	<i>Rivers</i>
{6}	ஆறுகளுடைய (ārukaḷuṭaiya)	<i>Of the rivers</i>
{7}	ஆறுகளுககு (ārukaḷukku)	<i>For the rivers</i>
{8}	ஆறுகளை (ārukaḷai)	<i>The rivers</i>
{9}	ஆறுகளே (ārukaḷē)	<i>Oh rivers</i>
{10}	ஆறுகளிலெ (ārukaḷile)	<i>In the rivers</i>
{11}	ஆறுகளினாலெ (ārukaḷināle)	<i>By the rivers</i>
{12}	ஆறுகளொடெ (ārukaḷōṭē)	<i>With the rivers</i>
{13}	ஆறுகளைப்பாத்தது (ārukaḷai.p pāttu) or குறிச்சு (kuriccu)	
{14}	ஆறுகளுககாக (ārukaḷukkāka)	
{15}	ஆறுகளைக்கொண்டு (ārukaḷai.k koṇṭu)	
{16}		

Of Pronouns

Singular

{19}	N(ominative) நான் (nān)	<i>I</i>
{20}	Gen(itive) எனனுடைய (eṇṇuṭaiya)	<i>mine</i>
{21}	Dat(ive) எனககு (eṇṇakku)	<i>to me</i>
{22}	Acc(usative) என்னை (eṇṇai)	<i>me</i>

{23}	Abl(ative) <i>quietis</i>	என்னிட{ததி}ல (ennitattil)	
{24}		or டத்திலெ (tattile) or என்னிலெ (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}		எனனைப்பாத்து (ennai.p pāttu) or குறிச்சு (kuriccu)	
{28}		எனக்காக (enakkāka)	<i>For my love</i> ¹⁴
{29}		எனனைக்கொண்டு (ennai.k koṇṭu)	<i>By means of myself</i>
{30}			<i>or against myself</i>
{31}			

Plural

R

{1}	நாங்கள்	(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}	எங்களிடத்திலெ	(eṅkaḷiṭattile)	<i>In us</i>
{6}	எங்களாலெ	(eṅkaḷāle)	<i>By us</i>
{7}	என்னொடெ	(eṅkaḷōṭe)	<i>With us</i>
{8}	எங்களைப்பாத்து	(eṅkaḷai.p pāttu) or குறிச்சு (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}		Singular	
{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}		நமமைப்பாத்து (nammai.p pāttu) or குறிச்சு (kuriccu)	
{23}		நமக்காக (namakkāka)	<i>for our love</i> ¹⁵
{24}		நமமைக்கொண்டு (nammai.k koṇṭu)	<i>for us</i>

¹⁴ The literal translation of this form would be *for the sake of me* rather than *for my love*.

¹⁵ 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) ¹⁶

[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 pōṅkoḷ),¹⁷ நா
 {5} {ங்கள்} ருக்கிறோம் (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 (unakku) | <i>For you</i> |
| {13} Acc(usative) | உனனை (unṇai) | <i>To you</i> |
| {14} Abl(ative) <i>quietis</i> | உன்னிடத்திலே (unṇiṭattile) or உன்னி | |

¹⁶ 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.

¹⁷ 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, *pōṅkoḷ* could also be considered as a dialectal variant of the Spoken Tamil *pōṇṇka*. Indeed, the suffix marker *-ṅkoḷ* 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}	Plural	
{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>) ¹⁸ (uṅkaḷōṭe)	<i>With you</i>
{28}	உங்களைப்பாத்து (uṅkaḷai.p pāttu) and குறிச்சு (kuriccu)	
{29}	Another Singular honorific ¹⁹	
{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}	The Plural நீங்கள் (nīṅkaḷ) as above.		
{7}	Pronoun he (ille)		
{8}	Singular ²⁰		
{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>

¹⁸ This is obviously an error of the copyist who wrote *le* instead of *lo*.

¹⁹ 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.

²⁰ 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}		Plural	
{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}		Another Singular [that is] honorific²¹	
{26}		Singular	
{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 அவரிடத்திலெ (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 ²² (avarōṭe)	with his/her mercy
{2}		அவரைக்குறிச்சு (avaraikkuṛiccu)	for respect
{3}			of his/her mercy
{4}	அவருக்காக (avarukkāka)		for the love of his/her mercy
{5}		the Plural is அவ {ர்ர்} கள ²³ (avarkaḷ)	see above
{6}		Pronoun She	
{7}		Singular	

²¹ 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*.

²² In the manuscript there is a dot above the letter <ṛ> in order to disambiguate it from the following symbol which is part of the kombo for [o]. Costa explains these orthographic conventions in the 6th Title. The same diacritics is used at line 5 where it is rendered with {ர்ர்}.

²³ 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	(avai)	<i>To her</i>
{12}	Abl(ative) <i>quietis</i>	அவளிடத்திலே	(avalitattilē)	<i>In her</i>
{13}	Instrumental	அவளாலே	(avalāle)	<i>By her</i>
{14}	Sociative	அவளோடே	(avalōṭe)	<i>With her</i>
{15}	Plural	அவ{ர்}கள்	(avarkaḷ)	<i>like the</i>
{16}				<i>masculine</i>
{17}	Neutral Pronoun That [<i>illud</i>]			
{18}	Singular			
{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) ²⁴	<i>With that</i>
{26}		அதுக்காக	(atukkāka)	
{27}	Plural			
{28}		அதுகள்	(atukaḷ)	<i>those things</i>
{29}		அதுகளுடைய	(atukaḷuṭaiya)	<i>Of those things</i>
{30}		அதுகளுக்கு	(atukaḷukku)	<i>For those things</i>
{31}		அதுகளை	(atukaḷai)	<i>those things</i>
{32}		அதுகளிலே	(atukaḷile)	<i>In those things</i>
{33}		அதுகளாலே	(atukaḷāle)	<i>By those things</i>

R

- {1} அதுகளோடே (atukaḷōṭe) *With those things*
 {2} அதுகளுக்காக (atukaḷukkāka) *{for love of those things}*
 {3} The pronouns this {{man}} (*iste*), this {{woman}} (*ista*), this {{thing}} (*istud*)
 {4} become இவன (*ivan*), இவள் (*ivaḷ*), இது (*itu*) declined
 {5} as those above.
 {6} **Pronoun Himself (*Ipse*)²⁵**

²⁴ 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 *-tt-* (Andronov 1989: 107).

{7}		Singular	
{8}	தான	(tāṇ)	<i>Himself</i>
{9}	தானனுடைய (sic)	(taṇṇuṭaiya) ²⁶	<i>Of himself</i>
{10}	தானக்கு (sic)	(taṇakku)	<i>For himself</i>
{11}	தானனை (sic)	(taṇṇai)	<i>To himself</i>
{12}	தன்னிலை	(taṇṇile) or தன்னிடத்திலை (taṇṇiṭattile)	<i>in himself</i>
{13}	தன்னாலே	(taṇṇāle)	<i>By himself</i>
{14}	தன்னோடே	(taṇṇōṭe)	<i>With himself</i>
{16}		Plural	
{17}			
{18}	தாங்கள்	(tāṅkaḷ)	<i>Oneselves</i>
{19}	தாங்களுடைய (sic)	(tāṅkaḷuṭaiya)	<i>Of oneselves</i>
{20}	தங்களுக்கு (sic)	(tāṅkaḷukku)	<i>etc.</i>
{21}		Singular honorific	
{22}	தாம	(tām)	<i>his/her own mercy</i>
{23}	தமமுடைய	(tammuṭaiya)	<i>of his/her own mercy</i>
{24}	தமக்கு	(tamakku)	<i>for his/her own mercy</i>
{25}		Plural தாங்கள் (tāṅkaḷ) etc. and above.	
{26}		Of the Relative ²⁷	
{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		

²⁵ 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*.

²⁶ 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.

²⁷ 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. விசுவசித்த, ம
 {8} னுஷன (vicuvācitta maṇuṣaṇ), *the man who believed*. Second,
 {9} by adding the letter எ²⁸ (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)uvāṇ)
 {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; 2nd
 {26} they all have a single form for
 {27} the three genders; 3rd that they are all prefixed
 {28} to their substantive, except
 {29} for some misformed²⁹ ones such as எல்லாம (ellām)

²⁸ Among its functions, the clitic -ē is used as an emphatic marking the prominence of a specific part of the sentence.

- {30} சே{ர்} (cēr)³⁰ அடங்கலும் (aṭaṅkalum)³¹ சகலரும் (cakalarum)
 {31} ச{று}வரும் (caruvarum),³² 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} மூம் (nāl eḷum); *all seven days* etc.
 {9} The adjectives are formed in three
 {10} ways. First, from the third persons of the
 {11} Present, Preterit³³ 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), விசுவசிக்கிறான் (viccuvācikkirāṇ)
 {15} *he believes*, becomes விசுவசிக்கிற (vicuvācikkira), from
 {16} விசுவசித்தான் (vicuvācittāṇ), becomes விசுவசித்த (vicuvācitta).

Thing

- {17} *that believed*. In the negative future it loses
 {18} the ன (ṇ), but not the *long a*, as in விசு
 {19} வசியான் (viccuvāciyāṇ) விசுவசியா (viccuvāciyā) or விசு

²⁹ 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.

³⁰ 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*.

³¹ 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*.

³² As Giovanni Ciotti suggests, these are Sanskrit words. Hence, *caruvarum* from *sarva* means ‘everything, each’ and *cakalarum* derived from *sakala* means ‘whole, all, everyone’.

³³ 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 17th 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*. 2nd, they are formed from any
- {23} substantive to which will be added உள
- {24} ள (uḷḷa) participle of the verb உண்டு (uṇṭu);
- {25} or ஆன (āṇa) participle of the verb ஆ
- {26} கிறென (ākīrēṇ); or இல்லாத (illāta) negative participle of
- {27} the verb இல்லை (illai), or {ஆகா (ākā) or}
- {28} ஆகாத (ākāta) negative of ஆகிறென (ākīrēṇ)³⁴
- {29} e.g. from மகிமை (makimai) *greatness* மகிமை
- {30} யுள்ள (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)³⁵ *cleanliness*
- {2} சுத்தமான (cuttamāṇa) *clean thing*, சுத்த
- {3} மிலலா (cuttam illā) [*impureness*], or சுத்தமிலலாத (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 (veḷḷai.c cīlai) *white cloth*,
- {15} where குளி{ர்} (kuḷir) and வெள
- {16} ளை (veḷḷai) are substantives, the first
- {17} meaning *cold*, and the 2nd *whiteness*.
- {18} **Of Genders**

³⁴ Costa lists here the different *peyareccam* and verbal forms that have undergone grammaticalisation becoming adjectival suffixes: *il-tal*, *uḷ-tal*, *āku-tal*.

³⁵ The Sanskrit for it is *śudhadham* which means ‘pure’. Thanks to Giovanni Ciotti for the suggestion.

- {19} The masculine gender is called *Pu*
 {20} *lingam* புலிங்கம், the feminine
 {21} *strilingam* {ஸ்த} துறிலிங்கம் the
 {22} neutral நபுஞ்சகலிங்கம் *Nabu{nsa*
 {23} *galin}gam*.³⁶ 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 2nd person
 {7} honorific and the neutral [of the]
 {8} verbs, as in தெவரீ{ர்} {சொ}லலித
 {9} து (*tēvarīr 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

³⁶ The terminology is from Sanskrit where the masculine gender is *napuṃliṅka* 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>I believe</i>
{4}	நீ (nī) விசுவசிக்கிறாய்	(vicuvācikkirāy)	<i>You believe</i>
{5}	அவன் (avaṇ) விசுவசிக்கிறான்	(vicuvācikkirāṇ)	<i>He believes</i>
{6}	அவள் (avaḷ) விசுவசிக்கிறாள்	(vicuvācikkirāḷ)	<i>She believes</i>
{7}	அது (atu) விசுவசிக்கிறது	(vicuvācikkutu)	<i>It believes</i>
{8-9}	நாங்கள் (nāṅkaḷ) விசுவசிக்கிறோம்	(vicuvācikkirōm)	<i>We believe</i>
{10-11}	நீங்கள் (nīṅkaḷ) விசுவசிக்கிறீர்கள்	(vicuvācikkirīrkaḷ)	<i>You believe</i>
{12}	அவர்கள் (avarkaḷ) விசுவசிக்கிறார்கள்	(vicuvācikkirārkaḷ)	
{13}		<i>They [both masc + fem] Believe</i>	
{14}	அதுகள் (atukaḷ) விசுவசிக்கிறது	(vicuvācikkutu)	
{15}		<i>Those things believe</i>	
{16}	Singular honorific		
{17-18}	நாம் (nām) விசுவசிக்கிறோம்	(vicuvācikkirōm)	<i>My mercy believe</i>
{19}	நீர் (nīr) விசுவசிக்கிறீர்	(vicuvācikkirīr)	<i>Your mercy believe</i>
{20}	அவர் (avar) விசுவசிக்கிறார்	(vicuvācikkirār)	<i>His/Her mercy believes</i>
{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) ³⁷	
{27}	2. விசுவசிக்கிறதில்லை	(vicuvācikkirattillai) ³⁸	<i>I, you, etc. do not</i>

³⁷ 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 3rd neuter plural of the defective verb *il-tal* which is added to the infinitive in the Modern Tamil (Krishnamurti 2003: 355).

³⁸ Costa gives here the negative form of the present verbal noun followed by the negative verb *illai*.

- believe,*
 {28} 3. விசுவசித்ததிலலை (vicuvācittat*illai)³⁹ *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)⁴⁰ *you do not believe,* etc.
 {4} **Forms of the negative**
 {5} The 1st fi(gu)re⁴¹ 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 2nd {{figure is formed from}} the present participle⁴²
 {9} with the same இலலை (illai) as in (பு)
 {10} ண்ணுகிறதிலலை (paṇṇukkīrat^u illai) *I do not do* and
 {11} சொல்லுகிறதிலலை⁴³ (collukīrat^u illai) *I do not say.* The
 {12} 3rd {{figure is formed from}} the preterit participle⁴⁴ as in
 {13} நிகுடுத்ததிலலை (ni kuṭuttat^u illai) *you did not give* etc.
 {14} and the others can be formed in this way.
 {15} **Preterit perfect [Past perfect tense]**⁴⁵

³⁹ Costa gives here the negative form of the past verbal noun followed by the negative verb *illai*.

⁴⁰ 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’”.

⁴¹ The term *figure* was used in the Latin grammatical tradition, as a grammatical word for referring to what we would address today as ‘forms’.

⁴² Here Costa uses the technical term *participle* but the corresponding Tamil form is a *verbal noun* that Costa describes later as being an *Infinit(iv)e Substantive* (see f. M-34-29).

⁴³ For the forms listed in lines 10, 11, and 13 see footnote 40.

⁴⁴ Cf. footnote 42.

⁴⁵ 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 விசுவசித்தென (nīya vicuvācikkirāyē appō nāṇ vicuvācittēṇ) *when you believed, I believed;*

- {16} **Singular**
- {17-18} விசுவசித்தென like விசுவசிச்சென⁴⁶ (vicuvācittēṇ like vicuvāciccēṇ) *I believed*
- {19} விசுவசித்தாய (vicuvācittāy) *you believed*
- {20} விசுவசித்தான (vicuvācittāṇ) *he believed*
- {21} விசுவசித்தாள (vicuvācittāl) *she believed*
- {22} விசுவசித்தது (vicuvācittutu) *it believed*
- {23} விசுவசித்தோம் (vicuvācittōm) *we believed*
- {24} விசுவசித்தீ{ர்}கள் (vicuvācittīrkal) *you believed*
- {25} விசுவசித்தா{ர்}கள் (vicuvācittārkal) *they will believe* [masc. + fem.] (sic)
- {26} விசுவசித்தது (vicuvācittutu) *they will believe* [neutral] (sic) ⁴⁷
- {27} Likewise putting சச (cc)
- {28} instead of தத (tt), as in விசுவசிச்சொம் (vicuvāciccōm).⁴⁸
- {29} **Singular honorific**
- {30} விசுவசித்தோம் (vicuvācittōm) *My mercy believe* (sic)
- {31} விசுவசித்தீ{ர்} (vicuvācittīr) *Your mercy believe* (sic)⁴⁹

[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 இலை (illai) as in விசுவசித்தெனி
- {5} லலை (vicuvācittēṇ illai)⁵⁰ *I did not believe*, etc.

நீயவிசுவசிக்கிறாயென்பபொதுவனவிசுவசித்தான (nī vicuvācikkirāyē appō avan vicuvatittāṇ), *when you believed, he believed, etc.*

However, it is better to use the future instead of the preterit, as in நீயவிசுவசிக்கிறாயென்பபொதுவனவிசிப்பென (nīya vicuvācikkirāyē appō nāṇ vicippēṇ), *when you believed, I believed*. Finally the same future absolutely serves as preterit imperfect [past imperfect], as in மி[வனசிவபிள்ளையாயிருக்கிறபொது விசுவசிப்பான்] (ivaṇ civapiḷḷaiyā irukkirapōtu vicuvācippāṇ) *this one when (he) was a child, (this one) believed*, etc. (For the Portuguese version see footnote 242 in Part 2).

⁴⁶ Here Costa provides both the Standard Modern Tamil form (vicuvācittēṇ) and the Spoken Tamil variant (vicuvāciccēṇ).

⁴⁷ 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.

⁴⁸ The palatalization of the past tense marker is a typical feature of the Spoken Tamil register.

⁴⁹ 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).

⁵⁰ See footnote 40.

- {6} **Preterpluperfect⁵¹ [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,⁵² except that
- {10} in place of the adverb அப்பொ⁵³ (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} விசுவசிப்பாள் (vicuvācippāl) *She will believe*
- {25} விசுவசிக்கும் (vicuvācikkum) *It will believe*
- {26} **Plural**
- {27} விசுவசிப்போம் (vicuvācippōm) *We will believe*
- {28} விசுவசிப்பீர்கள் (vicuvācippīrkaḷ) *You will believe*
- {29} விசுவசிப்பார்கள் (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.⁵⁴

⁵¹ 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).

⁵² Typical of the spoken variety it is the contraction of *appōlūtu* into *appō* (MTL, S043).

⁵³ 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 pōrēṇ),
 {6} directly corresponds to the Latin future.
 {7} It is formed from the infinite absolute
 {8} with the verb பொறது⁵⁵ (pōratu) conjuga-
 {9} ting this in the present tense
 {10} remaining the infinite invariable as in
 {11} செய்யப்பொறென (ceyya.p pōrēṇ) *I will do*
 {12} செய்யப்பொறாய் (ceyya.p pōrāy) *you will do*
 {13} செய்யாப்போற்றீர (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**⁵⁶

⁵⁴ 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.

⁵⁵ *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. 1st-3rd 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 (vicuvāciyēṇ) *I will not believe* or
 {23} *I do not usually believe*
 {24} விசுவசியாய் (vicuvāciyāy) *You will not believe*
 {25} விசுவசியான (vicuvāciyāṇ) *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{ர்}கள் (vicuvāciyīrkaḷ) *You will not believe*

[f. M-34-21]

L

- {1} விசுவசியா{ர்}கள் (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 (piṭikkirātu) becomes
 {7} பிடியென (piṭiyēṇ) *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 (pōrukkīrēṇ) becomes
 {11} பொற்றென (pōrēṇ) *I will not forgive*. From சொ
 {12} லலுகிறென (collukīrēṇ) becomes சொல்லெ
 {13} ன (collēṇ) *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 (naṭakkīrēṇ)
 {16} [that becomes] நடவென (naṭavēṇ) *I will not walk*,
 {17} from பறக்கிறென (paraṭakkīrēṇ) *I fly* becomes பற
 {18} {வென} (paraṭavēṇ) *I will not fly*.

⁵⁶ In Old Tamil, the negation was signalled by zero when followed by personal suffixes beginning with vowels. Hence, “-Ø- and -ā- functioned as negative allomorphs in non-past conjugation in complementary environment, -Ø- before personal suffixes beginning with vowel and -ā- before a consonant or zero” (Krishnamurti 2003: 349). The paradigm provided by Costa displays the Ø 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} விசுவசியீ{ர்} (vicuvāciyīr) *your mercy will not believe*
 {22} விசுவசியா{ர்} (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. விசுவசிப்பாயாக (vicuvācippāy āka)⁵⁷ >
 {30} 3. விசுவசியும் (vicuvāciyum)⁵⁸ >believe (Your mercy)
 {31} 4. விசுவசிப்பீராக (vicuvācuppīr āka)⁵⁹ >

R

- {1} விசுவசிக்க⁶⁰ (vicuvācikka) *believe (your mercy)* 5.
 {2} விசுவசிக்கட்டு⁶¹ (vicuvācikkaṭṭu) *believe (he)* 6.
 {3} **Plural**
 {4} விசுவசிப்பொம்⁶² (vicuvācippōm) *let us believe, we will believe* 7.

⁵⁷ 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*.

⁵⁸ This form can be either the adjectival future participle, the habitual future, or the optative.

⁵⁹ Cf. footnote 57.

⁶⁰ 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*.

⁶¹ 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 *-ṭṭu* 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 *-ṭṭum*.

⁶² This is the first-person plural. In Tamil it also has an exhortative value.

- {5} விசுவசியுங்கொள்⁶³ (vicuvāciyuṅkol) *believe (you (plu))* 8.
 {6} விசுவசிக்கட்டு (vicuvācikkaṭṭu)*Believe (they)*9.
 {7} விசுவசிக்கக்கடவாரகள்⁶⁴ (vicuvācikka.k kaṭavārkaḷ)
 {8} The first figure is formed from the
 {9} present by removing *cren* or *gren*,
 {10} as from பொறுக்கிறேன்⁶⁵ (porukkirēṇ) *I wait*
 {11} பொறு (poru) *wait* {from} வாசிக்கிறே
 {12} ன (vācikkirēṇ) *I read*, வாசி (vāci) *read*. The 2nd
 {13} figure is formed from the 2nd person of the future
 {14} with ஆக (āka) infinite of the verb ஆ
 {15} கிறேன் (ākirēṇ),⁶⁶ as in நினைப்பாயாக⁶⁷ (niṇaippāy āka)
 {16} *remember வருவாயாக*⁶⁸ (varuvāy āka) *come*, etc.
 {17} The 3rd as the first adding யும் (y-um)⁶⁹ as in
 {18} இரும் (irum)⁷⁰ *sit your mercy வாசியும்* (vāciyum)
 {19} *read your mercy*. The 4th as the second
 {20} taking the honorific person. The 5th6th
 {21} is the infinite absolute⁷¹ with the imperative
 {22} ஒட்டு (oṭṭu) from the verb ஒட்டுகிற
 {23} து (oṭṭukiratu) (which is) pronounced as if the *ó*
 {24} *ஒ* is lost⁷² as in வர்ட்டு (varaṭṭu) *come பொ*
 {25} *கட்டு* (pōkaṭṭu) *go*. The 6th7th is the first person
 {26} of the future affirmative (in the) plural,
 {27} as in பொவொம் (pōvōm) *let us go*. ஒடு

⁶³ See footnote 17.

⁶⁴ 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).

⁶⁵ 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).

⁶⁶ Costa gives the optative mood here. See footnote 57.

⁶⁷ A more correct translation would be: *be you, the one who will think*.

⁶⁸ A more correct translation would be: *be you, the one who will come*.

⁶⁹ Costa is considering here the exhortative function of the suffix *-um*.

⁷⁰ 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’.

⁷¹ On this category see footnotes 179 and 181 in *Part 3*.

⁷² In Winslow (1862: 198) *oṭṭu* is a verb form meaning ‘to be suitable or appropriate’.

