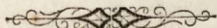


A SHORT
GRAMMAR AND ANALYSIS
OF
THE MALAYALIM LANGUAGE



ADAPTED ESPECIALLY TO THE USE OF THE COTTAYAM
COLLEGE, AND THE HIGHER CLASSES OF SCHOOLS.



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PREFACE.

It may seem to demand some apology, that, while there are already several carefully written Malayalim grammars, another should be put forth; unless indeed a sufficient reason can be assigned. A grammar, that has for its chief end the requirements of the school-room, may not perhaps be considered altogether superfluous, should it prove suited for the sphere in which it is designed to move.

But perhaps what led, more than anything else, to the attempt, which has resulted in the following little work, was the feeling, that there has been a tendency, more or less, in most grammars of Dravidian languages, to make the language bend to European, or Indo-European, forms and nomenclatures. Thus the idioms of one language become confused with those of another, till the real nature of the language is mystified, and the learner perplexed.

The object then in this grammar has been to meet the requirements of the schoolmaster, and the higher classes of more advanced schools: and it is hoped, in some measure, to assist the European also in his study of the language: and an attempt has been made to view the Malayalim language independently of the grammatical forms and principles of other languages.

The chief points that have been kept in view are these:

- I. To state the leading facts of Malayalim grammar

with as much brevity and conciseness as possible; leaving ample scope for explanatory teaching on the part of the master.

II. To explain the true nature, and, as far as possible, the origin of many idioms and inflections.

III. To use such grammatical terms as shall indicate the nature of the words they define; and to avoid, as stated already, confusion with the grammatical systems of other languages.

In illustration it may be observed, that such words as മുതൽ, തുടങ്ങി, മുലം, &c. are not regarded as *particles*, but as nouns, or participles, as the case may be: and although they may often be said to be used *post-positionally*, yet they are not correctly called particles. Nothing is more common in Malayalam than an *absolute* use of the noun.

As another particular instance, the word *relative* has been carefully avoided in describing that form of the participle, which is used as a nounal adjunct. As this form of the participle qualifies, or limits, the noun before which it stands, it is with more propriety called the adjective, or *adjectival*, participle. The participle has been regarded under three aspects, *Primitive*, *Adjectival*, and *Nounal*.

Again the term *Aorist*, or *Future Aorist*, has also been avoided, as causing some confusion, of ideas,—even, it is apprehended, to one well versed in the usages of the Greek aorist,—when applied to that part of the

Malayalim verb which ends in o. This part of the Malayalim verb is in fact originally the *Present*, or what, as shewn in the Grammar, might with more propriety be called the *Imperfect participle*; which is also used (finitely), as an *Indefinite*, and then as a *Future Tense*.

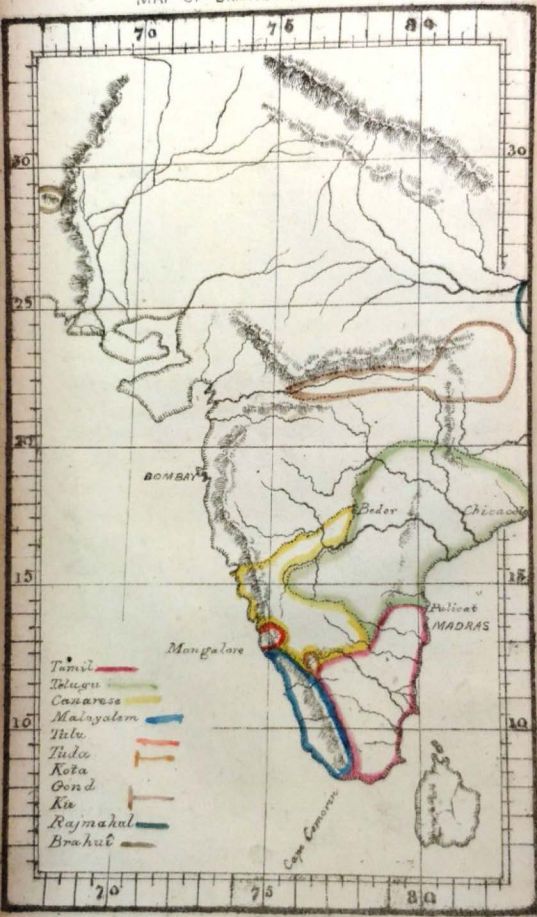
Little is said on orthography or orthoepy, the principal object having been to furnish a *short* grammar of the paradigms, syntax, and analysis of the language.

The system of analysis of sentences, Part IV, is an adaptation of the principles of Morell's analysis of English: and it is conceived that it will be instructive for classes, who are learning English, to analyse both Malayalim and English sentences, according to the same systems, so as to compare the different idiomatic requirements of the two languages.

Acknowledgment must here be made of all assistance that has been derived from previous works, and more especially from Dr. Caldwell's Comparative Grammar of the Dravidian Languages, from which nearly all that is historical and comparative has been gathered.

Should the analysis be found useful in schools generally, in the hands of a competent teacher, an attempt may hereafter be made (D. V.) to issue it in Malayalim, so as to be accessible to purely vernacular schools.

MAP OF DRĀVIDIAN TONGUES.



PART THE FIRST.

INTRODUCTION. HISTORY, &c. OF THE LANGUAGE.

SECTION. I.

The MALAYALIM is one of a class of languages, belonging to South India, which have received the common appellation of DRAVIDIAN. This term has its origin in the Sanscrit word *Dravida*, which has been used by Sanscrit writers to denote South India, especially the Tamil and Malayalim Countries.

The languages included under this denomination are, Tamil, Telugu, Canarese, Malayalim, Tulu, Tuda, Kota, Gond, and Ku; of which the first four are by far the most important. Dr. Caldwell estimates the numbers of the several races, who speak these languages, in the following table :

1.	Tamil	...	...	...	10,000,000
2.	Telugu	...	...	...	14,000,000
3.	Canarese	...	...	...	5,000,000
4.	Malayalim	...	...	...	2,500,000
5.	Tulu	...	...	...	150,000
6.	Tuda	}	...	...	500,000
7.	Kota				
8.	Gond				
9.	Ku				
					<hr/>
Total.					32,150,000

1. The Tamil, or Tamir, is spoken on the eastern side of the Ghauts, through the whole of the country extending from Pulicat to Cape Comorin. (*See the map.*)

2. The Telugu is spoken from Pulicat northwards to Chicacole, inland as far as Mysore, and northwards beyond the twentieth degree of latitude. Its range embraces the Ceded Districts, Kurnool, the Hyderabad country, and part of Nagpore and Gondwana. It is thought to have extended as far north at one time as the Ganges. This language is called *Andhra* by Sanscrit writers.

3. The Canarese prevails throughout Mysore, and as far north as Beder, extending to the western coast, and embracing Canara.

4. The Malayalim is spoken on the western side of the Ghauts, from Mangalore to Trevandrum, through the Cochin and Travancore territories.

5. The Tulu, though once spoken throughout Canara, is now confined to a small district in the neighbourhood of Mangalore.

6. The Tuda, or Toda, and the Kota, are respectively the languages spoken by the Todavars and the Kotars of the Neilgherries.

7. The Gond and Ku are two languages spoken by primitive people in the neighbourhood of the Nerbudda and the district of Gondwana. The Gond extends over the hilly parts of northern and western Gondwana, the northern parts of Nagpore, the Saugor and Ner-

budda districts, and the Ku over the Eastern part of Gondwana, and the hilly parts of Orissa. These two languages, as well as the Tuda and Kota, are uncultivated.

These languages are classed as belonging to one family, because the roots of their principal words are either *identical*, or *allied*, and because they have the same peculiarity of idiom. Their original stock of vowels and consonants appears to have been the same.

8. It is also interesting to find, as stated by Dr. Caldwell, that the language of the people inhabiting the Rajmahal hills in Central India, and the Brahui language of Kelat in Beluchistan, are very intimately connected with the South Indian languages. (*See the map*)

9. If we go still further north, we shall find a "memento", if I may so speak, of an ancient language, that has long ceased to be spoken; but which, as far as it can be understood, seems to bear a remarkable, though distant, affinity to the Dravidian family. The *Behistun * Tablets*, which have been carefully studied by Major Rawlinson and Mr. Morris, record the acts of Darius Hystaspes in three languages, the old Persian, the Babylonian, and the language of the SCYTHIANS of the Medo-Persian empire. The Scythian portion of the Inscriptions bears a resemblance to the languages

* Behistun is on the western frontiers of Media, and on the high road from Babylonia to the East.

of South India. For instance ന്നി, which runs with very little change through all Dravidian languages, is ന്നി in the Scythian Inscriptions; the dative case ends in ഇക്കി or ഇക്ക, and the adjectival, by some called the relative, participle, has that peculiar use, which does away with the necessity for a passive voice. Hence we are brought to this conclusion, that the Scythian portion of these inscriptions has flowed from the same fountain as the Dravidian languages of India.

It seems most natural to conclude then, that, long prior to the times of history, a people speaking a Scythian tongue migrated from central Asia, the birth-place of all nations on the face of the earth, southwards, and entered India by the North-West, leaving a colony on the other side of the Indus, and gradually spreading over the Peninsula. Their language was the origin of all that is now called Dravidian. At the same period, it is not improbable, that Europe received another branch of the same family: whether by the Cimmerian Bosphorus, by which route the succeeding Celts and Goths* poured into Europe, or by the Northern Sea-Coast, may be doubtful, as

* The Goths are also called *Scythians*, or are said to belong to the Scythian tribes, by many writers. It must be born in mind that the word Scythian has been often used almost indiscriminately, for any prehistoric people having their origin in northern or central Asia. The term Scythian in the text is restricted to those (as far as we can judge) earlier people, whose language is represented by the Scythic portion of the Behistun tablets, and the modern Languages of the Lapps, the Finns, some of the tribes of Siberia, the Mongolians generally, and the Dravidians of South India.

Lapland and Finland seem to contain the only representatives, to judge by their language, of these early emigrants. Some of the languages of Siberia too bear a remarkable affinity to the Dravidian tongues. These were probably the earliest inhabitants of both India and Europe, since we find no trace whatever of a more ancient language.

As time passed on, another family, apparently from the same nursery of mankind, central Asia, entered India by the same route. They brought with them, probably, more refined manners, and more learning than the aborigines; and having a people to subdue, as well as a country, they were conquerors as well as colonists. Hence probably originated the first rudiments of caste, the conquered people being still the cultivators of the soil, but being now forced to pour its treasures into the laps of the conquerors. This is not the only instance in history of the conquered becoming the slaves of the conquerors: and in a tropical climate, this is more likely to settle into a permanent institution, than in a cool or temperate one: since such a climate naturally induces a northern settler to seek rather the repose of self-indulgence, than the pleasure of physical exertion. This was the ARYAN, or HINDOO, incursion. It introduced into the country *a new language*, the SANSKRIT, or the parent of the Sanscrit; as also a *new religion*, which contained the seeds, since developed, of HINDOOISM. This migration, in all probability, took

place about the time of the Celtic incursion into Europe, or between the Celtic and Gothic incursions; * for we find that the Sanscrit belongs to the same class of languages, as those introduced into Europe by the Celts and Goths. This would also account for the similarity that exists between the mythologies of Europe and India. The effect of the Aryan invasion of India was similar to that of the Saxon invasion of Britain. As the unsubdued Britons were driven, with their language, into Wales and Cornwall, so the unsubdued Dravidians were driven southwards, or took refuge in more mountainous districts. The result upon the language of the country was, that, while the unconquered Dravidians kept their old Scythian speech, the Sanscrit became the basis of the languages of the thoroughly Hindooised portions of northern and central India, as the Saxon was the basis of the language at present spoken in England. For some hundreds of years, no doubt, while the Aryans flourished in the north, the still unconquered Dravidians increased and prospered in the south. In time, however, the Aryans pushed on their conquests in Dravidian territory; but while able to introduce their laws and their religion, they did not influence the settled modes of speech; and the different branches of the ancient Scythian language of the aborigines remained unaltered, being still the language

* The Gothic migration is generally dated about 700 B. C. and the Celtic much earlier, (some say 2000 B. C. but this seems too soon after the Deluge)

of the people. A number of Sanscrit words, the language of the rulers, lords, and priests, were indeed gradually introduced, but not so as to affect the idiom, or common use, of the languages of the Dravidians.

The difference observable between the Telugu, the Canarese, the Tamil, and the Malayalim, as well as the other allied branches, seems to be accounted for by supposing that different clans, or colonies, took up their head quarters in separate localities, like Abraham and Lot. We can imagine one party settling by the Godavery or Kistna, another by the Cauvery, and a third choosing the country between the Eastern and Western Ghauts. In some such way these languages must have grown from a common parent, since an unwritten language certainly changes with rapidity, especially by the substitution of one letter for another. Nor does there appear good evidence for supposing, that contact with any exterior language, of different form and vocabulary, has influenced them: excepting that latterly, as observed above, they have all imbibed a proportion of Sanscrit words, as they are now receiving a few of European origin.

The Mahomedan incursion, entering India by the same route as the Aryans and the Scythians, has introduced a new language into the Peninsula, but has not affected those already existing.

The Malayalim language, until lately, has not received much culture. The chief portions of its own literature are translations, or paraphrases, of the San-

scrit, in which a large proportion of Sanscrit words are retained. As these books have been written some time, they are of great value in shewing us certain forms of Dravidian speech not now in common use among the people, enabling us better to compare this with other Dravidian languages. For instance we have such forms as നടന്നിതു, instead of നടന്നു: we have personal verbs, whereas now there is no distinction of person in use, as ചൊല്ലിക്കാൻ കേടിക്കൻ, ചെയ്യിക്കുന്നു, &c.

The alphabet, now in use, is called the Malayalim Grantham. It bears a great similarity to the Tamil Grantham; and was no doubt introduced by the Brahmans, as their medium for writing Sanscrit. As the language received many Sanscrit words, this alphabet was generally adopted, as being necessary to express the un-Dravidian aspirates and flat mutes. There is however another alphabet, called the Malayan-Tamil, which contains exactly the letters requisite for Dravidian words. This alphabet bears a resemblance to the Tamil alphabet in common use. It is in the characters of this alphabet, more or less varied according to their date, that the inscriptions found in the country, as well as law deeds, were written. A sample of a portion of an old inscription, is appended. This alphabet then was in much earlier use in the country than the Grantham: and I have little doubt, that it is an old Tamil alphabet; indeed the native name implies as much. It will however be observed, that in the inscription the letters ണ, ഞ, occur at

(*Lithographed.*)

COPY OF AN ANCIENT INSCRIPTION.

[illegible]

the commencement, shewing that, when this was written, the Grantham was in use: they are only used to express Sanscrit words, സ്വസ്തി, ശ്രീ. There are in this inscription several interesting examples of older forms of words than those now current, confirmatory of some of the suppositions made in the course of the grammar, to which reference is made *in loco*. It is not easy to fix the date of this inscription, but if the year 36 belongs to the era at present in use, it must be exactly 1000 years old, as the date now is 1036.

In the characters of the Grantham the inscription runs thus ;

സ്വസ്തി. ശ്രീ. കൊകൊൻമെകൊണ്ടാൻ
കൊ. ശ്രീ. പാറകരൻഇരവിയൻപീരതിരുവടി
യാൽനൂറായിരത്താണ്ടും ചെങ്കൊൽനടത്തിയാളാ
നിന്റെയൊണ്ടു ഇരണ്ടാമാണ്ടെക്കെതിരമുപ്പത്താ
റാമാണ്ടുമുപിറിക്കൊട്ടുഇരുനൂറ്റിയിന്നാൾഇരപിര
തിക്കുളിയപീരപിരതമാവതും ഞംസ്തപ്പുഇറപ്പാ
നക്കുരുമ്പുവണ്ണമുംവെടിപാളും &c. വീക്കും
എഴുപത്തുരണ്ടുംവാടെവുതുംകൂടക്കൊട്ടുതൊം. &c.

Then follow more privileges which are granted, and the names of a number of witnesses.

കൊ or കൊൻ is the ancient Dravidian word for king: so കൊ കൊൻ "king of kings."

The Inscription is a portion of the ശാസനം, belonging to the Jews of Cochin.

SECTION 2.

LETTERS AND THEIR SOUNDS.

Normal Letter	Medial	Final	Double	Combinations	Malayan Tamil	Roman * Representative
அ	அ	do.	...	...	அ	a
ஆ	ஆ	do.	...	...	ஆ	ā
இ	இ	do.	...	...	இ	i
ஈ	ஈ	do.	...	...	ஈ	ī
உ	உ	do.	...	...	உ	u
ஊ	ஊ	do.	...	...	ஊ	ū
஋	஋	do.	...	...	஋	rū
஌	஌	do.	...	...	஌	rū
஍	஍	...	...	...	஍	lu
எ	எ	...	...	...	எ	lū
஑	஑	do.	...	...	஑	e
ஒ	ஒ	do.	...	...	ஒ	ē

Vowels

Normal Letter	Medial	Final	Double	Combinations	Malayan Tamil	Roman Representative
എ	െ	do.	...	...	എ	ei
ഒ	ൊ	do.	...	...	ഒ	o
ഓ	ഓ	do.	...	...	ഓ	ó
ഔ	ൌ	do.	...	...	ഔ	ou
അ	...	...	...	...	...	(a)m
ആ	...	...	...	...	...	(a)h
ക	...	...	കക	= ക	ക	k
ഖ	...	...	കഖ	= കഖ	ഖ	kh
ഗ	...	...	കഗ	= ഗ	ഗ	g
ഘ	...	...	...	...	...	gh
ങ	...	...	...	...	...	ng
ച	...	...	...	...	...	ch
ഛ	...	...	...	...	...	ch
ജ	...	...	...	...	...	j
ഝ	...	...	...	...	...	jh
ഞ	...	...	...	...	...	ny

Normal Letter	Medial	Final	Double	Combinations	Malayan Tamil	Roman Representative
Labial	...	o	oo	തമ = തമ	...	m
	പ, as ക്യ	...	y
	പ്ര, as ക്ര, ക്ക	...	r
	ല, as ക്ക	...	l
	പ, as ക്ക	...	w
	R
	sh
	sh
	s
	ksh
	h
Semi-Vowels
Sibilants
Aspirate

* The Roman letters are in no way given to indicate the *sound* of the Malayalam, but as a guide in transposing words from one language to the other. The *dentals* should be used in preference to the Cerebrals, when writing English words in Malayalam characters, as a general rule.

† The sound of oo, something between the English (t) and (tr), is peculiar. In oo the o has the same *gingival* soft (t) sound. This letter retains the same peculiarity in Tamil. The Modern Telugu and Canarese have lost this letter.

