

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 879, 3rd July 1917

Tamil Lexicon

Informing the Syndicate of the University of Madras that they should continue to be responsible for the publication of the — and requesting them to submit definite proposals for the future conduct and management of work.

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READ—the following paper:—

Letter—from F. DEWSBURY, Esq., B.A., LL.B., Registrar, University of Madras.
To—the Secretary to Government, Madras.

Dated—Senate House, the 11th April 1917.

No.—2551.

I have the honour, by direction of the Syndicate, to forward for the information and orders of Government a statement prepared at the request of the Syndicate by the Vice Chancellor and Mr. Mark Hunter upon the work of the Tamil Lexicon Committee, the control and supervision of which was entrusted to the University by G.O. No. 991, Educational, dated 11th November 1912.

To the general statement are appended memoranda by the Vice-Chancellor and by Mr. Hunter and throughout the whole marginal references are made to original documents which are also forwarded for the information of Government. I have to request that these original documents may be carefully preserved and returned to this office when no longer required.

ENCLOSURES

(1)

General statement.

A statement of receipts and disbursements of funds in connection with the preparation and publication of a Tamil-English Lexicon under the authority of the University of Madras is given below :—

	Year.	Grant.	Expenditure.	Balance.
		Rs. A. P.	Rs. A. P.	Rs. A. P.
1912-13		5,000 0 0	2,651 5 6	3,348 10 6
1913-14		17,000 0 0	11,913 6 6	5,786 1 6
1914-15		12,500 0 0	11,748 12 11	781 7 1
1915-16			4,258 7 5	4,258 7 5
1916-17		18,000 0 0	5,168 8 0	9,831 8 0
			to 1st December 1916	
		55,600 0 0	38,029 0 4	16,470 15 8

This statement shows that out of the sum of Rs. 1,00,000 granted by Government Rupees 38,029 has already (12th December 1916) been disbursed. Under existing arrangements it seems unlikely that the annual expenditure on the lexicon staff and the incidental charges will hereafter fall below Rs. 13,000. The highest figure for a year hitherto is Rs. 11,738, but since the transfer of the lexicon office from Madras to Madras the monthly charges for staff and establishment have risen to Rs. 858 or Rs. 10,296 per annum, as against Rs. 8745, the highest figure for a year hitherto. Mr. C. S. Chander and the committee have been at work for some time on the lexicon for nearly four years, definitions of words have been collected, and the work has only reached the letter *Qar* (Qarīn) and at this rate of progress it is scarcely likely that the lexicon will be ready for the press for another four or five years, by which time the original grant will have been exhausted, leaving the cost of production still to be met. Consequently,

even if it were possible to assume that all conditions are satisfactory, the financial situation plainly is not. On that ground alone it has become necessary for the Syndicate to place the question of the lexicon before Government for consideration.

There are moreover good grounds to fear that even were financial difficulties surmounted, the lexicon, if completed on the present lines and with the present staff, will not be a publication worthy of a University; and on this account also it appears highly desirable that the whole position should be reviewed and a clear and complete statement of the case placed before Government.

Progress reports.—The question of a new Tamil dictionary seems to have been under discussion so long ago as 1895, the parties to the discussion being the Government of Madras, the Syndicate (so far), the late Doctor Pope and the delegates of the Clarendon Press, Oxford. The first plan was that the dictionary should be a Madras University publication, that Government should render financial assistance to the extent of Rs. 10,500 spread over a period of three years, and that the dictionary should be a revised "Winslow" brought up to date with the help of materials collected by Doctor Pope. On enquiry it was found impracticable to carry out the scheme in India, and the Government of Madras, on the understanding that the Clarendon Press was willing to undertake the work, proposed that the dictionary should be produced at Oxford with Doctor Pope as chief editor at an estimated cost of £2,000 for a sub-editor and assistant editors, plus Doctor Pope's salary and the cost of production. This second plan fell through in 1907 as the delegates of the Clarendon Press could not approve of Doctor Pope's scheme of editing.

We hear no more of the dictionary—at least from University records—until the latter part of 1911, by which time a provisional committee had already been formed under the chairmanship of the Rev. J. S. Chandler, and in accordance with his own suggestion to the Government consisting of Mr. Chandler, nominated by the South Indian missionaries, the Rev. A. C. Clayton, nominated by the Ceylon missionaries, Mr. Pandithorai Tevar, nominated by the Madras Tamil Sangam, Prof. M. Ranga Acharya, nominated by Government, and Mr. Ramakrishna Pillai, nominated by the University. After the committee had been provisionally formed, Government asked the Syndicate to become, on behalf of the University, the authority by which "the operations of the committee should be controlled and supervised." The Syndicate having provisionally consented, the Government of Madras, through the Government of India, obtained the sanction of the Secretary of State for India for the expenditure on a standard Tamil dictionary of Rs. 1,00,000 on the condition that the expenditure from Government funds should not exceed the amount specified. The sum of Rs. 1,00,000 was to be spread over three years and the copyright of the dictionary was to vest in the Government of Madras.

The lines on which the dictionary was to be prepared are stated by Government to be contained in a letter from Mr. Chandler, dated 14th October 1911, with enclosures; which enclosures apparently are the minutes of the provisional committee of date 7th October 1911. These minutes give small indication of the contemplated scope and character of the lexicon except that it is to be "as nearly standard as possible," and consequently that the work is to be done "as thoroughly as possible," "with the best help available from pandits and other specialists."