- {28} வெறம் (ōṭuvōm) *let us run*. The 7th 8th (*sic*)⁷³ is the 3rd
 {29} adding a short கொள (kol)
 {30} to make the plural. The 8th is the
 {31} infinite absolute of the verb கடவது (kaṭavatu)⁷⁴

[f. M-34-22]

L

- {1} a defective [verb] that is used only to make
 {2} similar imperatives. ~.~.~.
 {3} **Permissive Imperative**⁷⁵
 {4} விசுவசிக்கட்டு (vicuvācikkattu)⁷⁶ *let you, he, she*
 {5} *it believe*
 {6} விசுவசிக்கட்டும் (vicuvācikkattum)⁷⁷ *let your mercy believe.*
 {7} விசுவசிக்கட்ட (vicuvācikkatta)
 {8} விசுவசிக்கட்டுங்கொள (vicuvācikkattuṅkol) *let*
 {9} *you others believe.*
 {10} All are formed from the infinite
 {11} absolute with the imperative forms of the verb
 {12} ஒட்டுகிறது (oṭṭukiratu) according to number,
 {13} or the honorific mode of speaking.
 {14-15} **Prohibitive Imperative**

⁷³ It should have been the 9th which is equivalent to the 6th form.

⁷⁴ *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).

⁷⁵ 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.

⁷⁶ Cf. footnote 61.

⁷⁷ *-ttum* expresses permission and optative in the (Standard) Common Tamil (see Asher 1985: 166 and 170 and Schiffman 1999: 78).

- {16} 1. விசுவசியாதெ⁷⁸ (vicuvāciyātē)
 {17} 2. விசுவசியாமல்⁷⁹ (vicuvāciyāmal) ————— do not believe (you)
 {18} 3. விசுவசிக்கவெண்டாம⁸⁰ (vicuvācikka vēṇṭām)
 {19} விசுவசியாதெயும்⁸¹ (vicuvāciyāteyūm) do not believe your mercy
 {20} விசுவசியாதெயுமபிள்ளாய்⁸² (vicuvāciyāteyūm piḷḷāy)
 {21} do not believe your mercy among equals
 {22} விசுவசியாதெயுங்கொள (vicuvāciyāteyunkōḷ)
 {23} do not believe you others
 {24} நாங்களவிசுவசிக்கத்தெவை
 {25} யிலலை (nāṅkaḷ vicuvācikka.t tēvai.y⁸³ illai) let us not believe.
 {26} This serves for the remaining numbers and persons according to
 {27} the preceding pronoun, as in
 {28} விசயசிக்கத்தெவையிலலை (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} பொகத்தெவையிலலை (avaḷ pōka.t tēvai.y illai)⁸⁴ 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)⁸⁵
 {4} do not walk (you) [plural]. The 2nd in the same way
 {5} by changing the து (tu) to a மல் (mal), as in நடவாது (naṭavātu)⁸⁶

⁷⁸ This form is the negative singular imperative formed by the verb stem + the negative allomorph -āṭ + euphonic suffix ē. For details on Tamil clitics see Arokianathan (1981).

⁷⁹ This form is a negative *viṇaiyēccam* (verbal participle, see footnote 185).

⁸⁰ 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, vēṇṭām is an auxiliary with defective morphology and expresses the negative obligation of ‘not needed’ (cf. Asher 1985: 167).

⁸¹ This form is the negative singular imperative. The same form also occurs as negative *peyareccam* followed by the clitic -um.

⁸² 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.

⁸³ *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.*

⁸⁴ Literally the translation of this example is: *her need of going is not.*

⁸⁵ Again, the emphatic particle -ē is used for topicalization.

- {6} {{that}} becomes நடவாமல (naṭavāmal) and பண்ணு
 {7} கிறது (paṇṇukiratu) {{that}} becomes பண்ணாமல (paṇṇāmal) *do not*
 {8} *do* [plural]. The 3rd {{figure is formed}} from the infinitive
 {9} absolute with வெண்டாம் (vēṇṭām) as in செய்ய
 {10} வெண்டாம் (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)⁸⁷ 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} pleads, and does not command. It is also said
 {21} விசுவசிக்கவெண்டாமொ (vicuvācikka vēṇṭāmō)⁸⁸ or
 {22} விசுவசிக்கத்தெவையிலலை
 {23} யொ? (vicuvācikkat* tēvai.y-illai.y-ō),⁸⁹ all interrogatives.
 {24} Others say விசுவசியுங்காணும் (vicuvāci.y-uṅ^m kāṇ-um)⁹⁰
 {25} from the imperative honorific and
 {26} also from the imperative, also honorific,
 {27} of the verb காண்கிறது (kāṇkiratu) *to see*.
 {28} **Optative mode**⁹¹ [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.⁹² 1st by

⁸⁶ 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).

⁸⁷ *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*.

⁸⁸ 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.

⁸⁹ The literal translation being: *it isn't the desire of believing, is it?*

⁹⁰ Here there is the conjunction *-um* which is added to both the imperative forms: *believe and see!*

⁹¹ In Lily's (c.1468 - c.1523) grammar, rather than *mood* one finds *mode*.

⁹² 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)⁹³ *hopefully I [had] believed*, or
- {4} *I had not believed*⁹⁴ நீ விசுவசியாயொ (nī vicuvāciy-āy-ō)
- {5} *you had not believed*.⁹⁵ The 2nd with the infinite
- {6} absolute adding வெ
- {7} ணடாமொ⁹⁶ (vēṇṭāmō) as in விசுவசி[கக]
- {8} வெணடாமொ, (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)⁹⁷ which means *ay:iō* as in
- {14} அயயொநானவிசுவசியெ
- {15} னொ⁹⁸ (ayyō nāṇ vicuvāciyēṇ-ō) *Alas! I had believed*. அய[யொ]
- {16} நீவிசுவசிக்கவெணடாமொ (ayyō nī vicuvācikka vēṇṭām-ō).⁹⁹
- {17} *Alas! May you not believe*, 3rd by adding
- {18} to these same infinites the word
- {19} கடவது (kaṭavatu)¹⁰⁰ or கடவதாக¹⁰¹ (kaṭavat* āka), as in நா
- {20} னவிசுவசிக்ககடவது (nāṇ vicuvācikka.k kaṭavatu)
- {21} or கடவதாக (kaṭavat*āka)¹⁰² *may it please God, that I believe*.¹⁰³
- {22} The same in cursing
- {23} சாககடவாய (cākka.k kaṭavāy) *may it please God*
- {24} *that you die*. Also in imploring
- {25} someone badly or sometimes well,

⁹³ The given form is the negative Old Tamil form followed by the dubitative marker *ō*.

⁹⁴ The correct translation would be: *I will not believe, will I? or whether I will believe*.

⁹⁵ The correct translation would be: *you will not believe, will you?*

⁹⁶ Once again Costa gives here the negative defective *vēṇṭām* followed by the dubitative marker *-ō*.

⁹⁷ This is an interjection in Tamil.

⁹⁸ The interjection *alas* is followed by the construction already discussed in footnote 93.

⁹⁹ 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.

¹⁰⁰ See footnotes 64 and 74.

¹⁰¹ The optative *āka*, already discussed in footnote 57.

¹⁰² *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.

¹⁰³ 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.*¹⁰⁴
 {29} **Conjunctive mode with *cum***¹⁰⁵
 {30} 1. *விசுவசிக்கச்செ*¹⁰⁶ (vicuvācikka-cc-ē)
 {31} 2. *விசுவசிக்கச்செயதெ*¹⁰⁷ (vicuvācikka.c ceyat-ē)

R

- {1} 3. *விசுவசிக்கையிலெ*¹⁰⁸ (vicuvācikkai.y-il-ē)
 {2} 4. *விசுவசிக்கிறபொது*¹⁰⁹ (vicuvācikkira pōtu)
 {3} 5. *விசுவசிக்கிறபொழுது*¹¹⁰ (vicuvācikkira poḷutu)
 {4} 6. *விசுவசிக்குமிட {ததி} ல்*¹¹¹ (vicuvācikkum-iṭatt-il)
 {5} 7. *விசுவசிக்குமபொது*¹¹² (vicuvācikkum pōtu)
 {6} 8. *விசுவசித்தபொது*¹¹³ (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.*

¹⁰⁴ The verb forms between lines 22-28 are all in the future tense formed with the suffix -v-.

¹⁰⁵ 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).

¹⁰⁶ Infinitive form followed by the spoken variant of the past *peyareccam* of *āku*, then followed by the emphatic clitic *ē*.

¹⁰⁷ Infinitive form followed by the *வினைப்பெயர்* (*viṇai.p peyar*, verbal noun) of *cey-tal* 'to do' suffixed with the emphatic clitic *ē*.

¹⁰⁸ 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*.

¹⁰⁹ Present *peyareccam* followed by the shortened variant of the Spoken Tamil *pōtu* 'time'.

¹¹⁰ Present *peyareccam* followed by the variant of the Standard Tamil *poḷutu* 'time'.

¹¹¹ About *-tti*, see footnote 5.

vicuvācikkum can be taken as future *peyareccam* as well as 3rd 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*.

¹¹² Costa addresses here *vicuvācikkum* as a *neuter future affirmative*.

¹¹³ Past *peyareccam* followed by the noun *pōtu* 'time'.

- {11} These figures are formed (in the following way). The 1st
 {12} from the infinite absolute with the particle
 {13} செ (ce). The 2nd with the particle செய்தே (ceyatē)
 {14} as in நானடிக்கச்செ (nāṇ aṭikk[ā]ccē) *beating I*¹¹⁴
 {15} நீயொடசசெயாத¹¹⁵ (nī.y oṭa.c ceyāta) *when you did not*
 {16} *run*. The 3rd is the ablative
 {17} of the verbal விசுவசிக்கை (vicuvācikkai) *the belief*
 {18} as in நீங்களிருக்கையிலே (nīṅkaḷ irukkaaiyilē) *when*
 {19} *you (plural) were*. The 4th
 {20} and the 5th from the adjectival
 {21} participle of the present with பொது (pōtu) or பொ
 {22} முது (poḷutu). As in நீரவருகிறபொது (nīr varukira pōtu)¹¹⁶ *coming*
your mercy
 {23} or *when your mercy came* அ
 {24} வளதிரும்புகிறபொது (avaḷ tirumpukira pōtu)¹¹⁷ *when*
 {25} *she returns*, etc. The 7th from the future
 {26} affirmative neutral with the same
 {27} particles பொது (pōtu) or பொழு
 {28} து (poḷutu). The 6th with இடத்தில் (iṭattil)¹¹⁸ as in ஆ
 {29} ளும்பொழுது (āḷum poḷutu) அழுமபொது (aḷum pōtu)¹¹⁹
 {30} *when I, you etc. ruled*. அழு
 {31} மபொழுது (aḷum poḷutu) *when I, you etc. cried*.¹²⁰

[f. M-34-24]

L

- {1} The 8th {{figure is}} from the adjectival participle of the

¹¹⁴ 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.

¹¹⁵ Infinitive of *ōtu-tal* ‘to run’.

¹¹⁶ Present *peyareccam*. The literal translation of this example would be: *the time in which you (hon) came*.

¹¹⁷ Another example of subordinate where the shortened variant pōtu ‘time’ follows the present *peyareccam* of the verb *tirumpu-tal* ‘to turn’.

¹¹⁸ 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].

¹¹⁹ 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’.

¹²⁰ 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 (polutu) as in நீகொபிச்சு
 {4} பொது¹²¹ (nī kōpicca pōtu) *when you got angry*
 {5} அவளபெசினபொழுது¹²² (avaḷ pēciṇa polutu)
 {6} *when she spoke.*
 {7} **Negative of the preceded modes**
 {8} விசுவசியாதசெ (vicuvāciyāt^a[āc]cē) *when I, you,*
 {9} விசுவசியாதசெயதெ (vicuvāciyāta ceyat^e) *not believe*
 {10} விசுவசியாதபொது (vicuvāciyāta pōtu) *or not believing I, [or]*
 {11} விசுவசியாதபொழுது¹²³ (vicuvāciyāta polutu) *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]**¹²⁴
 {20}
 {21} விசுவசிக்கிறேனாம் (vicuvācikkirēṇ-ām) *he says or they say*
 {22} *that I believe*
 {23} விசுவசிக்கிறாயாம் (vicuvācikkirāy-ām) *he says or they say*
 {24} *that you believe etc.*

¹²¹ *kōpicca* ‘which becomes angry, indignant, offended’ is the spoken variant of the past *peyareccam kōpitta* of the verb *kōpi-ttal*.

¹²² *pēciṇa* ‘which spoke’ is the past *peyareccam* of the verb *pēcu-tal* ‘to speak’.

¹²³ 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*.

¹²⁴ 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*-ām)¹²⁵ *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 (avaṇ calikkīrat*-ām)¹²⁶
- {9} *they say that he gets annoyed*, [or] நீ {ர்} சகிக
- {10} கிறதாம் (nīr cakikkīrat*-ām) *they say that your mercy suffers*,¹²⁷
however
- {11} this mode can only be used for the present [while]
- {12} விசுவசித்ததாம்¹²⁸ (vicuvācittat*-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} விசுவசிக்குமாம்¹²⁹ (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

¹²⁵ Here, the same particle follows a verbal noun. For this reason, we would expect a different gloss such *they say that one believes*.

¹²⁶ Once again, the reportive marker -ām follows a verbal noun here, therefore we would have expected the gloss *they say that one gets angry*.

¹²⁷ *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'.

¹²⁸ We should have another gloss such as *they say that it believed*.

¹²⁹ 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. விசுவசிக்கவிலையாம¹³⁰ (vicuvācikka.v-illai.y-ām)

{23} 2. விசுவ[சு]க்கிறதிலையாம¹³¹ (*sic!*) (vicuv[āci]kkirat*illai.y-ām)

{24} *one says or they say that I do not believe*, etc.

{25} 3. விசுவசித்ததிலையாம¹³² (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 3rd (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^o [வி]சுவசிக்கப்பொறதிலையாம¹³³ (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} விசுவசியாமலாம¹³⁴ (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 1st is formed from the infinite absolute

{11} with இலலை (illai) with ஆம (ām) as in இதுசா

{12} கவிலையாம (itu cākavillai.y-ām) *they say that this does not*

{13} *die*, the 2nd from the present participle

¹³⁰ This is the syntactical negation formed by the infinitive followed by the verb *il-tal* and the reportive marker *-ām*.

¹³¹ This form is the present verbal noun followed by the verb *il-tal* and the reportive marker *-ām*.

¹³² This form is the past verbal noun followed by the verb *il-tal* and the reportive marker *-ām*.

¹³³ 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.

¹³⁴ The first of these forms is the negative imperative (line 4), the second is the negative *viṇaiyeccam* of the verb *vicuvāci-tal* (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 பேசுகிறதிலையாம் (nī pecukirat*-illai.y-ām) *they say*
- {16} *that you do not speak*. The 3rd [from the]
- {17} present participle with the same
- {18} particles அவ் {ர்} களபொன
- {19} திலையாம் (avarkaḷ pōnat*-illai.y-ām) *they say that they* [masc.]
did not
- {20} *go*. The 4th 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]ங்கபொறதிலையாம் (avaḷ vaṅga.p-pōrat-illai.y-ām)
- {25} *they say that he will not receive*. The
- {26} other three¹³⁵ are prohibitives and are formed
- {27} from the imperatives with ஆம் (ām).
- {28} Another mode of speaking [expressing] *saying that*
- {29} is formed from the verb என்கிறது¹³⁶ (eṇkirātu) 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} நெனென்கிறான்¹³⁷ (vicuvācikkirēṇ eṇkirāṇ) *he says that I believe* [or]
- {4} விசுவசிக்கிறாயென்கிறான்¹³⁸ (vicuvācikkirāy eṇkirāḷ) *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} கள்¹³⁹ (vicuvācikkirēṇ eṇru collukirārkaḷ) *they say*

¹³⁵ It is not clear why three and not two since the remaining forms are the negative imperative and the negative *viṇaiyeccam*.

¹³⁶ This form is the verbal noun of the verb *eṇ(ṇu)-tal* ‘to say’ which is used as a quotative particle for reporting uttered speech (by someone else). See below footnote 139.

¹³⁷ In these examples one finds the finite verbal forms of the verb ‘to say’ (*eṇ*) 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.

¹³⁸ Cf. footnote 137 and 139.

¹³⁹ In this example the *viṇaiyeccam eṇru* of the verb *eṇ(ṇu)-tal* functions as *quotative marker*. Indeed, it works as a complementizer before the verbal utterance *collukirārkaḷ*. In Spoken Tamil the corresponding form for *eṇru* is *-ṇnu* 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*⁴⁰
- {13} 1. நான விசுவசித்தெனானால¹⁴¹ (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 விசுவசித்தால¹⁴² (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. விசுவசித்தானால¹⁴³ (vicuvācitt*āṇāl), *if I believe*
- {27} விசுவசித்தெயானால¹⁴⁴ (vicuvācittat*ē.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} விசுவசித்தெயுண்டானால¹⁴⁵ (vicuvācittat*ē.y uṇḍāṇāl)

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.

¹⁴⁰ The third conjunctive takes the Latin conditional subordinate conjunction *si*.

¹⁴¹ 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.

¹⁴² This form is the Tamil conditional formed with the verb in the past tense followed by the suffix *-āl* (cf. Asher 1985: 44-46).

¹⁴³ This form is the *vinaiyeccam* followed by *-āṇāl*.

¹⁴⁴ This form is the verbal noun followed by the emphatic particle *-ē* and *-āṇāl*.

¹⁴⁵ 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} கால¹⁴⁶ (vicuvācittat[#]ē.y uṇḍāṇ ākkāl) *if I, you etc. believe also*
- {3} indeclinable for all numbers and persons
- {4} according to the pronoun.
- {5} The 1st is formed from the preterit according
- {6} to the person and number required by the manner of speaking
- {7} with ஆனால் (ānāl) as in தப்பினாரகளா
- {8} னால (tappinārkaḷ ānāl) *if they escaped*. Instead of
- {9} ஆனால் (ānāl) the following particles
- {10} can also be added ஆனா
- {11} ககால (ānākkāl) ஆகில (ākil) எனகில (eṇkil)¹⁴⁷ என
- {12} றால¹⁴⁸ (eṇṇāl) of which ஆனால்¹⁴⁹ (ānāl) அனாககால (āṇakkāl)
- {13} are the most commonly used. The 2nd is formed
- {14} from the preterit changing the என (eṇ) into
- {15} ஆல (āl) also from பொன்னெ (pōṇṇē) becomes
- {16} பொனால (pōṇāl) *if he goes* நீ பொக்கடிச
- {17} சால¹⁵⁰ (pōkkaṭiccāl) *if you lose*. The 3rd is formed
- {18} from the neutral participle of the preterit either
- {19} without change or changing the உ (u)

¹⁴⁶ This example is part of a more complex sentence where the past verbal noun of the verb ‘to believe’ is followed by the 3rd singular masculine form of the verb *uḷ-tal* ‘to exist’ (*uṇṭāṇ*). 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’.

¹⁴⁷ 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).

¹⁴⁸ The past tense of the verb *eṇ(ṇu)-tal* ‘to say’ inflected in the conditional mood.

¹⁴⁹ The past of *āku-tal* followed by the conditional marker *-āl*.

¹⁵⁰ This is the spoken form of the past tense of the verb *pōkkaṭi-ttal* ‘to lose’.

- {20} into எ (e); and instead of அனால (aṇāl), the particles
- {21} stated can be used அனாக:
- {22} கால (aṇakkāl), is also common.
- {23} (For) the 4th mode after having changed the உ (u)
- {24} into எ (e), as above, add உண்டா:
- {25} னால (uṇṭāṇāl) or உண்டானாககால (uṇṭāṇākkāl).
- {26} **Negative**
- {27} விசுவசியாதெயிருந்தால¹⁵¹ (vicuvāciyātē.y iruntāl)
- {28} விசுவசியாதிருந்தால¹⁵² (vicuvāciyāt⁺ iruntāl)
- {29} விசுவசியாதெபொனால¹⁵³ (vicuvāciyāte pōṇāl) *If I, you,*
- {30} *etc. do not believe, etc.* are indeclinable modes
- {31} for all numbers and persons, the 1st mode

R

- {1} without synaloepha and the 2nd with it.
- {2} விசுவசியாமலிருந்தால¹⁵⁴ (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 இருந்தால (iruntāl),
- {7} conditional conjunctive of the verb இரு
- {8} ககிறது (irukkīratu) to be with பொனால (pōṇāl)
- {9} conditional of the verb பொறுது (pōratu) *to go*
- {10} also வார்தெபொனால (vārāte pōṇāl) i.e. வார்திருந்
- {11} தால (vārat⁺-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) இல
- {15} லை (illai) and after any of the
- {16} particles stated ஆனால (āṇāl) etc. as in the
- {17} formation of the first figure as in விசுவ

¹⁵¹ 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!*

¹⁵² 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*.

¹⁵³ The negative imperative followed by the conditional of the verb *pō(ku)-tal*.

¹⁵⁴ 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 āṇāl) விசுவசித்ததி
- {20} லலையெனகில¹⁵⁵ (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]ல¹⁵⁶ (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***¹⁵⁷
- {2} நான விசுவசித்தாலும் (nāṇ vicuvācittālum) *given*
- {3} *that I believe*
- {4} நீய விசுவசித்தாலும்¹⁵⁸ (nīya vicuvācittālum) *even if you*
- {5} *believe* etc. for all tenses, numbers and persons.
- {6} (These are) indeclinable.
- {7} It is formed from the 2nd conditional conjunctive
- {8} stated above adding to it

¹⁵⁵ The forms in 18-20 are past verbal nouns followed by the negative *illai* and the conditional *ākil*, *āṇāl*, and *eṇākil* respectively that Costa glosses as *if I, you, etc. do not believe*.

¹⁵⁶ 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].

¹⁵⁷ 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).

¹⁵⁸ 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}களசெத்தாலு
 {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} சித்ததானாலும (vicuvācittat#āṇalum) or விசுவசித்த
 {16} தெயுண்டானாலும¹⁵⁹ (vicuvācittat#ē.y uṇṭāṇalum) *given that one believes*
 {17} etc. (This mode of speaking¹⁶⁰ can also be made) from the gerund¹⁶¹ of the verb also with
 {18} இருந்தாலும (iruntālum)
 {19} நீ{ர்} விசுவசிச்சிருந்தாலு (*sic*)
 {20} ம¹⁶² (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 எந்தச்சத்தியம் வி
 {24} சுவசித்தாலும¹⁶³ (nāṇ enta.c cattiyam vicuvācittālum) *any truth*
 {25} *that I believe* etc. according to the pronoun.
 {26} **Conjunctive sicut**¹⁶⁴
 {27} 1. விசுவசிக்கிறாப்பொலெ (vicuvācikkirā.p pōlē)
 {28} *as I believe*
 {29} நீவிசுவசிக்கிறாப்பொலெ (nī vicuvācikkirā.p pōlē) *as*

¹⁵⁹ The forms in lines 15 and 16 are both verbal nouns followed by -āṇalum and -uṇṭālum respectively.

¹⁶⁰ 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.

¹⁶¹ *Gerund* is the label that Costa uses for referring to what the Tamil grammatical tradition defines as *viṇaiyeccam*. Cf. footnote 185.

¹⁶² This form, which is intended to be the *viṇaiyeccam* of the verb *vicuvāci-ttal* occurs in the spoken Tamil with the past suffix -cc- rather than -tt-.

¹⁶³ 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.

¹⁶⁴ 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 latinate 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 விசுவசித்தாப்பொலெ (nāṇ vicuvācittā pōlē)
 {2} *as I believed*
 {3} நீ விசுவசித்தாப்பொலெ¹⁶⁵ (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. விசுவிகிறதினபடியெ¹⁶⁶ (vicuvācikkirāt^u-in paṭiyē)

¹⁶⁵ 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 5th 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.

¹⁶⁶ 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. விசுவசிக்கிறபடி¹⁶⁷ (vicuvācikkirā paṭi) or படியெ (paṭiyē)
 {10} idem.
 {11} 5° விசுவசிக்குமாப்பொலெ¹⁶⁸ (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} விசுவசித்தபடியெ¹⁶⁹ (vicuvācittat*in paṭiyē)
 {17} விசுவசித்தபடி (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 1st, 2nd, 3rd 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 2nd 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 3rd is formed from the genitive of the infinite

[f. M-34-28]

L

- {1} absolute¹⁷⁰ with the particles படி or

¹⁶⁷ 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).

¹⁶⁸ Costa considers this form as the 3rd person neutral of the future affirmative to which he adds two different suffixes: the already discussed *pōle* (cf. footnote 165) and the dubious *-ā*.

¹⁶⁹ This is the same form commented in footnote 166.