NOTES

ON THE ABOVE TABLE.

The GUTTURAL (*Guttur, the throat*) consonants are so called, because the *throat* is the chief organ by which they are pronounced;

The PALATALS, (*Palatum, the roof of the mouth*) because pronounced against the *Palate*;

The CEREBRALS, (*Cerebrum, the brain*) because pronounced far back in the mouth;

The DENTALS, (*Dens, a tooth*) because pronounced against the *teeth*;

The LABIALS, (*Labium, a lip*) because pronounced by the *lips*;

The SIBILANTS, (*Sibilo, to hiss*) because of a hissing sound;

The SEMIVOWELS, or LIQUIDS, because they are not so absolutely dumb, without the aid of a vowel, as the rest of the consonants, and more readily combine with other consonants; which, with the exception of *ᳵ*, are therefore called MUTES.

The letters *ᳵ*, *ᳶ*, *᳷*, *᳸*, *᳹*, *ᳺ*, may also be called LINGUALS, since they are preeminently letters of the *tongue* (*lingua*).

᳻, *᳼*, *᳾*, *᳿*, may also be ranked among the semivowels, since they are capable of a more open and prolonged sound than *ᳵ*, *ᳶ*, *᳷*, &c. These letters, with *ᳺ* are also *nasal*.

The mutes *Proper*, then, are ക, ഗ; (ങ); — ച, ജ; — ട, ഡ; — ത, ള; — പ, ഖ; and their aspirates. It will be observed that these mutes are in *pairs*, two gutturals, two palatals, &c. { ങ we are not considering, since it is a compound letter, (= ണക), a guttural n. } The *first* of each pair is a *sharp* letter; the second a *flat*, and *softened* letter of the *same* articulation. The *sharp* letters are also called “*Surds*”, and the *flats* “*Sonants*.” There are three most important rules to be observed, with regard to the *sharp mutes*; they are,

1. Every *sharp* mute, at the *commencement* of a word, preserves its *sharp sound*; as, ചെന്നു, കണ്ണു, തന്നു, &c.

2. Every *sharp* mute, written in the *middle* of a word, takes the sound of its *corresponding flat*; as, വചനം, ആകുന്നു, അത, ആപത്ത, ഉണ്ട. &c.*

3. If the *sharp* mute is to retain its *sharp sound* in the *middle* of a word, it must be *doubled*; as, അച്ച, ആക്കുന്നു, വീട്ടിൽ, കൊടുത്തു, അപ്പൻ, &c.

(The *flat mutes* ഗ, ട, &c. have generally a more *decided pronunciation* than the *flat sounds* of ക, ത, &c; but the sound is the same.)

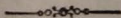
A somewhat similar law is observed with regard to ണ, † which, as an *initial*, is a *dental*; but, as a *medial* or *final*, is *gingival* (*gingiva*, the *gum*).

* The exceptions to this rule are almost entirely confined to *Sanscrit* words, as കൂപ, &c.

† In the *Malayan* *Tamir* alphabet, there are *two characters*, as will be seen, for this ണ.

Sanscrit words, in which all the *ന*s are dental, form an exception to this rule. Also the final *ന* in all verbs, being derived from *ന*, and the final *ന* in some nouns, if derived from *ന*, as, *മരന*, *കരന* &c. the originals being *മരന്ത*, *കരന്ത*, are dental. For the same reason, no doubt, the *ന* in *എന* is dental, it being a corruption of *എന്ത*. The *ന* in *ഇന*, *അന*, and words similarly derived, is also dental, these words being corruptions of *ഈ നാൾ*, *ആ നാൾ*, in which the sound of the initial *ന* is retained.

From the above rules as to the pronunciation of the *sharp mutes* (which are applicable to Tamil also), and by looking at the more ancient alphabet in the table, we must conclude, that the *flat mutes* of the Malayalim language were not originally *distinct letters*, the single mute in each set of letters having been always, as now, sharp or flat according to position. Indeed the distinct flat mutes of the present alphabet *ഗ*, *ജ*, *ഓ* &c. as well as the aspirates, belong almost exclusively, if not exclusively, to words of Sanscrit origin. Hence in the table such letters are printed in *smaller type*.



PART THE SECOND.

CLASSIFICATION OF WORDS, AND PARADIGMS.

I. CLASSIFICATION OF WORDS.

Malayalim words may be divided into eight classes, * which are called, PARTS OF SPEECH. — They are: 1 Noun; 2 Adjective; 3 Pronoun; 4 Verb; 5 Adverb; 6 Postposition; 7 Conjunction; 8 Interjection.

THE NOUN.

There are three kinds of nouns, termed PROPER, COMMON, and ABSTRACT.

First. PROPER NOUNS are the “names of individual persons or things;” as, യോഹന്നാൻ, മദ്രാസ്, തിരുവിതാംകൂട്.

Second. COMMON NOUNS are names, which are “given in common to every thing of the same class;” as, മനുഷ്യൻ, വീട്, പെള്ളി, ദേശം.

Third. ABSTRACT NOUNS are names of “qualities,

* The language *originally* consists simply of *nouns* (including pronouns) and *verbs*, with a few particles (such as the emphatic *എ*, the sign of the dative case, and the signs of the past tenses &c.) But the division above is thought necessary for analysing the language in its present state.

actions, or states of being," as സുകൃതം, ഉറക്കം, നന്മ, വെണം.

Allied to these are *derivative nouns*, such as, അറിവ, അറിയിപ്പ, ഇല്ലായ്മ.

The Participial form of the verb, with the *explicative pronoun* അത affixed, is also used as a noun; as, ഏതുകൊണ്ട ഒരു ബാലകൻ തന്റെ വഴിയെ വെടിപ്പാക്കും? അതിനെ സൂക്ഷിക്കുന്നതിനാൽ തന്നെ.

We have also the regular *verbal noun*; as, നിത്യപുത്തിക്കു ലഭിക്കായ്ക്കൊണ്ട അഭവാകഷ്ടം.

THE ADJECTIVE.

ADJECTIVES either *qualify* nouns, or *limit* them as to the extent of their signification :

First, Adjectives, which express some quality in the nouns to which they are prefixed, and are therefore said to *qualify* them, are such as the following ;

വലിയ, കൃഷ്ട, സന്തോഷമുള്ള : as, ഒരു വലിയ ആന. ഹം കൃഷ്ട ഭൃതൻ. സന്തോഷമുള്ള വർത്തമാനം.

Second, Adjectives which *limit* nouns as to the extent of their signification, are such as the following:

1. DEMONSTRATIVE adjectives, which point out the nouns to which they belong; they are ഹം and ആ.

2. DISTRIBUTIVE adjectives, such as ഒരോരോ, എല്ലാം.

3. NUMERAL adjectives, as ഒരു, രണ്ട, മൂന്ന. &c. which are called *Cardinal* numeral adjectives: and

ഒന്നാം, രണ്ടാം, മൂന്നാം &c, which are called *Ordinal* numeral adjectives.

4. INDEFINITE numeral adjectives, as ഒക്ക, പല്ല, ചില, മറ്റ. &c.

5. There are also the INTERROGATIVE adjectives ഏത, * എത്ര, and the compound interrogative adjective എന്തൊരു.

NOTE. 1. Participles are often employed as qualifying adjectives; as, അസ്സഹിക്കുന്ന വൈതൽ. ഉണങ്ങിയ പുല്ല. (*See Syntax.*—)

2. A noun prefixed to another noun may become a *qualifying* noun, and so be equivalent to an adjective; as, വിചിത്ര പുതം, കല്ല ചുവര.

THE PRONOUN.

There are two classes of Malayalim Pronouns, Personal, and Interrogative.

First. PERSONAL Pronouns are words which are used instead of the names of persons or things; they are ഞാൻ; നീ; താൻ; അവൻ, അവൾ, അത; and ഇവൻ, ഇവൾ, ഇത.

NOTE. തന്നെ is sometimes called *reflective*, when it stands in place of the *object*, since it *reflects*, as it were, the action on the *subject*; as, തന്നെ താൻ കണ്ടു. Generally it is merely *emphatic*, as, അവർ തന്നെ പറഞ്ഞു.

Second. INTERROGATIVE Pronouns are such as ask a question; they are ആര, & എന്ത, and, less frequent, ഏവൻ, ഏവൾ, ഏവർ.

Allied to these, tho' used as adjectives, are, ഏത, എത്ര, and എന്തൊരു.

* ഏത, tho' the neuter of the interrogative pronoun ഏവൻ, is almost invariably used as an interrogative adjective.

THE VERB.

A verb is a word, which denotes the *act* of some *agent*, or a *state of being*. Usually both the agent, and the thing acted upon, accompany the verb.

When the action terminates in the agent, the verb is said to be *complete*, and is called *intransitive* or *neuter*; and the noun expressing the agent becomes the *subject* of the sentence; as, യോഹന്നാൻ എഴുന്നീറ്റു.

When the action does not terminate with the agent, but requires an *object*, the verb is said to be *incomplete*, and is called *transitive* or *active*, the agent still being the subject of the sentence; as, അവൻ എന്നെ കണ്ടു.

When the *object of the action* becomes the *subject of the sentence*, the verb is called *Passive*; as, ഓരോ യാൾ അടിക്കപ്പെട്ടു.

When the subject of the sentence *commands a subordinate agent* to perform the act implied by the verb, the verb is called a *causal*; as, കുരു നടയിച്ചു.

The Passive was originally of rare use in Malayalim, and the principal idioms, are still formed independently of it.

NOTE. Some *neuter* verbs are *incomplete*, and require an object: these verbs affirm nothing of the subject, but are merely *copulas* between the subject and what is predicated of it; as, ഇത നല്ലതാകുന്നു. The auxiliary verbs are of this class.

THE ADVERB.

An adverb is a word added to verbs, adjectives and other adverbs, to express some particular, generally as to time, place, or manner.

1. Adverbs of time are, ഇപ്പോൾ, അപ്പോൾ, ഇനി, എപ്പോഴും, &c.
2. Adverbs of place, ഇവിടെ, അവിടെ, ദൂരെ, &c.
3. Adverbs of manner, ഇങ്ങിനെ, നല്ലപോലെ, ഉറക്കെ, &c.

THE POST-POSITION; OR, POSTPOSITIONAL WORDS.

Postpositions are words placed after nouns or pronouns . and serve to shew some *relation* between them and other nouns or pronouns: as,

അവൻ ഒരു മരത്തിന്മേൽ നല്ല പഴം കണ്ടു.

Where മേൽ points out the relation between the fruit and the tree.

THE CONJUNCTION; OR, CONJUNCTIVAL WORDS.

Conjunctions are words which couple words or sentences together ; as,

പുരുഷനാൽ സ്ത്രീകളും,

ഡെയ്യപ്പെട്ടിരിപ്പിൻ, എന്നാൽ ദൈവം നിങ്ങളുടെ ഹൃദയത്തെ ബലപ്പെടുത്തും.

ഞാൻ വരാം എന്ന അവൻ പറഞ്ഞു.

നിനക്കു മനസ്സുണ്ടെങ്കിൽ, എന്നെ ശുദ്ധനാക്കുവാൻ കഴിയും.

Thus some conjunctions merely connect words or sentences without expressing any new idea, as the copulative affix ഉം, and the copulative conjunctions എന്ന and എന്നാൽ; while others also express a new idea, as എങ്കിൽ, &c, which express reasons or conditions.

Hence Conjunctions are divided into

1. *Connective* (copulative and disjunctive,) and
2. *Conditional*.

Some may be called merely *introductory*, as, oftentimes എന്നാൽ, when at the head of a sentence.

THE INTERJECTION.

Interjections are single words, unconnected with any other words in the Sentence in which they appear: they are അഃ, കഷ്ടം, അയ്യോ, &c.



II PARADIGMS.

1. NOUN.

The inflections, or case-endings, by which the cases of nouns in Malayalim are distinguished, are, with some few exceptions to be hereafter noted, the same in both numbers. They are as follows:

Possessive.	ഉടെ	of.
Dative.	ക്ക	to, or for.
Objective.	െ	
Conjunctive.	ോട	with.
Mediative.	ാൽ	by, or through.
1st Locative.	ിൽ & ൾ	in.
2nd Do.	ിലക്ക & ൾലക്ക	* into, or unto.
3rd Do.	ത	(only of some nouns chiefly in o) at, or on.
Ablative.	നിന്ന ൾനിന്ന ൾനിന്ന	} from

In the simplest form of the noun, these terminations are added to the nominative singular, and to the nominative plural; and the inflection of the nominative plural is in most cases കൾ; as,

Singular.		Plural.
Nom.	സ്ത്രീ a woman.	Nom. സ്ത്രീകൾ
Poss.	സ്ത്രീയുടെ	Poss. സ്ത്രീകളുടെ
Dat.	സ്ത്രീക്ക	Dat. സ്ത്രീകൾക്ക
Obj.	സ്ത്രീയെ	Obj. സ്ത്രീകളെ
Conj.	സ്ത്രീയോട	Conj. സ്ത്രീകളോട
Med.	സ്ത്രീയാൽ	Med. സ്ത്രീകളാൽ
1st Loc.	സ്ത്രീയിൽ	1st Loc. സ്ത്രീകളിൽ
2nd Do.	സ്ത്രീയിലേക്ക	2nd Do. സ്ത്രീകളിലേക്ക
Ablative.	സ്ത്രീയിൽനിന്ന	Abl. സ്ത്രീകളിൽനിന്ന

* Many nouns form this case in ൾ, as, മുത്തമ്പാട, കിഴക്കോട്ട.

2.	Singular	Plural
Nom.	കടുവാ <i>a tiger</i>	Nom. കടുവാകൾ.
Poss.	കടുവായുടെ	Poss. കടുവാകളുടെ
Dat.	കടുവായ്ക്കു	Dat. കടുവാകൾക്കു
Obj.	കടുവയെ	Obj. കടുവാകളെ
Conj.	കടുവായോട	Conj. കടുവാകളോട
Med.	കടുവായാൽ	Med. കടുവാകളാൽ
1. Loc.	കടുവാ-യിൽ-യിങ്കൽ	1 Loc. കടുവാകളിൽ
2. Do.	കടുവാ-യിലേക്കു -യിങ്കലേക്കു	2 Do. കടുവാകളി- ലേക്കു
Abl.	കടുവായിൽനിന്ന	Abl. കടുവാകളിൽ നിന്ന

1st Locative *adjectived* കടുവാ-യിലെ and -യിങ്കലെ.

3.	Singular	Plural
Nom.	കുതിര <i>a horse</i>	Nom. കുതിരകൾ
Poss.	കുതിരയുടെ	Poss. കുതിരകളുടെ
Dat.	കുതിരയ്ക്കു	Dat. കുതിരകൾക്കു
Obj.	കുതിരയെ	Obj. കുതിരകളെ
Conj.	കുതിരയോട	Conj. കുതിരകളോട
Med.	കുതിരയാൽ	Med. കുതിരകളാൽ
1st Loc	കുതിര-യിൽ -യിങ്കൽ	1 Loc. കുതിരകളിൽ
2nd. Do.	കുതിര-യിലേക്കു -യിങ്കലേക്കു	2 Do. കുതിരകളി- ലേക്കു
Abl.	കുതിരയിൽനിന്ന	Abl. കുതിരകളിൽ നിന്ന [ലെ

1st Locative *adjectived* കുതിര-യിലെ and -യിങ്ക

THE SECOND DECLENSION.

With the exception of the Possessive and Dative cases singular, the inflections of the 2nd Declension are the same as those of the 1st, but instead of being added at once to the simple noun, the latter, in most cases, in the singular receives first an *incremental syllable* ിൻ, and then the case endings are affixed. *

This Declension comprises all nouns ending in ഞ, ള, ൾ short, ഹ, and ഉ : and their cases are formed by adding the following terminations to the nominative case ;

Poss.	—നിൻ +	—ൻ	of
Dat.	—നി +		to, for.
Obj.	—നെ	—	_____
Conj.	—നോട	—ഉട	with

* The increment ിൻ, to which most of these case-endings are affixed, is to be considered as an *old inflection*, most likely originally, as now used, of the *possessive case* ; but now it has come to be a mere *euphonious increment*, to which the case-endings are generally added.

† The possessive termination here is doubtless a contraction of ിനോടെ, the formation of which is analogous to that of the other cases. This form is often used poetically, അവനോടെ, തന്നോടെ, എന്നോടെ, &c.

‡ The dative നി is also apparently a softened sound of നിന്ന, ൾ being, in all other cases, the ordinary Dravidian dative affix : so that here, in the possessive and dative cases, we have rather an apparent, than a real exception to the general rule, page 23: (see inscription, page, 9. രാജാക്ക.)

¶ This inherent short അ is in many districts pronounced as ഉ.

Med.	-ന്നാൽ	—ാൽ	by, through.
1 Loc.	-ൽ	-ങ്കൽ	§ in.
2 Loc.	-ലേക്കു	‡ -ങ്കലേക്കു	into, unto.
3 Loc.	-ത്ത	(only of some nouns, chiefly in ഐ) at, on.	
Abl.	-ൽനിന്ന	-ന്നിന്ന	-ങ്കൽനിന്ന from.

The Plurals of words ending in *ൽ*, *ല*, and *ത്ത* short, are formed by adding *കൾ* to the original noun.

EXAMPLES.

I.	Singular		Plural
Nom.	മതിൽ	a wall	N. മതിലുകൾ
Poss.	മതിലിന്റെ		P. മതിലുകളുടെ
Dat.	മതിലിന്ന		D. മതിലുകൾക്കു
Obj.	മതിലിനെ		O. മതിലുകളെ
Conj.	മതില-നോട-തോ		C. മതിലുകളോട
Med.	മതില-ന്നാൽ-ാൽ		M. മതിലുകളാൽ
1 Loc.	മതില-ൽ-ങ്കൽ		1 L. മതിലുകളിൽ
2 Loc.	മതില-ലേക്കു	}	2 L. മതിലുകളിലേ
	‡ -ങ്കലേക്കു		ക്കു
Abl.	മതില-ൽനിന്ന	}	Abl. മതിലുകളിൽ
	‡ -ങ്കൽനിന്ന		നിന്ന
1st Loc.	adjectived മതിലിലെ and—ങ്കലെ.		

§ *കൽ* seems to have its origin in *നിൽ*, the *ക* being euphonious. Similar instances of the use of *ക* are found elsewhere in the Dravidian tongues.

‡ *ലേക്കു* is derived from *ൽ*, the sign of the 1st locative case, and *കു*, the sign of the dative: hence its meaning *into, unto*.