It does not appear that the powers and responsibilities of the Syndicate in relation to the committee and the chairman of the committee on the one hand, or of the chairman in relation to the members of the committee on the other, have ever been clearly and adequately defined. So far as purely administrative matters are concerned, e.g., finance and the appointment of staff and establishment, misunderstandings and irregularities were, by the action of the Registrar, cleared up and prevented not long after the University assumed control; but as regards responsibility for the adoption of general principles determining the form and scope of the lexicon, and for the methods to be followed in order to give effect to these principles, considerable uncertainty has existed and still seems to exist. A difference of opinion between the chairman and the late Mr. Ranga Acharya as to the rights and responsibility of a member of the committee led to Mr. Ranga Acharya's resignation at the end of 1913, and it appears to be an unsettled question even now whether the committee should be regarded merely as advisers to the chairman editor, or whether they as a body ought to be held responsible for the principles on which the lexicon is based, the methods which the staff ought to follow and the form and contents of the completed work.

If the second alternative be accepted as the correct view of the situation, it may be asked where exactly the Syndicate comes in. It may readily be supposed that Government, when selecting the University as the most suitable authority to control and supervise the operations of the committee, had in view primarily functions quite other than administration and finance—difficultly be thought of. Evidently the propriety of entrusting the preparation of the lexicon to University control consists in the fact that the work undertaken was intended to be a real contribution to scholarship; but the practice of the editor and his committee throughout indicates that in their view the University is concerned with little else than administration and finance. The plan of the lexicon has been modified from time to time. The suggestions of distinguished scholars and other critics have been discussed, accepted or rejected on various

occasions, without much or any reference to the authority of the University; nor do the papers before the Syndicate contain anywhere a clear and comprehensive statement, addressed to the Syndicate for its sanction, of the plan and principles on which the dictionary is to be edited. Such a statement was indeed called for soon after the Syndicate undertook control (January 1913), but the reply, apart from not being very illuminating, seems, so far as it does not relate to the purchase of furniture and the like, to be presented to the Syndicate rather for information than for approval and sanction.

It is however certain that, whatever Mr. Chandler's Committee may think, the University will be held responsible for the lexicon, and that the University's credit is in this matter at stake. It is therefore desirable to endeavour to ascertain what the work produced under Mr. Chandler's chairmanship with the present staff and the committee actually amounts to and is likely to be.

The "progress reports" submitted to the Syndicate every half year show, amongst other things, that at the beginning glossaries of about twenty Tamil works were made by the pandit readers, and later, in addition to other works and documents, about 100 Tamil works were examined. Further the "Jafia" words in "Winslow" have been scrutinised and revised.

As a result of these labours, and with some contributions made by the committee's correspondents, known as "literary associates," about 80,000 cards had been by September 1916 prepared and arranged, in which the various uses of words are recorded with references. These cards form the material of the lexicon and from them the lexicon has been "brought through all the vowels and the first vowel consonant," the total number of words treated being over 17,000. On a calculation made at an early stage it was estimated that the number of words treated in the new lexicon would be in excess of those contained in Winslow by about 40 or 50 per cent.

All this, however, is scarcely enough to enable the Syndicate or Government to determine the nature of the work under preparation or what sort of standard it is likely to attain. Indeed the Lexicon Committee itself has not succeeded in arriving at a settled conviction on the subject.

At its first meeting (7th October 1911) as has been seen, no clearer conception of the scope of the projected lexicon was reached than that it should be "as nearly standard as possible" and should be the work of pandits and other specialists. What is to be understood by "specialists" is not obvious; but it can be gathered from other sources that critical philological scholarship was not at this stage thought of as essential. More than a year later (17th December 1912) the committee resolved that "Winslow" should be taken as a basis, but that other material should be incorporated; and in answer to a letter from the Registrar (22nd January 1913) the committee (on 14th February 1913) stated as follows:—

- (1) That the lexicon was to deal with all the words used in the Tamil language with their spelling, derivation, various meanings and uses as illustrated by quotations;
- (2) that existing materials were to be scrutinised and utilised;
- (3) that words found in manuscripts not hitherto available should be added;
- (4) that meanings from the classics "hitherto overlooked" should be explained;
- (5) that erroneous definitions in Winslow should be corrected;
- (6) that "new" words that are in the living speech of the Tamil people should be introduced;
- (7) that Tamil sangams should be requested to furnish material collected locally showing Tamil terms in use for castes, sub-castes, social customs and practices, occupations, tools and utensils, medical practice and herbs, musical and other technical terms, religious ceremonies and beliefs, as also manuscript records and other materials useful for the preparation of a lexicon;
- (8) that the work (editorial work) has been divided amongst the members of the committee as follows:
 - (a) Classical references, literary meanings and derivations of Tamil words—Mahamahopadhyaya Swaminatha Ayyar.
 - (b) Derivation of Sanskrit words and Dravidian words other than Tamil—Professor Ranga Acharya.
 - (c) Words peculiar to castes, social customs, occupations, religious practices—Mr. Ramakrishna Pillai.
 - (d) Definitions in English—Mr. Clayton.
 - (e) Examination of all available material and preparation of the same for the committee—the chairman.

On this scheme it may be remarked that to some extent it suggests a dictionary on a distinctly comprehensive scale edited on critical and scientific principles, but it is perhaps open to doubt whether this committee fully realised the magnitude and difficulty of the object aimed at, and the sort of agencies by which alone that object can be attained. Apart from this consideration, the scheme is open to the serious objection that it anticipates from unremunerated services, performed at a distance and in moments of leisure, results which can reasonably be expected only from full-time members of a dictionary staff working on the spot and in constant consultation with each other.

The members of the committee were, all but one, busy men, most of whose time, it may be supposed, was fully occupied with their regular duties. The late Mr. Ranga Achariyar was Professor of Sanskrit at the Presidency College and Curator of Oriental Manuscripts and Registrar of Books. Mr. Swaminatha Ayyar is Tamil pandit at the Presidency College, and Mr. Clayton, it may be presumed, has missionary activities in which to engage himself. Mr. Ramakrishna Pillai, who has retired from service, was the only member of the committee who could have given his whole time to the dictionary—a sacrifice which it would be unreasonable to expect in one rendering purely honorary services.