¹⁷⁰ Here Costa refers to the genitive because when the suffix *-in* 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 natakkiṛat*in paṭiyē) *as you walk* நாங்கள்
 {4} கெட்கிறதினபடியெ (nāṅkaḷ kēṭkiṛat*in paṭiyē) *as we*
 {5} *hear, or ask*. The 4th is formed
 {6} from the adjectival participle with
 {7} the same particles. The 5th from the 3rd
 {8} neutral person of the future affirmative
 {9} with மாபபொலெ (māppōlē)¹⁷¹ or பொல (pōla) as in
 {10} நானசெய்யுமமாபபொலெ (nāṇ ceyyumā.p pōlē)
 {11} *as I do* நீ{ர்} கல்பிக்குமபபொலெ (nīr kalapikkum-ā.p pōlē), *as*
Your mercy
 {12} *orders, or*
 {13} *orders*.
 {14} **Negative**
 {15} விசுவசியாதபடியெ (vicuvāciyāta paṭiyē)
 {16} விசுவசியாததினபடியெ (vicuvāciyātāt*in paṭiyē)
 {17} விசுவசியாதிருக்குமாபபொலெ (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 1st negative is formed from the negative
 {21} infinite [that is] adjectivated with படி
 {22} யெ (paṭiyē).¹⁷² The 2nd [is formed from] the genitive
 {24} of the same negative substantivated infinite¹⁷³ — *as you* etc. —.
 {24} The 3rd form is from the dative of the same
 {25} negative infinite as in நீயிடறாத
 {26} துக்குமாபபொலெ¹⁷⁴ (nī.y iṭarātattukkum-ā.p pōlē) *as you*

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.

¹⁷¹ This is the form *-māppole* to which I have already referred in footnotes 165 and 168.

¹⁷² 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*.

¹⁷³ 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)¹⁷⁵ the 1st
- {31} is the infinite, the 2nd is the gerund of the verb

R

- {1} ஆகிறென (ākīrēṇ) as in e.g. நான விசுவ:
- {2} சிக்கிறதாக (nāṇ vicuvācikkīrat-āka) as *I believe*, or நீ வி
- {3} சுவசிக்கிறதாக (nī vicuvācikkīrat-āka) as *you believe* or
- {4} *you will believe* நான விசுவசித்த
- {5} தாக¹⁷⁶ (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 அதுவிசுவசிக்கிறதாக (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,¹⁷⁷
- {16} according to the person as in விசுவசிக்கிறவன
- {17} பொலெ (vicuvācikkīraṇ pōlē) as *the one who believes* or as
- {18} *one who believes*. விசுவசிக்கிறவள்
- {19} பொலெ (vicuvācikkīraṇ pōlē) as *the one (fem) who believes*, or
- {20} as *that who (fem) believes*. In the preterit விசு

¹⁷⁴ 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.

¹⁷⁵ These forms are the peyareccam (āka) and the vīṇaiyēccam (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’.

¹⁷⁶ 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).

¹⁷⁷ The *substantivated participle* corresponds to those nonfinite forms addressed as participial nouns today, as the following examples, which Costa provides, also demonstrate.

- {21} வசித்தவனபொலெ (vicuvācittavaṇ 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} லெ¹⁷⁸ (vicuvāciyātavaṇ pōlē) as one who does not believe.
 {26} **Infinite Absolute Mo**
 {27} **de**
 {28} விசவசிக்க (vicuvācikka) believe or to believe, also
 {29} believing. It can also signify
 {30} the ablative absolute,¹⁷⁹ as in அ

¹⁷⁸ 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 latinate category of the subjunctive which cannot stand alone. For a more detailed discussion on this perspective see Muru (2021a).

¹⁷⁹ 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 (avaṇ vicuvācikka) *credente illo* (believing he)

[f. M-34-29]

L

{1} அவ{ர்} களதினன (avarkaḷ tinna) *comedentibus*

{2} *illis* (eating they) etc.

{3} விசுவசிக்கததகதாக¹⁸⁰ (vicuvācikkat*-takkatāka) (*in order*) to believe.

{4} **Infinite substantive**¹⁸¹

{5} விசுவசிக்கிறது (vicuvācikkiratu) *the belief, this thing that is believed*

{6} விசுவசித்தது (vicuvācittatu) [*the fact of*] believing, having believed, or having believed

{7} *this one which is believed*

{8} விசுவசிப்பது (vicuvācippatu)¹⁸² *to have to believe, or the fact of having*

{9} *to believe, this one which has to be believed.*

{10} விசுவசியாத்து¹⁸³ (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

¹⁸⁰ 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 (3rd cent. AD) as a modal auxiliary even though it is not attested in Wilden (2018: 160-161).

¹⁸¹ 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).

¹⁸² The translation of this Tamil form should be: *the fact that I will believe*.

¹⁸³ What would be a *puḷḷi* today, it is used here as a diacritic for marking C+V, hence த 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} participles¹⁸⁴ 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 1st
 {17} from the present, the 2nd from the preterit the 3rd
 {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^u-in-utaiya*) *of the belief* விசுவ
 {22} சிக்கிறதுக்கு (*vicuvācikkirat^u-ukku*) *for the belief*. Etc.
 {23} **Gerund**¹⁸⁵
 {24} வி{சுவசித}து (*vicuvācittu*) *believing*
 {25} விசுவ{சி}யாமல¹⁸⁶ (*vicuvāciyāmal*) *not believing*.

¹⁸⁴ 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*).

¹⁸⁵ 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 *viṇaiyeccam*: “they are independent, nonfinite verb forms that combine with following verbs, with or without additional material intervening” (Steever 2005 :70). *Viṇaiyeccam*, 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 *viṇaiyeccam* 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 (*viṇai – 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 *viṇai – 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 பாட
- {30} டென (poṭṭēn) becomes பாட்டு (poṭṭu) *throwing*.
- {31} From this rule we can exclude சொன்னெ

R

- {1} ன (conṇēn) *I said* becomes சொல்லி (colli) *saying*;
- {2} from பொன்னெ (pōṇēn) *I went* becomes பொய (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**¹⁸⁷
- {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} விசுவசியா¹⁸⁸ (vicuvāciyā) or விசுவசியாத்¹⁸⁹ (vicuvāciyāta) *thing*

¹⁸⁶ 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”.

¹⁸⁷ 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).

¹⁸⁸ *vicuvāciyā* in Old Tamil is the third person plural neuter in the negative where the negative morph –*ā* is suffixed to the verb stem.

¹⁸⁹ *vicuvāciyāta* is the negative *peyareccam*.

- {16} *that did not believe.*
- {17} All formed from the substantive
- {18} infinite as stated.¹⁹⁰ 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 substantives¹⁹¹ (according to) the pronoun
- {24} that is placed after them அவன (avan), அவ
- {25} ன (aval), அது (atu), as in விசுவசிக்கிறவன (vicuvācikkiravan)
- {26} *man who believes*, விசுவசிக்கிறவன (vicuvācikkiravan)
- {27} *woman who believes* விசுவசிக்கிறது (vicuvācikkiratu)
- {28} *thing that believes* and thus substantivated,
- {29} they can be declined for cases, as stated (in)
- {30} the infinite.¹⁹² The adjective participles
- {31} admit passive meaning,

[f. M-34-30]

L

- {1} when the manner of speaking requires it.¹⁹³
- {2} **Participle in *-bilis* (*-able*)**¹⁹⁴

¹⁹⁰ 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).

¹⁹¹ 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 3rd person remote demonstrative pronoun and the personal, number, gender marker (PNG).

¹⁹² The infinitive referred to here is the *substantive*. See footnote 181.

¹⁹³ 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).

¹⁹⁴ “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} விசுவசிக்கலாம்¹⁹⁵ (vicuvācikkal-ām) *it is believable*
 {4} விசுவசிக்கலாச்சு¹⁹⁶ (vicuvācikkal āccu) *it is believable, or let's believe*
 {5} விசுவசிக்கலாகாது¹⁹⁷ (vicuvācikkal ākātu) *it is not believable*
 {6} விசுவசிக்கலான¹⁹⁸ (vicuvācikkal āna) *believable thing(s)*
 {7} விசுவசிக்கலாகாத¹⁹⁹ (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 ஆச்சது (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} ச்சது (collaccutu) *it is said. சொல்லலாகா*
 {15} து (collākātu) *it cannot be said மாறலா*
 {16} ன (māralāna)²⁰⁰ *changeable thing etc.*

¹⁹⁵ 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, 3rd 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*.

¹⁹⁶ 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

¹⁹⁷ In this third form, the verb *āku-tal* is inflected for negative polarity and 3rd 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.

¹⁹⁸ This fourth form is the past *peyareccam*.

¹⁹⁹ The form *ākāta* is the negative *peyareccam* of *āku-tal*, which in Classical Tamil is the 3rd plural neuter negative (I am indebted to Ciotti, personal communication).

²⁰⁰ 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.**²⁰¹

{20} Any mode of speaking becomes interrogative

{21} 1st by placing the letter *O*²⁰² after it as in வி

{22} சுவசித்தெனா (vicuvācittēṇō) *did I believe?* அறிவா

{23} யொ (arivayō) *do you know? do you comprehend?* 2nd

{24} by adding to the substantive infinite the

{25} particle உண்டொ²⁰³ (uṇṭō) as in

{26} விசுவசித்ததுண்டொ (vicuvācittat^u-uṇṭō) *did you [plural] believe?*

{27} அவர் களதிரிடினதுண்டொ²⁰⁴ (avarkaḷ tiriṭinaṭ^u-uṇṭō)

{28} *will they steal?* 3rd by placing after

{29} the infinite absolute the particles

{30} வெ (vō) or டொ²⁰⁵ (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

²⁰¹ 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 aptidão 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.

²⁰² 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).

²⁰³ 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?*

²⁰⁴ The verb form is *tiriṭu-tal* 'to steal' (*furtar* in Portuguese).

²⁰⁵ 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 2nd for the preterit, the 3rd for
{5} the future.

{6} **Why**

{7} எனனததுககுவிசுவசிககி

{8} நாய²⁰⁶ (eṇṇat* atukku vicuvācikkirāy) *why do you (plu) believe*
எனவிசுவ

{9} சிககிறான (ēṇ vicuvācikkirāṇ) *why does he believe?* எனவி

{10} சுவசித்தான²⁰⁷ (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 vicuvācikkirat* illai) or

{14} எனவிசுவசிககவிலலை²⁰⁸ (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} பபொனென (*sic!*) (vicuvācippāy ēṇ) *why do you [sing.] believe*,

{18} is also used for all numbers and persons

{19} by placing என (ēṇ) after the 3rd masculine person

{20} of the affirmative future, the negative

{21} of this is விசுவசியாமலெ

{22} ன²⁰⁹ (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} நாய²¹⁰ (eṇṇatatukku vicuvācikkirāy) *why do you (plu) believe?*,
conjugating

{28} the verb according to the manner

²⁰⁶ 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?*

²⁰⁷ Costa identifies the interrogative *ēṇ* ‘why’, a *viṇa.p peyar* in the Tamil grammatical tradition.

²⁰⁸ 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’.

²⁰⁹ 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 21st line *-ēṇ* is suffixed to the negative verbal participle *vicuvāciyāmal* which, however, Costa defines as being the third person masculine of the negative future.

²¹⁰ 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**²¹¹

[f. M-34-31]

L

- {1} விசுவசிக்கிறெனலொ²¹² (vicuvācikkirēṇ allō) *I believe,*
 {2} *do I not?* வினையாடுகிறார்களல
 {3} லொ (vilaiyāṭukirārkal 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?* விடுகிறாயெ²¹³ (viṭukirāyē) *you leave, won't you?*
 {8} **Who?**²¹⁴
 {9} We will make this question if to any
 {10} infinite substantive modes
 {11} we place ஆ{ர்} (ār) as in விசுவசிக்கி
 {12} நதா{ர்} (vicuvācikkiratār) *who does believe?* விசுவசித்த
 {13} தா{ர்} (vicuvācittatār) *who did believe?* Etc. விசுவசிக்க
 {14} பபொ{றவனா{ர்}} (vicuvācikkappōṭavaṇār) *who will believe.*
 {15} Should also be used literally ஆ{ர்}
 {16} விசுவசிக்கிறான! (ār vicuvācikkirāṇ!); or more
 {17} commonly by putting the verb in the plural ஆ{ர்}
 {18} விசுவசிக்கிறா{ர்} கள (ār vicuvācikkirārkal) *who does believe?, or*
 {19} as in the first mode by placing after
 {20} ஆ{ர்} (ār) the masculine and

²¹¹ Here Costa includes two different elements: the interjection *allō* and the emphatic particle (clitic) *ē*.

²¹² *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.

²¹³ *-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).

²¹⁴ 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} விசுவசிககிறவளா{ர்} (vicuvācikkiravaḷār); *who is the one [fem]*
 {24} *who believes?*
 {25} **Is there (anyone) who?**²¹⁵
 {26} விசுவசிப்பாருண்டொ (vicuvācippār uṇṭō) *is there*
 {27} *anyone who believed?* by placing the interrogative
 {28} particle உண்டொ (uṇṭō) after the
 {29} 3rd honorific person of the affirmative future.
 {30} The negative of this is made by
 {31} replacing உண்டொ (uṇṭō) with இல்லையொ (illayō)

R

- {1} as in விசுவசிப்பாறிலையொ (vicuvācippār illa.y-ō)
 {2} *is there anyone who does not believe?* விசாறிப்பாறி
 {3} லையொ (vicārippār illai.y-ō) *is there anyone who does not investigate?*
 {4} or without asking விசாறிப்பாறில
 {5} லை (vicārippār illai) *there is not who investigates, who does not*
 {6} *take care of.*
 {7} **Causative mode. Because**
 {8-9} 1. விசுவசிககிறதினால²¹⁶ (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*

²¹⁵ 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*.

²¹⁶ In this paragraph, Costa gives an account of different ways of expressing the ‘cause’. Therefore, the 1st, the 2nd, and the 5th forms in lines 8, 10, and 16 respectively are verbal nouns in the present (1st) and in the past (2nd) tense – *infinito substantivo* in Costa’s terminology –, and in the negative (5th) followed by the instrumental case marker preceded by the augmentation -*iṇ* 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. விசுவசியாதபடியினாலெ²¹⁷ (vicuvāciyāta paṭinālē) *idem*
 {19} All of these tenses serve for
 {20} all numbers and persons according to
 {21} the pronoun that precedes it.~.~.~.
 {22} விசுவசிக்கிறென்னகிறதினாலெ²¹⁸ (vicuvācikkirēn-enkirat*inālē)
 {23} *because you believe*, being always
 {24} added, and conjugating according
 {25} to the tenses, எனகிறதினாலெ (enkirat*inālē).
 {26} the 1st [form] is the instrumental ablative
 {27} of the infinite substantive of the present.
 {28} The 2nd [form] is from the infinite substantive
 {29} of the preterit as வருகிறதினால் (varukirat*ināl)
 {30} *because of coming* நானகெட்டதினால் (nān kēṭṭat*ināl)
 {31} *because of coming (sic) {hearing}*. The 3rd [it is] the present
 adjectival participle

[fol M-34-32]

L

- {1} with படியினாலெ (paṭiyinālē).
 {2} The 4th with the same adjectival participle
 {3} of the preterit. The 5th [is] the instrumental
 {4} ablative of the negative infinite absolute. The 6th [is]
 {5} the negative adjectival participle with படியினா
 {6} லெ (paṭiyinālē). This other mode is also used
 {7} விசுவசிக்கிறென்னெனறுகொ
 {8} பிசுகொளளுகிறான²¹⁹ (vicuvācikkirēn enru kōpiccukōl!lukirān) *since*
I believe,
 {9} *he gets irritated;* விசுவசிக்கிறாயென

²¹⁷ The 3rd, the 4th, and the 6th Tamil forms given in lines 12, 14, and 18 respectively are present (3rd) and past *peyareccam* (4th), and negative *peyareccam* (6th) – *participio adjectivo* in Costa's terminology – followed by the noun *pāṭi* 'way, manner' + the increment *in* + the instrumental case marker *-āl*.

²¹⁸ 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.

²¹⁹ 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 *ko!* 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* (ēṇru) the gerund
- {13} of the verb *ஆகிறேன்* (ākīrēṇ).²²⁰
- {14} 1. *விசுவசிக்கக்கொள்ள*²²¹ (vicuvācikka.k-kolḷa) *because I believe*
- {15} 2. *விசுவசிக்கிறதைக்கண்டு*²²² (vicuvācikkirāt⁺-ai.k-kaṇṭu) *etc. inde-*
- {16} 3. *விசுவசிக்கிறதுக்காக* (vicuvācikkirāt⁺-ukk-āka) *clinable*
- {17} 4. *விசுவசிக்கிறதுக்குவெண்டி* (vicuvācikkirāt⁺-ukku vēṇṭi) *for*
- {18} 5. *விசுவசித்ததைக்கண்டு* (vicuvācittat⁺-ai.k kaṇṭu) *all*
- {19} 6. *விசுவசித்ததுக்காக* (vicuvācittat⁺-ukk-āka) *persons*
- {20} 7. *விசுவசித்ததுக்குவெண்டி* (vicuvācittat⁺-ukku vēṇṭi) *and numbers*
- {21} 8. *விசுவசியாத்துக்காக*²²³ (vicuvāciyātāt⁺-ukk-āka) *of the present,*
- {22} 9. *விசுவசியாததைக்கண்டு*²²⁴ (vicuvāciyātāt⁺-ai.k kaṇṭu) *for all*
- {23} 10. *விசுவசியாத்துக்குவெண்டி*²²⁵ (vicuvāciyātāt⁺-ukku vēṇṭi) *those of*
- {24} *the preterit, because I have not believed etc.*
- {25} The following modes are formed, the 1st [is formed]
- {26} from the infinite absolute with *கொ*:
- {27} *ள்ள* (kolḷa) as in *இருக்கக்கொள்ள* (irukka.k kolḷa)
- {28} *because of staying* 2nd 5th 9th 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 3rd, 6th

R

- {1} and 8th are the datives of the same

²²⁰ Here Costa confuses *ākīrēṇ* with *ēṇkirēṇ*.

²²¹ 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.

²²² 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.

²²³ The 3rd, the 6th, and the 8th 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*.

²²⁴ The 2nd, the 5th, and the 9th 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.

²²⁵ The 4th, the 7th, and the 10th 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 4th, 7th and 10th are the same
- {4} datives with வெண்டி (vēṇṭi) as in பெ
- {5} றுகிறதற்காக (perukirat²²⁶-ukk-āka) *for being worth*
- {6} நடக்கிறதற்குவெண்டி (naṭakkirat²²⁶-ukku vēṇṭi)
- {7} *for walking etc.*

{8}

In order to

- {9} விசுவசிக்கிறதுக்கு²²⁶ (vicuvācikkirat²²⁶-ukku) *in order to believe, or*
- {10} விசுவசிக்கும்படிக்கு²²⁷ (vicuvācikkum pāṭi-kku) *in order to believe,*
- {11} விசுவசிக்கவெண்டி²²⁸ (vicuvācikka vēṇṭi) *I, you, etc.*
- {12} விசுவசிக்க²²⁹ (vicuvācikka) *indeclinable for all*
- {13} விசுவசிக்கத்தக்கதாக²³⁰ (vicuvācikkat²³⁰ takkatāka) *numbers and*
persons

- {14} விசுவசியாததுக்கு²³¹ (vicuvāciyātat²³¹-ukku) *in order to not believe, or*
- {15} விசுவசியாதபடிக்கு²³² (vicuvāciyāta pāṭikku) *in order to not believe,*
- {16} விசுவசியாதவண்ணம்²³³ (vicuvāciyāta vaṇṇam) *I, you, etc.*
- {17} The 1st is the dative of the infinite substantive,
- {18} {{the}} 2nd {{is}} the 3rd person neutral of the affirmative future
- {19} with படிக்கு (pāṭikku) as in பெ
- {20} கும்படிக்கு (pōkum pāṭikku) *in order to go.* The 3rd is
- {21} the infinite absolute with வெண்டி (vēṇṭi).
- {22} The 4th is the infinite absolute alone. The 5th
- {23} likewise with தக்கதாக (takkatāka). The 6th [form] from the
- {24} dative of the negative infinite substantive. The 7th is
- {25} the negative adjectival participle with
- {26} படிக்கு (pāṭikku). The 8th the same adjective
- {27} with வண்ணம் (vaṇṇam).²³⁴
- {28} **Before. Firstly**²³⁵

²²⁶ Present verbal noun inflected for the dative case.

²²⁷ As stated by Costa this is the 3rd singular neuter in the future tense, followed by the noun *pāṭi* ‘way, manner’ inflected in the dative case. The same form can also be a *peyareccam*.

²²⁸ Infinitive followed by the defective verb *vēṇṭi*.

²²⁹ The infinitive is included in this paragraph as a nonfinite verb form used in the purposive and causal subordinate (cf. footnote 179).

²³⁰ The form *takkatāka* has already been discussed in footnote 180.

²³¹ Negative verbal noun inflected for the dative case expressing purpose.

²³² Negative adjectival participle followed by the term *pāṭi* ‘way, manner’.

²³³ 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:).

²³⁴ 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^u-ukku munṇē)
 {30} விசுவசிக்முன்னெ (vicuvācikk^u munṇē)
 {31} விசுவசியாத்துக்குமுன்னெ (vicuvāciyātat^u-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 1st is the dative as in the first
 {6} figure above with முன்னெ (munṇē) or
 {7} முந்தி²³⁶ (munti). The 2nd (is) the 3rd person of the neutral future.
 {8} The 3rd (is) the dative of the negative infinite substantive,
 {9} as in நீ பிறகிறதுக்குமு
 {10} நதி (nī pirakirat^u-ukku munti) *before you were born* அவன
 {11} சொல்லுமுன்னெ (avan collu^u-munṇē) *before he*
 {12} said அவளவாரத்துக்குமு
 {13} னென (ava! vārātāt^u-ukku munṇē) *before she came*, etc.~.~.~.~.
 {14} **After that**²³⁷
 {15} விசுவசிக்கிறதுக்குப்பிற்பாடு (vicuvācikkirat^u-ukku.p pirpātu)
 {16} விசுவசித்ததுக்குப்பிறகு (vicuvācittatat^u-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 1st is the same formation of the first
 {21} mentioned above, placing instead of முன
 {22} னெ (munṇē) the particles பிற்பாடு (pirpātu) பிறகு (pirku)

²³⁵ 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 (1st and 3rd Tamil form in lines 29 and 31) as well as with the 3rd singular neuter in the future tense (2nd form in line 30).

²³⁶ 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).

²³⁷ 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 2nd is the dative of the present with the
 {24} same.
 {25} **Until, until when**
 {26} விசுவசிக்கமட்டும²³⁸ (vicuvācikka maṭṭum) *until believing, until one believes*
 {27} விசுவசிக்குமட்டும (vicuvācikkum maṭṭum) or தனையும்²³⁹ (taṇaiyum) or
 {28} அளவும் (aḷavum)²⁴⁰ 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 நீவர்மட்டும²⁴¹ (nī vara-maṭṭum) or வரும
 {2} ளவும் (varum-aḷavum) or வாந்தனையும் (vāraṇṭ⁺-aṇaiyum) *until you come*.
 {4} **While**
 {5} விசுவசிக்குமளவும் (vicuvācikkum-aḷavum) *while*
 {6} [I] believe for all persons and numbers as above.
 {7} **Since**
 {8} விசுவசிக்கிறபொதெ (vicuvācikkira pōtē) or பொழுதெ (pōḷutu),
 {9} *since I, you, etc believe etc*.
 {10} விசுவசித்தபொதெ (vicuvācitta pōtē) *since I believed etc*.
 {11} விசுவசியாதபொதெ²⁴² (vicuvāciyāta pōtē) *since I did not*
 {12} *believe, you, he, etc*. indeclinable for
 {13} all numbers and persons according to what
 {14} precedes it.

²³⁸ 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.

²³⁹ 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...”.

²⁴⁰ This is the third singular neuter future or the future *peyareccam* of the verb *aḷa-ttal* ‘to measure, to size’.

²⁴¹ This is the negative future (see Andronov 1989).