2 Loc. വില്ല-ിലേക്കു -ിക്കലേക്കു	}	2 L. വില്ലുകളിലേക്കു
Abl. വില്ലിൽനിന്നു -ിക്കൽനിന്നു		A. വില്ലുകളിൽനിന്നു
1 Loc. <i>adjectived</i> , വില്ലിലെ and -ിക്കലെ:		

4. Words ending in *o* and *u* have slight euphonic changes before the inflection; those ending in *o* dropping the *o*, and placing *ത്ത* before *ൻറെ* &c, and resolving *ക* into *ങ്ങ* in the plural; as,

Singular		Plural	
Nom.	സ്ഥലം <i>a place</i>	N.	സ്ഥലങ്ങൾ
Poss.	സ്ഥലത്തിൻറെ	P.	സ്ഥലങ്ങളുടെ
Dat.	സ്ഥലത്തിന്നു	D.	സ്ഥലങ്ങൾക്കു
Obj.	സ്ഥലത്തിനെ	O.	സ്ഥലങ്ങളെ
Conj.	സ്ഥല-ത്തിനോട് -ത്തോട്	C.	സ്ഥലങ്ങളോട്
Med.	സ്ഥല-ത്തിനാൽ -ത്താൽ	M.	സ്ഥലങ്ങളാൽ
1 Loc.	സ്ഥല-ത്തിൽ-ത്തിങ്കൽ	1 L.	സ്ഥലങ്ങളിൽ
2 Loc.	സ്ഥല-ത്തിലേക്കു -ത്തിങ്കലേക്കു	2 L.	സ്ഥലങ്ങളിലേക്കു
3 Loc.	സ്ഥലത്തു		
Abl.	സ്ഥല-ത്തിൽനിന്നു -ത്തിങ്കൽനിന്നു	A.	സ്ഥലങ്ങളിൽനിന്നു
1 Loc. <i>adjectived</i> , സ്ഥലത്തിലെ, and 3 Loc. <i>adjectived</i> , സ്ഥലത്തെ			

5. Words ending in ഉ write വ before ിൻറെ &c. and double the ക in the Plural : as,

Singular		Plural	
Nom.	പശു <i>a cow</i>	N.	പശുക്കൾ
Poss.	പശുവിൻറെ	P.	പശുക്കളുടെ
Dat.	പശുവിന്ന	D.	പശുക്കൾക്കു
Obj.	പശുവിനെ	O.	പശുക്കളെ
Conj.	പശു-വിനോട } -വോട }	C.	പശുക്കളോട
Med.	പശു-വിനാൽ } -വാൽ }	M.	പശുക്കളാൽ
1 Loc.	പശു-വിൽ } -വിങ്കൽ }	1 L.	പശുക്കളിൽ
2 Loc.	പശു-വിലേക്കു } -വിങ്കലേക്കു }	2 L.	പശുക്കളിലേക്കു
Abl.	പശു-വിൽനിന്ന } -വിങ്കൽനിന്ന }	A.	പശുക്കളിൽ നിന്ന
1 Loc.	<i>adjectived</i> , പശു-വിലെ and -വിങ്കലെ.		

THE THIRD DECLENSION.

Is of nouns terminating in വ masculine and ൾ. They form the Singular as the above, but the Plural in ക്കന്മാർ, or contractions of ക്കന്മാർ.

1. Nouns in വ of the masculine gender generally form the plural by dropping വ, and adding ക്കന്മാർ; as,

Singular		Plural	
Nom.	പിതാവ <i>a father</i>	N.	പിതാക്കന്മാർ
Poss.	പിതാവിൻറെ	P.	പിതാക്കന്മാരുടെ

2. പുറകു (*the space*) behind. (*from പുറം*
 Locatives { പുറകിൽ (*the space*) behind. (*the back*)
 പുറകോട്ട towards behind.
 Adjective. { പുറകെ
 forms. { പുറകിലത്തെ
3. നടുവ The middle.
 Locatives { നടുവിൽ in the middle.
 നടുവിലോട്ട towards the middle.
 Adjective { നടുവെ
 forms. { നടുവിലത്തെ
4. വലം The right side.
 Locatives { വലത്ത at the right side.
 വലത്തോട്ട towards the right side.
 Adjective { വലത്തെ
5. ഇടം The left side.
 ഇടത്ത at the left side. &c.
6. കിഴക്ക The East. കിഴക്കോട്ട towards
 [the East, &c.
7. തെക്ക The South. തെക്കോട്ട towards
 [the South. &c.
8. പടിഞ്ഞാറ The West. പടിഞ്ഞാറോട്ട
 [towards the West. &c.
9. വടക്ക The North. വടക്കോട്ട towards
 [the North. &c.

2 PRONOUNS.

I. Personal pronouns.

The Personal pronouns, ഞാൻ, നീ, താൻ; അവൻ, അവൾ, അവൾ.

പൻ, അവൾ, അത; ഇവൻ, ഇവൾ, ഇത; and the Interrogatives *ആര*; *എന്ത*; *എവിടെ*, *എവിടെ*, *എന്ത* are declined as follows:

I. Singular		1st. Plural		2nd. Plural	
Nom.	താൻ <i>I.</i>	N. ഞങ്ങൾ <i>we.</i>	N. നാം <i>we.</i>		
Poss.	എന്റെ, എന്റേടെ, എൻ,	P. ഞങ്ങളുടെ	P. നമ്മുടെ		
Dat.	ഇനിക്ക്	D. ഞങ്ങൾക്കു	D. നമുക്കു		
Obj.	എന്നെ	O. ഞങ്ങളെ	O. നമ്മെ		
Conj.	എഭന്നോട	C. ഞങ്ങളോട	C. നമ്മോട		
Med.	എന്നാൽ	M. ഞങ്ങളാൽ	M. നമ്മാൽ		
1 Loc.	എന്നിൽ, എങ്കൽ	1 L. ഞങ്ങളിൽ	1 L. നമ്മിൽ		
2 Loc.	എന്നിടേക്കു, എങ്കടേക്കു	2 L. ഞങ്ങളിടേക്കു	2 L. നമ്മിടേക്കു		
Abl.	എന്നിൽനിന്നു, എങ്കൽനിന്നു.	Abl. ഞങ്ങളിൽനിന്നു.	Abl. നമ്മിൽനിന്നു.		

The First Plural is the *exclusive Plural*, excluding the parties addressed, or referred to; The second Plural is *Inclusive*, including those addressed, or referred to.

2. Singular.			Plural.		
Nom.	നീ	<i>Thou.</i>	N.	നിങ്ങൾ	<i>Ye.</i>
Poss.	നിന്റെ, നിന്നുടെ,	} നിൻ	P.	നിങ്ങളുടെ	
Dat.	നിനക്കു		D.	നിങ്ങൾക്കു	
Obj.	നീനെ		O.	നിങ്ങളെ	
Conj.	നീന്നോട		C.	നിങ്ങളോട	
Med.	നിന്നാൽ		M.	നിങ്ങളാൽ	
1 Loc.	നിന്നിൽ, നിങ്കൽ		1 L.	നിങ്ങളിൽ	
2 Loc.	നിന്നിലേക്കു, നി	} ജലേക്കു	2 L.	നിങ്ങളിലേക്കു	
Abl.	നിന്നിൽനിന്ന, നി		Abl.	നിങ്ങളിൽനിന്ന	
	ജൽനിന്ന			ന്ന	

3. Singular			Plural.		
Nom.	താൻ	<i>self.</i>	N.	തങ്ങൾ	<i>selves.</i>
Poss.	തന്റെ, തന്നുടെ, തൻ		P.	തങ്ങളുടെ	
Dat.	തനിക്കു		D.	തങ്ങൾക്കു	
Obj.	തനെ		O.	തങ്ങളെ	
Conj.	തന്നോട		C.	തങ്ങളോട	
Med.	തന്നാൽ		M.	തങ്ങളാൽ	
1 Loc.	തന്നിൽ		1 L.	തങ്ങളിൽ	
2 L.	തന്നിലേക്കു		2 L.	തങ്ങളിലേക്കു	
Abl.	തന്നിൽനിന്ന		Abl.	തങ്ങളിൽനിന്ന	

4.

Masculine.

Singular.

Feminine.

Neuter.

Nom. അവൻ *he*

അവൾ *she*,

അത * *it*

Poss. അവന്റെ, അവരുടെ

അവളുടെ

അതിന്റെ

Dat. അവന്ന

അവൾക്കു

അതിന്നു

Obj. അവനെ

അവളെ

അതിനെ

Conj. അവനോട

അവളോട

അതിനോട

Med. അവനാൽ

അവളാൽ

അതിനാൽ [ൽ

1 Loc. അവനിൽ, അവങ്കൽ

അവളിൽ

അതിൽ, അതിങ്ക

2 Loc. അവനിടപക്ക, അവങ്കളപക്ക

അവളിടപക്ക

അതിടപക്ക

Abl. അവനിൽനിന്ന, അവങ്കൽനിന്ന

അവളിൽനിന്ന

{ അതിൽനിന്ന

അതിങ്കൽനിന്ന

* അത When added to a *participle*, so as to form the *nounl participle*, may be called the *explicative pronoun*; since its use, in this case, is to *explain*, that the *participial clause*, to which it is affixed, is to be treated as a *noun*; as, for instance, നീ കവിടെ ആ പോകുന്നത്? The അത here indicates, that the *phrase* നീ പോകുന്ന is to be taken as a *noun*, and നീ പോകുന്നത് becomes the *nominative* to ആ, and *subject* of the sentence. (see *syntax*.)

Plural.

Masculine and Feminine	Neuter
Nom. അവർ <i>they</i> .	അവ <i>they</i> .
Poss. അവരുടെ	അവയുടെ-റിന്റെ
Dat. അവർക്കു	അവയ്ക്കു-റിന്നു
Obj. അവരെ	അവയെ-റെറ &c.
Conj. അവരോട	അവയോട
Med. അവരാൽ	അവയാൽ
1. Loc. അവരിൽ	അവയിൽ
2. Loc. അവരിലേക്കു	അവയിലേക്കു
Abl. അവരിൽനിന്ന	അവയിൽനിന്ന

5. ഇവൻ, ഇവൾ, ഇത, are declined like the foregoing.

2. INTERROGATIVE PRONOUNS.

1. ആര is of the common gender, and both numbers.

M. and F.	Neuter
Nom. ആര <i>who</i> .	എന്ത <i>what</i> .
Poss. ആരുടെ	എന്തിന്റെ &c.
Dat. ആർക്കു	(like അത.)
Obj. ആരെ	
Conj. ആരോട	എന്ത is not unfrequently
Med. ആരാൽ	used as an <i>adjective</i> ; tho'
1 Loc. ആരിൽ	then it is generally എന്തൊരു.
2 Loc. ആരിലേക്കു	
Abl. ആരിൽനിന്ന	

Singular.

Mas.

Fem.

Neuter

2. എവൻ *who*. ഏവൾ *who*. ഏത *which*, &c.
in all cases like അവൻ &c.

Plural.

Mas. and Fem.

Neuter

ഏവർ

ഏവ

&c.

like the Plural of the same.

The masculine and feminine are seldom used;
and the neuter singular is most commonly an *Interrogative adjective*.

3. ADJECTIVES.

1. The distributive adjective എല്ലാവരും, when
used as a noun, is thus declined;

Masculine and Feminine.

Neuter.

Nom.	എല്ലാവരും	എല്ലാം
Poss.	എല്ലാവരുടെയും	എല്ലാറ്റിന്റെയും
Dat.	എല്ലാവർക്കും	എല്ലാറ്റിന്നും
Obj.	എല്ലാവരെയും	എല്ലാറ്റിനെയും
Conj.	എല്ലാവരോടും	എല്ലാറ്റിനോടും
Med.	എല്ലാവരായും	എല്ലാറ്റിനായും
1 Loc.	എല്ലാവരിലും	എല്ലാറ്റിലും
2 Loc.	എല്ലാവരിലേക്കും	എല്ലാറ്റിലേക്കും
Abl.	എല്ലാവരിൽനിന്നും	എല്ലാറ്റിൽനിന്നും

2. The numeral adjective ഒരുത്തൻ, ഒരുത്തി, ഒന്ന, when used substantively, and all other words of similar formation, are declined according to the rules given for the declension of nouns.

	Mas.	Fem.	Neut.
Nom.	ഒരുത്തൻ,	ഒരുത്തി,	ഒന്ന;
Poss.	ഒരുത്തന്റെ,	ഒരുത്തിയുടെ,	ഒന്നിന്റെ; &c.

4. VERBS.

1. AUXILIARY VERBS.

As the neuter verbs ഇരിക്കുന്നു, ആകുന്നു, and ഉണ്ടു, are used as auxiliaries, their paradigms are here in the first instance exhibited.

1. ഇരിക്കുന്നു, *to be, (of continuance); -to remain; properly, to sit.*

Tenses.	{	Present.	ഇരിക്കുന്നു
		Past.	ഇരുന്നു
		Future.	ഇരിക്കും
Participles.	{	Pres.	ഇരിക്കുന്ന and ഇരിക്കും
		Past.	ഇരുന്ന
Verbal noun.		ഇരിക്ക (used also for Imperative 2nd Person singular)	
The Imperative.	{	ഇരിക്കട്ടെ (1st. and 3rd. pers. sing. and plur.)	
		ഇരിപ്പിൻ (2nd. pers. plur.)	
The Infinitive.		ഇരിപ്പാൻ.	

2. ആകുന്നു; *to be, (of fact)*. This verb is simply a *copula* between a *subject* and *predicate*;* and is not a *complete* verb, like other neuter verbs. Its past and future tenses, and its present also when used as an auxiliary, are generally completed by the help of ഇരിക്കുന്നു.

Tenses.	{	Present. ആകുന്നു, and ആയിരിക്കുന്നു. also ആവു (<i>exclusive</i>) (see syntax.)
		Past. ആയി, and ആയിരുന്നു.
		Future. ആകും, and ആയിരിക്കും.
Participles.	{	Present. ആകുന്ന, ആകും, and ആം
		Past. { ആയി (<i>Primitive</i>) ആയ (<i>Adjectival</i>) (see note page 45.)
Verbal noun.		ആക (used for Imp. 2nd pers. sing.)
The Imperative.	{	ആകട്ടെ (1st and 3rd Pers. sing. and plu.)
		ആകവിൻ (2nd pers. plu.)
The Infinitive.		ആകുവാൻ.

3. ഉണ്ട, *to be, (of existence)*. The tenses of this are completed by means of the two preceding verbs.

Tenses.	{	Present. ഉണ്ട, ഉണ്ടാകുന്നു; and ഉള്ള† (<i>exclusive</i>) (see syntax.)
		Past. ഉണ്ടായി, and ഉണ്ടായിരുന്നു
		Future. ഉണ്ടാകും and ഉണ്ടായിരിക്കും
Participles.	{	Pres. ഉള്ള
		Past. ഉണ്ടായിരുന്ന

* For definition of *subject* and *predicate* see Analysis of sentences. Part IV.

† ഉള്ള appears to me to be the original, of which ഉണ്ട is the *past*, or *perfect*, part.

Verbal noun.	ഉണ്ടാക (used also for Imp. 2nd sing.)
The Imperative.	{ ഉണ്ടാകട്ടെ (1st and 3rd sing. and plur.)
	{ ഉണ്ടാകവിൻ (2nd plur.)
The Infinitive.	ഉണ്ടാകുവാൻ.

4. The verb നിലക്കുന്നു, *to stand*, is used instead of ഇരിക്കുന്നു, in those cases in which the subject of the sentence is in a standing position. It is, however, in such cases, to be considered generally as a mere auxiliary verb. Its principal tenses are as follows;—

Tenses.	{ Present. നിലക്കുന്നു
	{ Past. നിന്നു
	{ Future. നിലക്കും
Participles.	{ Pres. നിലക്കുന്ന and നിലക്കും
	{ Past. നിന്ന
Verbal noun.	നിലക്ക (used also for Imp. 2nd sing.)
The Imperative.	{ നിലക്കട്ടെ (1st and 3rd sing. and plur.)
	{ നിലക്കവിൻ, നില്പിൻ (2nd plur.)
The Infinitive.	നിലക്കുവാൻ, നില്പാൻ.

5. വരുന്നു, *to come*, is also used, in its chief tenses, as an auxiliary, generally to express *habit*, or *frequency*.

Tenses.	{ Present. വരുന്നു
	{ Past. വന്നു
	{ Future വരും * &c.

* Consider such words as ആയിവരും (Engl: *become*;) equivalent ആയിനിരും.

6. കൊള്ളുന്നു, *to have, or, be in possession of*, is also an important auxiliary; especially its Past participle കൊണ്ടു.

Tenses.	{	Present.	കൊള്ളുന്നു
		Past.	കൊണ്ടു
		Future.	കൊള്ളും
Participles.	{	Pres.	{ കൊള്ളുന്ന and കൊള്ളും
		Past.	{ കൊണ്ടു &c.

7. റട്ട, the Past participle of ഇടുന്നു, *to put, to put down, to give; (or വിടുന്നു to terminate)*, is also used as an auxiliary. (*For it's farther uses see Syntax*). It is used to give weight, or certainty, or completion to an idea; and may be considered as generally expressible by the English word *thoroughly*.

8. There are two other words, which, though apparently of *nounal* origin, must be classed amongst auxiliary, or helping, parts of speech. These are ;

(1.) ആറ, or വാര, which is used as an auxiliary, chiefly in the future compound tenses. It is evidently the root of the conjunctions ആറെ and എന്നാറെ, and must be regarded as an old noun signifying *state* or *condition*. Its simplest use is as follows, പോകുമാറ കല്പിച്ചു = പോകുന്ന-വാര കല്പിച്ചു, lit: he told or commanded the *going-state*; i. e, he told (him) to go, = (പോകുവാൻ കല്പിച്ചു.)

And (2) ഏറെ, which is apparently an old *nounal* root ഏന, or ഏനം, with the emphatic ഏ

affixed (*see Syntax*), denoting *readiness*, or *preparedness*. Hence we have the verbs ഏതമാക്കുന്നു and ഏതമാക്കുന്നു, *to be*, and *to make, ready*. It is the sign, or inflection, of the *Past Contingent Tense*: thus പോയേനെ, (*I*) *would have gone*, = (*quasi*) പോയ ഏനെ, a *having-gone-preparedness*, or *readiness*.

9. As the defective verbs ആരുത, *there must not be*; വേണം, *there is need*; വേണ്ട, *there is no need*; and ഇല്ല, *there is not*, are not, so strictly speaking, auxiliaries, as the foregoing, since they are not added to *participles*, to *help* to define the *tense*, or *time*, but rather express complete ideas in themselves, and take a *verbal noun* as their *subject*, their paradigms are not given till afterwards.

10. കൂടാ, the abbreviated negative of കൂടുന്നു, and കൂടും, its future, may be classed as auxiliaries.