It is true that the responsibilities of the members of the committee are said to consist in the supervision "of the several departments" and if, by supervision, is implied merely settling general principles, giving advice in special difficulties when a reference is made, checking proof sheets and criticizing matter contained therein, such functions might certainly be discharged in leisure hours. But if supervision implies no more than this, then the real responsibility of the work of the dictionary in all its departments rests, not with the members of the committee, but with the chairman-editor and his staff.

The actual procedure adopted seems to have been as follows: Mr. Chandler and his staff of pandits prepared the first draft of the definitions and explanations of words; copies were made of this draft and one copy was sent to the members of the committee who entered their suggestions and emendations thereon and returned the copies to Mr. Chandler. These suggestions and emendations were considered by Mr. Chandler and his staff, and the definitions and explanations revised in accordance therewith were copied into bound volumes which served for reference in future. These bound volumes were again placed before the members of the committee at their periodical meetings and formally passed by them subject to any future revision that might be found necessary. There could not possibly be sufficient time at any meeting to examine carefully the matter that had accumulated since the previous meeting, and this passing of revised definitions at the committee's periodical meetings must therefore have been nominal. By a resolution of the committee on the 12th June 1916, the practice of circulating copies of the work done to all the members of the committee in Tamil and one in Sanskrit to advise the chairman in regard to questions submitted to them. It was originally intended to pay an annual honorarium to the members of the committee for their work in connection with the lexicon, but this idea has been lost sight of and the only paid member of the committee now is Mr. Chandler, who receives monthly Rs. 500 (pay) plus house-rent.

The Vice-Chancellor having reason to believe that the quality of the work done was far from satisfactory has obtained from Mr. Chandler the first two bound volumes prepared in the manner described above and has examined the volumes here and there for the purpose of forming an estimate of the quality of the work done so far. These volumes contain 732 pages and deal with the first 8,801 words of the lexicon; they show corrections in many places thereby indicating that the first draft revised by the committee has again been revised by Mr. Chandler.

The results of the desultory examination undertaken by the Vice-Chancellor show beyond a doubt that matter contained in the two manuscript volumes is far from reaching an adequate standard as regards accuracy of the information furnished, exactness of definition and precision of language. The workmanship is further so slovenly as, in conjunction with the defects just mentioned, to render the dictionary almost valueless. Amongst other blemishes pointed out by the Vice-Chancellor in the memorandum attached to this report are the poor command of English possessed by the author of the definitions and his defective knowledge of the Tamil language, grammar and literature.

Moreover from Mr. Hunter's memorandum, which is also attached to this report, and the paper to which he refers, it is evident that Mr. Chandler and his staff do not possess the necessary qualifications for lexicographical work which modern standards require. This is abundantly proved by the criticisms and suggestions of western scholars who have interested themselves in the dictionary. At the outset Mr. Chandler apparently did not recognize any obligation to satisfy these standards. The lexicon, he maintained, is intended merely "to supply the needs of the Tamil country," and "it had not occurred to the committee that they were working to win the praise of western scholars." This position indeed was soon abandoned and the committee has long since recognized that the lexicon should be rendered serviceable to philologists, and that consequently it is essential that it should be prepared in accordance with the principles and approved methods of modern linguistic scholarship. This, however, implies that the work throughout should be guided and controlled by a person or persons conversant with these principles and methods. But, as has been shown, the real responsibility for the work of the dictionary rests, almost exclusively, with Mr. Chandler and his staff of pandits. Mr. Chandler makes no claims to linguistic scholarship of the kind under consideration, and though in an undertaking such as this, the services of pandits are for various purposes a first requisite, pandits obviously are not in a position to supply this particular demand.

The conclusion is that, if the lexicon be completed on the present lines and with the existing agencies, it cannot fail seriously to disappoint both the student of Tamil literature who

seeks in it for a full account and accurate definition of Tamil words, and the student of language who looks to the dictionary for scholarly information on the sound value, origin and relationship of the forms treated in it.

On a review of the whole situation the Syndicate can come to no other decision than to request Government to be pleased either to relieve the Syndicate from all further responsibility for the production of the lexicon, or to consent to a reorganization of the lexicon staff and the reconstitution, with powers and responsibilities clearly defined, of the committee.

(2)

Memorandum by the Vice-Chancellor.

This is not the first attempt at a Tamil lexicon. There are now in existence two large Tamil-English dictionaries—Winslow's and Rottler's; there is also a scholarly Tamil dictionary recently published by the Madras Tamil Sangam which deals exhaustively with the vocabulary of Tamil literature. The scheme of the present work is to take Winslow as the basis and to add thereto such words, general and technical, which recent research and inquiry have shown to have been in use in former times or to be now in use in particular localities or in special trades; it is also intended to give the etymological meanings and the philological affinities of Tamil words whenever possible. Although the meanings of words are given in Tamil as well as in English, the lexicon is meant not so much for the vast majority of the Tamils who know no English as for the English-knowing and the English-speaking scholars and students in India and abroad; the book therefore provides careful definitions in English but only sufficient brief definitive words or phrases to make the meaning clear, and quotations in Tamil that make the meaning clearer still. In an undertaking of this kind in which but little new ground is broken one would expect the case so far as the Tamil explanations given in the lexicon are concerned, though even here there is some little room for improvement as will be seen from the lists appended to this letter. In regard to the definitions and explanations to be given in English it must be remembered that the lexicon is intended to be a standard work of reference for the use of English-speaking and English-knowing scholars and students not only in India but also in Europe and in America, and the aim should be to secure absolute accuracy of facts, exactness of definitions and precision of language. The result of the desultory examination made by the Vice-Chancellor is to show beyond a doubt that the matter contained in the two manuscript volumes is sadly deficient in all the above three respects, and is further characterized by a degree of slovenliness which renders it absolutely valueless. There is reason to believe that the English portion of the work is now in much the same state as the first draft of Mr. Chandler, and that for one reason or another neither Mr. Clayton to whom the scrutiny of the English definitions of words was assigned nor any of other English-knowing members of the committee seem to have made any serious attempt to rectify the defects.