²⁴² 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} திங்கிறபொதெ (avaṇ tiṅkiṛa pōtē) *since he eats* or நா
- {19} ன குடுத்தபொதெ (nāṇ kūṭutta pōtē) *since I gave நீ*
- {20} வராதபொதெ (nī varāta pōtē) *since you did not come,*
- {21} *given that you do not come etc.*
- {22} **As soon as**
- {23} விசுவசித்தவுடனெ (vicuvācitta.v uṭaṇē) *as soon as I believe*
- {24} விசுவசித்தமடடிலெ (vicuvācitta maṭṭilē) the same
- {25} விசுவசியாதெவுடனெ (vicuvāciyāta.v uṭaṇē) *as soon as*
- {26} *I do not believe* indeclinable for all numbers and
- {27} persons according to the pronoun.
- {28} The same adjectives with உடனெ²⁴³ (uṭaṇē)
- {29} or with மடடிலெ²⁴⁴ (maṭṭilē) as in மழைபெரு
- {30} சவுடனெ²⁴⁵ (maḷai peṇca.v-uṭaṇē) *as soon as it rains, it reained etc.*
- {31} காற்று அடியாதவுடனெ (kārru aṭiyāta.v-uṭaṇē) *as*

[f. MS-34-34]

L

- {1} *soon as it does not blow etc.*
- {2} **Instead. Instead of**
- {3} விசுவசிக்கிறதுக்கு (vicuvācikkirāt^u-ukku) *instead of believing,*
- {4} *I, you, etc*
- {5} விசுவசிக்கிறதுபொய (vicuvācikkiratu pōy) the same
- {6} விசுவசித்ததுக்கு (vicuvācittat^u-ukku) } *instead of having*
- {7} விசுவசித்ததுபொய (vicuvācittatu pōy) } *believed I, you, etc.*
- {8}
- {9} விசுவசியாததுக்கு (vicuvāciyātat^u-ukku) } *instead of not*
- {10} விசுவசியாததுபொய (vicuvāciyātatu pōy) } *believing*

²⁴³ In Modern Tamil *-uṭaṇ* 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 *uṭaṇ* follows a past and a negative peyareccam in lines 23 and 25. In the MTL (p. 397) *uṭaṇ* is classified as an adverb meaning “together, altogether, instantly or immediately after”.

²⁴⁴ See footnote 238.

²⁴⁵ 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 1st and 3rd of the present
 {13} and preterit of the infinite are datives. The 2nd and 4th (are)
 {14} the nominatives of the same with பொ
 {15} ய (pōy) gerund of பொறது (pōratu). The 5th and
 {16} the 6th are also negative {{infinite}} substantives the first
 {17} in the dative and the 2nd in the nominative
 {18} with the same பொய (pōy).
 {19} **Assertive mode**
 {20} **without doubt**²⁴⁶
 {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 nāṇ vicuvācippēṇ)
 {25} if you [plu.] believe, then I will undoubtedly believe
 {26} விசுவசிக்கவாக்கும்வந்தென (vicuvācikka.v-ākkum vantēṇ)
 {27} I came to believe undoubtedly விசுவசித்தா
 {28} க்குமீடெறுவாய (vicuvācitt^a-ākkum īṭēruvāy) by believing you [plu.]
 {20} will certainly be saved. Also, by
 {30} inserting the ஆகும் (ākkum) between the pronoun
 {31} and the substantive as in இவனாக்குஞ்ஞான²⁴⁷ (ivaṇ ākkumñ cūraṇ)
 this [person]

R

- {1} without doubt is brave, or this [person] is
 {2} who is truly brave, the same
 {3} இப்பொவாக்குசமைய[ம்] ²⁴⁸ (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)

²⁴⁶ 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.

²⁴⁷ This should be taken as ‘*ākkum* + *śūra*’. The latter meaning ‘hero, strong’. I am indebted to Giovanni Ciotti for this suggestion.

²⁴⁸ 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 (ivaṇ vicuvācikkiraṇ ākkum) *it seems that*
 {9} *this one believes*. And so forth for the other persons, the same
 {10} விசுவசிக்கவந்தானாகும் (vicuvācikka vantāṇ ākkum) *it seems that*
[he] has come
 {11} *to believe*. இவன்கூர
 {12} னாகும் (ivaṇ cūraṇ ākkum) *it seems that this one is brave*.
 {13} கினாகண்டாயாகும்²⁴⁹ (kiṇākāṇṭāy ākkum) *it seems*
 {14} *that you dreamt, etc.~.~.~.~.~.*
 {15} **The same as**²⁵⁰
 {16} This mode is formed by adding to the
 {17} neutral participles the word
 {18} மாத்तिரம்²⁵¹ (māttiram) e.g. நனறாயநடக
 {19} கிறதுவிசுவசிக்கிறதுமாத்तिரம் (naṇṛāy naṭakkiratu vicuvācikkiratu
 māttiram)
 {20} *good living is the same as*
 {21} *believing* or by putting the stated participles in the
 {22} dative and {{adding}} சரி²⁵² (cari) or ஒக
 {23} கும²⁵³ (okkum)
 {24} with a short *o*, as in விசுவ{சிக்கி}துக
 {25} குச்சரி (*sic!*) (vicuvācckki{{ra}}t^h-ukku.c cari) விசுவசிக்கிறதுக

²⁴⁹ Proença's dictionary (f. M-34-308, R, l. 13-14) records the two entries: *kiṇā* 'dream' (sonho) and *kiṇākkāṇṭiratu* 'to dream' (sonhar). No other dictionaries report these forms but rather *kiṇavu-tal* 'to dream' (MTL 837), from which CRE-A: derives *kiṇavukāṇ* 'dream'.

²⁵⁰ 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.'.

²⁵¹ 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)

²⁵² 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 *itaiccol*. As a noun it also means 'equal parts' while as an *itaiccol* 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).

²⁵³ It is the future *peyareccam* or the neuter future of the verb *o-ital* 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[#]-ukk[#] okkum) [*it is*] *the same as believing*.
 {27} விசுவசிதத்துககுச்சரி (vicuvācittat[#]-ukku.c cari) 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} சிககிறததுககொவவாது (vicuvācikkirat[#]-ukk[#] ovvātu) or சரி
 {2} யலல (cariyalla) [*it*] *is not worth believing*.
 {3} **So what. What's happening?**
 {4} **What does it matter?**²⁵⁴
 {5} விசுவசிததாலென்ன (vicuvācittāl enna). விசுவசி
 {6} யாதிருந்தாலென்ன (vicuvāciyāt[#] iruntāl enna) *So what*
 {7} *if I, you, etc, believe or do not believe?* வி
 {8} சுவசிததென்ன (vicuvācitt[#] 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**²⁵⁵
 {14} விசுவசிததாலுமுத்தாரம் (vicuvācittālum uttāram). வி
 {15} சுவசியாதிருந்தாலுமுத்தாரம் (vicuvāciāt[#] 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

²⁵⁴ 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 *viṇaiyeyccam* (line 9). All these forms are followed by the interrogative pronoun *what*.

²⁵⁵ 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} லுமுததார்ம் (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 con-
- {23} ditionals, the particle உததார்ம் (uttāram).
- {24} **Besides**²⁵⁶
- {25} If after the neutral participles one
- {26} places the particle அல்லாமல் (allāmal) or
- {27} அல்லாதே (allātē) or அன்றியே (anriyē) or தவி
- {28} ர் (tavira) it makes the manner of speaking [meaning] *besides*, as in
- {29} விசுவசிக்கிறதல்லாமல் (vicuvācikkirat*-allāmal) *besides believing* [or]
- {30} விசுவசித்ததல்லாதே (vicuvācittat*-allātē) *besides having*
- {31} *believed* with தவிர் (tavira) that is placed only before

R

- {1} உம் (um) as in விசுவசி{க்கி}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 தக்க
- {9} து (takkatu)²⁵⁷ or [the] adjectivated [particle] தக்க (takka) as in இது
- {10} விசுவசித்ததக்கது (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} விசுவசிக்கத்தக்காரியம் (vicuvācikka.t takka kāriyam) *thing*
- {14} *worthy of being believed or to be believed*. From this
- {15} adjective தக்க (takka) are formed the substantives
- {16} விசுவசிக்கத்தக்கவன் (vicuvācikka.t takkavan) for
- {17} the masculine, விசுவசிக்கத்தக்கவள் (vicuvācikka.t takkaval) for
- {18} the feminine விசுவசிக்கத்=

²⁵⁶ 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 *itai* (*tavira*, Cre-A: p. 510). They all convey the meaning described by Costa 'except, besides, not only...but also'.

²⁵⁷ Already discussed in footnote 180.

- {19} தககது (vicuvācikka.t takkatu) for the neutral.
 {20} **Comparative mode**²⁵⁸
 {21} This mode of speaking is formed by
 {22} placing after the accusative of any
 {23} neutral participle the particles பா
 {24} ப்஥ (pārka) பற்ற (parra) காட்டிலும் (kāṭṭilum) காட்டி (kāṭṭi)
 {25} as in விசுவசிக்கிறதைப்பாற்கப
 {26} புண்ணியமில்லை (vicuvācikkirāt*-ai.p pārka puṇṇiyam-illai) *there*
 {27} *is no greater virtue than believing*. 2nd 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} விசுவசிக்கிறதிலும்பாற்க (vicuvācikkirāt*-il-um pārka) *more*

[f. M-34-36]

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- {1} *or better than believing*.~.~.~.~.
 {2-3} **Third Chapter**
 {4} **Of the Passive Voice**²⁵⁹
 {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} முகிக்கிறேன (mukikkirēṇ) *I finish*, முகிக்கிறே
 {10} ன (mukikirēṇ) *I am finished*; from முறிககி
 {11} றேன (murikkirēṇ) *I break*, முறிகிறேன (murikirēṇ) *I am*
 {12} *broken*, and other modes;²⁶⁰ there are many others
 {13} that are compounded and properly passive.

²⁵⁸ 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-ttal* ‘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.

²⁵⁹ “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).

²⁶⁰ 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} 1st, from any infinite absolute with the
 {15} verb படுகிறது (paṭukiratu) *to suffer* [from],²⁶¹ as in விசுவ
 {16} சிக்கப்படுகிறேன் (vicuvācikka.p-paṭukirēṇ) *I am believed*,
 {17} சொல்லப்படுது (colla.p-paṭutu) *it was said*, அ
 {18} டிக்கப்படுவான் (aṭikka.p-paṭuvāṇ) [*he*] *will be whipped*;
 {19} the infinite always remaining
 {20} unchanged and being declined the verb படுகி
 {21} நது (paṭukiratu) according to the tense, number and
 {22} persons and the manner of speaking.
 {23} 2nd, the passive voice is made by
 {24} placing after the verbal²⁶² of some verbs the
 {25} verb உங்கிறது²⁶³ (uṅkiratu) which becomes in the preterit
 {26} உண்டென (uṇṭēṇ) and in the future உண்
 {27} பென (uṇpēṇ) e.g. அறையுங்கிறது (arai.y-uṅkiratu) *to be*
 {28} *nailed*, whence அறை (arai) *ver*
 {29} *bal* of அறைகிறது (araikiratu) *to nail*,
 {30} the same படைப்புண்டென (paṭaippuṇṭēṇ) *I*
 {31} *was created*; where the படைப்பு (paṭaippu) *crea*

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- {1} *tion* is the verbal of படைக்கிறபது (paṭaikkirapatu) *to create*.
 {2} But this composition is rarely used,

²⁶¹ Costa describes here the passive auxiliary *paṭu* ‘experience’ which occurs after a main verb in the infinitive form to express the passive voice.

²⁶² 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 *araikiratu*, 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 *paṭaippu* and it might be correctly considered a (de)verbal since it is an abstract noun formed from the verbal root *paṭai* adding the suffix *-ppu*, 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.

²⁶³ The use of the verb *uṇ-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-paṭukiratu) *to be arrested* etc.
 {6} 3rd, every time that a clause
 {7} lacks the person who acts (=the agent) it becomes passive as in
 {8} விசுவசிக்கிறகாரியம்²⁶⁴ (vicuvācikkira kāriyam)
 {9} *the truth that is believed.~.~.~.~.~.*
 {10} **Fourth Chapter**
 {11-12} **Of the composition of verbs**²⁶⁵
 {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 1st, the most common,
 {17} with the gerund,²⁶⁶ which is joined with
 {18} another verb according to the use and the sentence,
 {19} which practice will show, as in விசுவ
 {20} சித்துக்கொள்கிறேன் (vicuvācittu.k koḷḷukirēn) *I*
 {21} *believe சொல்லிவிட்டேன் (collivittēn) I said*
 {22} *பெயரிட்டான் (pōyittān) he went வந்து*
 {23} *பொச்சு*²⁶⁷ (vantupōccu) [*he*] *came*; so that the meaning
 {24} is formed from the first gerund {
 {25} without} care for the verb that is added, from which
 {26} the tense, persons and numbers are formed according to what the
 way

²⁶⁴ 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.*).

²⁶⁵ 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.

²⁶⁶ The first kind of composition described by Costa is the auxiliary composition in which the first verb element is a *viṇaiyēccam* (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 *viṇaiyēccam* 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).

²⁶⁷ *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.²⁶⁸
- {2} Another composition is formed with the
- {3} infinite absolute,²⁶⁹ 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} யகிறேன (vicuvācikka.c ceykirēṇ) *I believe*. The 3rd is formed with
- {8} the verb of the same mode, as in விசுவா:
- {9} சங்கொளளுகிறேன (vicuvācāṁṇ kolḷukirēṇ) *I*
- {10} *believe*. This composition can sometimes be found
- {11} with a passive meaning,
- {12} as in அடிகொளளுகிறேன (aṭi kolḷukirēṇ)
- {13} *I am beaten*,²⁷⁰ but the most common
- {14} is the active meaning, as in மெய:
- {15} கொளளுகிறேன (mey kolḷukirēṇ) *I believe*, செ
- {16} யங்கொண்டென (ceyaṁṇ koṇṭēṇ) *I won*; ந
- {17} மபிக்கைகொள்ளான (nampikkai koḷḷān) [*he*] *does not*
- {18} *trust*, etc.²⁷¹
- {19} Also from the first person of the
- {20} affirmative future of any verb
- {21} other effective verbs are formed²⁷² by changing

²⁶⁸ Here Costa does not translate the aspectual meaning expressed by the auxiliaries.

²⁶⁹ 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.

²⁷⁰ Costa is underlining here the reflexive sense which the auxiliary *koḷ* gives to the main verb.

²⁷¹ 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 பிககிறென
 {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} விசுவசிப்பிககிறென (vicuvācippikkirēṇ) *I make someone believe*
 {27} அழைப்பிககிறென (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**²⁷³
 {13} **Indicative**

- | | | |
|--------------|----------|--|
| {14} ஆகிறென | (ākirēṇ) | <i>I am, or am made</i> |
| {15} ஆகிறாய | (ākirāy) | <i>You are, or are made</i> |
| {16} ஆகிறான் | (ākirāṇ) | <i>He is, or is made</i> |
| {17} ஆகிறாள் | (ākirāl) | <i>She is, or is made</i> |
| {18} ஆகிறது | (akitu) | <i>ஆகிறது (akiratu) That one is etc.</i> |

²⁷² *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).

²⁷³ 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', *kūṇtu-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} ஆகிறொம் (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} ஆனொம் (ānōm) *My mercy was believed*
 {25} ஆனீர் (ānīr) *your mercy was etc.*
 {26} ஆனார் (ānār) *his mercy was etc.*

{27} **Plural of the indicative above**

- {28} ஆகிறொம் (ākīrōm) *We are, or are made*
 {29} ஆகிறீர்கள் (ākīrīrkal) *You are or you are etc.*
 {30} ஆகிறார்கள் (ākīrārkal) *They are or are [masc. + fem.]*
 {31} ஆகிது (ākītu) *Those things [fem] are etc.*

[f. M-34 -38]

L

{1} **Preterit**

- {2} ஆனென (ānēn) *I was or was made*
 {3} ஆனாய் (ānāy) *You were or you were made*
 {4} ஆனான் (ānān) *He was or was made*
 {5} ஆனாள (ānāl) *She was or was made.*
 {6} ஆசு (āccu) *ஆசுது (āccutu) It was etc.*

{7} **Plural**

- {8} ஆனொம் (ānōm) *We were or were made*
 {9} ஆனீர்கள் (ānīrkal) *You were etc.*
 {10} ஆனார்கள் (ānārkal) *They were etc.*
 {11} ஆசு (āccu) *ஆசுது (āccutu) Those things*

{12} etc. **Future**

- {13} ஆவென (āvēn) *I will be or will be made*
 {14} ஆவாய் (āvāy) *You will be or will be made*
 {15} ஆவான் (āvān) *He will be or will be made*
 {16} ஆவாள (āvāl) *She will be or will be made*
 {17} ஆம் (ām) or *ஆகும (ākum) that thing will be*

{18} **Honorific**

- {19} ஆவொம் (āvōm) *my mercy will be etc.*
 {20} ஆவீர்கள் (āvīr) *your mercy will be*
 {21} ஆவார் (āvār) *his mercy will be etc.*

{22} **Plural**

{23}	ஆவொம்	(āvōm)	<i>We will be etc.</i>
{24}	ஆவீர்கள	(āvīrkal)	<i>You will be</i>
{25}	ஆவார்கள்	(āvārkal)	<i>They will be</i>
{26}	ஆம்	(ām)	<i>ஆகும் (ākum) those things will be</i>
{27}	<i>or will be made.~.~.~.</i>		
{28}	Negative future		
{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}	Honorific		
{4}	ஆகொம்	(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}	Plural		
{8}	ஆகொம்	(ākōm)	<i>we will not be</i>
{9}	ஆகீ{ர்}கள	(ākīrkal)	<i>you will not be</i>
{10}	ஆகா{ர்}கள	(ākārkal)	<i>they will not be</i>
{11}	ஆகாது	(ākātu)	<i>those things (fem) will not be</i>
{12}	Imperative		
{13}	ஆ	(ā)	<i>be you or be you done</i>
{14}	ஆகட்டு	(ākaṭṭu)	<i>be he or be he done</i>
{15}	Negative		
{16}	ஆகாதெ	(ākāte)	<i>be not you</i>
{17}	ஆகாமல	(ākāmal)	<i>without being</i>
{18}	Optative		
{19}	It is as in the verb விசுவசிக்கிறென (vicuvācikkirēṇ)		
{20}	Conditional mode		
{21}	ஆனால்	(āṇāl)	<i>if I am, you, they, etc. or</i>
{22}	ஆனாககால	(āṇākkāl)	<i>if we are done</i>
{23}	ஆகில	(ākil)	
{24}	Quamvis (Although)		
{25}	ஆனாலும்	(āṇālum)	<i>since</i>
{26}	ஆகிலும்	(ākilum)	<i>we were</i>
{27}	ஆனாககாலும்	(āṇākkālum)	<i>or we were made</i>

- {28} **Infinite Absolute**
 {29} ஆக (āka) *to be*, plus the other meanings
 {30} of the previous verb
 {31} ஆகத்தக்க (ākattakka) ஆகத்தக்கதா{க}
 (ākattakkatāka)

[f. M-34-39]

L

- {1} சொல்# (col#) *to be made*
 {2} **Infinite substantive**
 {3} ஆகிறது (ākiraṭu) *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 (ākira) *thing that is, from here*
 {11} ஆகிய (ākiya) ஆகிறவன (ākiraṇ), அகி
 {12} றவன (ākiraṇ!), ஆகிறது (ākiraṭu) masculine,
 feminine,
 {13} and neutral are composed. ஆன *thing that was*,
 {14} from which come the substantives ஆனவன (āṇaṇ),
 {15} வன (vaṇ). து (tu), ஆகா (ākā), ஆகாத (ākāta)
 {16} negative of those above; whence
 {17} the substantives ஆகாதவன (ākātavaṇ) † வன (vaṇ) †
 {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} விசுவசிக்கிறேன் (vicuvācikkirēṇ).
 {22} **Anomalous verbs**
 {23} உண்டு²⁷⁴ (uṇṭu)

²⁷⁴ 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-ttal* ‘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 (eṇakkunṭu) *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} உண்டானாககால (uṇṭāṇākkāl) *serves for*

R

- {1} உண்டாகில (uṇṭākil) *all numbers*
 {2} உள்ளில (uḷḷil) *and persons.~.~.~.*
 {3} உண்டானாலும் (uṇṭāṇālum) *given that*
 {4} உண்டானாககாலும் (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 (uṇṭāṇa) *thing that had or that was possessed*
 {10} உண்டாக (uṇṭāka) *infinite absolute*
 {11} உண்டாகிறது (uṇṭākiraṭu) *infinite*
 {12} உண்டானது (uṇṭāṇatu)... *} infinite substantive*
 {13} already compounded of உண்டு (uṇṭu) and ஆகிறது (ākiraṭu)
 {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)²⁷⁵

²⁷⁵ 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*-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} இலலவிட்டா{லு}ம (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} வெணும²⁷⁶ (vēṇum)
 {6} It means *to want* or *to matter* with
 {7} the same dative, as in எனக்குவெ
 {8} ணும (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,²⁷⁷
 {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 ((vēṇṭinaṇaḷ), 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).

²⁷⁶ 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 (*vēṇta*).

²⁷⁷ 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 (vēṇṭāt²⁷⁸-avan). வள. (val). து (atu).
 {21} பொதும்²⁷⁸ (pōtum)
 {22} It means *to be enough* with the same dative
 {23} as in எனக்குபொதும் (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 (pōtāt²⁷⁸-avāṇ). ள (l). தது (tu).
 {30} பொத (pōta) infinite of the same verb
 {31} *to be enough, etc.* .~.~.~.~.~.

R

- {1} கூடும் (kūṭum)²⁷⁹ [lit. may, might, could]
 {2} கூடும் (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 (kūṭā²⁷⁹iruntāl) *not possible*
 {10} ஒக்கும்²⁸⁰ (okkum) with short ‘o’
 {11} ஒக்கும் (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} **6th Chapter**

²⁷⁸ 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*.

²⁷⁹ 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).

²⁸⁰ 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 (munṇāku) *in front of*
{27} முன்னுகு (munṇukku) *forward* dative
{28} முன்னாலெ (munṇāle) *forward*, or
{29} *onward*. ablative. முன்னிலெ (munṇilē)
{30} *in front of*. They also require several
{31} cases, as use will show.²⁸¹

[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} as in இப்பொ (ippō) *now* அப்பொ (appō) *then* எப்பொ (eppō) *when*.
{7} If to those formed from எ (e) one
{8} adds the conjunction உம் (um) they
{9} express universal meaning e.g. எங்கும் (eṅkum) *everywhere* எப்பொ (eppō)
{10} தும் (eppōtum) *always*. The adverbs also
{11} have their cases, which give them
{12} varying meaning e.g. நெற்று (neru) *yesterday* நெற்றைக்கு (neraiṅku) *for*
{13} *yesterday*, dative நெற்றையின (neraiyin) *of*

²⁸¹ 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]²⁸² ஆக (āka), or ஆய (āy) as in
 from பிற
 {21} காசம் (pirakācam) *clarity* பிறகாச
 {22} மாய (pirakācamāy) *clearly*, from மெய (mey) *truth*
 {23} மெய்யாக (meyyāka) *truly*.
 {24-25} Sometimes the gerund கொண்டு (koṇṭu) from the verb
 கொளுகிறது (kolḷukiratu) is added to ஆக (āka)
 {26} as in பிறகாசமாக
 {27} கொண்டு (pirakācamāka.k koṇṭu) *clearly*. A series
 {28} of adverbs belong more properly to the
 {29} Vocabulary than to the Arte.²⁸³
 {30} **Interjections**
 {31} There are also in this language many

R

- {1} interjections, which can be found in the
 {2} Luso-tamul²⁸⁴ Vocabulary in the [head]word interjection
 {3} – there is not much more
 {4} to say about them.~.
 {5} **Conjunctions**²⁸⁵
 {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 பாலும்லநீருமலல (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

²⁸² 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.

²⁸³ 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.

²⁸⁴ 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 I)* for further details.