11. The termination ഉന്ന, or ഉം,* by which the *present participle* is formed, is the past part, or *perfect* part, apparently, of the old root ഉ, *is*; and signifies *being*.

{ The present affix ഉന്ന or ഉം = Eng: - *ing*
 { The past do. ഉ or ൾ = Eng: - *ed* or - *en*.

* The affix ഉം is a later corruption, I have no doubt, of ഉന്ന. The conversion of ന into മ is found elsewhere also: the plural of നീ is in Telugu മീര, and on the other hand the very ഉം under consideration is in Telugu ര. The Participles ending in ഉം in Malayalim are *identical* in meaning, and use, with those in ഉന്ന; for instance അവൻ വരും കടലും, and അവൻ പോകുന്ന സമയം equally refer to an act of some one *going*, or *coming*, NOT COMPLETED. The same may be said of ആം (participle of ആകുന്നു,) which is identical with ആന്ന or ആകുന്ന; and in the ancient

2. NEUTER AND ACTIVE VERBS.

The following parts of every Malayalim verb are formed by inflection.

(Real) Inflected Tenses, and Parts.

Tenses	{	Pres. ചെയ്യുന്നു	I do (<i>Imperfect</i>)
		Past. ചെയ്തു	I did, or, have done (<i>Perfect</i>)
		Future. ചെയ്യും	I will do

inscription, page 9, we have ആൻ instead of ആം—ഒരുകൊണ്ടാൻ കൊ. I consider then ഉന്ന, or ഉം, to be derived from ഉ, *is* (see on formation of past tense;) and to be the perfect part of ഉ: thus,

{ ഉ. (root); Perfect part (ഉത, ഉത്ത), ഉന്ന, ഉം; and in the same way ആ (root); Perfect part ആന്ന, ആം.

ഉത, or ഉത്ത, I believe, still exists in Canarese, as the present tense affix.

It must be observed that the root of a verb receives but few real inflections, ത, or ി, to express the PERFECT or FINISHED idea, (used for the past); and ക, ക്ക, (and ണ്) for a *nounal* idea; as,

{ ചെയ്	(root)	do,	വോ	(root)	go;
{ ചെയ്തു		done;	വായി		gone;
{ ചെയ്യ		a doing;	വക		a going.

If it becomes necessary to express an IMPERFECT, or UNFINISHED action, an auxiliary (*originally*) is added to the root, or verbal noun, as, ചെയ്യുന്ന, ചെയ്യും *doing*; വരുന്ന, വരും *going*: this auxiliary is ഉന്ന, or ഉം, the Perfect part of ഉ (see on formation of future). The same ഉം, *being*, is used as a conjunction.

There appear to have been originally three substantive verbs:

1. ഉ, Perfect part. ഉത, or ഉന്ന. *is*, of simple statement, (*verbal affix.*)

2. ആ, ആയി, , *is*, (*copula.*)

3. ഉള്ള. ഉണ്ട, *is* (of existence,) *exists.*

Participles	Pres.	<div> ചെയ്യുന്ന and ചെയ്യും, <i>Primitive and adjectival</i>, doing= in the act of doing. </div> <div> ചെയ്യുന്നവൻ ചെയ്യുന്നവൾ ചെയ്യുന്നത &c. </div> <div> } <i>Nounal P. *</i> </div>
	Past.	<div> ചെയ്ത or ചെയ്തു <i>Primitive P. †</i> having done. </div> <div> ചെയ്ത <i>Adjectival P.</i> [in the condition of having done]. </div> <div> ചെയ്യവൻ ചെയ്യവൾ ചെയ്യത &c. </div> <div> } <i>Nounal P. *</i> </div>
Verbal noun		ചെയ്യ (used also for <i>Imp.</i> 2nd Sing.)
Imperative		<div> ചെയ്യട്ടെ (1st and 3rd pers. sing. and plu.) </div> <div> ചെയ്യിൻ (2nd pers. plur.) </div>
Infinitive		ചെയ്യാൻ.

* The nounal participle is here given, though not strictly inflected, but compounded, for the sake of perspicuity.

† I look upon ചെയ്യ or ചെയ്തു as the *Past*, or *Perfect*, part, of the verb. In its normal state it is used *indefinitely*, or *participially*, (*done*). (The ഉ here is simply the *inherent vowel* of ത. The inherent vowel in Malayalam has not always the same sound, but sometimes the sound of എ, sometimes of അ, sometimes of ഉ.) When the Past part of the verb is used *finitely*, it affixes the verbal affix ഇ, (*on which see syntax and note above*). The same may be said of the Present participle. When the Past part of the verb is used *adjectively*, it affixes അ (*see syntax*); when *substantively* അത &c.

When the Past participle ends in ി, (then it is used either *definitely* (as a tense), or *indefinitely* (as a participle), without change; as, past tense എഴുതി, past participle എഴുതി, adj. Participle എഴുതിയ &c.

NOTES.

ON THE FORMATION OF THE PRESENT TENSE.

The Present tense is formed (1) by adding **ഉന്ന**, the perfect part of **ഉ**, to the *root of the verb*; as **വറയുന്നു**, **ചാടുന്നു**; **വ** and **ചാട** being roots: and (2) by adding **ഉന്ന** to the verbal noun in **ക** or **കി**; as, **കിടക്കുന്നു**, **പോകുന്നു**; **കിട** and **പോ** being the roots, and **കിടക്ക** and **പോക** the verbal nouns.

ON THE FORMATION OF THE FUTURE.

The Future adds **ഉം** to the root, in the same way as the present adds **ഉന്ന**. The termination **ഉം** is in fact the participle of **ഉന്ന**; and it would be more correct to say that the ordinary Future in **ഉം** is a particular use of the Present or *Imperfect* participle. (*For other futures see Paradigms and Syntax*).

ON THE FORMATION OF THE PAST.

(1) It will be observed that in the case of **ചെയ്യുന്നു**, the past is formed by adding **ഇ** to the crude root of the verb **ചെയ**. This seems to be the oldest inflection to denote past time, and was, not improbably, the only one originally. (Compare many of the Canarese past tenses.) so **പെയ്യുന്നു**, *to rain*, makes **പെയ്യി**; **പൊരുത്തുന്നു**, *to contend*, **പൊരുത്തു**; **ഉഴുന്നു**, *to plough*, **ഉഴുതു**; **തൊഴുന്നു**, *to worship*, **തൊഴുതു**.

(2) Again, we find **ഇ** sometimes to become **ഇ**, which nasalization is quite in accordance with Dravidian usage. (See Caldwell page 126). So **നോക്കുന്നു** or **നോവുന്നു**, *to feel pain*, makes **നൊക്കു**; **വേകുന്നു**, *to burn*, **വെക്കു**.*

(3) Again we have a great number of verbs, in which this nasalized **ക**, **ക**, has been further nasalized to **ക**;

* The Travancore Slaves form most of their past tenses thus; For instance instead of **വന്നു**, **വന്നു**; instead of **തന്നു**, **തന്നു**; &c. See also old inscription page 9, where we have **ഇരുന്ന** instead of **ഇരുന്ന**.

50 നടക്കുന്നു, *to walk*, makes { നട (ഇ), നട (അ) } നടന്നു; നട being the root: തകരുന്നു, *to be broken*, makes (തകരുത്തു) തകന്നു; തകർ being the root: and in like manner many others.

(4) These, and other changes from the original ഇ, have been apparently determined by the *characteristic* letter of the verb (*i. e. the last letter of the root*). For instance, the cerebral characteristic ണ, in കാണുന്നു, converts ത into the cerebral letter of the same order, ട; hence കാണുന്നു, *to see*, makes, not കണ (ഇ), but, കണ്ടു; കണ being the root. Similarly the cerebral ള, followed by ഇ, becomes ള്; so ഉരുളുന്നു, *to roll*, makes { ഉരുള (ഇ), ഉരുള (ഴ) } . ഉരുളു; whereas the dental ല (if it may be so called), followed by ഇ, becomes ന്; as ചെല്ലുന്നു *to go* { ചെല്ല (ഇ) }, ചെന്നു.

Hence we may be able to trace the changes in the *characteristics*, or the additions to them, in the following table, which shews the usual past-tense terminations.

verbs, whose character- istic is	യ, add to the root	ഇ
	a vowel, * add	ത്തു or ണ്തു
	റ, ൾ, add	ന്നു or ണ്തു
	or, convert റ into	ന്ന
	ർ, ഉ add	ത്തു
	ട, add	ന്നു or ഴ
	്, or ൾ + add	പ്പു †
	ല, or ല്, convert char: into	ന്ന
	ൽ, convert char: into	റ്റ
	ള, or ള്, into	ഴു
	ൾ, into	ഴു
	ഴ, into	ണ and തു

* Generally in case of *neuter verbs*, which often add യുന്നു in the present to the root, as തിരിയുന്നു, തിരിഞ്ഞു.

† Generally in case of *active verbs*, which commonly add യുന്നു in the pres. to the *verbal noun*, as, തിരി-ക്കുന്നു, തിരിച്ചു.

‡ This conversion of ത into മ is not unique in the Dravidian languages; for instance in Tamil പെരിത is often called പെരിമ; the Tulu പുതർ is in ancient Canarese പെമർ; (hence the ancient Tamil പെയർ, and modern Tamil and Malayalam പെർ) (*See Caldwell page 117 and 118.*)

Care is required in determining the characteristic. Sometimes when a verb ends in കുന്നു, ക is the characteristic, sometimes not; as for instance, in നടക്കുന്നു, ണ is the characteristic, since നട is the root; while in തൂക്കുന്നു, ക is the characteristic തൂക being the root. The past sign is always added to the *characteristic*.

In many verbs, of varied characteristics, the sign of the past tense is ി; പോകുന്നു, പോയി; തൂക്കുന്നു, തൂക്കി, &c.

In this Malayalim resembles Telugu, which has no other past-tense sign than ി. Many past tenses, both in Canarese and Tamil, are formed in the same way.

Many verbs seem to form the past simply by *doubling* the *characteristic*; as, ചുട്ടുന്നു, ചുട്ടി, തുറുന്നു, തുറു; &c.

ON THE FORMATION OF THE VERBAL NOUN

AND INFINITIVE.

The verbal noun adds ക or ക to the root of the verb. *

The infinitive adds വാൻ, ഘാൻ, or മാൻ, to the root according to the *characteristic*. †

* Whatever be the origin of this ക, it is used to a greater or less extent in both Tamil, Canarese, and Telugu, in the formation of verbal nouns.

† The Malayalim Infinitive answers to the Tamil *Future gerund*. വ (sometimes euphonicaly ഡ) is used extensively as a sign of the Future, in both Tamil, Canarese, and Tulu. The original meaning then of ചെയ്യാൻ, is *about to do*. This വ and ഡ seem to be the same as the formative of derivative nouns, of which see syntax.

COMPOUNDED (QUASI) TENSES.

The following *compounded tenses*, are made up of the proper inflected portions of the formative verb, and the proper inflected portions of the auxiliaries.

1. TENSES FORMED WITH THE PRESENT PARTICIPLE.

Formative.	Auxiliaries.	Denomination.
ചെയ്യുന്ന, or ചെയ്യും in the act of doing.	ഉണ്ടെ, I am	Present Em-
	... .. (ചെയ്യുന്നുണ്ടെ)	phatic.
	ആയിരുന്നു, I was ...	Past Contin-
	(ചെയ്യുമായിരുന്നു)	[gent.
or, doing.	ആയിരിക്കും, I shall be	Future Contin-
	(ചെയ്യുമായിരിക്കും)	gent.
	ആരായി, † I am prepar-	Future Pros-
	ed to be	pective.
	(ചെയ്യുമാരായി)	
	ആറുണ്ടെ, I am in the	
	habit of	
	(ചെയ്യുമാറുണ്ടെ,	

* The use of ഞ or ന്ന is determined in a great measure by euphony. Generally before ആ and പ, ഞ is used; before ഉ and ത, ന്ന or ന്ന is used. Compare പോകുമ്പോൾ and പോകുന്നതാകും.

† ആറ is often also added to *derivative nouns* in വ and ദ; as, ചെയ്യാറായി, മരിപ്പാറായി, വരുവാരായി, &c. (See on syntax of derivative nouns)

2. TENSES FORMED WITH THE PAST PARTICIPLE.

Formative	Auxiliaries	Denomination
ചെയ്തു, or ചെയ്തു in the condition of having done. or, done.	ഇട്ടുണ്ടു. I am ... (of fact or certainty) ...	Pres. Perfect Emphatic.
	ഇട്ടുണ്ടായിരുന്നു, I was (ditto.)	Past Perfect Emphatic.
	ഇട്ടുണ്ടായിരിക്കും, I shall be ... (ditto.)	Future Perfect Emphatic.
	നില്ക്കുന്നു and നില്ക്കുന്നു } I am (remain)	Pres. Perfect.
	നില്ക്കുന്നു and നില്ക്കുന്നു } I was (ditto.)	Past Perfect.
	കൊണ്ടിരി [ക്കുന്നു and നില്ക്കുന്നു } I am ... (going on)	Pres. Perfect. Progressive
	കൊണ്ടിരുന്നു and നില്ക്കുന്നു } I was (ditto.)	Past Perfect. Progressive
	വരുന്നു കൊണ്ടുവരുന്നു } I am often (lit: come)	Pres. Imperfect Progressive
	വന്നു കൊണ്ടു [വന്നു } I was often ... (lit: came)	Past Imp: Prog:
	ഉ-നെ I would have been.	2nd past Con-
	കൂടാ I cannot be.	tingent

3. TENSES FORMED WITH THE VERBAL NOUN.

Formative	Auxiliaries.	Denomination
ചെയ്യ a doing. or, doing.	ആകുന്നു, and ഉണ്ടു, I	Present Imper-
	[am, or have ...	fect.
	ആയിരുന്നു, and ഉണ്ടായിരുന്നു I was, or had.	Past Imp:
	ഇല്ല, There is not (for me)	Future negative
	ആരുത, There must not be. (ചെയ്യരുത.) *	
	ഉണ്ടു There is no need of (ചെയ്യണ്ടു)	
	ഉണ്ടു There is need of (ചെയ്യണം.)	

4. TENSE FORMED WITH THE INFINITIVE.

ചെയ്യാൻ	ഉള്ളതാകുന്നു That which
to do	is, is ... (I ought to do.)

There are still other compound (*quasi*) Tenses, which are easily resolvable, and need no classification. Indeed, in the above list, only those are *distinctively named*, which are indicative of *Time*. †

COMPLETE PARADIGM

of the verb ചെയ്യുന്നു.

REMARK. Regard ചെയ്യുന്ന, or ചെയ്യും, as the *Imperfect* part of the verb; and ചെയ്തു as the *Perfect* part. (See *syntax*, and notes p. p. 43, 44 and 45.)

* all verbs are not thus abbreviated ; for instance. മരിക്കുകരുത &c.

† In *parsing*, the compound tenses should always be *resolved*.

PRESENT TENSE.

(used also as Future)

ചെയ്യുന്നു

I am in the act of doing.

(I am doing.)

[PRESENT EMPHATIC.

(used also as Future.)

ചെയ്യുന്നുണ്ടു

I am *(of certainty)* in the act of doing.*(I am doing.)*

PRESENT IMPERFECT.

ചെയ്യുകയാകുന്നു, and ചെയ്യുകയുണ്ടു

I am doing, or, have a doing.

PRESENT IMPERFECT *(progressive)*.

ചെയ്യുവരുന്നു, or ചെയ്യുകൊണ്ടുവരുന്നു

I am often in the condition of having done.

(I am often doing.)

PRESENT PERFECT.

ചെയ്തിരിക്കുന്നു, sometimes ചെയ്തുനില്ക്കുന്നു

I remain in the condition of having done.

*(I have done.)*PRESENT PERFECT *(progressive)*.ചെയ്യുകൊണ്ടിരിക്കുന്നു, sometimes ചെയ്യുകൊണ്ടു
നില്ക്കുന്നുI am *(going on)* in the condition of having done.*(I am doing.)*

PRESENT PERFECT EMPHATIC.

ചെയ്തിട്ടുണ്ടു.

I am (*of certainty*) in the condition of having done.
(*I have done.*)

PAST TENSE.

ചെയ്തു.

I am in the condition of having done.
(*I have done; or, I did.*)

PAST IMPERFECT.

ചെയ്യുകയായിരുന്നു, and ചെയ്യുകയുണ്ടായിരുന്നു
I was doing, or, had a doing.

PAST IMPERFECT (*progressive.*)

ചെയ്യുവന്നു, or ചെയ്യുകൊണ്ടുവന്നു
I was often in the condition of having done
(*I was often doing.*)

PAST PERFECT.

ചെയ്തിരുന്നു, sometimes ചെയ്തുനിന്നു
I remained in the condition of having done.
(*I had done.*)

PAST PERFECT (*progressive.*)

ചെയ്യുകൊണ്ടിരുന്നു, sometimes ചെയ്യുകൊണ്ടു
[നിന്നു.
I was (*going on*) in the condition of having done.
(*I was doing.*)

PAST PERFECT EMPHATIC.

ചെയ്തിട്ടുണ്ടായിരുന്നു.
I was (*of certainty*) in the condition of having done.
(*I had done.*)

1st. PAST CONTINGENT.

ചെയ്യുമായിരുന്നു.

I was in the act of doing.

(I would have done.)

2nd. PAST CONTINGENT.

ചെയ്യുമെന്നു.

I would have done.

(see page 42.)

FUTURE and INDEFINITE TENSE.

ചെയ്യും.

I will do, and, I do.

FUTURE CONCESSIVE.

ചെയ്യാം.

I may do, or, I will do.

FUTURE PROSPECTIVE.

ചെയ്യുമായി.

I am on the point of doing.

(see page 42.)

FUTURE CONTINGENT.

ചെയ്യുമായിരിക്കും.

I shall be doing.

(Perhaps I shall do.)

FUTURE PERFECT EMPHATIC.

ചെയ്യിട്ടുണ്ടായിരിക്കും.

I shall be *(of certainty)* in the condition of having done.*(I shall be done.)*

FUTURE NEGATIVE.

ചെയ്യയില്ല.

There is not a doing (for me.)

(I shall not do.)

OTHER COMPOUNDED (QUASI) TENSES.

1. ചെയ്യമാറുണ്ട്.

I am in the habit of doing.

(see page 42.)

2. ചെയ്യുകൂടാ.

I cannot do.

3. ചെയ്യരുത.

There must not be a doing.

(You must not do.)

4. ചെയ്യേണ്ട.

There is no need of a doing.

(Do not.)

5. ചെയ്യണം.

There is need of a doing.