Under the heading of slovenliness referred to above may be included a large class of minor mistakes which arise from failing to attach to Tamil words the exact shades of meaning assumed by them in declension, conjugation and other similar changes; mistakes such as rendering the Tamil names of things by abstract nouns in English, adjectives and nouns by adverbial phrases, etc. Such mistakes occur by scores in every part of the bound volumes and a few can be found on almost any page taken at random.

A more serious class of errors comprises imperfect, erroneous and sometimes distorted definitions and explanations of general and technical words; instances of this class which the Vice-Chancellor has come across in the parts examined by him are appended to this letter arranged under the following four heads:—

- (a) Tamil words and phrases.
- (b) Sanskrit tadbhavas, i.e., words and phrases of Sanskrit origin permanently adopted in Tamil.
- (c) Technical words and phrases relating to Tamil grammar and rhetoric.
- (d) Other technical terms current in Tamil relating to philosophy, religion, etc., mostly of Sanskrit origin.

The aggregate total of the four lists exceeds 150. The number relates only to the portions desultorily examined by the Vice-Chancellor and cannot be taken as an exhaustive enumeration of all the errors even in these parts. The errors occurring in the explanations of the grammatical and rhetorical terms (list C) show that Mr. Chandler has but little knowledge of Tamil grammar and rhetoric. The errors in list D are innumerable. Further, it would seem from a comparison of the definitions and explanations given in the lexicon with the correct definitions and explanations as shown in the 1st column of the lists, that the author of the definitions in English has not chosen, or is not sufficiently familiar with Tamil, to go to the original sources for the explanation of words and phrases, but has merely rendered it to English what he has been able to gather from oral explanations given by pandits. In illustration of this point reference may be made to list A—Nos. 2, 3, 5, 6, 19, 21, 23, 25, 29, 33, 34, 37; list B—Nos. 5, 9, 11, 15, 17, 26, 28, 31, 35, 37, 38, 40, 41; list C—Nos. 6, 7, 10, 12, 14, 25, 48, 49 and 50.

Another thing that is forcibly brought out by the appended lists is the poor command that the author of the definitions has of the English language. It is not more Americanisms that are referred to under this head, but serious errors such as the misuse of the articles, want of syntactical arrangement, unusual and unidiomatic combination of words and phrases which convey no meaning and often produce a ludicrous effect. Reference may be made to the following as instances under this head :—

- List A—Nos. 1, 3, 7, 11, 13, 14, 15, 18, 30, 37.
 B—Nos. 4, 6, 10, 12, 13, 23, 30, 32, 33, 36, 39, 44, 49, 51, 19, 20, 23, 25.
 C—Nos. 5, 11, 13, 15, 19, 21, 22.
 D—Nos. 6, 8, 10, 13, 16 and 22.

The majority of the technical terms in the list will be found to be of Sanskrit origin, and in connection with this circumstance it is necessary to refer here to the possible argument that this being a Tamil dictionary we need not be over particular in regard to the exact definitions of foreign words which must have been introduced by the Brahmans. This argument is based on a total misconception of facts. The great Tamil classics, almost all minor Tamil poetry, and the Tamil treatises on rhetoric, philosophy, medicine, etc., have been the work of non-Hindu Jains and Buddhists or of non-Brahman Hindus. The adoption of Sanskrit words (in the correct form of *taḍbhavas*) into the Tamil language has been rendered necessary by the requirements of a progressive civilization and has been going on now for over 2,000 years. A larger number of such *taḍbhavas* relating to philosophy and logic occur in Maṇḍikāhāṣa, a heretical work supposed to be 1,400 years old; and almost all the technical terms in the list are from works held sacred or esteemed as classical by the Tamils of Southern India. To argue that we need not be very particular in a Tamil dictionary in regard to technical terms of Sanskrit derivation is somewhat like arguing that in an English dictionary it would be enough to give only a rough indication of the meanings of words of Greek, Latin or Romance origin, such as *Aphelion*, *heliophenitis*, *sylogism*, *synecdoche*, *phychology*, *circumference*, *undifferentiated*, *ratiocination*, *tribulation*, *perpendicular*, *ennui*, *regime*, etc.

In some of his communications to the Vice-Chancellor, Mr. Chandler has stated that the manuscript matter in the bound volumes is undergoing further revision, and he would apparently deprecate all attempts to form an estimate of the quality of the work already done on the ground that it has not yet assumed its final form. When will the work assume its final form? It was originally estimated that it would take five years to complete. Mr. Chandler and the committee have been at it now for nearly four years and out of the sanctioned grant of one lakh of rupees, over Rs. 40,000 would have been spent by the end of the current official year. Definition work has been done only up to the end of the letter *Qar* (*Qarṇa*) and this would represent but 40 per cent of the dictionary.

A certain percentage of errors due to oversight must always be allowed for in undertakings of this kind; but the errors found in the manuscript volumes are not due to oversight or lapses, but are the result of a want of command over the English language and a defective knowledge of the Tamil language, grammar and literature. Being due to this cause, they, of course, occur in large numbers and disfigure every part and almost every page of the manuscript volumes. The work done so far must be carefully revised, or rather re-done, by competent hands; and when this is done the result cannot with propriety be called Mr. Chandler's work. Further, to produce good work it is obviously not necessary that it should be first ill-done by Mr. Chandler and then revised. If after this expense the Government decides to continue the work and Mr. Chandler finds a place in any new committee that may be appointed, his share of the work must be strictly limited to the mechanical part of it. While on furlough Mr. Chandler appears to have had conferences with a number of American and English scholars, but the matters discussed, as appears from the letters of some of these scholars to Mr. Chandler, relate mainly to the mechanical part of the work and to what may be called the technique of lexicography, such as (1) the translation of Tamil words in roman characters, (2) the various types to be used, (3) the order and manner in which the meanings, homonyms and derivation of words are to be given, etc. Mr. Chandler does not appear to have adopted all the suggestions of the foreign scholars.