²⁸⁵ 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} நியமுளளவளும்பயப்படு
 {15} வான (tapiriyam uḷḷavanum payappaṭuvāṇ) *he fears until, or still, or constantly.*
 {16} If this conjunction is placed after
 {17} the adjective *unus, una, unum* (one) ஒ
 {18} ருத்தன (oruttan), ஒருத்தி (orutti), ஒன்று (onru) it takes
 {19} the meaning of universal negative
 {20} as in ஒருத்தனும் (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**²⁸⁶
 {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 (nān-ākilum nī.y-ākilum) *either I, or you; ஒன்றில (onril)*

[f. M-34-42]

L

- {1} precedes as in ஒன்றிலிது (onrilitu) ஒன்
 {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 (nān-ō nī.y-ō) *I or you?*²⁸⁷
 {6} The remainder that are dealt with in the Latin grammar are
 {7} not necessary.
 {8} **3rd Title**
 {9} **Wherein some rules are given**
 {10} **for preterit future imperatives**
 {11} **and plurals of preterits**

²⁸⁶ 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(nu)-tal* ‘to say’.

²⁸⁷ 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 1st {{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]]²⁸⁸
விசுவசி{சசெ}ன (vicuvāciccēṇ), அ
- {3} டைக்கிறது (aṭaikkīratu) [[to close whence]] அடைச்சென
(aṭaiccēṇ),
- {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]]

²⁸⁸ 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 (nīkkinēṇ) these do not oppose
 {9} the rule, as such verbs
 {10} and some others formed in this kind are
 {11} செதிகுகிறது நீக்குகி
 {12} ந்து (cetikkukiratu nīkkukiratu) and are pronounced by
 syncope,
 {13} as [those] above. The verbs that
 {14} fall under this Rule instead of *ichen*²⁸⁹
 {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 (ninrēṇ)
 {20} but this is also not against the Rule,
 {21} because it is more properly written as நிறகிறது (nirkiratu)
 {22} 2nd rule all verbs ending in
 {23} [*Igradu*] make [the preterit] in *ngen* as in அ
 {24} றிகிறது (arikiratu) [*to know*, whence]] அறிஞசென
 (arīñcēṇ). {அடை}
 {25} கிறது (aṭaikiratu) [*to reach*, whence]] அடைஞசென
 (aṭaiñcēṇ) . பெய்
 {26} கிறது (peykiratu) [*to rain*, whence]] பெய்ஞசென
 (peyñcēṇ). [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),²⁹⁰ as in அறிந்தெ
 {30} ன (arintēṇ). அடைந்தென (āṭaintēṇ) etc. according to
 {31} the above stated about . *chen*.

[f. M-34-43]

L

- {1} which becomes *ten*. 2nd 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

²⁸⁹ 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.

²⁹⁰ 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 Zvelebil (1959a, b; 1960a, b; 1963a, b) defined Common Standard Tamil.

- {4} pronunciation, as in நெய்கிறது (neykiratu), [[to weave, whence]] நெய
- {5} தென (neytēṇ). வைகிறது (vaikiratu), [[to curse, whence]] . வைதென (vaitēṇ),
- {6} others lose the ய (y), as in பெஞ்சென (peñcēṇ), etc.
- {7} 3rd {{Rule}} all verbs ending in *acradu*²⁹¹ make {{the preterit}}
- {8} in *nden*, as in மறக்கி
- {9} றது (marakkiratu) [[to forget, whence]] மறந்தென (marantēṇ) நடக்கிற
- {10} து (naṭakkiratu), [[to walk, whence]] நடந்தென (naṭantēṇ), etc. {{From this rule}} are removed
- {11} 1st the actives whose neutrals have
- {12} ங (ṇ) according to the 12th and 10th 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 (vaḷattēṇ) மணக்கிறது (maṇakkiratu) [[to smell]] whence மண are removed
- {19} ககினை (maṇakkiṇēṇ).
- {20} 4th {{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 (vēntēṇ), நோகிறது (nōkiratu) [[to feel pain]] whence நோந்தென (nōntēṇ).
- {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 (pokkiṇēṇ). நொக்கிறது (nōkkiratu) [[to look at]] whence நொக்கினை (nōkkiṇēṇ).

²⁹¹ 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} 5th {{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} 6th {{Rule}}. All verbs ending in
 {7} ளுகிறது (*lukiratu*) make {{the preterit}} in ண்டென (*ṇṭēn*)
 {8} as in கொள்ளுகிறது (*koḷḷukiratu*) [[to receive, whence]]
 கொண்டென (*koṇṭēn*),
 {9} பிர்ளுகிறது (*piralukiratu*) [[to wallow, whence]]²⁹²
 பிர்ண்டென (*piranṭēn*), ஆ
 {10} ளுகிறது (*ālukiratu*) [[to rule, whence]] ஆண்டென (*āṇṭēn*).
 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} 7th Rule all verbs ending in
 {20} லுகிறது (*lukiratu*) make [the preterit] in ன்றென (*ṇrēn*),
 {21} as in கொல்லுகிறது (*koḷḷukiratu*) [[to kill, whence]]
 கொன்றென (*koṇrēn*)
 {22} வெலுகிறது (*velukiratu*) [[to win, whence]] வென்றென

²⁹² In MS VL: to undress.

- (venṛēṇ) சொல
 {23} லுகிறது (collukiratu) [[to say, whence]] also சொன்னென
 (connēṇ). செல
 {24} லுகிறது (cellukiratu) [[to say, whence]] சென்றென (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} 8th {{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)²⁹³ [[to
 cut]] and others that make
 {5} the preterit in *inen* according to the 5th
 {6} general rule.
 {7} 9th R(ule). All verbs ending
 {8} in டுகிறது (ṭukiratu) make [the preterit] in ட்டென (ṭṭēṇ), if
 {9} the ட is not doubled or does not have a long (vowel)
 {10} before it e.g. படுகிறது (paṭukiratu) [[to suffer, whence]]
 பட்டென (paṭṭēṇ),
 {11} இடுகிறது (iṭukiratu) [[to throw, whence]] இட்டென (iṭṭēṇ)
 etc. I said
 {12} if there is ட (ṭ) as single or it does not have
 {13} a long (vowel) because having it or doubling the
 {14} ட (ṭ), it makes it in *inen*, following
 {15} the general rule, as in ஆடுகிறது (āṭukiratu)²⁹⁴ [[to dance]]

²⁹³ 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*.

²⁹⁴ This is one of the possible meanings for *āṭu-tal*.

- {16} வெடடுகிறது (vetṭukiratu) [[to strike]] etc. It is removed
பொடுகிறது (pōṭukiratu)
- {17} [[to throw]] [from this rule], which, while long, follows this
{18} rule and makes போட்டென (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 *cû* makes the preterit
- {2} in *inen*.
- {3} 10th Rule any verb that before
- {4} the *gradu* always has a ங (ṇ) makes [the preterit] in *inen*,
- {5} as in வாங்கிறது (vāṅkiratu) [[to take, whence]] வாங்கினென
(vāṅkiṇēṇ),
- {6} பிடுங்கிறது (piṭuṅkiratu) [[to pull out, whence]]
பிடுங்கினென (piṭuṅkiṇēṇ).
- {7} It is without exception. I say whenever it has
- {8} ங (ṇ), because some have, or may
- {9} have ன (ṇ). These make it in நென (rēṇ), e.g.
- {10} தினகிறது (tiṅkiratu) [[to eat, whence]] தினநென (tinrēṇ),
- {11} எனகிறது (eṅkiratu) [[to say, whence]] எனநென (enrēṇ).
- {12} 11th {{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 (vittēṇ) etc. Are removed நிற்கிறது (nirkiṛatu)
- {17} whence நின்றென (ninnṛēṇ). மொற்கிறது (mōṛkiṛatu) [[to smell or to urinate]]
- {18} whence மொந்தென (mōntēṇ).
- {19} 12th {{Rule}}. All Verbs that are
- {20} the active [forms] of those that fall under the 10th rule, stated above,
- {21} make [the preterit] in *inen*, e.g. அடக்கிறது (aṭakkiṛatu) [[to include
- {22} whence]] அடக்கினென (aṭakkiṇēṇ), மடக்கிறது (maṭakkiṛatu) [[to double,
- {23} whence]] மடக்கினென (maṭakkiṇēṇ), ஒதுக்கிறது (otuṭkiṛatu) [[to hide, whence]] ஒ
- {24} துக்கினென (otuṭkiṇēṇ) etc. it is also
- {25} without exception.²⁹⁵
- {26} **Of futures**²⁹⁶
- {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 *ven*
- {31} or *pen* 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 2nd rule, below,
- {3} and [this] because the verbs end in *gren*
- {4} or *cren*. Let the
- {5} 1st Rule be: any verb ending
- {6} in *gradu*, makes the future in வென (vēṇ) as in அ
- {7} {றிகிறது} (aṛikiṛatu) அறிவென (āṛivēṇ). அடை
- {8} கிறது (āṭaikiṛadu) [[to reach, whence]] அடைவென (aṭaivēṇ),

²⁹⁵ 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.

²⁹⁶ 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 (āṭukiratu) [[to dance, whence]], ஆடுவென (āṭuvēṇ). etc.
- {10} those that before *gradu* have ன (ṇ)
- {11} or ண (ṇ), தின்கிறது (tiṇkiratu) [[to eat]] whence
- {12} தினபென (tinpēṇ), எனகிறது (eṇkiratu) [[to say, whence]]
எனபென (eṇpēṇ),
- {13} காணகிறது (kāṇkiratu) [[to see, whence]] காணபென (kāṇpēṇ) etc. are removed
- {14} 2nd {{Rule}} Any verb ending
- {15} in *cradu* 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 (aṭakkinēṇ),
- {21} அடக்குவென [[to reach, whence]] (aṭakkuvēṇ) முறுக்கிறது (muṇukkiratu)
- {22} முறுக்கினென (muṇukkinēṇ) முறுக்குவென (muṇukkuvēṇ)
[[to twist like a rope]].
- {23} 3rd {{Rule}} Any verb ending in
- {24} *cradu* 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 (pārkiratu) [[to look at, whence]], பாததென (pāttēṇ),
பாறபென (pārpēṇ).
- {28} கெழ்க்கிறது (kēḷkkiratu), [[to hear, whence]] கெட்டென (kēṭṭēṇ), கெ
- {29} ழ்பபென் (keḷppēṇ), மறக்கிறது (maṇakkiratu) [[to forget, whence]], மறந்தெ
- {30} ன (maṇantēṇ), மறப்பென (maṇappēṇ), 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) செதுககிறது. [[to rub, to brush, whence]] (cetikkiratu) செது
 {12} ககினென. (cetikkinēn) செதுககு. (cetikku), மடககி
 {13} நது (maṭakkiratu) [[to double, whence]], மடககினென (maṭakkinēn), மடககு (maṭakku), etc.
 {14} Some imperatives are irregular and
 {15} respect neither the formation nor
 {16} the rule as in தினகிறது (tinḱiratu) [[to eat, whence]]
 {17} தினனு (tinṇu). eat (plu)! நிற்கிறது. (nirḱiratu) [[to stop, whence]]
 {18} நிலலு (nillu) stop (plu)! விற்கிறது (virḱiratu). [[to sell, whence]] வில
 {19} லு (villu) sell (plu)! அவிழ்ககிறது (aviḷkkiratu) [[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.²⁹⁷
 {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} 1st any verb ended in *cra*
 {30} *du* makes the infinite in *ca*, to which
 {31} *cradu* [becomes to be] as in பொறுககிறது (pōrukḱiratu) [[to forgive, to hope for, whence]]

²⁹⁷ 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} பொறுகக, விறகிறது (vir_ikiratu) [[to sell, whence]] விறக (vir_ika)
- {2} பாற்கிறது (pār_ikiratu) [[to look at, whence]] பாற்க (pār_ika)
முக்கிகிறது (mukikkiratu) [[to end]], மு
- {3} கிகக (mukikka) {{this rule}} it is without exception.
- {4} 2nd any verb ended in *gradu*,
- {5} that has *ங* before *gradu*, changes
- {6} this *gradu* into *ga*, as in வாங்கிறது (vā_nkiratu) [[to take, whence]]
- {7} வாங்க (vā_nka), தாங்கிறது (tā_nkiratu) [[to take rest(?), whence]]. தாங்க (tā_nka), வீ
- {8} ஙகிறது (vī_nkiratu) [[to swel, whence l]] வீங்க (vī_nka).
- {9} 3rd All verbs that before *gradu*
- {10} have ன (ṇ) 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_nkiratu) காண (kā_na), [[to see, whence]]
உணகிறது (uṇ_ikiratu) [[to eat rice]]
- {14} உண்ண (uṇṇa), தினகிறது (tiṇ_ikiratu) [[to eat, whence]].
தினன (tiṇṇa).
- {15} எனகிறது (eṇ_ikiratu). எனன (eṇṇa). அமிழ்ககிற
- {16} து (ami_lkkiratu) [[to be immersed, to sink, whence]]
அமிழ்கக (ami_lkka), etc. be warned that
- {17} those that before the *n* have a long [vowel] do not
- {18} double the *n* in the infinite; those that have a short *o* double it, as can be
- {19} seen in the examples
- {20} [above], even though எனகிறது (eṇ_ikiratu) [[to say]] can be
- {21} with a single *n* making என (eṇ).
- {22} 4th All verbs that before
- {23} *gradu* have a *V* lose the *gradu*... and
- {24} change the *u* into ...*a*..., as in வருகிறது (varu_ikiratu). வ{ர்ர்}
(vara). [[to come]]
- {25} அழகிறது (a_lakiratu) அழ (a_la) [[to cry]]. விடுகிறது
(vi_ṭukiratu) [[to leave, whence]] விட (vi_ṭa). 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} 5th 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 (arīkiratu) [[to know,
 whence]] அறிய (arīya),
 {4} காயகிறது (kāykiratu) [[to warm up, whence]] காய (kāya),
 etc^a. Some
 {5} that have a diphthong or consonant
 {6} double the *y* (y) as in வைகிறது (vaikiratu) [[to curse,
 whence]] வைய
 {7} ய (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} 6th 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} 1st 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 மிதா (pitā)
 [[father]]
 {23} மிதாக்கள (pitākka!), மிடா (miṭā) [[big pot]] மிடாக்கள
 (miṭākka!)
 {24} 2nd Any noun ending in
 {25} *i* makes {{the plural}} in *gal* as in ஆவி (āvi) *steaming*
 ஆவிகள் (āvika!),
 {26} அடி (āṭi) [[hit]] அடிகள் (āṭika!), சொதி (cōti) [[luster, star
 in libra]] சொ
 {27} திகள் (cōtika!), etc. some {{forms}} are removed from
 {28} the {4th} and 6th rules.
 {29} 3rd 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 (āṭuka!), மாறு (māru)²⁹⁸ [[cow]] மாறுகள (maṛuka!),
 கூத்து (kūttu) [[dance]]
 {2} கூத்துகள் (cūttuka!), வீடு (vīṭu) [[home]] வீடுகள (vīṭuka!),
 etc.
 {3} If it has a short {{vowel}} it doubles *ca* as in மறு (maṛu)
 {4} மறுக்கள (maṛukka!) குத்து (kuttu). [[hit]] குத்துக்கள
 (kuttukka!). குரு (kuru) [[teacher]]
 {5} குருக்கள (kurukka!). சததுரு (catturu). [[enemy]] சததுரு
 {6} ககள (catturukka!). {{some forms}} are removed[:] பெண்டு
 (peṇṭu) [[woman]] that makes
 {7} {{பெண்டு}}கள (peṇṭuka!) even though others
 {8} make it according to the rule as in பெண்டுகள (peṇṭukka!).
 {9} 4th The monosyllables ending
 {10} in a long {{vowel}} double it, as in ஈ (ī). [[fly]] ஈக
 {11} கள (īkka!). பூ (pū). [[flower]] பூக்கள (pūkka!). பீ (pī).
 பீக்கள (pīkka!) [[excrement]]

²⁹⁸ Costa is confusing here the retroflex *ṭ* with *ṛ*. indeed, *cow* should have been *māṭu*.

- {12} {5th} Any noun ending in a
 {13} consonant forms {{the plural}} in கள (kaḷ) without doubling as in
 {14} செயம (ceyam). [[victory]], செயங்கள (ceyaṅkaḷ). தென (tēṇ) [[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 (āl) [[persons]] whence ஆளக்கள (ālkaḷ). வி
 {19} ற்ல (viral). [[finger, toe]] விறலக்கள (viralkkaḷ) [[pot]], கால் (kāḷ) கால்
 {20} ககள (kāḷkaḷ). The masculines which
 {21} have அ (a) before the ன (ṇ) are removed
 {22} they make {{the plural}} in ar as in மனுஷன (maṇuṣaṇ), [[man]]
 {23} மனுஷ்{ர்} (maṇuṣar) பர்வன (paravaṇ) [[parava]]. பர்வ{ர்} (paravar). க
 {24} ற்தன (kartan). [[Lord]] தந்த{ர்} (kartar) etc. However, these
 {25} after அ{ர்} (ar) can, and many of them
 {26} usually add கள (kaḷ)
 {27} as in அவன (avaṇ). {{he}} அவ{ர்}கள (avarkaḷ). பெ
 {28} ரியவன (periyavaṇ). பெரியவ{ர்}கள (periyavarkaḷ). {ம}
 {29} னுஷன (maṇuṣaṇ). மனுஷ்{ர்}கள (maṇuṣarkaḷ), etc.
 {30} 6th 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 (takappaṇ) [[father]]. தகப்பமா{ர்} (takappamār). தொ
 {4} முன (tōḷaṇ). [[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 இரண்
- {13} டுகண் (iraṇṭu kāṇ) *two eyes*, அனெ
- {14} கம்பெ{ர்} (aṇēkam pēr) *many people*. But
- {15} in this, as in other subjects, the practice
- {16} ~.will make everything clear.~²⁹⁹
- {17} **4th 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 (avaṇuṁṇ conṇāṇ), அவனுந்தான (avaṇuṁṇ tāṇ), அவ
- {6} னுங்கண்டான் (avaṇuṁṇ kaṇṭāṇ), அவனுமபா
- {7} த்தான் (avaṇum pāttāṇ).
- {8} 2nd {{Rule}} if after the word ending
- {9} in a consonant there is a vowel, this

²⁹⁹ 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 (vantāṇ 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} 3rd {{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), ஒ (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 (vantāṇō-v-illaiyō teriyātu). *I don't know if he came or not*, குருவி
 {31} ருக்கிறா{ர்} (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} 4th {{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}} 1st 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 அவீணுக்குக்குடுத
- {31} ரன், அவனைக்காண்டான். (avaṇuṅku.k kuṭu cūraṇ, avaṇai.k kāṇṭāṇ)

[f. M-34-49]

L

- {1} 2nd {{Rule}} in the majority of the oblique cases
- {2} {{they}} never double like in அவனுடை
- {3} யகாரியம் (avaṇuṭaiya kāriyam). அவனாலெப்பாச்
- {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} 3rd {{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} 4th {{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 (arru.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 . ஏந
- {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 piracātam) etc.
- {31} 5th {{Rule}} after the adjectives originating from

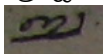




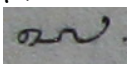

R

- {1} verbs never double
- {2} as in இருக்கிறபதாறதம் (irukkira patāratam), வந்தகாரி
- {3} யம் (vanta kāriyam), வேண்டினதளபாரம் (vēṇṭiṇa taḷapāram) etc.
- {4} 6th {{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} 7th {{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} 8th {{Rule}} after the gerund ending
- {11} in .V. which also doubles the last consonant,
- {12} they always double as in பாத்துக்:
- {13} கொண்டு (pāttu.k koṇḍu), காத்துக்கொண்டு (kāttu.k koṇṭu),
- {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 (ariṇcu koṇṭāṇ) etc.
- {18} 9th {{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} **5th Title**
- {27} **Collocation of the Tamil**
- {28} **letters {{following}}**
- {30} **the order of our alphabet**

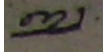
[f. M-34-50]


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. ஒ
- {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 *இ*. 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 2nd and 3rd 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 *த* 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 *த* which must be pronounced as
 {25} .D. as well as {{the nouns in which the த}} is in the {2nd and 3rd}

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 ௪
















[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 ௪
 {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 ௪ 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 ௪ 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 . Therefore,
- {30} the letter  that corresponds to our *.y*. {{will follow}}.
- {31} After the letter  when {{it is found}} at the beginning

R

- {1} of the word {{and}} must be pronounced as
- {2} *.j*. ut    (*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  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 
- {9} that we will discuss below.
- {10} In *.L*. we will put the three *ll* that the
- {11} Tamil {{language}} has. In the first place the , because
- {12} it is connatural with our *.l*.; in the 2nd place
- {13} the ; the  will be put in the 3rd place
- {14} for having the most different pronunciation
- {15} from our {{pronunciation}} compared to  as we already saw
- {16} in the first title.
- {17} In *.M*. there is the Tamil  {{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}}  because, besides having our
- {25} natural pronunciation, it serves
- {26} the beginning of nouns, or in the middle
- {27} in front of the letter . In the 2nd place
- {28} there is  whose pronunciation does not
- {29} differ from the first one because (it) is never written
- {30} at the beginning {{of the word}}. In the 3rd place {{there is}}

{31} ண {because in its figure it looks more like

[f. M-34-52]

L

{1} the 2nd {{n}}. In the {4th} place is ஞ which
{2} {serves} at the beginning or in the middle.
{3} In the last place {{there is}} the {{letter}} ட 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 ஒ
{9} with the same distinction already
{10} mentioned for .E.~.~.
{11} In .P. there is the Tamil ட 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 க with the same
{19} pronunciation we follow the order
{20} that in the 2nd and 3rd letters will be
{21} doubled. It is assumed that the
{22} pronunciation of கπ, கெπ, கு 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 2nd {{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 3rd place we put
 {30} ற which is the most distant from
 {31} our pronunciations, among the {{Tamil}} *rr. .~.~. ~.~.*

[f. M-34-53]









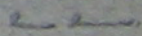


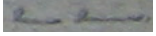
L

{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 *u*, and in the 3rd place

R

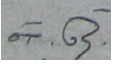
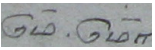
{1} *œ* which is the consonant *.v*. And the {or}der
 {2} of *.U.V*. we keep not only
 {3} for the first {{letters}} but also in the second
 {4} and third ones.
 {5} In *.X*. we put all the nouns
 {6} that begin with the letter *ʃ* placing
 {7} in *.ch.*, *.S.*, *.I*. those that must be pronounced
 {8} 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 2nd 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 3rd place we put the letter
 {19}  which is the *.X.* pronounced
 {20} in the palate such as  is
 {21} the Tamil *க*. Sometimes it
 {22} joins with *த* 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

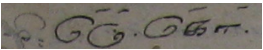



[f. M-34-54]

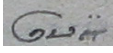
- {1} where they can be found. The letter
 {two}  is the *grandonic x* with the rigorous
 {3} pronunciation of our *.X.* that the
 {4} Tamil {{people}} do not have.
 {5} **6th Title**
 {6} ***About some signs that are used in this***
 {7} ***dictionary.***
 {8} For greater help for beginners
 {9} we 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 3rd
 {18} paragraph, and in the 2nd one. ~.~. ~.~.
 {19} Primarily, since Tamil distinguishes
 {20} the short vowels from the long ones,
 {21} in order to make this distinction,
 {22} on the ஃ and on the ஔ, 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 ற.
 {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 தத,
- {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 = க = which contains in itself the short a
- {5} {{to say}} long =ca= they use = கா = {{to say}} =ke= they put another
- {6} sign = ெ = which they call *kombu* like this = ெக = and
- {7} {{it is obtained}} the short and the long ke, {{to say}} the short ki = கி = and for
- {8} the long they use = கௌ = for the short and long ko {{they use}} ெகா



[f. M-15-10]

- {1} {{to say}} the short ku they put கு, {{to say}} the long ku they use
- {2} கூ and {{to say}} short cay they use = கை = and so
- {3} in most letters, as seen below and {{to say}}
- {4} cau= they use ெகௌ.