(Do)

6. ചെയ്യാനുള്ളതാകുന്നു.

I ought to do.

For the remaining parts of the verb see page 45.

FORMATION OF NEUTER AND ACTIVE VERBS.

NEUTER and ACTIVE VERBS are formed from the same roots by the following methods.

(1.) The NEUTER, or INTRANSITIVE, verb in many cases simply adds the auxiliary particle ഉന്ന to the root, as തിരിയുന്നു, മാറുന്നു &c.—or sometimes to a verbal noun, formed by a single ക, as ആകുന്നു, പോകുന്നു. Some intransitive verbs also add ഉന്ന to a verbal noun formed by (double) ക; but these verbs will generally be found to indicate action, though the action is *not communicable* to an object. (Such verbs might be called *active, but not transitive.*)

(2.) The ACTIVE, or TRANSITIVE, verb is formed by affixing ഉന്ന to a verbal noun formed with ക, in case of the intransitives adding ഉന്ന to the root, or the verbal noun in ക; as, *Intransitive* തിരിയുന്നു, *Transitive* തിരിക്കുന്നു:—*Intransitive* ആകുന്നു, *Transitive* ആക്കുന്നു. &c.

(3.) The Transitive is also formed, especially in case of the *intransitive* being formed with the verbal noun in ക, by adding ഉന്ന to a verbal noun in അ; * as, *Intransitive* ഇരിക്കുന്നു, *Transitive* ഇരുത്തുന്നു:—*Intransitive* നടക്കുന്നു, *Transitive* നടത്തുന്നു;—*Intransitive* ഉണരുന്നു, *Transitive* ഉണർത്തുന്നു. &c.

(4) The Transitive verb is also formed by *doubling* the characteristic letter of the Intransitive; † as, *Intransitive* മാറുന്നു, *Transitive* മാറ്റുന്നു:—*Intransitive* കൂടുന്നു, *Transitive* കൂട്ടുന്നു. &c.

FORMATION OF CAUSAL VERBS.

CAUSAL VERBS are formed, properly, from *actives alone*. They always imply a *subordinate agent*; thus നടക്കുന്നു is, *to walk*; നടത്തുന്നു *to lead*; നടത്തിക്കുന്നു *to cause the action*

* That this അ forms often what are properly called verbal nouns, is evident also from such words as വരത്തില്ല, ചെയ്തത്തില്ല, &c. This അ has apparently the same origin as the ത or അ of the *past tense*, (see page 46), and is a particle giving the idea of *completion* or *activity*. It sometimes becomes ച, as in the Past T. കായുന്നു, കായ്ക്കുന്നു. In Canarese ത is used in the same way, both in the formation of past tenses, and transitive verbs. In Tamil, as in Malayalam അ is often thus used. It is not a little singular that many of the English *past tenses* of *Intransitive* verbs, are used for *transitive* verbs; as *fall, fell*;—*lie, lay*;—*awake, (past form) awaken*;—*sit, (old past) set*; &c.

† This also accords with one method of forming the *past tense*.

of leading to be effected by a second party. Here we have a neuter, an active, and a causal of the same root.

The subject of a causal verb may be called the *sleeping agent*.

The causal is formed by means of the particle ഏ, or ി, * which is added to the root of the active verb, before the sign of the verbal noun, ക, is affixed; as അടി, (the root of അടിക്കുന്നു *to beat*;) becomes അടിപ്പി, whence the verbal noun അടിപ്പുക, *a causing to beat*; and the tenses അടിപ്പിക്കുന്നു, അടിപ്പിച്ചു, &c. Or in many cases merely ി is affixed to the root, as ചെയ്യുന്നു, ചെയ്യിക്കുന്നു; &c.

PASSIVE VERBS. †

Passive verbs are formed by affixing വെടുന്നു, *to suffer*, and its Tenses, to the root, or verbal noun, of the active.

* In Tamil the root—affix is commonly വി, though often പി or ഫി. In Telugu it is ി. So that വി is in all probability the origin of the Malayalim ഫി, (sometimes പ, as തൊല്പിക്കുന്നു: &c) and the Malayalim, and Telugu. ി.

† The Malayalim idiom requires no passive voice. The active participle, when used *adjectively*, expresses passivity. Thus അച്ചുകിടപ്പെടുന്നു means *to be printed*, but അച്ചുകിടപ്പെട്ട പുസ്തകം is entirely foreign to the idiom of the language. On the contrary അച്ചുകിട്ട പുസ്തകം means a *printed book*, though അച്ചുകിട്ട is properly an *active participle*, meaning *having printed*: so we have അച്ചുകിട്ട used in two ways, അവൻ പുസ്തകം അച്ചുകിട്ട = *he having printed (active) the book*; and അവൻ അച്ചുകിട്ട പുസ്തകം, *the book printed (passive) by him* (lit: *the-he-having-printed book*), and so അച്ചുകിട്ട പുസ്തകം (അവൻ or ഒരുത്തൻ understood), *the printed book* (see on syntax of participles). The അച്ചുകിട്ട when used *actively*, is the *Primitive participle*, അച്ചുകി (ച്ചു); when used *passively* or *adjectively* the *adj. part.* അച്ചുകി (ച്ച). In English too the same participle is somewhat similarly used, there being really originally no passive voice even in English. Thus we have, *He printed the book*, and *the printed book*; *printed*, the past form of the verb, being used both *actively* and *passively*: but there is this great difference to be noted between the English and Malayalim idiom, that, whereas in the Eng: if the agent be named it is in a *subordinate case*, shewing that *printed* has really become a *passive word*, (*the book printed by him*); in Malayalim the agent still remains in the *nominative*, *the he printed book*, അവൻ അച്ചുകിട്ട പുസ്തകം) shewing that അച്ചുകിട്ട is still an *active participle*, though used *adjectively*.

(Many verbs formed by means of വെട്ടുന്നു are not passives, but neuters, as യെപ്പെടുന്നു. &c.)

DEFECTIVE VERBS.

1. വേണം, *There is need.* (abbreviated from വേണ്ടം; root വേണ്ട)

Pres. Tense വേണം and (Emphatic) വേണ്ടു.

Pres. Participle. വേണ്ടുന്ന (adjectival)

Past Participle. വേണ്ടി (primitive)

(2.) NEGATIVE VERBS.

1. Tenses { Pres. ഇല്ല Is not (of existence) =
does not exist.
Past. ഇല്ലാഞ്ഞു

Participles { ഇല്ലാതെ Primitive, (with emphatic ടെ).
ഇല്ലാത്ത adjectival, (used as present).
ഇല്ലാഞ്ഞ adjectival, (used as past).

Verbal noun ഇല്ലായ്മ

2. Tenses { Pres. അല്ല Is not, (of thought). = is
Past. അല്ലാഞ്ഞു [not in my mind, is
[not reckoned, &c.]

Participles { അല്ലാതെ Primitive, (as above)
അല്ലാത്ത adj.
അല്ലാഞ്ഞ adj.

Verbal noun അല്ലായ്മ

(3.) വേണ്ടാ. *There is no need.*

The root വേണ്ട = *want*, is negated, in its different tenses and participles, by adding the same ter-

minations that are taken by ഇല്ല, namely ധത്തു, —ാതെ, &c. *

Tenses { Pres. വേണ്ടോ
Past. വേണ്ടാത്തു

Participles { വേണ്ടാതെ *Primitive.*
വേണ്ടാത്ത *adj. (used as pres.)*
വേണ്ടാത്ത *adj. (used as past.)*

Verbal noun വേണ്ടായ്ക

* I very much doubt whether the negative affixes ധ, ധത്തു &c, have their origin in a negative base ആ: much less do I think with Dr. Caldwell, that this ധ has its origin in the അ of അല്ല, for it has never the force of അല്ല, but of ഇല്ല. If ആ be an original negative root, then we shall have *two roots*, both ആ, one meaning is, the other is not, which seems unlikely. Their separate conjugations would be.

ആ	is	and ആ	is not
ആയി	being	ആഞ്ഞു or ആത	not being
ആക	a being	ആയ്ക	a not being
&c		&c	

and both must be regarded as auxiliaries.

Now ധ, ധത്തു, &c, negative സഹായിക, negative വഹി, and negative വേണ്ട, but do not negative ഇല്ല, and അല്ല. Hence I conclude that ധ (not always written), ധത്തു, &c, are abbreviations of ഇല്ല, ഇല്ലാത്തു, &c; for we have സഹായികയില്ല, സഹായികയില്ലാത്തു in use, the latter being simply contracted into സഹായികാത്തു: സഹായികാതെ is also equal to സഹായികയില്ലാതെ; and so for the rest. Moreover (2) (what is of more importance still to be noted) ഇല്ലാതെ ഇല്ലാത്തു, &c are properly derived from the base ഇല്ല. ഇല്ല, ending in an open vowel (ഈ), forms its natural past part (see page 46) by adding ത or ത്ത originally, or ത്ത like മാ, (root of മായുന്നു), past മാത്തു > hence we shall get the original past part ഇല്ലാത (or—ഇ), which, apparently on account of its importance in a sentence, receives the emphatic ഐ, and becomes ഇല്ലാതെ, or when used adjectively becomes ഇല്ലാത്ത. These are the most important parts of ഇല്ല. ഇല്ലായ്ക is the properly formed verbal noun. ഇല്ലാത്തു I conceive to be a more modern past, since it is only used as a finite verb; its participle is never used but as an adjective, but where the Past Prim: Part: of other verbs would be used, ഇല്ലാതെ is required.

There seems little doubt then, that what grammarians have

(4.) In the same way the root പഹി = (to) bear, is negated.

Tenses { Pres. പഹിയാ cannot = (bear not)
Past. പഹിയാഞ്ഞു

Participles { പഹിയാതെ
പഹിയാത്ത (as above.)
പഹിയാഞ്ഞു

(5.) Similarly, by adding the same terminations to the verbal noun of any verb, negative participles and tenses may be formed; as,

Past tense സഹായിക്കാഞ്ഞു

Participles { സഹായിക്കാതെ Primitive.
സഹായിക്കാത്ത adj. (used as pres.)
സഹായിക്കാഞ്ഞ adj. (used as past.)

Verbal noun സഹായിക്കായ്ക

NOTE. Sometimes these forms are abbreviated; as, instead of ചെയ്യാഞ്ഞു, ചെയ്യാഞ്ഞു. &c.

And by means of the Primitive Negative Participle and the auxiliaries, other negative (*quasi*) tenses are formed, frequently of great expressiveness and elegance.

All the ordinary tenses of a verb are simply negativ-

called the negative ആ, is simply a *preservation* of the *terminations* of ഇല്ല, from contraction, and has no connection with the അ of അല്ല.

NOTE. ഇല്ലാതെ, അല്ലാതെ, കൂടാതെ, should *not* be called *post-positions*, since it confuses the mind as to their true meanings. They are primitive participles, and the nominative they follow, is the nominative absolute: thus ഇരല്ലാതെ = this not being reckoned (see page 58), Engl: *besides*, or, *except this*. (Compare Engl: *this excepted*.)

So ഇതില്ലാതെ *this not existing at all*, Engl: *without this*; and ഹേതുവില്ലാതെ *there being no cause*, Engl: *without cause*.

ed by adding ഇല്ല; except the future, which is formed by the *verbal noun* and ഇല്ല. *

(6.) അത; *There must not be.*

അതാത്ത, (*adjectival participle.*)

(7.) ഒല്ല; *There ought not.*

ഒല്ലാത്ത (*adjectival participle.*)

(8.) മേലാ, or മേല; *Cannot.*

{മേലായ്; (*verbal noun*) impossibility.}

മേൽ is an old noun signifying (1.) *that which is over*, (2.) *superfluity*, (compare such words as മേൽ ലാഭം, മേൽവെള്ളം, &c). Hence, by adding the negative verb, മേലാ may mean, *there is nothing available*: ഇന്നിന്ന മേലാ, *I have no means at my command.*

* A very common future is also formed by means of a verbal noun in അ (*see note page 56*) and ഇല്ല, the അ being affixed to the verbal noun in ക or ക്ക, when the verb ends in കുന്നു or കുന്നു: as, വരത്തില്ല, കൊടുക്കത്തില്ല, പറയത്തില്ല, വോകത്തില്ല.

PART THE THIRD.

SYNTAX.

NOUNS.



NOMINATIVE CASE.

1. The *subject* of a proposition is in the nominative case; as, ഞാൻ പോകുന്നു; അവൻ കൊടുത്തയച്ചു.

A few verbs require the dative; as, ഇരിക്കേ തോന്നുന്നു.

2. The nominative is sometimes omitted: as, അങ്ങിനെ പറഞ്ഞു; the nominative being known by the context. While, on the other hand, the verb is sometimes omitted; as, കാരണം താതകൃഷ്ണത്തിന്ന നീതന്നെ. (Ram:). *Thou thyself (art) the cause of thy father's grief.*

3. The nominative is also often used *absolutely*, (i. e) followed by no finite verb, but generally connected with a participle, when it may be called a *nominative absolute* as,

അതു നേരം ആ സുന്ദരീ, രക്ഷിപ്പതിന്ന ആരും ഇല്ലാത്ത, ഭീതയായി. (Ram:). *At that time that beautiful woman, since there was no one to rescue her, was afraid.*

Such expressions as ഹേതുവില്ലാതെ, ഇതില്ലാതെ, ഇതല്ലാതെ &c. are instances of this rule.

4. The nominative is used before (1) the Adjectival Participle, (2) the Nounal Participle, and (3) the Verbal noun: as,

(1) ലൂക്കോസ് എഴുതിയ ഏവൻഗേലിയോൻ
*The Gospel written by St. Luke. { (lit:) The St. Luke-
 having-written gospel. }*

(2.) രാമനാമത്തെ ജപിച്ച ഒരു കാട്ടാളൻ മൂന്നു
 മാമുനിപ്രവരൻത്തയ്യുന്നത കണ്ടു ധാതാ. (Ram:).
*Dhatha saw that a jungle-man had become a great
 sage by repeating the name of Rama. { (lit:) A jungle-
 man-having-become that Dhatha saw. }*

(3.) രാമൻ നിരയാഗിക്കയാൽ വന്ന ഇത
 ഏന്നോട സാമപൂർവ്വം പറഞ്ഞു ഭവാൻ. (Ram:)
*It was by Ramen's command that you came and told me
 those conciliatory words, Sir. (See further, on the use of
 participles.)*

5. The nominative case is also used with the
 following post-positional words: വരെ, ഓളം, തൊട്ട,
 നിമിത്തം, പ്രകാരം, മുതൽ, മൂലം, * &c.

{ See also under Syntax of postpositions, &c. }

POSSESSIVE CASE. †

1. If two nouns come together, the latter of which
 is the property of the former, the former is put in
 the possessive case: as, അവന്റെ വീട് : ദൈവ
 ത്തിന്റെ രാജ്യം.

The words in the possessive case are said to be
 governed by the words which they precede.

* The last four of these words are nouns; തൊട്ട is a participle;
 വരെ is the postpositional form of വര; and ഓളം was in all proba-
 bility originally a noun. Hence that these words should take the
 nominative case, when used as postpositions, is easily understood:
 it is in fact a use of the *nominative absolute*: for instance യേശു ക്രി-
 സ്തു മൂലം is, literally, *Jesus Christ being the root*.

† The inflection (ഉടെ) of the poss: case has its origin apparently
 in the root ഉട, which signifies possession or property; hence ഉട
 യവൻ an owner.

The construction of a possessive case in a sentence is like that of an adjective. A possessive case *limits* a noun, as adjectives *limit*, or *qualify*, nouns. Compare the expressions എൻ്റെ വീട്,—മൂന്നു വീട്,—ആ വീട്; where എൻ്റെ, മൂന്നു, ആ, all *limit* വീട്. This may account for the possessive case always ending in *െ*, which is an adjectival and adverbial affix in many instances. In like manner the adjectived forms of the 1st. and 3rd. locatives end in *െ*,—വീട്ടിലെ, ഭേദശയ്ക്കെ. &c.

2. The possessive case is used before the following post-positional words, ആടുകൾ, മേൽ, നേരെ, അരികെ, പിന്നാലെ, പക്കൽ, പററിൽ, ശേഷം, പ്രകാരം, &c. *

THE DATIVE CASE.

1. The noun expressing the *reason*, or *object*, for which a thing is done, is put in the Dative case: as,

ശിവൻ അന്നു വേട്ടെക്കു ഒരുങ്ങി. *Shiven then prepared for hunting.*

2. The noun expressing the *person* or *thing*, on *whose behalf* any thing is done, is put in the dative case; as,

അവൻ ശത്രുക്കൾക്കു ഉപകാരം ചെയ്തു. *He did a kindness to his enemies.*

മന്ത്രപുര്യം അഭിഷേകം നിന്നക്കു ഞാൻ മന്ത്രികളോടും അമ്പാട ചെയ്യിടുവൻ. (*Ram*). *After (saying) mundrums, I and the ministers will joyfully anoint thee (King).*

ഇങ്ങിനെ കേരളോല്പത്തി മാഹാത്മ്യം ഗദ്യമഹിഷി പാണ്ഡവന്മാക്കായിക്കൊണ്ടു ഉപദേശിച്ചു.

* The reason why the possessive case is used with these words is plain, when we consider that they are either nouns, or of nounal origin. (See further, on Syntax of postpositional words.)

(Kerul:). In this way the holy Rishi Girgen taught the Kerulolpathi to the Pandus.

3. Hence സഹായിക്കുന്നു, ഉപദേശിക്കുന്നു, കൊടുക്കുന്നു, തരുന്നു, നൽകുന്നു, take a dative of the person for whom the act is performed.

4. The dative also expresses possession ; as,

ഇനിക്കു വിശപ്പുണ്ടു, *I am hungry.*

ഇനിക്കു ഒന്നുമില്ല, *I have nothing.*

ഇനിക്കുള്ളതു, *that which is mine. (lit: to me being that).*

ഇനിക്കു വേണം, *I want. (lit: to me there is need).*

Hence ഉണ്ടു, ഉള്ളു, വേണം, വേണ്ടു, and their derivatives, require a dative case of their subjects.

5. The idea of possession is also carried out in the following verbs, വിശക്കുന്നു, ദാഹിക്കുന്നു, വിധിക്കുന്നു, തോന്നുന്നു, കിട്ടുന്നു, ലഭിക്കുന്നു, &c ; all of which require their subjects in the dative case; except those tenses of വിശക്കുന്നു, ദാഹിക്കുന്നു, and വിധിക്കുന്നു, which are compounded with ഇരിക്കുന്നു, and these take the *nominative*.

6. The defective verbs കൂടാ, വഹിയ, മേലാ, കഴിയും, take a dative of the subject.

THE OBJECTIVE CASE.