On the resignation of Professor Ranga Acharya in 1913, the committee was enlarged by the addition of Professors Mark Collins, S. Kuppuswami Sastri and S. Krishnaswami Ayyangar.

The first meeting of the enlarged committee was held at Madras on 14th November 1914. In this meeting, Professor S. Kuppuswami Sastri dissented from one of the resolutions of the committee and in support of his dissent sent a letter to the chairman on 14th December 1914 for consideration at the next meeting to be held at Madras on 19th December 1914. Paragraph 2 of his letter runs as follows:—"At the meeting held in November last I had to express my entire disapproval of the first proposal as I found it was completely inconsistent with the proposal which I placed before last meeting to the following effect:—

"That adequate arrangements be made as early as practicable for carefully and thoroughly revising the whole work done up to date particularly with reference to definitions, transliteration and indication of philological affinities."

In bringing forward this resolution, I sought to find some remedy chiefly for the following defects among others: (1) the definitions as they stand at present exhibit numerous instances of inaccurate and irrelevant expression, completely destroyed, misleading and perfunctory version of the meanings of words, lack of adequate grasp of the exact scope of ideas expressed in Tamil, and perpetuation of errors contained in Mr. Winslow's dictionary, etc." The letter was accompanied by lists containing specimens of the defects noticed. Professor Kuppuswami Sastri appears to have considered that the revision of the innumerable errors that had crept into the English portion of the lexicon was more than what could reasonably be expected from honorary members and proposed to entertain additional establishment for the purpose of thoroughly revising the work already done. He also wished that the work of drafting the definitions in English in the first instance should be entrusted to a Tamilian graduate strong in English and Tamil and possessing a fair knowledge of Sanskrit, and requested that his letter should be duly submitted to the Syndicate after consideration at the meeting of 19th December 1914. If this request had been complied with, the present representation of the Syndicate to the Government might have been made two years ago and much time and money might have been saved to the State. Instead of complying with the request, the committee left over Professor Kuppuswami Sastri's letter and the chairman's note thereon for further consideration, and in its meeting of 27th February 1915 the committee further adjourned consideration of the matter till after the chairman's return from furlough.

(3)

Memorandum by Mr. Hunter.

The purpose of this memorandum is to bring together materials from papers before the Syndicate which shall indicate how far the requirements of modern linguistic scholarship have been and are being recognised by Mr. Chandler and his staff, and how far the lexicon, if completed by the present staff, is likely to be a genuine contribution to philological learning and, on that score, a credit to the University.

On the 18th February 1913 Mr. F. E. Pargiter, M.A., I.C.S. (retired), late Judge of the High Court, Calcutta, Member of Council of the Royal Asiatic Society, wrote from Oxford to make enquiries about the lexicon, the preparation of which he had seen noticed in the *Athenaeum*. He asked specially "what arrangements have been made for its (Winslow) being revised so as to bring it up to the standard of western scholarship in respect of etymology, the historical development of the meanings of words, and such matters," adding that "the lexicon that would win the praise of western scholars would indeed be a great boon to them." Tamil being, according to Dr. Caldwell, the most important of the Dravidian languages.

This letter was considered at a meeting of the Lexicon Committee on 4th April 1913, and a statement in answer to it was drawn up, in which the committee remarked that the purpose of those "who originated the movement for a new Tamil lexicon was "to supply the needs of the Tamil country." It had not occurred to the committee that they were working to win the praise of western scholars. At the same time they recognised that "it would be a valuable addition to the work if western scholars could in some way be brought into connection with it especially on the etymological and historical side" but considerations of time and money seemed to preclude the realisation of this end. It will be seen from the sequel that on this latter point Mr. Chandler and his committee found reason to modify their views.

Mr. Pargiter's phraseology is somewhat unfortunate. "Western scholarship" is a misleading term, as it seems to imply that there are two kinds of scholarship, one which the west demands, and another—inferior, equal or superior—at any rate different in kind and good enough for the east. What is of course intended is modern scholarship, which unluckily is more common in the west than in the east. Again it is of course immaterial whether the praise of scholars, eastern or western, is extended to Mr. Chandler's Committee or not. What does matter, and what Mr. Pargiter clearly means is that a lexicon aspiring to be "standard" should satisfy the requirements of modern scholarship. It is strange that it did not occur to Mr. Chandler's Committee that a lexicon framed on the scale already announced either would be conducted on lines approved by "western scholars" and would contain results useful to such scholars, or would not be an undertaking upon which a modern University could fairly be expected to set its imprimatur.

It may also pertinently be asked what class of students exactly is expected to derive benefit from a lexicon produced on an extensive scale, but which admittedly makes no pretence to satisfy the requirements of modern scholarship. Obviously a Tamil-English dictionary cannot have been originally intended to serve, to any appreciable extent, the needs of pandits and readers who do not know English, for the requirements of pandits would probably not be met by the mere translation of English definitions, were that otherwise practical and convenient. Also it would appear, from various published and unpublished memoranda and correspondence, that the dictionary, as conceived is not calculated, and very rightly so, to satisfy the demands of those who still imagine that the primary object of a lexicon is to "fix the language" by consecrating cultivated uses and banishing all provincialisms and solecisms.