- {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 *cx**a*
- {5} ஷ the tongue being turned without touching
- {6} the palate, moving the chin
- {7} from below, say *csa*.
- {8}  it is composed of two letters ஷ ட ட
- {9}  it is *.spa.*  it is *sna*. it is  *stra*  it is

- {10} *sma*  it is *seu*  it is *st*
- {11} $\perp\perp$ the letter \perp doubled, and pronounced
- {12} *la* in the place, where $\eta\perp$
- {13} $\eta\eta$ it is the letter η doubled and pronounced
- {14} *ta* in the place where η
- {15} and some strict Tamil {{people}} do not
- {16} want the *Grandonic* letters such as = கூ = and in their place
- {17} they use $\perp\text{ச}$ as சாகுழி
- {18} they write சா \perp சி
- {19} Follow the consonants with vowels
- {20} *ka. kâ. kî. kû. ke. kē. ko. kō.*
- {21} க. கா. கி. கீ. கு. கூ. கெ. கெ. கொ.
- {22} *kai. kau.* [##quena]
- {23} கை. கௌ. க்
- {24}ங. நா. நி. ன். நூ. நெ. நெ. நொ.
- {25} நை. நௌ. ன்^{ing}
- {26}ச. சா. சி. சு. சூ. செ. செ. சொ.
- {27}சை. செள. ச்^{chy}
- {28}ஞ. ஞா. ஞி. ஞு. ஞூ. ஞெ. ஞெ. ஞொ.
- {29} ஞை. ஞௌ. ஞ்^{ng}

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 17th 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 17th 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*.¹

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

¹ “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 30th 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 15th century in Italy under the movement addressed as Humanism (or the Renaissance), had attracted new attention.² According to Kemmler (2015: 1), in Portugal³ the first

² Among the main exponents of this re-discovery of Latin between the 15th and 16th 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),⁴ an edition of the late 14th / early 15th century Spaniard Juan de Pastrana's grammar,⁵ 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,⁶ 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).⁷ 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

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).

³ Fernandes (2015a: 34) states that, previous to Humanism, “Portuguese medieval students and scholars had used the works of Aelius Donatus (mid 4th cent. AD), Priscianus Caesariensis (late 5th – early 6th 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), Uguccione 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.

⁴ Earlier texts were also available in Portugal for teaching Latin. For further details, see Fernandes (2010, I: 223-236).

⁵ For further details on *Grammatica Pastrane* in Portugal see Fernandes (2015b: 37).

⁶ On the contribution of Portuguese philologists to the consolidation of the science of language see Kossarik (2015).

⁷ 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 1599,⁸ 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

⁸ 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 16th and 17th century New France,⁹ 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 16th century. Consequently, while the most frequently adopted grammars in 16th 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 Jesuits¹⁰ in Europe and around the world.¹¹

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,¹² was reprinted and adapted more than 530 times in 22 countries and regions,¹³ including Mexico, China, Japan and Europe.¹⁴ Its importance in the history of

⁹ 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).

¹⁰ 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.

¹¹ For further details refer to Springhetti (1961-62: 287), Gómez Gómez (2002: V), Kemmler (2012).

¹² For further details refer to Gómez Gómez (2002: XX; 2021), Kemmler (2014), Kemmler (2016: 57).

¹³ Fernandes (2007: 86) refers 600 copies, while Kemmler (2015: 2, fn. 2) points out valuable sources "For bibliographical repertoires on Alvares' 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.ghc.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 Alvares' work".

¹⁴ Sommervogel (1890) quoted in Springhetti (1961-62: 287) and Pereira da Costa (1972: xv); see also Zwartjes (2002: 29).

linguistic pedagogy is undoubtedly enormous.¹⁵

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 4th 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.¹⁶ 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:¹⁷

“L’Álvares, 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

¹⁵ “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).

¹⁶ 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).

¹⁷ 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.”¹⁸

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”.¹⁹ 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

¹⁸ “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).

¹⁹ “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.²⁰

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

²⁰ 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).²¹ 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.

²¹ 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 Orationis²²

Costa does not list the parts of speech as clearly as Álvares does in his chapter *Rudimenta* (Álvares 1572: f. 47v; 1573: f. 38v).²³

- (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.²⁴

[Partes orationis sunt octo, Nomen, Pronomen, Verbum, Participium, Præpositio, Aduerbium, Interiectio, Coniunctio. Harum quatuor, Nomen, Pronomen, Verbum, Participium declinantur: reliquæ Præpositio, Aduerbium, Interiectio, Coniunctio declinationes sunt expertes (Álvares 1572: 47v)].²⁵

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

²² The Tamil grammatical tradition found its origins in the Tolkāppiyam. The treatise is organized into three sections: letters (Eluttu), words (Col) and poetic matters (Porul). As Chevillard (1992b: 37) discusses in the section devoted to col, four parts of speech are identified: peryar col «noms, viṇai col «verbes», itai col «particules» and uric col «mots propres».

²³ 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.

²⁴ 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.

²⁵ For an analysis of parts of speech in Álvares see Cardoso (1995: 159-172).

pondo nelle todos os modos de [falar] q(ue) nesta lingoa 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) facilm(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 potencial,²⁶ a permissive,²⁷ 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.²⁸

[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, premitto: 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.

²⁶ 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).

²⁷ This mood also was not differentiated because it is similar to the subjunctive (Álvares 1572: f. 30v; 1573: f. 12v-13r).

²⁸ 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, Præsens, siue Instans, Præteritum imperfectum, Præteritum Perfectum, Præteritum Plusquam perfectum, Futurum.]²⁹

Indeed, Costa describes the verb system following Alvaresian 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

²⁹ “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: præsens, 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, mādāta legesque demus, deprecemur, bortemur, auxilium denique & misericordiā imploremus, grāmaticis 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 eiusdē 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 Alvaresian 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 principles³⁰ 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

³⁰ 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*³¹ where Costa not only places the Tamil

³¹ 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, iridentis, 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 அய்யொர், உளசு, அப்படா, உளசு; அடா, தொ, ஒகெ, 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."³²

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. 1st-3rd cent. A.D.). Indeed, it refers to twelve regional varieties of Tamil³³ 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

³² Insertion into square brackets are mine.

³³ 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.³⁴ However, the reduction to diglossia for the current situation of Tamil is reductive – as it was in the past.³⁵ 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

³⁴ For example, see Britto (1986).

³⁵ See for example Smiritskaya (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,³⁶ "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* (13th 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

³⁶ 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 19th 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).³⁷

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 */l/*. Secondly, considering

³⁷ 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 Zvelebil (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 *Tirukkuraḷ*, 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*)³⁸ 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

³⁸ *Os Bramanes fazem este plural அவாள் 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 (*ninrēṇ*) 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 Madurai³⁹ 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.*).

³⁹ 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 *kk̥* visible in the Romanization of Tamil script, i.e. *accradu* > *ikkiratu* (cf. GL1, f. M-34-43, L, lines 7-9).⁴⁰
- 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. *kurittu* > *kuriccu* (cf. footnotes 9, 10 in *Part 3*) or *kōpitta* > *kōpicca* (cf. footnote 121 in *Part 3*);⁴¹
- 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 *l* with *ḷ* – 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*);

⁴⁰ 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).

⁴¹ 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 $[\text{ɭ}]$ but in some cases is deleted instead, resulting in compensatory lengthening $\text{பொழுது} \rightarrow \text{time} [\text{po:ɖu}]$ (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.⁴²

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*).

⁴² 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*, *it̃aiccol*, *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 syntax 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 but 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.⁴³

⁴³ 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 4th 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 4th 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

ku.	koyil-ukku	aṭu-tt-a		paṇṭamñ-kaḷ-ile	āṇālum	koyil-ile	iruntu	ve ^(ē) re ^(ē)
	n-DAT	be	next-PST-PEY	N-PLU-LOC	DISJ	N-LOC	be -ABS	different
	paṇṭa-tt-ai	āṇālum	tiruṭ-iṇ-āy-o ^(ō) ?					
	N-OBL-ACC	DISJ	steal-PST-DUB.M					
	<i>You stole either different things in the Church or things which are next to the Church, isn't it?</i>							
	B. MS GL2, f. 107, lines 26-28							
ku.	oru	muṛai.y	ākilum	naraka-tt-ile	niṇru	pira.p	paṭu-v-ārkaḷ-ō	
	once	N.time	even-if	N-OBL-LOC	stand -ABS	come out-PASS-FUT-PLU-DUB.M		
	<i>They experienced to come out from the hell at least once, isn't it?</i>							

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:⁴⁴

- (i) vicuvāci-kkiṛ-āvaṇ-ē avaṇ karaiyeṛu-v-āṇ
 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**.⁴⁵ 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. *-āṇ* – 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

⁴⁴ I discussed this topic further in my presentation at ICHoLS XV, Università Cattolica, Milan, 23-27 August 2021.

⁴⁵ 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*⁴⁶ 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*⁴⁷ 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 *-iṇ* followed by the clitic *-um* is suffixed to the preceding noun while equal degree is expressed by simple *-iṇ* 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

⁴⁶ 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*).

⁴⁷ 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 *iṇ*.

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, *viṇaiyeccam* 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 avan vicuvāci-tt-āṇ
 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

Tamil forms in Costa’s <i>Arte</i>	gloss	Literal translation and/or Costa’s translation	Paragraph in which the form is found in Costa’s <i>arte</i>	Technical term used by Costa
-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; Adverbs; Substantive verbs: infinite absolute; Of infinites Sicut</i>	
-ஆகாது	NEG.ABS <i>āku-tal</i>	not becoming	<i>Participle in -bilis Substantive verbs: negative future</i>	<i>particula (particle) derived from the verb ākirēṇ</i>
-ஆகிலும்	become.COND-CONC	although	<i>Of the substantive verbs: Quamvis Disjunction</i>	<i>particula (particle)</i>
-ஆக்கும்	FUT.PEY of <i>ākku</i> caus. of <i>āku-tal</i>	which will cause to be made	<i>Many other assorted modes of speaking: assertive mode; mode with doubt</i>	<i>particula (particle)</i>
-ஆச்சுது	3.SG.NT.PST (ST of <i>āyitu < āyrru</i>) ‘it became, is finished’	it is done	<i>Substantive verbs: preterit Participle in -bilis</i>	<i>particula (particle)</i>
-ஆதல்	CONJ	or	<i>Disjunction</i>	<i>particula (particle)</i>
-ஆம்	REP.M	X says it is said occurs as a	<i>Conjunctive dis que; Participle in -bilis;</i>	<i>particula (particle)</i>

		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 sicut Substantive verbs: Gerund Adverbs</i>	<i>particula (particle)</i>
-ஆர்	INT.PRON	who	<i>Many other assorted modes of speaking: Why</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: Quamvis Disjunction</i>	<i>particula (particle)</i>
-ஆனால்	PST. PEY. of <i>āku-tal</i> - cond	if becomes – reanalysed as however	<i>Conditional Conjunctive if; Substantive verbs: conditional mode</i>	<i>particula (particle)</i>
-இடத்தில்	NOUN.PLACE.OBL- LOC	in the place > grammaticalized as locative case for [+hum]	<i>Of nouns: ablative quietis; Conjunctive mode with cum</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</i> (particle)
-உத்தாரம்	N.answer, reply	whether or not ¹	<i>Many other assorted modes of speaking: Whether or not</i>	<i>particula</i> (particle)
-உம்	CONJ	and	<i>Conjunction Conjunctive Quamvis</i>	<i>particula</i> (particle)
-என்கிலும்	<i>say</i> -PST-COND-CONC	although	<i>Disjunction</i>	<i>particula</i> (particle)
-என்கில்	<i>say</i> -PST-COND	if said	<i>Conditional Conjunctive if</i>	<i>particula</i> (particle)
-என்றால்	<i>say</i> -PST-COND	If I say	<i>Conditional conjunctive if</i>	<i>particula</i> (particle)
-ஒன்றில்	N	either...or	<i>Disjunction</i>	<i>particula</i> (particle)
-ஓ	DUB.M	or	<i>Interrogative Disjunction if repeated</i>	<i>particula</i> (particle)
-காட்டி	ABS. of <i>kāṭṭu-tal</i> ‘to show’	more than	<i>Many other assorted modes of</i>	<i>particula</i> (particle)

¹ The translation in Italics correspond to Costa’s interpretation.

	grammaticalised into comparative marker		<i>speaking: 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: Comparative mode</i>	<i>particula</i> (particle)
-கால்	ending of VERBAL PARTICIPLE	used to express 'if provided, while, when'	<i>Conditional conjunctive if; Substantive verbs: conditional mode; Anomalous verbs</i>	<i>particula</i> (particle)
-ட்டோ	DUB.M. <i>ō</i> suffixed to final <i>maṭṭum</i>	–	<i>Many other assorted modes of speaking: 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)
-பிக்குறேன்	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. <i>ā</i> + 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	include-PRES-3SG.NT	it includes	Rules about verbs: preterit, future, imperatives and plurals of preterits	verbo (verb)
அடக்கினேன்	include-PST-1SG	I included	Rules about verbs...	verbo (verb)
அடக்கினேன்	include-Ø-1SG	I, you, he etc. will not include	Rules about verbs...	verbo (verb)
அடக்குவேன்	include-FUT-1SG	I will include	Rules about verbs...	verbo (verb)
அடங்கலும்	ADVERB	whole	Adjectives	—
அடி	NOUN	hit	Of plurals	nome (noun)
அடிகொள்ளுகிறேன்	beat-REFL-PRES-1SG	I beat myself	Of the composition of verbs	verbo (verb)
அடிக்கச்சே	inf. aṭi-ttal- PERF.ASPECT	I beat	Conjunctive mode with cum	verbo (verb)
அடிக்கப்படுவான்	beat-PASS.suffer- FUT-3SG.M	he will be beaten	Passive	verbo (verb)
அடியாதவுடனே	blow-NEG.VN-POST	as soon as it does not blow	Many other assorted modes of speaking: As soon as	verbo (verb)
அடைகிறது	reach-PRES-3SG.NT	it reaches	Rules about verbs...	verbo (verb)
அடைக்கிறது	graze-PRES-3SG.NT	it grazes	Rules about verbs...	verbo (verb)

அடைச்சேன்	<i>graze-PST-1SG</i>	I grazed	<i>Rules about verbs...</i>	<i>verbo (verb)</i>
அடைஞ்சேன	<i>reach-PST-1SG (ST)</i>	I reached	<i>Rules about verbs...</i>	<i>verbo (verb)</i>
அடைந்தேன்	<i>reach-PST-1SG</i>	I reached	<i>Rules about verbs...</i>	<i>verbo (verb)</i>
அது	3SG NT	it	<i>Pronoun that</i>	<i>pronome (pronoun)</i>
அதுகள்	3PLU NT	those things	<i>Pronoun that</i>	<i>pronome (pronoun)</i>
அதுக்கு	3SG NT-DAT	to it	<i>Pronoun that</i>	<i>pronome (pronoun)</i>
அப்போ	ADV	that time	<i>Preterimperfect; Preterpluperfect; adverbs</i>	<i>adverbio (adverb)</i>
அமிழ்க்க	INF <i>amil-tal</i>	to be immersed	<i>Of infinites</i>	<i>verbo (verb)</i>
அமிழ்க்கிறது	<i>be immersed-PRES-3SG.NT</i>	it is immersed	<i>Of infinites</i>	<i>verbo (verb)</i>
அய்யோ	INTERJ.	Exclamation of wonder, of pity and concern, or of poignant grief	<i>Interjections</i>	<i>interjeiçãõ (interjection)</i>
அருக	INF <i>aruku-tal</i>	to diminish	<i>Of infinites</i>	<i>verbo (verb)</i>
அருகிறது	<i>diminish-PRES-3SG.NT</i>	it diminishes	<i>Rules about verbs...</i>	<i>verbo (verb)</i>
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	Rules about verbs... <i>Of infinites</i>	verbo (verb)
அறிஞ்சேன	know-PST (ST)-1SG	I knew	Rules about verbs...	verbo (verb)
அறிந்தேன்	know-PST-1SG	I knew	Rules about verbs	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	Conjunctive mode with cum	-ce: particula (particle)
அறிவாயோ	know-FUT-2SG-DUB	do you know?	Many other assorted modes of speaking: Interrogative modes	letra ō (letter ō)
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</i> -COND	if it becomes	<i>Substantive verbs: conditional mode</i>	<i>verbo substantivo (substantive verb)</i>
ஆகிற, ஆகிய, ஆகிறவன், ஆகிறவள், ஆகிறது, ஆன், 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</i> <i>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</i> <i>substantivo</i> (substantive verb)
ஆச்சு	ST of <i>āyttu</i> < <i>āyrru</i>	completive aux.	<i>Participle in -bilis</i> <i>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</i> -PRES-3SG.NT	it dances	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆடுவேன்	<i>dance</i> -FUT-1SG	I will dance	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆண்டேன்	<i>rule</i> -PST-1SG	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</i> -FUT-1SG	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</i> -PRES-3SG.NT	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</i> -FUT-1SG	I will know	<i>Rules about verbs...</i>	<i>verbo</i> (verb)
ஆறு	N	river	<i>Of nouns, 4th noun</i>	<i>nome</i> (noun)
ஆறுகள்	N.PL	rivers	<i>Of nouns, 4th 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</i> -PST-1SG	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</i> .NEG.VN.-DAT-CONJ. + NEG +INF. <i>pōl-tal</i> 'to resemble'+ EMPH	as you do not stumble	<i>Conjunctive sicut: negative</i>	<i>dativo do infinito negativo adjectivado</i> (dative of the negative adjectivated infinitive)
இடுகிறது	<i>throw</i> -PRES-3SG.NT	it throws	<i>Rules about verbs...</i>	<i>verbo</i> (verb)

இட்டேன்	throw-PST-1SG	I threw	<i>Rules about verbs...</i>	<i>verbo (verb)</i>
இது	3SG.NT (PROX)	this it	<i>Neutral pronoun</i>	<i>pronome (pronoun)</i>
இப்போ	ADV	now	<i>Adverbs</i>	<i>adverbio (adverb)</i>
இரண்டு	NUM	two	<i>Of adjectives</i>	<i>nome numeral cardinal (cardinal numeral noun)</i>
இருக்க கொள்ள	INF <i>iru-ttal</i> + INF. <i>kol-tal</i> ‘to hold’ > grammaticalized into auxiliary expressing cause	because I stay	<i>Many other assorted modes of speaking: assertive mode: Causative. Because.</i>	<i>infinito absoluto com kol̩la (absolute infinitive with kol̩la)</i>
இருக்கிறது	be present (in a place)-PRES-3SG.NT	it stays	<i>Anomalous verbs</i>	—
இருக்கையிலே	VN-LOC-EMPH	in the staying, being when you were	<i>Conjunctive mode with cum</i>	<i>hé ablativo do verbal vicuvacikkai o crer (it is the ablativo of the verbal [noun] vicuvacikkai – the belief)</i>
இருந்தாலும்	be-PST-COND-CONC	even if it was	<i>Conjunctive</i>	<i>conjunção</i>

			quamvis	(conjunction)
இருந்தால்	be present-PST-COND	if it was	Conditional conjunctive if	conjunctivo conicional (conditional subjunctive)
இரும்	FUT.PEY of <i>iru-ttal</i>	that will be, that will seat	Imperative absolute	—
இல்லயோ	NEG <i>il</i> + DUB.M	it isn't, isn't it?	Imperative with plea or familiarity Many other assorted modes of speaking: Is there anyone who?	interrogativo (interrogative)
இல்லாத	NEG.PEY of verb <i>il</i> 'do not exist, be'	that does not exist, possess which is not	Of adjectives Anomalous verbs: இல்லை	participio negativo (negative participle) verbo anomalo (anomalous verb)
இல்லை	NEG	not exist	Anomalous verbs Of adjectives Negative Conjunctive dis que	verbo (verb) negação (negation)
இவள்	3SG.F (PROX)	this she	Pronoun	pronome (pronoun)

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: without doubt</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>uḷ-tal</i> ‘to be’	who is, which is	<i>Of Adjectives</i> <i>Anomalous verbs:</i> உண்டு	<i>participio do verbo uṇṭu</i> (participle of the verb uṇṭu)
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	<i>Conjunctive dis que</i>	<i>particula ām</i> (particle ām)
எழும்	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: Causative mode. Because</i>	—
என்கிறது	<i>say</i> -PRES-3SG.NT	it says	<i>Conjunctive dis que, negative Rules about verbs... 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. Causative mode.</i>	<i>gerundio</i> (gerund)

			Because	
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>pronome 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>pronome (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>ottu-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>āṇa 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 kaṇ(ṇu)-tal > grammaticalised into 7 th case	seeing > with	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>gerundio de kāṇkiratu</i> (gerund of kāṇkiratu)
கருக	INF of karuku-tal	to turn black	<i>Of infinites</i>	—
கருகிறது	turn black-PRES-3SG.NT.	it turns black	<i>Rules about verbs... Of infinites</i>	—
கரையேற்றுவான்	be saved-Ø-3SG.M	he will be saved	<i>Of Relatives - example</i>	—
கந்தர் ²	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)

² Costa uses the Tamil nouns *kaṭṭaṇ*, *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 *kaṭṭaṇ*, 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>koḷ</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 verbs³</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>	—

³ To be noticed that this included under verb composition suggesting that the form குட்டிக்கொண்டு had not yet gramamticalised.