1. The *object* of a sentence is put in the *objective case*: as, ഞാൻ അവനെ കണ്ടു.

Hence all active finite verbs govern the objective case.

For the same reason, all participles, adjectival participles, nounal participles, and verbal nouns, of active verbs, govern the objective case of their respective objects as, for instance,

മനുഷ്യർ കഷ്ടകാലത്തിങ്കൽ തങ്ങളെ രക്ഷിച്ച സ്നേഹിതന്മാരെ ഭാഗ്യകാലത്തു മറന്നുകളയും. *People in prosperity often forget the friends who have helped them in adversity.* അഹല്യയെ കണ്ടു കാമിക്കയാൽ ഉണ്ടായ വൈഷമ്യം ഇന്ദ്രൻ മറന്നിതൊ? (Nal:). *Has Indra forgotten the difficulty he was in by wishing for Ahalya?*

The *neuter objective* is sometimes like the *nominative*: as, in the following sentence;

ശത്രുക്കൾക്കു ഉപകാരം ചെയ്യുന്നതിനാൽ നമുക്കു അപകാരം വന്നുകൂടും. *By doing a kindness to our enemies, we may meet with a bad return.*

2. Causal verbs, in the same way as active verbs, require their objects in the objective case.

3. Some verbs take two objective cases; as ധരിപ്പിക്കുന്നു, പഠിപ്പിക്കുന്നു, കറക്കുന്നു.

അവർ നേർമ്മയായുള്ള വസ്ത്രങ്ങളെ അവനെ ധരിപ്പിച്ചു. *They clothed him with fine garments.*

അവൻ വളരെ കാര്യങ്ങളെ അവരെ ഉപമകളായിട്ട പഠിപ്പിച്ചു. *He taught them many things by parables.*

പശുവെ പാലെ കറക്ക. *Milk the cow.*

4. The following post-positional words take the objective case; പോലെ, കൊണ്ടു, പററി, കുറിച്ചു, &c. *

THE MEDIATIVE CASE †

* With the exception of പോലെ, these are active participles.

† I have chosen the term "Mediative" for this case, in preference to "Instrumental," because an instrument is more correctly indicated by കൊണ്ടു; whereas this case generally denotes the means, and is better represented by the English "through," than "by."

Is used to express the *means* or *agent*, through which a thing is done ; as,

ഇതിനാൽ ഞാൻ സമ്പന്നൻ ആകയില്ല. *In this way (through this) I shall not become rich.* †

THE CONJUNCTIVE CASE.

Denotes *companionship*: as,

അവനോടുകൂടെ. അവനോടൊന്നു. {Compare the English expression, "He spoke *with him*."}

This case is required by the following verbs, അപേക്ഷിക്കുന്നു, *to pray*; ക്ഷമിക്കുന്നു, *to forgive*; സംസാരിക്കുന്നു, *to converse*; ചോദിക്കുന്നു, *to ask*; പറയുന്നു, *to tell*; കല്പിക്കുന്നു, *to command*; കോപിക്കുന്നു, *to be angry*; വേർപിരിയുന്നു, *to separate*; മേടിക്കുന്നു, *to procure, or buy*; and others.

When this case is used *adverbially*, it adds ഓ; as, കൃപയോടെ, *with mercy = mercifully.* ‡

THE FIRST LOCATIVE CASE.

1. Relates to position *in*; as, വീട്ടിൽ, *in the house*.

2. It is often used with the sense of *into*, as, വീട്ടിൽ പോയി, *he went into the house*.

† Dr. Caldwell suggests that ഓ, the termination of this case, may be derived from the Tamil കാൽ, Malayalim ചാൽ, a *channel*; which, to say the least, is probable. No doubt the affixed conjunction, ഓ, has the same origin.

‡ The origin of the inflection, or case-ending, ഓടെ, appears, when we learn that in Tamil it is ഉടൻ, as well as ഒട്ടോടെ, (the same word as the Malayalim ഉടൻ, *immediately*), which in Tamil still denotes companionship; as for instance, ഉടനാൾ is a *fellow-servant*; (see Caldwell, page 224). This word ഉടൻ must not be confounded with ഉട, the root of ഉടയവൻ, which has been spoken of as the inflection of the possessive case, and signifies *possession or property*.

3. It answers to the English *among*; as,
 ഇവരിരുവരിൽ ഏവൻ തന്റെ പിതാവി
 ന്റെ ഇഷ്ടം ചെയ്തു? *Which of (= among) these two*
did the will of his father?

4. Hence this case is used in *comparison*; as,
 ഇത ഉജ്ജതിൽ നല്ലത, *This is the best possible, or,*
better than all others. {lit. this among (= compared with)
all that is, is good.}

ഇതിൽ അധികം ഒരു ആപത്തില്ല. *There is*
no danger greater than this. (See, on comparison of
adjectives.)

Such words as വീട്ടിലെ, and വീട്ടിക്കലെ, are
adjectived forms of this case.

THE SECOND LOCATIVE CASE.

This case properly denotes *into*; though sometimes
 it is equivalent to *among*. It is also used, as well as the
first locative, in comparison: as, ഇത ഉജ്ജതിലേക്കു
 നല്ലത = ഇത ഉജ്ജതിൽ നല്ലത. (*See above.*)

THE THIRD LOCATIVE CASE.

This case belongs only to some nouns, chiefly nouns
 in *o*, and signifies *at* or *on*; as, കാഞ്ചീപുരത്ത, *at*
Conjeveram. ഒരു കിണറ്റിൻ വക്കത്ത, *on the brink*
of a well.

“ഇല്ലത്ത പോകുന്ന സുഖം നിനെച്ചാൽ
 “ഇല്ല അത്ര സൌഖ്യം പുനഃ(ര)അടുപ്പെന്നാൽ.

When we think of going home, there is pleasure; but
very little, after all, when we get there.

Such words as നിലത്തെ, മാസത്തെ, &c, are the *adjectived forms* of this case.

THE ABLATIVE, OR DERIVATIVE, CASE

Denotes the *origin*, or the place, *from whence* anything proceeds : as,

യോഹന്നാൻ എന്ന പേരായ, ഒരു മനുഷ്യൻ
ദൈവത്തിൽനിന്ന അയക്കപ്പെട്ടിരുന്നു. *There*
was a man sent from God, whose name was John.

PRONOUNS.

Pronouns follow the same construction, and the same rules, as nouns.

ADJECTIVES.

1. Adjectives, when used as *adjuncts* of nouns, are used in their normal state: as, വലിയ വീട്. കോപമുള്ള മനുഷ്യൻ.

2. Adjectives, when used as *predicates*, are substantived by adding the explicative pronoun അത, as, ഇത നല്ലത; where നല്ലത is that which is predicated of ഇത. Should the subject be in the masculine or feminine gender, then the predicate is substantived by adding അവൻ or അവൾ.

3. Abstract nouns, or nouns of quality, and some common nouns, that end in a vowel, are used adjectively without change; as വിചിത്ര പാത്രം.

4. Those that end in *o* or *s*, when used adjectively, double the final letter; as, കാട്ടരിക്ക; ആററവെള്ളം.

5. Nouns of quality, that end in *o*, and some common nouns, when used as adjectives, drop the *o*, or add ഉള്ള; as, from സൌന്ദര്യം *beauty*, we have സൌന്ദര്യം; or സൌന്ദര്യമുള്ള സ്ത്രീ, *a beautiful woman*.

6. When more than one noun of quality are used as adjuncts to another noun, the last only takes ഉള്ള; the whole being connected by a repetition of ഉം; as, വിനയവും, അനുതാപവും, പണക്കുവുമുള്ള ഹൃദയം *an humble, penitent, and obedient heart*.

LIMITING AND QUALIFYING NOUNS.

Every word used as an adjective must have, or assume, the adjective form: hence,

1. In case of nouns put in apposition, the explanatory noun adds some auxiliary participle; as, കർത്താവായ ദൈവം; *the Lord God*: (lit: *the Lord being God*). ശിശുമാന്റെ സഹോദരനായ ആന്ദ്രയോസ; *Andrew the brother of Simon*. Where കർത്താവ and സഹോദരൻ are explanatory adjuncts of ദൈവം and ആന്ദ്രയോസ.

2. Hence also *any* case of a noun, which qualifies or limits another noun, is adjectived by affixing ഉള്ള; as, നദിയുടെ തീരത്തുള്ള ഒരു സ്ഥലത്ത, *at a certain place on the brink of a river*—സ്വർഗ്ഗത്തിലുള്ളവൻ, *He that is in Heaven*; {lit: *the in-Heaven-being-one*.} where സ്വർഗ്ഗത്തിൽ limits അവൻ.

3. Even an adverb may be thus adjectived, and fitted to become an adjunct to a noun; as, അരികെയുള്ള മന്ത്രി; *A minister who was near.*

NOTE. The first and third locatives are often also adjectived by affixing *ഉ*; so, in the instance above, for നദിയുടെ തീരത്തുള്ള ഒരു സ്ഥലം, we may also say നദിയുടെ തീരത്തെ ഒരു സ്ഥലം. So also വിളിലെ വസ്തുക്കൾ = വിളിയിലുള്ള വസ്തുക്കൾ.

USES OF ഉള്ള AND ആയ, AS AFFIXES.

ഉള്ള denotes *existence* or *possession*; as, ഇനിക ഉള്ളത, *that which is in my possession, or, exists in my possession.* Then, when the limiting, or qualifying, word relates to existence, or possession, the affix ഉള്ള is used (*see instances under limiting and qualifying nouns*). Thus നദിയുടെ തീരത്തുള്ള ഒരു സ്ഥലം; *a place existing on the river's bank.* സന്തോഷമുള്ള വർത്തമാനം; *Joyful news = news, which has, or contains, joy.* { Compare English "joy-ful," with Malayalam "joy-having." }

ആയ, on the other hand, is a mere *copula*, like all other parts of the auxiliary verb ആകുന്നു. Hence ദൈവമായ കർത്താവ്, is, *The Lord (being) God*; ആയ, merely joining the two nouns in apposition. Thus, in an instance given above, should we say അനുതാപവും, വണകവുമായ ഹൃദയം, we should mean "the heart which is penitence and obedience": whereas we want to say, "the heart that *has* penitence and obedience," അനുതാപവും, വണകവുമുള്ള ഹൃദയം.

COMPARISON.

1. The noun, with reference to which the comparison is instituted, is usually put in the first locative case, with or without the affix ഉം; as,

ഉള്ളതിലും ഇത നല്ലത. *This is better than any; or, the best: (= amongst all that exists, this is that which is good.)*

ഓരം മനുഷ്യൻ അവരിൽ നല്ലവനാകുന്നു: *This man is better than those: (=This man amongst those is the good one).*

Hence, by usage, even the singular noun, in the first locative case, is used in comparison: as,

ആ വൃക്ഷം ഇതിലും ഉയരമുള്ളതാകുന്നു. *That tree is higher than this.*

2. The second locative is also used in comparison; as, രാമൻ രാജാക്കന്മാരിലേക്കു വലിയവൻ. *Ramen is the greatest of Kings.*

3. Sometimes the word, in reference to which comparison is made, is put in the objective case, which is governed by കാൾ, or കാട്ടിലും; as,

ലക്ഷ്മണനെക്കാൾ നിനക്കു ഏറ്റവും ഭക്തി. (Ram). *You have more respect than Lakshmanen.*

വെള്ളത്തേക്കാൾ പാൽ നല്ലതാകുന്നു, *Milk is better than water.*

THE VERB.

PRESENT TENSE, AND PARTICIPLE.

The Present tense, and its participle, are generally used to denote an *unfinished* action. Hence it might be called the *Imperfect* * or *Incomplete* tense.

* It is well to remark these distinctions. I am not sure, whether it would not be more just to the language, to arrange these parts of the verb according to the latter nomenclature, and call

ചെയ്യുന്ന the *Imperfect Part*; whence ചെയ്യുന്നു ചെയ്യുമായിരുന്നു, ചെയ്യുമായി, &c.

ചെയ്യും when used alone as a finite verb, the *Indefinite Part*; and ചെയ്തു, the *Perfect Part*; whence ചെയ്തു, ചെയ്തിരിക്കുന്നു &c.

In its ordinary *Present Imperfect* sense, we have it in the following sentence;

എത്രയും അടുത്തു വന്നിട്ടുണ്ട്. (*Ram*). *How near it is coming.*

It is not unfrequently used in poetry with a *Future* sense: as,

എങ്ങനെ പിടിക്കുന്നു, വേഗം ഉണ്ടു ഇതിന്നു ഏറ്റവും, എന്ന ഉറപ്പു, ആശ വിട്ടു. (*Ram*). *How shall I catch (it); what fleetness it possesses:-so he thought and his hope failed him.*

The *Present, or Imperfect*, participle equally expresses simply *unfinished* or *progressing* actions; as in the following examples: —

leaving the idea of *Time* as *secondary*: though I have adopted the *Tense* names, as above, to preserve the analogy between this and other Grammars.

We may exhibit the force of each part thus;

The cow <i>eats</i> ,	പശു തിന്നും.	(<i>Indefinite</i>)
The cow <i>is eating</i> ,	പശു തിന്നുന്നു:	(<i>Imperfect</i>)
The cow <i>ate, or, has eaten</i> ,	പശു തിന്ന.	(<i>Perfect</i>)

The *original* idea connected with the *Present* tense, is evidently *incompleteness, not time*. ചെയ്യുന്ന, or ചെയ്യു, = *doing*: ഞാൻ നടക്കുമ്പോൾ, അവനെ കണ്ടു; while I was (in the act of) walking (*irrespective of time—while the walk was progressing*). On the other hand, ഞാൻ നടന്നപ്പോൾ, അവനെ കണ്ടു, implies, that I had *finished* my walk, before I saw him. That the Participle in ഉം is merely another *form* of the participle in ഉന്ന, see note (page. 43). The addition of ഉ simply makes ചെയ്യുന്ന (*doing*) a *finite* predicate, and therefore a *Present* incomplete, or *progressive*, tense.

When the Participle alone is used in a *finite* manner, it very aptly, and naturally, expresses actions simply as to the *fact of their going on* at any time; as in the example above, പശു തിന്നും: and hence it is, that it is used with respect to *future* actions, when it is required to speak of them: but it is not originally a *Future* tense. Hence I look upon what is commonly called the *Future* tense, as a *particular* use of the *Imperfect Participle*.

The remaining tense originally expresses *completed* actions. Thus it is correct to say of a *work done*, ഇതനല്ലതായി, this is good; while we say of God, ദൈവം നല്ലവനാകുന്നു, God is, (or is being) good; because God's goodness never ceases. Hence this tense is used whenever past actions are spoken of.

അവൻ പറയുന്ന പാഠം. *The lesson he is saying.*
 ഭശരഥൻ ഭൂതലം എല്ലാം പരിപാലിക്കുകാലം.
 (Ram). *At the time Dasharathen (was) ruling the whole world.*

PAST TENSE, AND PARTICIPLE.

On the other hand, the Past tense, and its Participle, denote *finished, completed*, actions. Hence it might be called the *Perfect* * or *Complete*, Tense.

In the following sentence we have both the *Primitive Participle*, and the *finite Tense* :

വസിക്കുൻ അതു കേട്ടു, ചിരിച്ചു, ഭശരഥനോട
 അർദ്ധം ചെയ്തു. (Ram). *Wasishthen, having heard that, and laughed, charged Dasharathen (thus).*

Thus the *adjectival*, and *nounal* participles relate to *finished* actions: as,

ഭൂമിയിൽ വീണ നേരം, വന്മല പോലെ, ഒരു രാ
 ക്ഷസു വേഷം പുണ്ടാൻ. (Ram). *When he had fallen on the earth, like a huge mountain, he assumed the form of a giant.*

ലക്ഷ്മണൻ പറഞ്ഞത നേർ അത്ര. (Ram). *How true it is what Lakshmanen said.*

This Tense denotes *completeness* necessarily; *not past time* necessarily; as in the following example: ഇത തീ
 രായി. *This is (not was) on the point of being finished.*

THE FUTURE TENSE.

The Future Tense relates not only to actions future,

* See note above.

but to actions, whose time is *indefinite*: as for instance, when a mere fact is predicated, irrespective of time: thus, പശു തിന്നും. *The cow eats.*

വേദാന്തികൾ മായാഭാവിയെ മൂലപ്രകൃതി എന്നും ചൊല്ലും, മായാതീതന്മാർ എല്ലാം സംസ്കൃതി എന്നും ചൊല്ലും. (Ram). *The Vedantists say that the Goddess Maya is the origin of nature; those, who have got beyond (the doctrine of Maya), all say that (Maya) is Remembrance (or Idealism).*

മരിക്കും ഉണ്ടെ എത്രയും എന്നു തോന്നും (Ram). *How tame I think it is.*

As a simple Future, we have it in the following sentence; ഗുഡ്രിഡിപൻ കൊത്തിവിഴങ്ങും എല്ലാ രെയും. (Ram). *The king of Vultures will peck and devour us all.*

As a *historical tense*, it is used in narration to express actions irrespective of time, and is generally seen to be dependent on the principal verb of the Sentence; as in the following example, (where Ramen is described hunting Marechen, who has taken the form of a deer):

അടുത്തുവരും, അപ്പോൾ പിടിപ്പാൻ ഭാവിച്ചിടും, പടുതാമൊടു ഭൂരെ കുതിച്ചുചാടും, അപ്പോൾ ഇങ്ങിനെ തന്നെ യൊട്ടു ഭൂരത്തായി. *It comes near, then he thinks to catch it, cleverly away it leaps, then just in this way it was off again.*

PARTICIPLES.

A Participle is so called, because it partakes, more or

less, of the nature of an *adjective* as well as of the verb.

1. The *co-ordinate acts* of the *subject* of a sentence, previous to that expressed by the finite verb, are rendered by the *Primitive Past participle*. Thus in the following sentences,

(1) മൃഗണ്ഡു തീർത്ഥങ്ങൾ തോറും ചെന്നു, സ്നാനവും ചെയ്തു, ക്ഷേത്രങ്ങൾ തോറും ചെന്നു വന്ദിക്കും. (*Mark*). *Mrugandhu goes to all the holy streams, and bathes, and goes to all the temples and worships.*

(*lit:*) . . . *having gone . . . having bathed having gone worships.*

(2.) തടിച്ച സിംഹങ്ങൾക്കു മരിച്ച കുലയാന കൊമ്പനോട് അമർ ചെയ്തു, വധിച്ച കടുംചോര കുടിച്ചു തൃപ്തിയുള്ളു. (*Pan:*). *Great lions are only satisfied, when with a mad elephant, a tusker, they do battle, slay him, and drink his life's-blood.*

(*lit:*) *For great lions, with a mad Elephant, a tusker, having made battle, having slain, having drunk his blood, only there is satisfaction.*

In (1) the participles ചെന്നു, and ചെയ്തു, refer to the co-ordinate acts of മൃഗണ്ഡു before he worships; and in (2) ചെയ്തു, വധിച്ചു, and കുടിച്ചു to the co-ordinate acts of the lion, before he is satisfied. Hence such phrases may be called *co-ordinate participial phrases*.