Considerations such as these forced themselves on the committee as the work proceeded and (1914) Mr. Chandler has now become impressed with the fact that the work undertaken had extended from the more simple plan at first (as he thought) proposed, namely, that of preparing a Tamil-English lexicon for use in India, into a lexicon, meeting the needs both of Indian pandits who do not know English and of western scholars who do not know Tamil, as well as of students of both languages. He recognises that limits of time and money render this a difficult task, but does not indicate the manner by which the difficulty can be overcome. It does not occur to him that there may be other difficulties in the way not specially connected with time and money.

The position now assumed has been reached only gradually. The minutes of the lexicon Committee 9th to 18th June 1913 show a certain development in the scheme and work of the dictionary, but the needs of western scholarship are still very faintly conceived. Arrangements having been made for the preparation by pandits of glossaries of certain select Tamil works, the following guiding rules are laid down:—

(1) That the correct spelling of the words be entered in the body of the lexicon and a list of incorrectly spelled words be added as an appendix.

(2) That foreign words other than Sanskrit be included only as accepted by the Committee.

(3) That words be entered with the following arrangement of detail:—

- (a) The word.
- (b) Part of speech indicated by an abbreviation.
- (c) Origin, with English transliteration in case of Sanskrit words.
- (d) English meaning.
- (e) Tamil meaning for important words only.
- (f) Derivations to be placed under roots.
- (g) All verbs, the principal parts to be shown only where there is a change in the root.
- (h) Illustrations with important references.
- (i) Etymology.

Order of words.—That the order of words be according to the alphabet, viz., vowels, mute consonants, vowel consonants, Grantha letters. That Grantha letters follow Tamil letters of which six shall be used and in the following order:—

உ, ஓ, எ, ன், ன், ன்.

A western scholar would probably find these guiding rules open to some such criticism as this:—

(1) With regard to spelling the standard of correctness varies with time and even place, and is hard to fix at any time. The head word in an article should certainly be given in the orthography which, in the judgment of the editor, is generally countenanced, variants which have some claim also to be "correct" being also given. But so-called "mis-spellings", so far as authorised by literary usage (the term "literary" being very comprehensively interpreted), should certainly not be banished to an appendix. Often these are not mis-spellings at all but are forms of much historical and linguistic significance. Even plain errors are frequently to the student of language full of interest and instruction. The approved method to follow is that of the Oxford Dictionary (of course on a less ambitious scale) so far, that is to say, as materials are available and the present state of Tamil scholarship permits of such treatment, viz., the entry of forms in classified historical order.

(2) **Foreign words.**—Some clear indication of what is meant by a foreign word seems required and the principles according to which the committee would accept a loan-word as satisfactorily naturalised might also be shown. Also it is not apparent why the rule adopted by the committee in respect of other loan-words should not be applied to Sanskrit loan-words as well. The rule, if it still stands, certainly suggests that the committee after all is endeavouring to fix the language in one direction while allowing it unrestricted liberty of development in another.

(3) **Arrangement.**—Here one would ask first on what principle the origin of a word is to be distinguished from its etymology. Also it may be a question for the philologist to decide whether the whole fiction of roots should not be given up and derivatives entered on the principles indicated by Dr. Craigie—certainly a very distinguished authority on dictionary making—in his letter to Mr. Chandler.*

In the summer of 1913 Sir John Wallis, then Vice-Chancellor, met in England Mr. Vikrama Singh of the Indian Institute, Oxford, and at Sir John's request Mr. Vikrama Singh wrote a memorandum embodying his views on the methods that should be followed in the compilation

* A more scientific and convenient arrangement would be somewhat of this kind:—the word, part of speech, transliteration, phonetic transcription, etymology (in the case of living words), form and arrangement, classified in historical order (this will also include principal parts of verbs, etc.), etymology (the immediate source in the case of Sanskrit and other loan-words, Dravidian cognates in the case of native Tamil words). In the case of Sanskrit words cognates might also be given particularly in a Tamil-English lexicon, where a cognate is actually found in living English. Meanings classified logically with selected illustrations historically arranged under each class. N.B.—It would add to the value of the lexicon if variant Tamil forms, as also sources and derivatives, were also transliterated. Possibly sources and cognates might be given in Roman type only. (See joint letter, page 7, minutes of the committee.)

of the Tamil-English dictionary. He explained that he had consulted Dr. Craigie on the subject, that Dr. Craigie agreed on the whole with the principles outlined in the memorandum and that Dr. Craigie had himself written the closing paragraphs. Dr. Craigie, he added, had expressed his willingness "to give any further assistance or advice which his practical knowledge of such work may suggest to him."

Briefly the sort of dictionary approved by Mr. Vikrama Singh and Dr. Craigie is a dictionary on up-to-date lines produced under the editorship of a scholar thoroughly conversant with the principles and methods of modern linguistic science.

Mr. Vikrama Singh's memorandum was referred by the Syndicate in the first place to its Lexicon Committee which then consisted of the late Mr. Justice Sundara Ayyar, Mr. J. H. Stone and myself. Mr. Sundara Ayyar had already put in a note in reference to Mr. Fargher's letter in which he urged that the scope of the lexicon should be enlarged so that it might become a serious contribution to scholarship. I put in two notes, in the first of which I expressed the opinion that the lexicon, unless prepared on the lines indicated in Mr. Vikrama Singh's memorandum, would not be much of a contribution to scholarship or a credit to the University, and asked how far the existing staff possessed the qualifications for the production of a dictionary of the kind recommended by Dr. Craigie. In my second note, on the ground that the "present situation appears to be very far from satisfactory," I suggested that the Lexicon Committee with its Chairman and staff of assistant pandits should be replaced by an editor-in-chief, joint editors and readers, together with such staff of pandits and graduates as funds may permit. "If the reply of the committee is not satisfactory, the work of the lexicon should be suspended until it can be taken up under more favourable circumstances." With this note Mr. Justice Sundara Ayyar concurred, but Mr. Stone preferred to suspend judgment until certain proposed specimen pages should be forthcoming.