			<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>infinito substantivo do preterito</i> (substantive infinitive of the preterit)
கொண்டுவருகிறான்	ABS of <i>kol-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.get angry-AUX.VOL-PRES-3SG.M	He got angry (willfully)	<i>Many other assorted modes of speaking. Causative mode.</i>	—

			Because - example	
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 dis que	—
சத்துரு	N	enemy	Of plurals	nome (noun)
சமையம்	N	occasion	Many other assorted modes of speaking. Assertive mode without doubt - example	—
சரி	இடைச்சொ.	yes, OK	Many other assorted modes of speaking. The same as	—
சரியல்ல	ok is not	it is not OK	Many other assorted modes of speaking. The same as	—
சலிக்கிறதாம்	get annoyed-PRES-3SG.NT-REP	they say that he gets annoyed	Conjunctive dis que	—
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>	—
சுத்தம்	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> <i>quamvis</i>	—
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> (ceyya) (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> (colla) (absolute infinitive)
சொல்லாகாது	<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	say-PRES-VN	this one says	<i>Rules about verbs</i>	verbo (verb)
ரல்லுகிறபோலே	say-PRES-VN-INF.pōl- tal 'similar'-EMPH	as this one says	<i>Conjunctive sicut</i>	particula pōlē (particle pōlē)
சொல்லுகிறார்கள்	say-PRES-3PL	they say	<i>Conjunctive dis que</i>	—
சொல்லுகிறேன்	say-PRES-1SG	I say	<i>Future, negative</i>	—
சொல்லேன்	say-Ø-1SG	I will not say	<i>Future, negative</i>	—
சொன்னேன்	say-PST-1SG	I said	<i>Rules about verbs</i>	—
தகப்பன்	N	father	<i>Of plurals</i>	—
தக்கவாள்	suitable-3SG.F	she is proper	<i>Many other assorted modes of speaking: Mode of aptitude or of convenience</i>	particula takkatu (particle takkatu)
தக்கவான்	suitable-3SG.M	he is proper	<i>Many other assorted modes of speaking: Mode of aptitude or of convenience</i>	particula takkatu (particle takkatu)
தப்பினார்களானால்	escape-PST-3.PL become-PST-COND	they escape, however	<i>Conditional conjunctive if</i>	particula ānāl (particle ānāl)
தம்பி	N	younger brother	<i>Of plurals</i>	nome (noun)
தருகிறது	lower the price- PRES-3SG.NT	it lowers the price	<i>Rules about verbs</i>	—
தாக்கிறது	give-PRES-3SG.NT	It gives	<i>Rules about verbs</i>	—
தாங்கள்	4PLU	themselves	<i>Pronoun</i>	pronome

				(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 partícula unṭō (any mode of speaking becomes interrogative by placing the particle unṭō 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 cum</i>	<i>do participio adiectivado com pōtu (from the adjectival participle ... with pōtu)</i>

தின்கிறது	<i>eat</i> -PRES-3SG.NT	it eats	<i>Rules about verbs Of future Infinites</i>	—
தன்பேன்	<i>eat</i> -FUT-1SG	I will eat	<i>Rules about verbs</i>	—
தின்றேன்	<i>eat</i> -PST-1SG	I ate	<i>Rules about verbs</i>	—
தின்ன	PST.PEY of <i>tiṇ-tal</i> ‘to eat’	who ate	<i>Of Infinites</i>	—
தின்னு	IMPERATIVE	eat!	<i>Of Imperatives</i>	—
துவக்கிறது	<i>begin</i> -PRES-3SG.NT	it begins	<i>Of Imperatives</i>	—
துவக்கினேன்	<i>begin</i> -PST-1SG	I began	<i>Of Imperatives</i>	—
துவக்கு	IMPERATIVE	begin!	<i>Of Imperatives</i>	—
தேவரீர்	N	mercy	<i>Of genders</i>	<i>nome</i> (noun)
தேன்	N	honey	<i>Of plurals</i>	<i>nome</i> (noun)
தோழன்	N	friend	<i>Of plurals</i>	<i>nome</i> (noun)
நக்கிறது	<i>lick</i> -PRES-3SG.NT	it licks	<i>Rules about verbs</i>	—
நடக்கிறது	<i>walk</i> -PRES-3SG.NT	it walks	<i>Rules about verbs</i>	—
நடக்கிறதுக்கு வேண்டி	<i>walk</i> -VN. PRES-DAT DEF. <i>want</i>	for the sake of walking	<i>Many other assorted modes of speaking. Causative mode. because</i>	<i>dativo do infinito substantivo com vēṇṭi (dative of the substantive infinitive with vēṇṭi)</i>
நடக்கிறேன்	<i>walk</i> -PRES-1SG	I walk	<i>Negative feature</i>	—
நடத்தி	ABS	walking	<i>Gerund</i>	—
நடத்தினேன்	<i>walk</i> -PST-1SG	I walked	<i>Gerund</i>	<i>preterit</i> (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>nāṅku-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	stand-PST-1SG	I stood	<i>Rules about verbs</i>	—
நீ	2SG	you (sg)	<i>pronoun</i>	<i>pronome</i> (pronoun)
நீக்கிறது	turn away-PRES-3SG.NT	it turns away	<i>Rules about verbs</i>	—
நீக்கினேன்	turn away-PST-1SG	I turned away	<i>Rules about verbs</i>	—
நீக்குகிறது	turn away-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	weave-PRES-3SG.NT	it weaves	<i>Of infinites</i>	—
நெய்கிறது	weave-PRES-3SG.NT	it waves	<i>Rules about verbs</i>	—

நெய்தேன்	weave-PST-1SG	I waved	Rules about verbs	—
நெய்ய	INF of <i>cey-tal</i>	to weave	Of infinites	—
நெற்று	ADV	yesterday	adverbs	adverbio (adverb)
நெற்றைக்கு	DV	for yesterday	adverbs	—
நோக	INF of <i>nō-tal</i>	To burn	Of Infinites	—
நோகிறது	burn-pres-3SG.NT	it burns	Rules about verbs Of infinites	—
நோக்கிறது	look at-PRES-3SG.NT	it looks at	Rules about verbs	—
நோக்கினேன்	look at-PST-1SG	I looked at	Rules about verbs	—
நொந்தேன்	burn-PST-1SG	I burnt	Rules about verbs	—
படி	N	manner, mode	Conjunctive sicut	particula (particle)
படியினாலே	N-INCR-INSTR	by the manner	Causative mode. Because	particula (particle)
படியே	N-EMPH	that manner!	Causative mode. Because	particula (particle)
படுகிறது	to suffer, experience-PRES-3SG.NT	it suffers, experiences	Of the Passive Voice	verbo (verb)
படைக்கிறபடு	PRES.PEY of <i>paṭai-ttal</i> 'to create' + N.suffering	the suffering which creates	Of the Passive Voice	—
படைப்பு	N	creation	Of the Passive Voice	—
படைப்புண்டேன்	creation-PASS-PST-1SG	I was created	Of the Passive Voice	—
பண்ணாமல்	NEG.ABS of <i>paṇṇu-</i>	not doing	Prohibitive	—

	<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>	—
பண்ணுக்கிறதில்லை	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>	—
பார்பேன்	<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</i> (noun)
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</i> (dative with munti)
பிறதாசமாய்	N-ADV	clearly	<i>Adverbs</i>	<i>adverbio formado com a particula āy</i> (adverb formed with the particle āy)
பிறதாசம்	N	clarity	<i>Adverbs - example</i>	—
பீ	N	excrement	<i>Of plurals</i>	<i>nome</i> (noun)
புலிங்கம்	N – (Sanskrit origin)	feminine	<i>Of genders</i>	—
பூ	N	flower	<i>Of plurals</i>	<i>nome</i> (noun)
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</i> (present participle with the two particles illai and ām)

பெஞ்சவுடனே	<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>	—
பெய்ஞ்சேன	<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 (absolute</i>

				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</i> <i>Imperative</i> <i>absolute</i> <i>Of infinites</i>	— — —
பொறுக்கிறேன்	<i>forgive-PRES-1SG</i>	I forgive	<i>Of infinites</i>	—
பொறேன்	<i>forgive-Ø-1SG</i> <i>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</i> <i>absolute</i>	<i>inifinito</i> <i>absoluto com o</i> <i>imperative oṭṭu</i> (absolute infinitivewith the imperative oṭṭu)
போகத்தேவையில்லை	<i>go.INF N.need-not</i>	her need of going is not	<i>Prohibitive</i> <i>imperative -</i> <i>example</i>	—
போகலாம்	<i>go-HORT</i>	let's go	<i>Participle in -bilis</i>	<i>particula ām</i> (particle ām)
போகவிட்டால்	INF of <i>pō-ttal</i> 'to go'- COND	if one did not go	<i>Conditional</i> <i>conjunctive if,</i> <i>negative</i>	<i>adjectivo</i> <i>negativo com</i> <i>condicional de</i> <i>viṭu</i> (negative adjective with

				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 lingoagem 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 en 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>pronomes</i> (pronoun)
போடுகிறது	throw-PRES-3SG.NT	it throws	<i>Rules about verbs</i>	<i>verbo</i> (verb)
போட்டு	ABS of <i>pōtu-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 uṇtu</i> (noun with the participle of the verb uṇtu)
மடக்கிறது	<i>double</i> -PRES-2SG.NT	It doubles	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மடக்கிறாது	<i>double</i> -PRES-NEG.VN	that which does not double	<i>Of future</i>	—
மடக்கினேன்	<i>double</i> -PST-1SG	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>āku-tal</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</i> -PRES-3SG.NT	it finishes	<i>Of infinites</i>	<i>verbo</i> (verb)
முதிக்கிறேன்	<i>finish</i> -PRES-1SG	I finish	<i>Of the Passive Voice</i>	—
முடுக	INF of <i>mutuku-tal</i>	to hurry up	<i>Of infinites</i>	<i>verbo</i> (verb)
முடுகிறது	<i>hurry up</i> -PRES-3SG.NT	it hurries up	<i>Of infinites</i>	
முந்தி	NOUN	front	<i>Many other assorted modes of speaking. Before, firstly</i>	—
முறிகிறேன்	<i>break</i> -PRES-1SG	I am broken	<i>Of the Passive Voice</i>	—
முறிக்கிறேன்	<i>break</i> -PRES.1SG	I break	<i>Of the Passive Voice</i>	—
முறுக்கிறது	<i>twist</i> -PRES-3SG.NT	it twists	<i>Rules about verbs</i>	<i>verbo</i> (verb)
முறுக்கினேன்	<i>twist</i> -PST-1SG	I twisted	<i>Rules about verbs</i>	<i>verbo</i> (verb)
முறுக்குவேன்	<i>twist</i> -FUT-1SG	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</i> -PRES-3SG.NT	it closes	<i>Rules about verbs</i>	<i>verbo</i> (verb)
மெய்	N	truth	<i>Adverbs - example</i>	—
மெய்கொள்ளுகிறேன்	<i>truth</i> -HOLD-PRES-	I believe	<i>Of the composition</i>	<i>verbo</i> (verb)

	1SG		<i>of verbs</i> ⁴	
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>	—

⁴ 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 particle pōlē)
வருகிறதினால்	<i>come</i> -VN-INCR-INSTR	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</i> -PRES-3SG.NT	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 proibitivo 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 vēṇṭām)
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</i> (present [tense] removing the cren or gren)
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 dis que</i>	<i>participio presente com a particual ām</i> (present participle with the particle ām)

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>	—
விசுவாசிக்கும் மட்டும்	FUT.PEY. <i>believe</i> -limit-CONJ	until believing	<i>Many other assorted modes of speaking. Until, until when</i>	<i>formato do infinito absoluto ou do neutro futuro afirmativo com a partícula mat̃tum (formed by placing the particle mat̃tum after the infinite absolute or to the future neuter affirmative)</i>
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 (infinite absolute)</i> <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 ār</i> (substantive infinitive with ār)
விசுவாசிக்க மட்டும்	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 vēṇṭam</i> (absolute)

				infinitive with vēṇṭam)
விசுவாசிக்க வேண்டி	INF DEF.want	for the sake of believing	Many other assorted modes of speaking. In order to	infinito absoluto com vēṇṭi (infinite absolute with vēṇṭi)
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)
விசுவாசிக்கக்கொள்ள	INF.believe+ hold.INF	because x believe(s)	Many other assorted modes of speaking. Causative mode. Because	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 cum	particula cē (particle cē)
விசுவாசிக்கச்சேயதே	INF.believe-VN.do- EMPH	to make believe	Conjunctive mode with cum	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> < oṭṭu ‘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> < oṭṭu ‘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</i> <i>oṭṭukiratu</i> (absolute infinitive with the imperative of the verb <i>oṭṭukiratu</i>)
விசுவாசிக்கட்டோ	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 (any mode of speaking becomes interrogative by placing the particle vō or ṭṭō after the infinite absolute)</i>
விசுவாசிக்கத்தக்கதாக	INF. <i>believe</i> N. <i>be</i> <i>appropriate</i> PEY of <i>āku-tal</i>	which becomes suitable to believe	<i>Many other assorted modes of speaking. In order to</i>	<i>infinito absoluto com a partícula takkatāka (at with the</i>

				particle takkaṭāka)
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 nocredibility	<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	unbeliavable	<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>

			Interrogative modes	<i>pospondo ao infinito absoluto a partícula vō or t̃ō (any mode of speaking becomes interrogative by placing the particle vō or t̃ō 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 sicut</i>	<i>adiectivo participio presente com a partícula paṭi</i>

				(present adjectival participle with the particle pati)
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 paṭiyē</i> (present adjectival participle with the particle paṭiyē)
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 particle 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 particula āka)
விசுவாசிக்கிறதாம்	<i>believe</i> -PRES-3SG.NT-REP	thay 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 (present participle with the two particles illai and ām)</i>
விசுவாசிக்கிறதினால்	PRES.VN-INCR-INSTR	because of the believing	<i>Many other assorted modes of speaking. Causative mode. Because</i>	<i>ablativo instrumental do infinito substantivo (instrumental ablative of the substantive infinitive)</i>
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 (genitive of the absolute infinitive with the particle paṭiyē)</i>

விசுவாசிக்கிறது	PRES.VN PRES.PTCP.N	the belief that which believes	<i>Participle</i>	<i>sustantivo neutral</i> (neutral substantive)
விசுவாசிக்கிறது தவிர	PRES.VN. - POST	except believing	<i>Many other assorted modes of speaking. Besides</i>	<i>participio neutral com a particula tavira</i> (neutral participle with the particle tavira)
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</i> (nominative of the substantive infinitive with the gerund pōy)
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</i> (the dative of the substantive infinite with āka)
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 partícula pirpāṭu</i>

				(substantive infinitive in the dative with the particle pirpātu)
விசுவாசிக்கிறதுக்கு முன்னே	PRES.VN-DAT POST.before- EMPH	before that fact of believing	<i>Many other assorted modes of speaking. Before, firstly</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. Causative mode. Because</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. The same as</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. Causative mode. Because</i>	<i>prezente com paṭiṇālē (negative participle with paṭiṇālē)</i>
விசுவாசிக்கிறவள் போலே	PRES.PTCP.N <i>believe</i> -PRES-3SG.F. INF.pōl-tal 'to resemble'	as she who believes	<i>Conjunctive sicut</i>	<i>participio substantivado feminino com a particula pōlē (feminine substantivated participle with the particle pōlē)</i>
விசுவாசிக்கிறவன் போலே	PRES.PTCP.N <i>believe</i> -PRES-3SG.M INF.pōl-tal 'to resemble'	as he who believes	<i>Conjunctive sicut</i>	<i>participio substantivado masculino com a particula pōlē (masculine substantivated participle with the particle pōlē)</i>
விசுவாசிக்கிறனென்கிறான்	<i>believe</i> -PRES-1SG <i>say</i> -PRES-3SG.NT	He says that I believe	<i>Conjunctive dis que</i>	<i>verbo eṅkiratu (verb eṅkiratu)</i>
விசுவாசிக்கிறா போலே	PRES.PEY. + NEG. ā + INF.pōl-tal 'to resemble'	like one who believes	<i>Conjunctive sicut</i>	<i>adiectivo participio presente com a</i>

				<i>particula pōlē</i>
விசுவாசிக்கிறாயாம்	<i>believe</i> -PRES-2SG-REP	they say you believe	<i>Conjunctive dis que</i>	<i>participio presente com a particual ām</i> (present participle with the particle ām)
விசுவாசிக்கிறாயென்று	<i>believe</i> -PRES-2SG QUOT	that you believe because you believe	<i>Many other assorted modes of speaking. Causative mode. Because - example</i>	—
விசுவாசிக்கிறாய்	<i>believe</i> -PRES-2SG	you believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறாய் என்கிறாள்	<i>believe</i> -PRES-2SG <i>say</i> -PRES-3SG.F.	she says you believe	<i>Conjunctive dis que</i>	<i>verbo enkiratu</i> (verb enkiratu)
விசுவாசிக்கிறார்கள்	<i>believe</i> -PRES-3PL/EPI	they believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறாள்	<i>believe</i> -PRES-F	she believes	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறான்	<i>believe</i> -PRES-M	he believes	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறீர்	<i>believe</i> -PRES-2SG/HON	you (hon) believe	<i>Indicative Actual Present</i>	—
விசுவாசிக்கிறீர்கள்	<i>believe</i> -PRES-2PL	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 eṇkiratu</i> (verb eṇkiratu)
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 affirmativo com māppōlē</i> (3 rd 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 affirmativo neutral com a particula itattil</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 alavum</i> (affirmative neuter future with the particle alavum)
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 tanaiyum</i> (affirmative

				neuter future with the particle <i>taṇaiyum</i>)
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> (thrid person neuter of the affirmative future with <i>paṭikku</i>)
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 <i>pōtu</i>)
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 persona 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</i> <i>ao condicional</i> <i>ou gerundio,</i> <i>negativo e</i> <i>afirmativo</i> (formed by placing the particle <i>enna</i> after the conditional or the gerund, negative and affirmative)
விசுவாசித்த படி	PST.PEY N.way, manner	the way which one believes	<i>Conjunctive sicut</i>	<i>adiectivo participio pasado com a particula paṭi</i> (adjectival participle with the particle <i>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 adiectivo no preterito</i> (adjectival participle in the past tense)
விசுவாசித்த படியே	PST.PEY -N.way,	in the manner	<i>Conjunctive sicut</i>	<i>adiectivo</i>

	manner	which one believed		<i>participio passado 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 adjectivo passado 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 adjectivo (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 cum	<i>adiectivo passado com polutu</i> (past adjectival participle with polutu)
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 passado 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 substantive)

				with āṛ)
விசுவாசித்ததானாலும்	PST.VN+ become- COND-CONC	given that the believing exists	<i>Conjunctive quamvis</i>	<i>conjunctivo condictional 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 āṇāl</i> (past neuter participle changing the u to e and adding the particles illai and āṇāl)
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>Infinite 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. Instead of</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. After that.</i>	
விசுவாசித்ததுக்கு வேண்டி	negative VN-DAT + DEF. <i>want</i>	for the sake of the believing	<i>Many other assorted modes of speaking. Causative mode. Because.</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. As soon as.</i>	—

விசுவாசித்ததுக்குச்சரி	believe-PST.VN-DAT PART	It is OK for believing	Many other assorted modes of speaking. The same as	<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. Interrogative mode.	<i>qualquer lingoagem fica interrogativo acrescentando ao infinito sustantivo a partícula unṭō</i> (any mode of speaking becomes interrogative by adding the particle unṭō to the substantive infinitive)
விசுவாசித்ததேயானால்	PST.VN <i>become</i> -PST- COND	that one believes, however	<i>Conditional conjunctive</i> If	<i>preterito do participio neutral mudando o u em e com a partícula āṇāl</i>

				(past neuter participle changing the u to e and adding the particle āṇāl)
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 uṇṭāṇākkal</i> (past neuter participle changing the u to e and adding the particle uṇṭāṇākkal)
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</i> (past neuter participle changing the u to e and adding the particle uñāñāl and um)
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</i> (past neuter participle changing the u to e and adding the particle uñāñāl)
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> Causative mode. Because.	<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> Causative mode. Because.	<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</i> - INF. <i>pōl-tal</i> 'to seem, resemble'	in the manner/as he who believed	<i>Conjunctive sicut</i>	<i>participio</i> <i>substantivado</i> <i>com a</i> <i>particula</i> pōlē (substantivated participle with the particle pōlē)
விசுவாசித்தாப் போலே	PAST.PEY-ASS.M.- INF. <i>pōl-tal</i> 'to seem, resemble'	as the one who believed	<i>Conjunctive sicut</i>	<i>participio</i> <i>adjectivo</i> <i>passado com a</i> <i>particula</i> pōlē (past adjectival participle with the particle

				pōlē)
விசுவாசித்தாயானால்	<i>believe</i> -PST-2SG <i>become</i> -PST-COND	you believed, however <i>if you believed</i>	<i>Conditional Conjunctive If</i>	<i>preterito com a particula āṇāl</i> (past with the particle āṇāl)
விசுவாசித்தாய்	<i>believe</i> -PST-2SG	you believed	<i>Indicative Actual Present</i>	—
விசுவாசித்தார்	<i>believe</i> -PST- 3SG.EPI.HON	he/she (hon) believed	<i>Indicative Actual Present</i>	—
விசுவாசித்தார்கள்	<i>believe</i> -PST-3PL.EPI	they believed	<i>Indicative Actual Present</i>	—
விசுவாசித்தாலும்	<i>believe</i> -PST-COND- CONC	even if one believes	<i>Conjunctive quavis</i>	<i>se forma desde o conjunctivo condicional if com um</i> (it is formed from the conditional subjunctive with um)
விசுவாசித்தாலும் உத்தாரம்	<i>believe</i> -PST-COND- CONC N.answer, <i>reply, command</i>	the answer is whether I, you, etc. believe	<i>Many other assorted modes of speaking. Whether or not.</i>	<i>condicional affirmativo ou negativo com a particular uttāram</i> (affirmative or negative conditional

				with the particle 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	<i>ABS.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 āṇāl</i> (past netuer participle with āṇāl)
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 lingoagem 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</i> -FUT-2SG 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</i> -FUT-2G	you will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பார்	<i>believe</i> -FUT-3SG.HON.	he is going to believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பார்கள்	<i>believe</i> -FUT-3PL.EPI	they will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பாள்	<i>believe</i> -FUT-3SG.F	she will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பான்	<i>believe</i> -FUT-3SG.M	he will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பிக்கிறேன்	<i>believe</i> -CAUS-PRES-1SG	I make someone believe	<i>of the composition of verbs</i>	<i>verbo efectivo formado mudando o pen ou ven em pikkirēn ou vakkirēn</i> (effective verb formed changing pen

				or <u>ven</u> into pikkirēṇ or vakkirēṇ)
விசுவாசிப்பீராக	<i>believe-FUT-2SG.HON AUX.OPT</i>	be you, the one who will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பீர்	<i>believe-FUT-2SG.HON</i>	you will believe/ you are going to believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பீர்கள்	<i>believe-FUT-2PL</i>	you will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்பேன்	<i>believe-FUT-1SG</i>	I will believe	<i>Ordinary affirmative future</i>	—
விசுவாசிப்போம்	<i>believe-FUT-1PL</i>	we will believe/we are going to believe	<i>Ordinary affirmative future</i>	—
விசுவாசியா	NEG.PEY	that does not believe	<i>Conditional Conjunctive If, negative</i>	—
விசுவாசியாத	NEG.PEY	that does not believe	<i>Participle</i>	<i>se forma do infinito sustantivo</i> (it is formed from the substantive infinitive)
விசுவாசியாத படிக்கு	NEG.PEY N.way, manner-DAT	for the manner that does not believe	<i>Many other assorted modes of speaking. In order</i>	<i>participio adjectivo 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 adjectivo 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 adjectivo 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 adjectivo negativo com poḷutē</i> (negative

				adjectival participle with poḷutē)
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 adiettivo negativo com vaṇṇam</i> (negative adjectival participle with vaṇṇam)
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 cē)
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 cēyatē)
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>ablativo do infinito substantivo com a particula paṭiyē</i> (ablative of the substantive infinitive with the particle paṭiyē)
விசுவாசியாது	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)
விசுவாசியாது 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)

விசுவாசியாதுக்கு வேண்டி	NEG.VN-DAT-BEN	for the sake of not believing	<i>Many other assorted modes of speaking. In order to.</i>	<i>infinito absoluto com vēṇti</i> (absolute infinitive with vēṇti)
விசுவாசியாததைக் கண்டு	NEG.VN-ACC ABS	having seen that which does not believed	<i>Many other assorted modes of speaking. Causative mode. Because</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. since</i>	<i>participio adiectivo negativo com pōtē</i> (negative adjectival participle with pōtē)
விசுவாசியாதவன் போலெ	NEG.PTCP. N. <i>believe</i> - PST-3SG.M N.manner, way-eMPH	as he who believed	<i>Conjunctive sicut.</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. what does it matter	particula enna posposta ao condicional (the particle enna placed after the conditional)
விசுவாசியாதிருந்தால்	NEG.VN be.AUX-PST-COND	if it was the unbelievable	Conditional Conjunctive If	imperativo proibitivo 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 proibitivo 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 proibitivo 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 proibitivo 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)
விசுவாசியாமலின்றுந்தால்	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</i> -Ø-2SG-DUB.M	you will not believe, will you?	<i>Optative mode</i>	
விசுவாசியாய்	<i>believe</i> -Ø-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 viṭukiratu (it is formed from the negative adjective with the conditional of viṭukiratu)</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 honorífico (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>
விலு	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 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, 3rd noun 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 - 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 Of infinites</i>	<i>verbo</i> (verb)
வேண்டமோ	DEF.NEG-DUB.M	do not need?	<i>Imperative with plea or familiarity Optative mood</i>	<i>interrogativo</i> (interrogative) —
வேண்டாம்	DEF.NEG.	not need	<i>Prohibitive imperative</i>	<i>imperativo 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	<i>to have, to possess</i> உண்டானால் உண்டானாக்கால் உண்டாகில் உள்ளில் உண்டானாலும் உண்டானாக்காலும் உண்டாகிலும் உள்ளியும் உள்ள உள்ளவன், எ், து உண்டான உண்டாக உண்டாகிறது உண்டானது
இல்லை	<i>I do not have if with noun, otherwise if with verb it means NO</i> இல்லாமல் இல்லவிட்டால் இல்லாவிட்டாலும் இல்லா

	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 manuṣaṇ
INT.what N.man
What man?
3. விசுவாசித்த மனுஷன்
vicuvāci-tt-a manuṣaṇ
believe-PST.PEY N.man
The man who believed.
4. விசுவசிக்கிறானே அவன் கரைய் ஏறுவான்
vicuvāci-kkiṟ-āṇ-ē avaṇ karai.y ēruvāṇ
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
nāl 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)
 nāṇ vicuvāci-kkiṛ-ēṇ illai
 1SG believe-PRES-1SG NEG
I do not believe.
10. நான் காணவில்லை
 nāṇ kāṇa.v-illai
 1SG see-INF-NEG
I do not see.
11. அவன் வரவில்லை
 avan varavillai
 3SG.M come-INF-NEG
He does not come.
12. பண்ணுகிறதில்லை
 paṇṇu-kiṛ-at-illai
 do-PRES-3SG.NT-NEG
It does not do.
13. சொல்லுகிறதில்லை
 collu-kiṛ-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
 vicuvācittēṇ illai
 believe-PST-1SG NEG
I did not believe.
16. அதுக்குமுன்னே
 atu-kku munṇ-ē
 DEM-DAT N.in front-EMPH
Before that time.
17. நீ விசுவாசிக்கிறாயே அதுக்கு முன்னே நான்
 nī vicuvāci-kkiṛ-āy-ē atu-kku munṇē nāṇ
 2SG believe-PRES-2SG-EMPH DEM-DAT ADV.before 1SG
 விசுவாசிப்பேன்
 vicuvāci-pp-ēṇ
 believe-FUT-1SG
You believe, before that time, I will believe.
18. நான் விசுவாசிப்பேன் (for all persons)
 nāṇ vicuvāci-pp-ēṇ
 1SG believe-FUT-1SG
I will believe.
19. விசுவாசிக்கப்போறேன்
 vicuvāci-ppō-r-ēṇ
 believe-AUX-PRES-1SG
I will believe (intention or prediction)
20. நாங்கள் விசுவாசிக்க.த தேவை.ய 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 தேவை.ய் 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 திரும்புகிற போது
 aval tirumpu-kir-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
aval vāṅk-a.p pōrat-illai.y-ām
3SG.F receive.INFAUX-NEG-REP.
They say that she will not receive.