By (2) we see that this use of the Participle does not necessarily require the subject of the sentence in the nominative case.

2. Sometimes a Past participle agrees with a *nomi-*

native absolute, of which there is an example on page 62, or with a *dative absolute*, should the verb require its subject in the dative; as,

മശിഹായുടെ രക്തം, നിനക്കു വേണ്ടി, ചൊരിയപ്പെട്ടു. {lit: you needing it.}

3. *Subordinate Participial phrases*, or those which express *conditional*, *dependent*, or *accessory* ideas, are frequently rendered by one of the *Primitive Participles* with an *affixed conjunction*.

The affixed conjunctions are, അപ്പോൾ, ആൽ, ആലും, and ആറെ.

അപ്പോൾ is affixed to both the *Present* and *Past participles*:

ആൽ, ആലും, and ആറെ, only to the *Past*: as in the following examples:-

(1.) രാമൻ ഇരിക്കുമ്പോൾ ഞാൻ അടുത്തു ചെന്നു. (Ram). While Ramen was sitting I drew near.

(2.) സംജീവകൻ വീണപ്പോൾ, വർധമാനൻ അഴിച്ചു വിട്ടു. (Pan). When Sanjewaken had fallen, Wardamanen loosed him (from the yoke).

(3.) വിദ്യയില്ലാത്ത സുതൻ ഉണ്ടായാൽ, ഫലം ഇല്ല. (Pan). If (you) have an ignorant son, you can get no good out of him.

(4.) ഞാൻ ചെന്നാലും അവനെ കാണുകയില്ല. Though I go, I shall not see him.

The *Past participle* with ആലും is also used, especially in poetry, to express a *polite request*. The expression is *elliptical* and *elegant*. So, in the മാർക്കുസായ പുരാണം, - ക്കി പ്രം ആയുധങ്ങളും എടുത്തു നടന്നാലും. Take your armour quickly and go.

(5.) വായിൽ ഇട്ടാറെ അത കല്ലുപോലെ കട്ടിയായിരുന്നു. When he had put it in his mouth, it was as hard as a stone.

4 The ADJECTIVAL PARTICIPLE, with a nominative of its subject, is used to qualify a noun; as,

(1.) * ഇങ്ങിനെ മൂന്നു നയം ദുർബലന്മാർക്കു യോഗ്യം, തിങ്ങിന വലമുള്ള വൈരികൾ വരുന്നേരം (Pan:). Such three plans are fit for weak (Kings), at the time strong enemies come.

(lit:) at the enemies-coming time.

(2.) അവൻ എഴുതിയ പുസ്തകം,

The book he has written. (lit:) The he-having-written book.

(3.) അവൻ അപേക്ഷിച്ച പ്രകാരം,

As he asked. (lit:) The he-having-asked way.

The Adjectival participle is also used for the same purpose with an objective case of its object, or completion: as,

തന്റെ ഫലം തരുന്ന വൃക്ഷം. (Psalms). The tree that yields its fruit. (lit:) The its-fruit-yielding tree.

It is also used simply as an adjective: as, പറഞ്ഞവൻ, He who spoke. (lit:) The having-spoken person.

* These expressions are all evidently modifications of the use of the Primitive Participle, generally with a nominative absolute; the affixed short അ, whether written, as in എഴുതിയ, or understood, as in തരുന്ന, probably originating from the demonstrative adjective ആ. Thus, we may explain അവൻ എഴുതിയ പുസ്തകം in this way, അവൻ എഴുതി, ആ പുസ്തകം; where ആ, by usage shortened to the affix now in use, serves to point out the book of which it had been premised that some one wrote it.

Similarly we may explain the use of the Nounal participle; അവൻ പറഞ്ഞതേ കേൾപ്പിൽ = അവൻ പറഞ്ഞ, അത കേൾപ്പിൽ; where the explicative pronoun അത refers to the fact stated in അവൻ പറഞ്ഞ, and substantives it.

5. The NOUNAL PARTICIPLE, with a nominative of its subject, or an objective of its object, is used *substantively*: as,

(1.) അവൻ സഹായിക്കുന്നത്, *The assistance which he gives.*

(2.) അവനെ സഹായിക്കുന്നത്. *That which assists him.*

For further examples, see under syntax of nominative and objective cases pp. 62, 65.

THE INFINITIVE

Expresses a *purpose*, or *preparedness*: as,

ധനുർച്ചാണങ്ങളെ എടുത്ത ഉടൻ ചെന്നിതു മൃഗത്തെ കൈക്കൊള്ളുവാൻ ജഗന്നാഥൻ. (*Ram*). *Jaganathen (Ramen) took his bow and arrows, and straight-way went to catch the beast.*

Sometimes the Infinitive affixes the compound participle ആയിട്ട, or simply ആയി; as, പോവാനായി പുറപ്പെട്ടു. (*Ram*). *He set off to go.* When ിട്ട is affixed, the *purpose* is more forcibly expressed. The Infinitive is also used to express what is *proper* or *necessary* to be done; and in this case is used with ഉണ്ട: as,

ഇനിക്കു അവനോട ഒരു കാര്യം പറവാൻ ഉണ്ട. *I have to tell him something.*

നാം എല്ലാവരും ദൈവത്തെ വന്ദിപ്പാനുള്ളവർ ആകുന്നു. *We must all worship God.*

The Infinitive with ഉള്ള affixed is sometimes equal to the *adjectival participle*: as,

ശോകം ഉണ്ടാവാൻകൊണ്ടു കാരണം ഇതു തന്നെ. (*Mark*). *The reason why I grieve is this.*

ON THE EMPHATIC, OR EXCLUSIVE.

FORM OF THE VERB, AND THE ADVERBIAL AFFIX ഏ.

Sometimes the root of the verb simply affixes ഉ: as, ആവു, ഉള്ളു, ചെയ്യു, പറയു, &c; ആവു, and ഉള്ളു being also in this form used as auxiliaries. This form of the verb is *emphatic*, as in the following instances;

എന്തൊരുഫലം ഉള്ളു. (*Mark*). *What benefit is it?* (*scil:*) *at all, or, indeed.*

പുത്രൻ ഇല്ലാത്താൽ, അതു നിഷ്ഠലമെല്ലൊ ചൊൽവു. (*Mark*). *If I have no son, this will be of no value they say.*

Thus sometimes നല്ല is converted into an *emphatic verb*: as,

ധരണിയിൽ പാഴായിൽ നല്ല മരണം. (*Ram:*). *Far better is death than life on earth.*

The more frequent use of this part of the verb is in conjunction with the adverbial affix ഏ, which is affixed to the word, to which the emphasis relates; ഏ being equivalent to the English word "only"; as,

(1.) ഇനിക്കു ഇതേ ആവു.

This only (it) is in my power (to do). (lit:) For me (=in my power) this only is: where ആവു {*the emphatic form of ആകുന്നു*} is simply a *copula* between ഇതേ and ഇനിക്കു.

(2.) ഇനിക്കു ഇതേ ഉള്ളു.

This only is in my possession. (lit:) For me this only exists.

(3.) ഞാൻ ഒരു വാക്കു പറയു.

I have only one word to say. (lit:) I one word only say (indeed).

ആവു and ഉള്ളു are also used as auxiliaries: as,

(1.) ഇനിക്കു ഒരു വാക്കു പറയാവു (=പറകു യാവു.)

I can speak only one word. (lit:) The speaking of one word only is for me (=in my power). (In this Sentence ഇനിക്കു ആവു is the predicate, and ഒരു വാക്കു പറക the subject).

(2) ഞാൻ ഒരു വാക്കു പറഞ്ഞു.

I spoke only one word.

(3.) ഞാൻ പറഞ്ഞു അയക്കാവു. (Ram). *You must not send him, till I have told you. (lit:) I having told only, the sending him is for you (=in your power).* Here അയക്കാവു = നിനക്കു അവനെ അയക്കാവു.

(4.) നീ ഇതേ ചെയ്യാവു. *You must do this only. (lit:) Your doing this only, is (the only fit thing): (subject, നീ ഇതേ ചെയ്യ).*

Here we see the force of ആവു = is exclusively, so that no other condition is allowed.

(5.) നിനക്കു ഇതേ ചെയ്യാവു. *This is the only thing you can do: (subject ഇതേ ചെയ്യ, predicate നിനക്കു ആവു).*

DERIVATIVE NOUNS.

Derivative nouns are *declinable*; and are formed from

the roots of verbs by the affixes പ, ള, ത, and ക, and sometimes മ: as, അറിയുന്നു, അറിവ; ഇരിക്കുന്നു, ഇരിപ്പ്: ചെയ്യുന്നു, ചെയിത്ത; പോകുന്നു, പോക്ക്; ഇല്ല, ഇല്ലായ്മ.

Such words follow the syntax of *nouns*.

VERBAL NOUNS.

Verbal nouns are to be carefully distinguished from the above; are *indeclinable*, except that they take the affix ാൽ, and sometimes ിൽ; and require the nominative of their subject, and objective of their object, like all other parts of the verb.

(See examples, under syntax of nominative and objective cases; and above, page 80, വാക്യയിൽ നല്ല മരണം.)

CAUSAL VERBS.

The *subordinate agent*, supposed in a causal verb, may sometimes be *identical* with the *subject of the verb*. Thus കുറപ്പിക്കുന്നു may refer not only to the *master*, who *causes* some one to milk his cow; but may refer also to the cow, who *causes*, or *allows*, herself to be milked. In this case it has something of the power of a passive. Hence in the പഞ്ചതന്ത്രം,

പെറ്റവെന്നാലും കുറപ്പിക്കയില്ലെന്ന വന്നാൽ, ഏറ്റവും മഹാ ദുഃഖം, പശു പാഴിൽ തന്നെ.

If the cow will not be milked (= cause, or allow, herself to give milk), although she has calved, how great the annoyance, she is good for nothing.

POSTPOSITIONS.

The following Postpositions require the nominative case.

(1.) *ഓളം, ഓളത്തിന്നു, ഓളത്തേക്കു, until.* It is also used with the *dative*, and *1st. locative*, cases : and is often affixed to the root, or verbal noun, of a verb: as, *വരുവോളം, പോകുവോളം.*

(2.) *തോറും, through (distributively): as, ക്ഷേത്രങ്ങൾ തോറും, through the temples, (i. e.) to each one in succession.*

Sometimes *തോറും* is affixed to the present participle of a verb, where it still indicates *successive* action: as, *പോകുന്നതോറും, as often as he went.*

(3.) *വരെ, വരെക്കു, (from വര, a line) up to.*

(4.) *ഒഴികെ, (postpositional form of ഒഴിക, verbal noun of ഒഴിയുന്നു, to cease) besides, except.* It also follows the *objective*.

The following postpositions require the possessive case.

(1.) *പിന്നാലെ, പിന്നിൽ, {from പിൻ (the) behind } after, behind.*

2. *പിമ്പെ, പിമ്പിൽ, {from പിമ്പ (the) behind } after, behind.*

3. *പുറകെ, പുറകിൽ, (from പുറം, the back) after, behind.*

4. *മുമ്പെ, മുമ്പിൽ, മുമ്പാകെ, {from മുമ്പ (the) before } before.*

5. *മേൽ, മേലെ, {മേൽ (the) above } over, above.*

6. കീഴെ, കീഴിൽ, { *from* കീഴ് (*the*) *under* } *under*, *below*.

7. അടുക്കൽ, { *root* അടു; *whence* അടുത്ത, അടുപ്പം, അടുക്കുന്നു, &c. } *near*.

8. അരികെ, അരികിൽ, അരികത്ത, (*root* apparently അരിക *or* അരികം, a *nearness*) *near to*, *by*.

The following take the dative case, as well as the possessive.

(1) നേരെ, (*from* നേർ, *straightness*) *directly towards*.

(2.) മീതെ, (*root* മീത) *on*, *over*:

(3.) താഴെ, താഴത്ത, (*root* താഴ *below*, *down*, *whence* താഴുന്നു, &c.) *below*, *under*.

(4.) നടുവെ, (*from* നടുവ, *the middle*) *between*, *in the midst*.

(5.) മധ്യെ, (*from* മധ്യം, *the middle*) (*Sanscrit*) *between*, &c. —

(6.) സമീപെ, സമീപത്ത, (*from* സമീപം, *nearness*.) (*Sanscrit*) *near to*.

(7.) ചുറ്റും, (*from* ചുറ്റ, *circumference*) *round*.

The two following require the objective case.

(1.) കൂടെ, കൂട്ടിൽ, *more than*.

(2.) പോലെ, (*from* പോൽ, *likelihood*) *like as*.

The remaining Post-position takes the conjunctive case.

കൂടെ, (*allied to* കൂടം, *and* കൂടം, *an assemblage*), *together with*.

It will be observed, that the originals of most of the above Post-positions are *nouns*: and that the *formative particle* is, in nearly all cases, *ഓ*. We find *ഓ* also as an affix in the possessive, objective, and vocative cases of nouns, in many adverbs, and in adjectives formed from the oblique cases of nouns. It is evidently the same as the emphatic *ഓ*, which is required by the *exclusive* form of the verb. Hence we may regard *അ* as the *remote demonstrative*; *ഓ* as the *proximate demonstrative*; and *ഓ* as the *exclusive demonstrative*. Hence doubtless the origin of *ഓ* the *interrogative*.

POSTPOSITIONAL WORDS.

There are many *nouns*, and *participles*, which are used *postpositionally*; as, for instance, മുതൽ, ശേഷം, മൂലം, കൊണ്ട്, കുറിച്ച്, &c. These words, in parsing, may be said to be used *postpositionally*; but should not be called *postpositions*. Their real nature should be strictly kept in mind. In many cases, they will exhibit instances of the use of the *nominative absolute*.

PART THE FOURTH.

ANALYSIS OF SENTENCES.



1. In every complete sentence there is at least one *subject*, and one *predicate*. The subject expresses that, about which an assertion is made; the predicate that, which we assert respecting the subject. For instance, in the sentence കരിര തിന്നും, കരിര is the subject, തിന്നും the predicate.

I. THE SUBJECT.

2. The subject of a sentence may be *simple*, or *enlarged*. A *simple subject* is one that is *unqualified*, and will be a *noun*, or some word used in the place of a noun; such as,

I. A Pronoun—അവൻ ഇരിക്കട്ടെ.

II. An Adjective—എല്ലാവരും പോയി.

III. A Nounal Participle—അവൻ ചെയ്യുന്ന നന്നായി.

3. An *enlarged subject* is one that has some qualifying words attached to it. It may be enlarged in the following different ways.

I. By an Adjective—വെളുത്ത പശു മേഞ്ഞുകൊണ്ടിരുന്നു.

II. By a Noun in apposition—രാജാവായ രാമൻ ജീവിക്കട്ടെ.

III. By a Participle or Participial phrase—ഫലം തരുന്ന വൃക്ഷം സൂക്ഷിക്കപ്പെടണം.

- IV. By a Noun in the Possessive case—ദൈവത്തിന്റെ കൃപ എന്നും നിലനില്ക്കും.
- V. By an Adjectival case of a noun—ആറ്റിന്റെ തീരത്തുള്ള ഗ്രാമം ക്ഷയിച്ചുപോയി. പട്ടണത്തിലെ മനുഷ്യർ ഓടി ഒളിച്ചു.
- VI. By an Adjectival postpositional phrase—പിച്ചള കൊണ്ടുള്ള സപ്പം ഉയർത്തപ്പെട്ടു.

II. THE PREDICATE.

4. The Predicate expresses that, which is affirmed of the subject; and may be either a verb, an adjective, a noun, or even a pronoun: as,

ഏറ്റോളം രാജാവു ചഞ്ചലപ്പെട്ടിരുന്നു.

ദൈവം നല്ലവനാകുന്നു.

അവൻ മനുഷ്യൻ ആയിരിന്നു.

ഞാൻ തന്നെ ആകുന്നു.

When the thing predicated is expressed by an adjective or a noun, the adjective or noun is connected with the subject by means of a neuter verb, as, ആകുന്നു and ആയിരിക്കുന്നു; such a verb is called a "copula," between the subject and predicate. The whole expression നല്ലവനാകുന്നു, or മനുഷ്യൻ ആയിരിക്കുന്നു, may be looked upon as the predicate.

Such Predicates, when consisting of a verb, an adjective, or noun, are called *Simple predicates*.

All compound verbal expressions, such as ഇത ചെല്ലാൻ ജ്ഞാകുന്നു, if they convey a *single idea*, must be regarded as forming simple predicates.

5. All active and causal verbs are *incomplete*, unless their *object* be expressed. Therefore when the predicate consists of an *active* or *causal* verb, we shall always

have an object expressed as well. Thus in the sentence
 ദൈവം ആകാശത്തെയും ഭൂമിയെയും സൃഷ്ടിച്ചു,
 we predicate of God not only that he *created*, this idea
 being *incomplete* unless we say also what he created;
 viz. ആകാശത്തെയും ഭൂമിയെയും; which words form
 a double *completion* of the predicate, and are called its
 objects. An object may be expressed by,

I. A noun. ദൈവം ഭൂമിയെ സൃഷ്ടിച്ചു.

II. A pronoun. ഞാൻ അവനെ പറഞ്ഞയച്ചു.

III. An adjective. യഹോവാ സൌമ്യതയുള്ളവരെ
 ഉയർത്തുന്നു.

IV. A nounal participle. അവൻ പറഞ്ഞത ഞാൻ
 കേട്ടു.

V. A phrase. അവൻ പഠിപ്പിക്കാമെന്ന പറഞ്ഞു.

A neuter verb, or adjective, may have a dative case as
 a completion; as, അവന്നു നന്നായി.

6. The Predicate may have other words joined to
 it, in addition to its object; by which the idea it
 conveys may be rendered more full and distinct; as for
 instance, when we speak not only of the action, but
 state also the *time*, *place*, or *manner*, in which the action
 has been performed. Such words are called, *Extensions*
 of the predicate. The predicate may be extended by,

Adjuncts of time.

അവൻ ഇന്നലെ വന്നു. രാത്രിയിൽ പ
 റപ്പെട്ടുപോയി. ആ ദിവസം തന്നെ നോ
 ഹ പെട്ടകത്തിലേക്കു പ്രവേശിച്ചു.