Mr. Vikrama Singh's memorandum being referred to Mr. Chandler's Committee, that committee returned (30th August 1913) a lengthy reply, which cannot be said to be very helpful but which was enough to persuade the Syndicate that things might be left alone, at least for the time being. The letter, it must be confessed, evades the real points at issue but implies that there was nothing in Mr. Vikrama Singh's suggestions which were not perfectly familiar to and had not been sufficiently considered by the committee; and that the learning and scholarship available to the committee, without going beyond its own body, was quite sufficient for the satisfactory accomplishment of the task before it. That this was no true estimate of the situation will be seen from what follows.

At the end of 1913 (12th December 1913) Mr. Chandler reported that he found the work of compiling the lexicon tending "to fall under two stages (a) that of literary research and (b) that of philological investigation." The first stage, he thought, would be completed in two years, the second could be specially developed in the remaining portion of the allotted time. He was then contemplating furlough in Europe and America (in 1915) and hoped to spend some time at Oxford "in co-operation with Professor Macdonell and others scholars." He ended with the suggestion that on his return in April 1915 the Syndicate should "secure some one else who can be associated" with him "in giving full time to the work," presumably a philological expert.

There seemed at this time some probability that the University would shortly find it possible to fall in with Mr. Chandler's suggestion for the increase of the permanent superior staff of the lexicon, by the addition of one or two full time, or nearly full time, specialists. The appointment of University professors of Sanskrit and Dravidian philology with assistants was then in contemplation, and it was hoped that the services of these scholars would be to a considerable extent available for work on the lexicon. It was very largely in the belief that the prospective professors would supply the deficiencies clearly enough indicated in the correspondence arising out of the letters of Mr. Fargher and Mr. Vikrama Singh, that the Syndicate decided to take no immediate action, but was content that Mr. Chandler and his staff should proceed unhampered with the necessary work of collecting material.

For a few days one of the readers in Dravidian philology actually worked with the lexicon staff, but no further assistance, so far as the readers are concerned, was given or probably in the circumstances could be given. Dr. Collins, the Professor of Comparative Philology, was added to the lexicon in October 1914, and the committee recorded an opinion that his co-operation on the philological side of the lexicon would be of special assistance. It is not, however, known whether questions turning on linguistic principle and method, or special cases requiring philological elucidation, have been definitely referred to Dr. Collins or not, though a suggestion made by him in a matter of detail is recorded. It was indeed arranged that during Mr. Chandler's absence on furlough Dr. Collins should supervise the work of the staff (10th December 1914). The plan, however, fell through, as Dr. Collins found it impossible to supervise simultaneously the work of the readers at Nungambakam and the work of the lexicon at Chépaup.

Meantime a four-page specimen of the lexicon had been printed (in the later part of 1913) and circulated amongst various persons and learned societies, from whom suggestions and criticisms were invited. The reception of the specimen pages appears to have been generally

unfavourable. Hostile criticism appeared in the public press; a question was asked in the local Legislative Council; and a body known as the Karanthai Tamil Sangam issued a sort of manifesto in which a variety of insufficiencies in the lexicon as regards scheme, method, and matters of detail, were asserted in very unqualified terms. This was at the end of 1914.

Mr. Vikrama Singh had earlier sent to the committee a number of notes criticising the matter of the specimen pages in various particulars, and Dr. Craigie through Mr. Vikrama Singh forwarded some valuable suggestions. Not much weight appears to have been attached to the criticism and suggestions from Oxford. Local disapproval appeared to be a more serious matter. The manifesto of the Karanthai Tamil Sangam betrays in part fairly complete ignorance of what modern critical scholarship requires and does not require in a dictionary; but it is significant that Mr. Chandler's Committee which had brushed aside the suggestions of so distinguished a scholar as Dr. Craigie, takes the correction inflicted by the sangam with more than becoming mildness.

Professor Macdonell, who had previously expressed his concurrence with Mr. Vikrama Singh's views (21st December 1913), wrote to Mr. Chandler in the beginning of 1914 saying that he considered "it highly important that the dictionary should be compiled in such a way as to be of value to European scholars and that therefore the philological material should be treated in a thoroughly scientific manner, the Sanskrit material kept clearly apart from Tamil, the meanings arranged in historical sequence . . ."

The Syndicate's Lexicon Committee which then consisted of Mr. J. H. Stone, Mr. L. A. Govindraghava Ayyar and myself generally favoured the views put forward by Mr. Vikrama Singh, Dr. Craigie and Professor Macdonell, except as regards Mr. Vikrama Singh's proposals for transliteration. In the matter of transliteration, as will be seen later, the position of the Syndicate's Committee turned out to be identical with that of Dr. Craigie of Oxford, Professor Keith of Edinburgh, and other distinguished scholars. How far Mr. Chandler's Committee at this time approved the suggestions sent by European scholars and endorsed by the Syndicate's Committee, and how far the lexicon staff was actually working on the suggested lines, there is little to show. A departure is declared to have been made so far as transliteration is concerned. Mr. Chandler's original plan, adopted in the four-page specimen, of what he calls "phonetic transliteration" has now—it is said—been given up in favour of transliteration pure and simple. In fixing this simplified scheme of transliteration the committee had the assistance of Professor S. J. Crawford of the Madras Christian College, but it is not known how far the system is in actual use. In the manuscript volumes containing the early part of the dictionary, which were before the Syndicate at its special meeting of 11th December 1916, the old system of phonetic transliteration still remains unaltered. Transliteration, it should be remembered, even in the case of a language with a more consistent and phonetic orthography than Tamil, is far from being a safe guide towards actual pronunciation. Accordingly both the Syndicates' Committee on various occasions and more recently Dr. Craigie have recommended that, in addition to transliteration, words commonly in use in the living language should be phonetically transcribed. There is nothing in the papers available to the Syndicate to indicate whether this recommendation has even been considered by the committee.