31. விசுவாசிக்கிறேனென்கிறான்
vicuvāci-kkir-ēṇ eṇ-kir-āṇ
believe-PRES-1SG say-PRES-3SG.M
I believe, he says.

32. விசுவாசிக்கிறேனென்று சொல்லுகிறார்கள்
vicuvāci-kkir-ēṇ eṇru collu-kir-arkāl
believe-PRES-1SG QUOT say-PRES-3PL
They say that I believe.

33. நான் எந்தச் சத்தியம் விசுவாசித்தாலும்
nāṇ enta.c cattiyam vicuvāci-tt-āl-um
1SG. INT.what, which N.truth believe-PST-COND-CONC
Even though I believe any truth.

34. அவன் இருக்கிற போலே
avaṇ iru-kkir-a pōl-ē
3SG.M be-PRES-PEY PART.similar.INF-EMPH
Like he who comes.

35. இவன் சொல்லுகிறப் போலே
ivaṇ 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-iṇ 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 tinṇ-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?

ēṇ vicvuvāci-kkir-āṇ
INT.why believe-PRES-3SG.M
Why does he believe?

45. ஏன் விசுவாசித்தான்?

ēṇ vicvuvāci-tt-āṇ
INT.why believe-PST-3SG.M
Why did he believe?

46. ஏன் விசுவாசிக்கிறதில்லை

ēṇ vicvuvāci-kkir-at-illai
INT.why believe-PRES-3SG.NT-NEG
Why is there no belief?

47. ஏன் விசிவாசிக்கவில்லை

ēṇ vicvuvāci-kka.v-illai
INT.why believe-INF-is not.VR
Why do I/you/etc not believe?

48. விசுவாசியாமல் ஏன்?

vicuvāci.y-āmal ēṇ
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-ēṇ 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. விசுவாசிக்கிறவன் 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-āl-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

avan var-ātu-kku munṇē
 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
 avan tiṅ-kir-a pōtē
 3SG.M eat-PRES-PEY PART.while, when
At that that time, when he eats.

69. நான் குடுத்தபோதே
 nāṇ 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- uṭaṇ-ē
 N.rain pour-PST-PEY ADV.immediately-EMPH¹
As soon as it rains, it rained etc

72. காற்று அடியாதவுடனே
 N.wind aṭi.y-āt-a.v uṭaṇ-ē
 wind blow-NEG-PEY ADV.immediately-EMPH
As soon as the wind does not blow.

¹ *uṭaṇ* 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 nāṇ vicuvāci-pp-ēṇ
 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-ēṇ
 believe-INF PART.become-FUT-PEY/VN come-PST-1SG
I came to believe (undoubtedly).
75. விசுவசிக்க ஆக்கும் ஈடேறுவாய்
 vicuvāci-kka ākk-um īṭēru-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 kūraṇ
 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-āṇ 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-āṇ 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

ivan kūrāṇ ākk-um
3SG.M N.hero PART.become-FUT-PEY/VN
It seems that this man is brave.

81. கினா கண்டாய் ஆக்கும்
kinā 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 naṭa-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 enṇa
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-āṇ
 believe-INF be fit-FUT-3SG.M
He is suitable to believe.
89. விசுவாசிக்க தக்கவாள்
 vicuvāci-kka takka-v-āl
 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-kkiṭ-at-ai.p pār-ka puṇṇi.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-kkiṭ-at-il-um pār-ka
 believe-PRES-VN-LOC-CLIT see-INF.COMP
More or better than believing.
93. பிறகாசமாகக் கொண்டு
 piraḱācam-āka.k koṇṭu
 clearness-ADV hold-ABS
Keeping clearly.
94. தபிரியம் உள்ளவனும் பயப்படுவான்

tapiriyamu||a-v-aṇ-um paya.p-paṭu-v-āṇ
 ? exist-FUT-3SG.M-CONJ fear-experience-FUT-3SG.M
 [Costa's translation: *he fears until, or still, or constantly*]

95. நானாகிலும் நீயாகிலும்
 nāṇ-um nī.y-um
 1SG-CONJ 2SG-CONJ
Either I, or you.

96. ஒன்றிலிது, ஒன்றிலது
 oṇr-il-itu oṇr-il-atu
 NUM-LOC-DEM.PROX NUM-LOC-DEM.DIS
Either this or that.

97. நானோ நீயோ
 nāṇ-ō nī.y-ō
 1SG-DIS 2SG-DIS
I or you?

98. இரண்டு காண்
 iraṇṭu kāṇ
 NUM.two N.eye
Two eyes.

99. அனேகம் பேர்
 aṇēkam pēr
 N.many N.person
Many people.

100. அவனும் சொன்னான்
 avaṇ-um co-ṇṇ-āṇ
 3SG.M-CONJ say-PST-3SG.M
He also said.

101. அவனும் தந்தான் அவனும் கண்டான், அவனும் பார்த்தான்
 avaṇ-um ta-nt-āṇ, avaṇ-um
 3SG.M-CONJ give-PST-3SG.M, 3SG.M-CONJ

ka-ṇṭ-āṇ avan-um par-tt-āṇ
 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-uṇṭ-āṇ-a ākk-āl
 believe-INF N.need-exist-PST-PEY become-COND
If the believing which exists becomes.
106. விசுவாசிக்கப் பொறதில்லையாம்
 vicvuvāci-kka.p-porāt-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 anormal – Anomalous verbs

Conjunção - Conjunction

Disjunções - Disjunctions

Genero - Genders

Infinito adjectivado – Adjectivated infinite

Interrogativo – interrogative

Interjeção - Interjection

Letra – Letter

Negativo – Negative

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

Postposição – 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							
Indicative	actual present	habitual present	preterit	imperfect	pluperfect	future	neg.
Imperative	absolute	permissive	prohibitive	with plea or familiarity			
Optative							
Conjunctive	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.¹

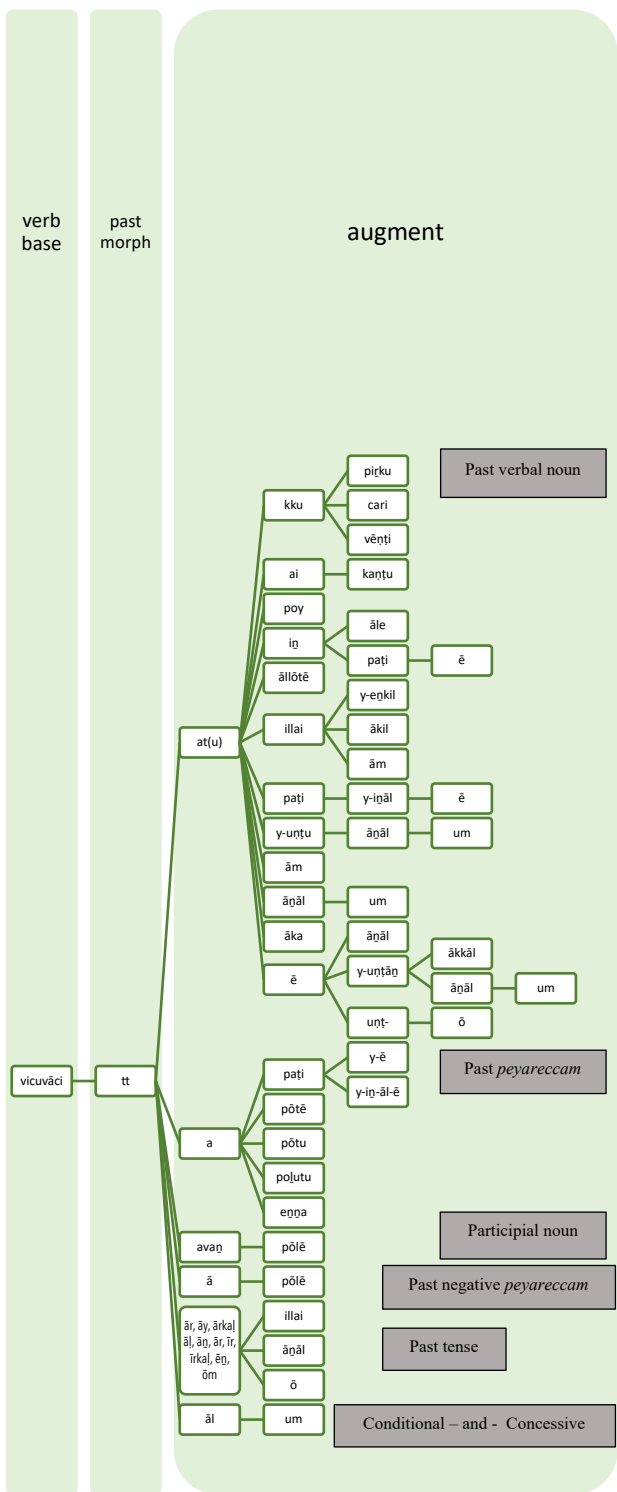
The **Infinitive** of which there are 51 occurrences and two subtypes, i.e. the *absolute* and the *substantivated*, corresponds to the Tamil infinitive and to the verbal noun respectively.

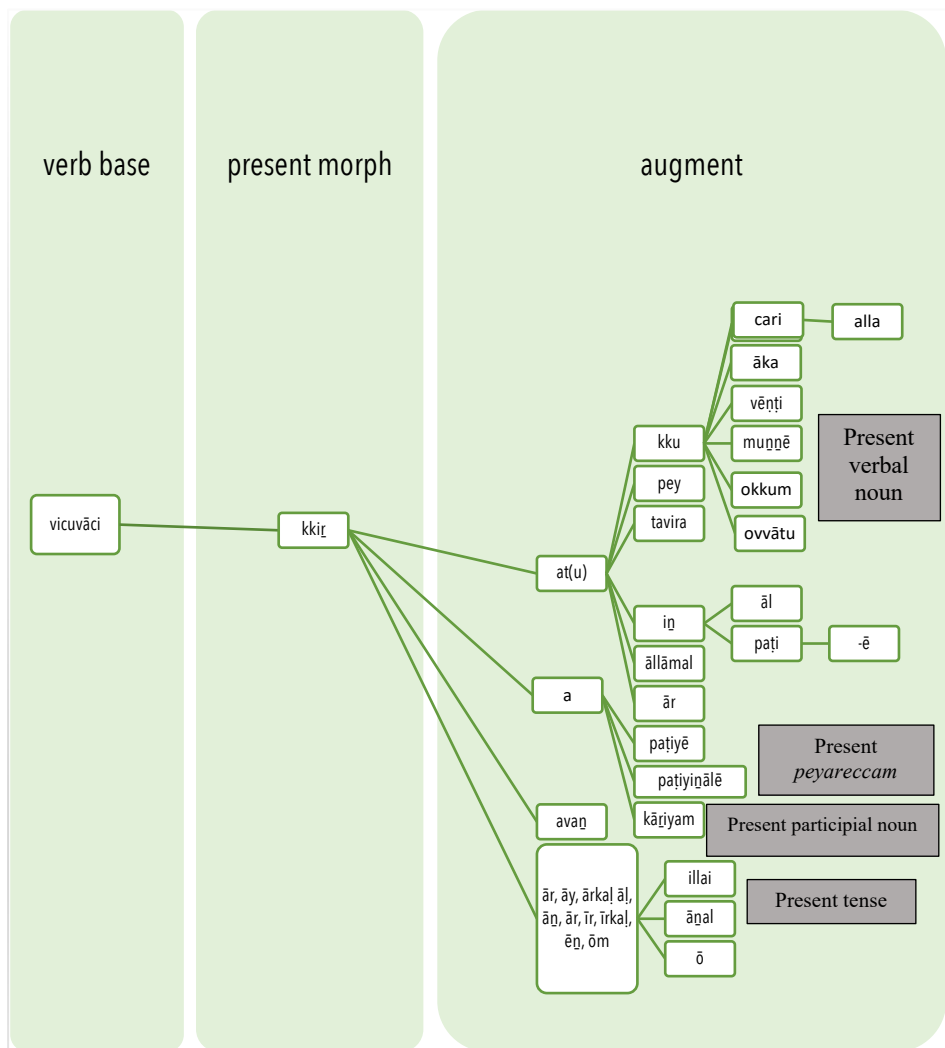
The **Gerund** corresponds to the Tamil absolute (*viṇaiyeccam*) while the **participle**, of which there are 29 occurrences and four subtypes, i.e. *adjectival*, *substantivated*, *neuter*, and in *-bilis* corresponds to the Tamil *adjectival participle* (*present, past, future, and negative*), the *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.

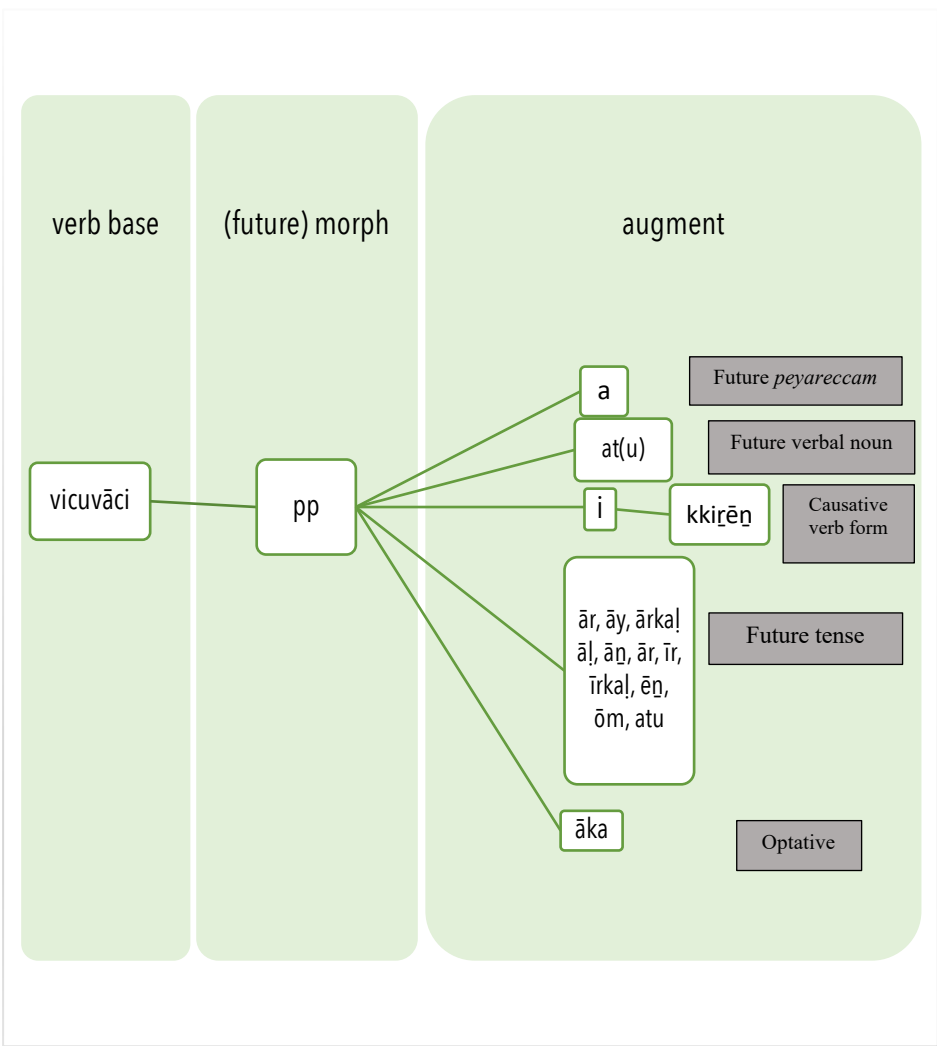
As for the diathesis, Costa devotes a full chapter to the *passive voice* and another for the **substantive** and **anomalous verbs** where the defective Tamil verbs also find a place. As for the technical terminology used for addressing morphemes and their functions, the most commonly used term is *particle* while for morphological processes such as suffixation, Costa uses terms such as *adjunction* and *increment*.

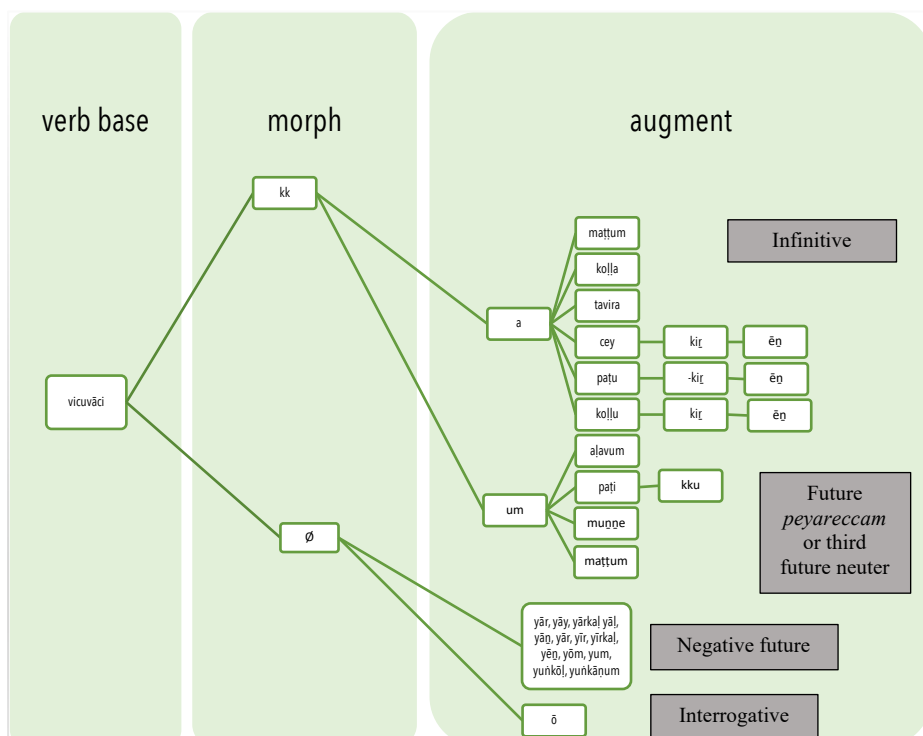
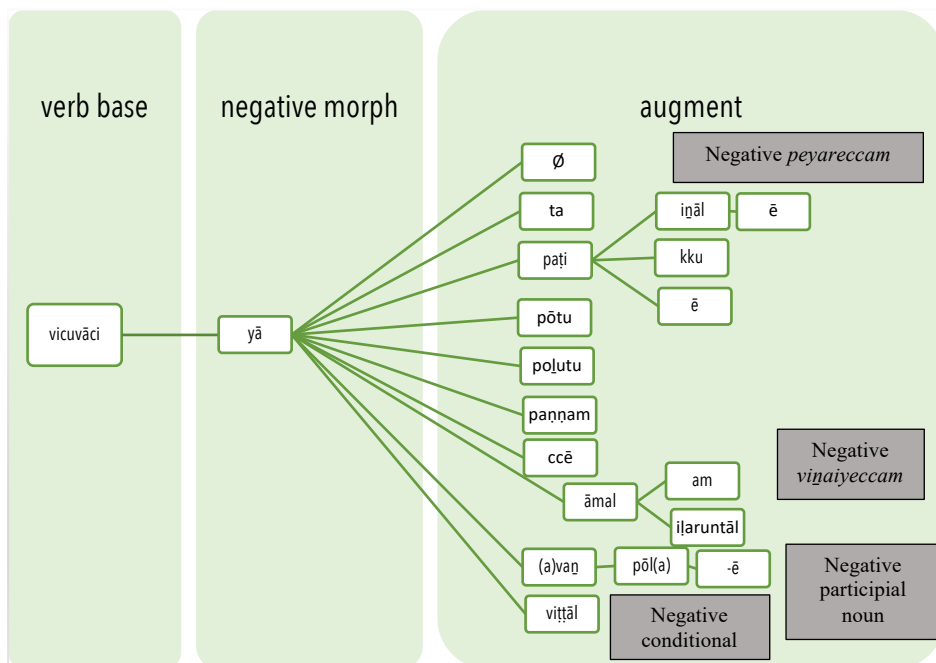
¹ For a detailed discussion on these moods in Costa see Muru (2021a).

**APPENDIX 3 – VERB FORMS DERIVED FROM THE VERB ROOT *VICUVĀCI*
'TO BELIEVE' IN COSTA'S *ARTE***

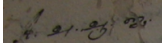
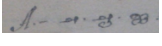
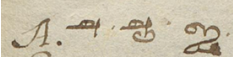

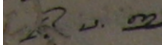
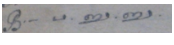
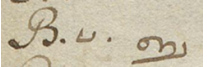

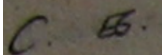
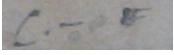


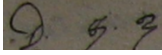
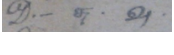
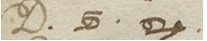

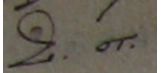
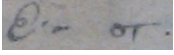


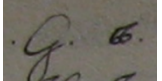
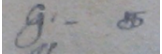
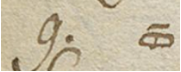

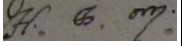
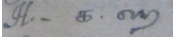
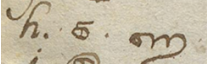

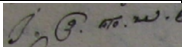
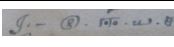
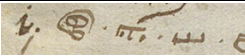

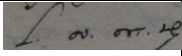

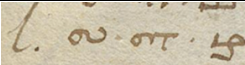

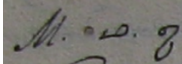
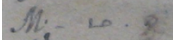
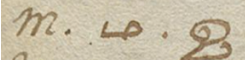

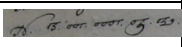
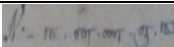
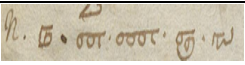


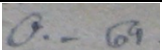


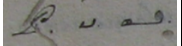

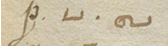

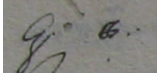
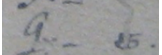
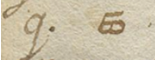

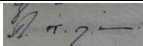





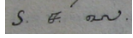
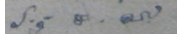


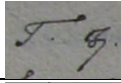

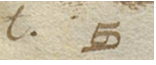

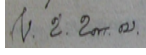
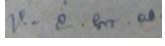
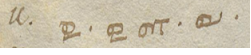

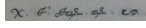
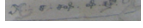
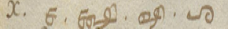







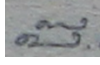



















**APPENDIX 4 – PALEOGRAPHIC CONVENTIONS IN COSTA’S *ARTE*
MANUSCRIPT COPIES**

	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
					rr
					n
					cxā
					csā
					ṁ+Ḷ +Ḷ
					sp

		ssa
		stra
		sma
		sca
		st
		ta
		ta

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