Adjuncts of place.

കോട്ടയത്തു പാകുന്നു. വിദ്യാർത്ഥൻ കിഴക്കിനിന്ന യേശുദാസലേലക്കു വന്നു. അവൻ അവിടെ നിന്നിറങ്ങുന്നു.

Adjuncts of manner.

എത്രയും വളരെ പ്രസാദത്തോടും കൂടെ സന്തോഷിച്ചു. വേഗം വരേണമെ.

Adjuncts of cause and effect.

അവൻ വിശപ്പുകൊണ്ടു മരിച്ചു. ഉത്സാഹത്താൽ സകലവും സാധിക്കും. കണ്ണു ഉണ്ടാക്കപ്പെട്ടിരിക്കുന്നത കാണാനായിട്ട ആകുന്നു. തൂണി പഞ്ഞികൊണ്ടു ഉണ്ടാക്കപ്പെടുന്നു.

Thus the adjunct of the predicate may be, 1. an adverb; 2. an oblique case of a noun, with or without a post-position; 3. a nominative absolute; 4. an infinitive.

III. SIMPLE SENTENCES.

7. Simple sentences are those in which only one thing is predicated of the subject. In a simple sentence the *subject* may be *enlarged*, (as explained above); and the *predicate* may be *extended* by adjuncts of time, place, manner, &c.

A simple sentence may be analysed thus;

EXAMPLE 1.

അമ്പത ദിവസം ശത്രുക്കൾ കോട്ടയെ വളഞ്ഞുകൊണ്ടിരുന്നു.

<i>Subject.</i>	<i>Predicate.</i>	<i>Completion.</i>	<i>Extension.</i>
ശത്രുക്കൾ	വളഞ്ഞുകൊണ്ടിരുന്നു	കോട്ടയെ	അമ്പത ദിവസം (Adjunct of time.) nom. abs.

EXAMPLE 2

കിത്ത്യയുടെ വംശക്കാരുടെ ശേഷം മുഹമ്മദുതോഗ്ലാ രാജാവായി.

<i>Sub.</i>	<i>Pred.</i>	<i>Comp.</i>	<i>Ext.</i>
മുഹമ്മദുതോഗ്ലാ	രാജാവായി (ായി Copula)		കിത്ത്യയുടെ വംശക്കാരുടെ ശേഷം (Adj. of time.)

EXAMPLE 3

ഇന്ത്യയുടെ വടക്കുപടിഞ്ഞാറുള്ള പ്രദേശങ്ങളിൽനിന്ന ശൈയ്യവും യുദ്ധസാമന്ത്രിയുമുള്ള രാജപുത്രന്മാർ എന്ന പേരായ ഒരു ജാതിക്കാർ അവർ പരമ ശത്രുക്കൾ ആയി തീർന്നു.

<i>Sub.</i>	<i>Pred.</i>	<i>Comp.</i>	<i>Ext.</i>
ശൈയ്യവും യുദ്ധസാമന്ത്രിയുമുള്ള രാ	പരമ ശത്രുക്കൾ ആയി തീർന്നു	അവർ	ഇന്ത്യയുടെ വടക്കുപടിഞ്ഞാറുള്ള പ്ര

ജപ്യത്രന്മാർ	(ആയിതി	ഭദ്രശങ്കളിൽ
എന്ന പേരാ	ൻ	നിന്ന
യ ഒരു ജാതി	Copula)	
ക്കാർ		
(Enlarged		
Sub.)		

IV. COMPLEX SENTENCES.

8. When the *subject*, the *object*, or the *extension*, is expressed by an independent *participial phrase*, or by an independent *sentence*, the sentence is called **COMPLEX**.

9. A Complex sentence will consist of,

I. A Principal sentence ;

II. A Subordinate participial • phrase ; or, a Sub-ordinate sentence expressed by a finite verb.

10. The subordinate participial phrase may be, 1, in the place of the subject ; 2, in the place of the object ; 3, in the place of the extension of the predicate ; 4, as an adjunct to the subject or object.

11. Participial phrases, when in the place of subject, object, or extension, are called *subordinate substantive phrases* ; a subordinate sentence (expressed by a finite verb) is called a *subordinate substantive sentence* ; participial phrases, that qualify a subject, or object, are called *subordinate adjective phrases*.

* The participial phrase includes also the *verbal noun*.

EXAMPLES.

1. ഞാൻ നിന്റെ പ്രമാണങ്ങളെ പഠിക്കുന്നതിന്നു, ഞാൻ കൂടുകുറിക്കപ്പെട്ടിരുന്നത ഇനിക്കു നല്ലത.

Here ഇനിക്കു നല്ലത (ആകുന്നു) is the *principal sentence*: ഞാൻ കൂടുകുറിക്കപ്പെട്ടിരുന്നത, is a *subordinate substantive phrase*, in the place of the *subject*, expressed by the *nounal participle*; ഞാൻ നിന്റെ പ്രമാണങ്ങളെ പഠിക്കുന്നതിന്നു, is another *subordinate substantive phrase*, in the place of the *extension*.

2. അവൻ വീട്ടിൽ വെച്ചിരുന്നത ഒക്കെയും എടുത്തുകൊണ്ടുപോയി.

അവൻ എടുത്തുകൊണ്ടുപോയി, *principal sentence*, വീട്ടിൽ വെച്ചിരുന്നത ഒക്കെയും, *subordinate substantive phrase*, in the place of the *object*, expressed by the *nounal participle*.

3. അവൻ ആ മനുഷ്യനെ ഞാൻ അറിയുന്നില്ല എന്ന പറഞ്ഞു. *Principal sentence* അവൻ പറഞ്ഞു; *subordinate substantive sentence*, ആ മനുഷ്യനെ ഞാൻ അറിയുന്നില്ല, in the place of the *object*.

Hence the *subordinate participial phrases*, when in the place of the *subject*, the *object*, or the *extension*, are expressed by a *neuter nounal participle*, as in the examples above.

12. When an *adjectival participial phrase* occurs in connection with a subject or object, it is to be regarded as a *participial adjunct* of the subject or object. Thus in the sentence, മൈവത്തിന്റെ വേലത്തിൽ രാ

വും പകലും ധ്യാനിക്കുന്ന മനുഷ്യൻ ഭാഗ്യവാൻ: തൽകാലത്തു തന്റെ ഫലം തരുന്ന വൃക്ഷം പോലെ ഇരിക്കും, the phrase ദൈവത്തിന്റെ വേദത്തിൽ രാവും പകലും ധ്യാനിക്കുന്ന, is a *participial adjunct* qualifying the *subject* മനുഷ്യൻ; and തൽകാലത്തു തന്റെ ഫലം തരുന്ന, is an *adjunct* to the *object* വൃക്ഷം. Such may be called, *subordinate adjective phrases*.

When the nounal participle is masculine or feminine, the participial phrase equally qualifies the pronoun, അവൻ, അവൾ, &c, which form the *real subject* or *object*. Example:—

തന്റെ വായിനെയും, തന്റെ നാവിനെയും കാക്കുന്നവൻ, തന്റെ ആത്മാവിനെ തെരുക്കുങ്ങളിൽനിന്നു രക്ഷിക്കുന്നു.

Here അവൻ is the subject, qualified by the *subordinate adjective phrase* തന്റെ വായിനെയും തന്റെ നാവിനെയും കാക്കുന്ന.

The adjective adjunct may qualify any noun in a sentence. It should be most carefully remembered that in participial phrases, expressed by the *neuter* nounal participle, it almost invariably happens that the *whole phrase* is in the place of the subject, object or extension; hence the phrase becomes a *substantive phrase*, as in the instances above.

The neuter pronoun അത്, in such cases, is not so much a *personal pronoun*, as what may be called an *explicative pronoun*, *substantiving* the whole of the participial phrase. (See the syntax of participles).

13. Any phrase, occupying the place of the *Extension* of the Predicate, may be called an *Adverbial phrase*. Like the adverbial adjunct, it may refer,

1. To Time — സൂര്യൻ അസ്തമിക്കുമ്പോൾ രാത്രി ആകുന്നു.

2. To Place — നീ പോകുന്നിടത്തു ഞാനും പോകും.

3. To Manner — നീ കല്പിച്ച പ്രകാരം ഞാൻ ചെയ്യും.

4. To Cause and Effect — as,

a. Reason — ദൈവം നമ്മെ സ്പോഹിച്ചതുകൊണ്ടു നാം അവനെ സ്പോഹിക്കുന്നു.

അവൻ പോകയാൽ ഇനിക്കു ദുഃഖം ആയി.

b. Condition — നാം സ്ഥിരപ്പെടുന്നില്ല എങ്കിൽ, നാം ശുഭപ്പെടുകയില്ല.

c. Concession — നാം പിന്നെയും പിന്നെയും അവരെ ഓർമ്മപ്പെടുത്തുന്നു എങ്കിലും, അവർ നമ്മെ വിശ്വസിക്കുകയില്ല.

Hence the subordinate adverbial phrase may be expressed by

I. Some case of a *substantive phrase*.

II. A *noun*, qualified by a *participle*.

III. A *participle*, or a *finite verb*, with a *conjunction*.

iv. A *verbal noun* with a *conjunction*.

TO ANALYSE A COMPLEX SENTENCE.

Firstly. Divide the complex sentence into as many portions, as there are distinct phrases, or sentences, made up of *subject*, *object*, and *predicate*.

Secondly. Write down, first, the principal sentence,

and then the subordinate phrases, or sentences, in order.

Thirdly. Prefix a letter to each member to designate it; arrange them in a column, one under the other; and opposite to each write the kind of phrase, or sentence, according to the above explanations. *

Example 1.

ഇംഗ്ലീഷുകാർ മുന്പോട്ടു കടന്നപ്പോൾ, അവരെ ശത്രുക്കൾ തടസ്സം ചെയ്യതിനാൽ, നാഗപുരത്തെ യുദ്ധം തുടങ്ങി.

a. (ഇംഗ്ലീഷുകാർ) നാഗപുരത്തെ യുദ്ധം തുടങ്ങി.	Principal sentence to b, c.
b. ഇംഗ്ലീഷുകാർ മുന്പോട്ടു കടന്നപ്പോൾ,	Adverbial phrase to c. (time)
c. അവരെ ശത്രുക്കൾ തടസ്സം ചെയ്യതിനാൽ.	Adverbial phrase to a. (cause) (subordinate substantive phrase.)

Example 2.

നമുക്കുള്ളതിൽ അധികം വേണമെന്ന ആഗ്രഹിക്കുന്നതിനാൽ നമുക്കുള്ളതും പൊയിപ്പോകും.

* Be careful to remark that the *Infinitive* is not considered to form a Subordinate phrase, since it does not take a subject: it is therefore a simple extension.

a. നമുക്കുള്ളതും	പൊ	Principal sentence to b, c.
യില്ലാകും,		
b. നമുക്കുള്ളതിൽ	അ	Substantive sentence to c.
ധികം (നമുക്കു) വേ		
ണം എന്ന		
c. (നാം) ആഗ്രഹിക്കു		Adverbial phrase to a.
ന്നതിനാൽ		(cause)
		(Subordinate substantive phrase.

V. COMPOUND SENTENCES.

13. Sentences are called compound, when they contain two or more principal assertions *coordinate* with each other.

14. The relations in which such sentences may stand to each other, may be either *conjunctive*, *contrastive*, or *causative*.

The following are examples of the *conjunctive* relation, in which the members of the sentence are sometimes connected by a conjunction, sometimes not;

1. സമുദ്രം അവന്റെ ആകുന്നു ; അവൻ അതിനെ ഉണ്ടാക്കി.

2. എന്നെ വിടുവിടേണമെ, എന്നാൽ ഞാൻ രക്ഷിക്കപ്പെടും.

We have the *contrastive* relation in such sentences as these ;

1. അവൻ ദിവസം പ്രതിയും പള്ളിയിൽ പോകും, എന്നാൽ ദൈവത്തെ കുറിച്ച വിചാരിക്കുന്നില്ല.

2. വിഗ്രഹത്തിന്ന കണ്ണുകൾ ഉണ്ടു ; എങ്കിലും കാണാൻ കഴികയില്ല.

The causative relation is often expressed by എന്തെന്നാൽ, or അതുകൊണ്ടു ; as,

ജാതികൾ സന്തോഷിച്ചു ആനന്ദിക്കും ; എന്തെന്നാൽ നീ ജനങ്ങളോടു നേരായിട്ട ന്യായം വിധിക്കും.

EXAMPLE OF THE ANALYSIS OF A COMPOUND SENTENCE.

രാജാവ രാജ്യഭാരം തുടങ്ങിയപ്പോൾ, അവന്റെ സ്നേഹിതന്മാർ സന്തോഷിച്ചു ; എങ്കിലും അവന്റെ ശത്രുക്കൾ, അവനിൽ ദോഷം ഉണ്ടാകയാൽ, ഒന്നും പറഞ്ഞില്ല.

a. അവന്റെ സ്നേഹിതന്മാർ സന്തോഷിച്ചു.	Principal Sent. coord. to c.
b. രാജാവരാജ്യഭാരം തുടങ്ങിയപ്പോൾ,	Adverbial phrase (time) to a.
c. എങ്കിലും അവന്റെ ശത്രുക്കൾ ഒന്നും പറഞ്ഞില്ല,	Principal Sent. coord. to a.
d. അവനിൽ ദോഷം ഉണ്ടാകയാൽ.	Adv. phrase (cause) to c.

CONTRACTION OF SENTENCES.

15 "When two or more members of a sentence have

the same subject, or predicate, or object, only once expressed, it is said to be *contracted* ;” thus there may be,

I. Two or more subjects, and one predicate : as,

പത്രോസും യോഹന്നാനും ഒന്നിച്ചു ദൈവാലയത്തിലേക്കു പുറപ്പെട്ടു പോയി.

II. Two or more predicates, and one subject : as,

മഹമ്മത എന്ന സൂൽത്താൻ അന്യദേശത്തു യുദ്ധം ചെയ്തും, സ്വദേശത്തുള്ള പ്രജകളെ ഹിംസിച്ചും വന്നിരുന്നു.

III. Two or more objects, and one predicate : as,

ദൈവം ആകാശത്തെയും ഭൂമിയെയും സൃഷ്ടിച്ചു.

IV. Two or more extensions and one predicate: as,

വലത്തോട്ടു എങ്കിലും, ഇടത്തോട്ടു എങ്കിലും തിരിയരുത.

16. When more than one thing is predicated of a subject, it is most usual for those predicates, which precede the principal assertion in point of time, to be expressed by means of the Primitive Participle without a conjunction. Such participial phrases may be called *coordinate participial phrases* : as,

രാജാവ ആ വാക്കു കേട്ടു, വളരെ വ്യസനപ്പെട്ടു.

EXAMPLE.

വിഭൂതം വിഭൂഷണ സഞ്ചയം അഴിച്ചു, തൻ ഉത്തരിയ അഡ്വൈസ് കൊണ്ടു വെന്ധിച്ചു, രാമഭദ്രൻ കാഞ്ചാൻ യോഗം വരിക എന്ന അ

കുതാരിൽ സൂതാ, കീഴെട്ടു നിരക്ഷപിച്ചിതു സീ
താദേവി.

a. കീഴെട്ടു നിരക്ഷപി ച്ചിതു സീതാദേവി,	Principal sent. to <i>b, c, d, e.</i>
b. വിഭുതം വിഭുഷണ സഞ്ചയം അഴിച്ചു,	Part. phrase. coord. to <i>c, e.</i> (<i>contr. in subj.</i>)
c. തൻ ഉത്തരിയ അ ലുഖണ്ഡം കൊണ്ടു ബന്ധിച്ചു,	Part. phrase, coord. to <i>b, e.</i> (<i>contr. in subj.</i>)
d. രാമദ്രുനകാണാൻ യോഗം വരിക എന്ന	Subst. sent. to <i>e. (in place of object.)</i>
e. അകുതാരിൽ സൂതാ.	Part. phrase, coord. to <i>b, c.</i>

In order to combine the methods of analysis that have been described, distribute the different members of the sentence to be analysed, as in the following table; describe each phrase, or sentence, according to the rules laid down; and write out each subject, predicate, object, and extension, of the respective members separately.

GENERAL FORM OF ANALYSIS.
(See the above sentence)

	Kind of sentence	Subject	Predicate	Comp. of Pred	Ext. of Pred.
^a കീഴെപ്പട്ട നിമേഘപി ച്ചിതു സിതാദേവി	Principal sent to <i>b c, d, e.</i> contr. in obj.	സിതാദേവി	നിമേഘപിച്ചിതു	വിഭുജണ സ ഞ്ചയം (understood)	കീഴെപ്പട്ട
^b വിഭുതം വിഭുജണ സഞ്ചയം അഴിച്ചു	Part. phrase coord. to <i>c, e.</i> and contr. in sub.	സിതാദേവി (understood)	അഴിച്ചു	വിഭുജണ സ ഞ്ചയം	വിഭുതം
^c തൻ ഉത്തരിയ അദ്ധ്യ ക്ഷണം കൊണ്ടു ചെ ന്നിപ്പു	Part. phrase coord. to <i>b, e;</i> and contr.	സിതാദേവി (understood)	ചെത്തിപ്പു	വിഭുജണ സ ഞ്ചയം (understood)	ഉത്തരിയ അദ്ധ്യക്ഷ ണം കൊണ്ടു
^d നാമ ഭൂതം കാണാൻ യോഗം വരിക എന്ന	Subst. sent. to <i>e.</i>	രാമഭൂതം	യോഗം വരിക		കാണാൻ
^e അകതാരിൽ സത്യാ ജ്ഞ	Part. phrase coord. to <i>b, c.</i>	സിതാദേവി (understood)	സത്യാ ജ്ഞ		അകതാരിൽ

GENERAL RULES FOR PUNCTUATION.

The following rules for punctuation, derived from the principles laid down in the foregoing analysis, should be carefully attended to, since the punctuation in most Malayalim books is very defective.

I. "The subject, predicate, object, and simple adjuncts of a sentence should not be separated from each other by any point whatever."

II. Subordinate substantive sentences, and substantive phrases that are used adverbially, should be separated by a comma.

III. Subordinate adjective phrases, and substantive phrases that are used in the place of subject or object, should not generally be separated by a point from their nouns or verbs.

IV. Coordinate sentences generally require to be separated by a semicolon.

V. The colon should be used between two or more distinct propositions, which are too nearly related to be separated by a full stop, and yet require a greater separation than is indicated by a semicolon; as, for instance, when coordinate sentences have no connecting conjunction.

VI. A full stop should be placed at the close of every complete sentence.

VII. In contracted sentences the different subjects, predicates, objects, or adjuncts, should be separated by a comma.