It is probable that this and other proposals for the revision of the original scheme on more scientific lines, which were before the committee in the latter part of 1914 were purposely deferred in the belief that conditions would later place the committee in a better position to decide how far the adoption of these recommendations was feasible, namely, after the staff should have the assistance of the University Professor of Comparative Philology and of the readers, and after Mr. Chandler had had opportunities of conferring with European and American scholars. It is true that, in answer to early criticism of the four-page specimen, the committee issued a small leaflet showing a revised treatment of the first letter in the Tamil alphabet, and that the material for the lexicon has been written up from the classified slips in two manuscript volumes. How far the contents of these two volumes may be taken as indicating the form and character which the lexicon will ultimately assume, or how far the committee contemplates revision or recasting of the material, it is not possible for the Syndicate as yet to determine. Meantime, as has been said, the hope that the readers in Dravidian philology would practically become part of the lexicon staff has not been realised, and the time of the University Professor of Comparative Philology has been too fully occupied with the readers and otherwise to allow of his undertaking any real responsibility for the lexicon on its philological side.

Mr. Chandler has been more fortunate in the assistance expected from European scholars. He found, when on furlough, many to take a sympathetic interest in his work, and he brought with him from England a body of most valuable suggestions, some of them contained in a joint letter signed by nine scholars with Professor Macdonell at their head, others in separate letters written by Professor Keith of Edinburgh and Dr. Craigie of the Oxford Dictionary. These letters are printed in the minutes of the committee of date 10th June 1916 together with the resolutions of the committee on the action it proposes to take. From the notes by members of the Syndicate's Lexicon Committee on this document it will be seen that doubts are entertained as to whether the suggestions of European scholars have received adequate consideration. The resolutions of the committee are tantalisingly vague, and their vagueness coupled with the passing of misprints which render some of the opinions expressed by the writers of the joint letter and

by Dr. Craigie unintelligible, affords perhaps some room for suspicion that the significance of the suggestions has not been fully comprehended. Apart from this, extracts from the manuscript volumes which have been placed by the Vice-Chancellor before the Syndicate clearly prove that in matters in which no philological scholarship is involved, such as the correct definition of Tamil words in good and intelligible English, the staff in the committee, so far as the latter may be held responsible, have not been successful in maintaining a standard which a dictionary undertaken by a University may be expected to observe. Further the leaflet containing the treatment of Tamil *a* makes it sufficiently clear that—at least at the time when the leaflet was printed—the scholarship available to the committee not only did not include phonetics but had not reached the elementary philological stage in which sounds are distinguished from symbols, and was incapable of anything like a scientific classification of lexicographical material.

NOTE.—The scheme differs only in a few symbols from the scheme in use in the Government Press in its Quarterly Catalogue.

Order—No. 879, Home (Education), dated 3rd July 1917.

After careful consideration of the general statement of the work of the Tamil Lexicon Committee and other papers forwarded to the Registrar's letter read above, the Governor in Council is of opinion that the Syndicate should continue to be responsible for the publication of the lexicon. The Syndicate is therefore requested to forward to Government definite and detailed proposals for the future conduct and management of the work. The Government also desire the Syndicate carefully to consider the lines on which the dictionary should be compiled so that those responsible for the conduct of the work should know clearly what is expected of them.

(True Extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Registrar, University of Madras.

NOTES CONNECTED WITH G.O. No. 379, HOME (EDUCATION),
DATED 3RD JULY 1917

[SUBJECT.—*The Tamil Lexicon.*]

Previous papers :

G.O.	772, Educational,	24th November 1905	G.O.	557, Educational,	10th June 1913
"	616	" 20th September 1906	"	652	" 12th July "
"	501	" 24th July 1911	"	292	" 18th March 1914
"	17	" 16th February 1912	"	568	" 19th May "
"	98-94	" 5th " "	"	667	" 5th June "
"	498	" 4th June "	"	980	" 18th August "
"	719	" 6th August "	"	1022	" 28th " "
"	991	" 11th November 1913	"	1295	" 17th November "
"	10	" 3rd January 1913	"	535	" 15th May 1915
"	251-52	" 25th March "	"	1357	" 9th December "
"	278	" 4th April "	"	705	" 21st July 1916
"	530	" 9th June "	"	1180	" 14th November "

From the Registrar, University of Madras, No. 2551, dated the 11th April 1917.

HOME (EDUCATION) DEPARTMENT.

The current letter from the Registrar, University of Madras, and the enclosures submitted therewith place before the Government a complete statement of the work of the Tamil Lexicon Committee, the control and supervision of which was entrusted to the Syndicate in G.O. No. 991, Educational, dated the 11th November 1912. For facility of reference a table of contents of the papers in the current file has been prepared and placed at the top of the file. The correspondence discloses the following facts :—

(i) Out of the maximum grant of Rs. 1 lakh which the Government have agreed to provide for the purpose, Rs. 53,500 have so far been paid to the University, out of which Rs. 38,029 have been spent by the 12th December 1916.

(ii) Though it was anticipated that the compilation would be finished in five years (paragraph 4 of G.O. No. 991, Educational, dated 11th November 1912), the committee with its President, Rev. Mr. Chandler has been at work on the lexicon for nearly four years and yet the work so far accomplished which relates only to definitions—and these still under revision—has reached only the letter *சை*, (*Saier*). It is feared that at this rate of progress the lexicon will not be ready for the press for another four or five years by which time the original grant may have been exhausted, leaving the cost of production still to be met. Thus the financial situation is not satisfactory.

(iii) What is more serious still is the inferior quality of the work so far done. The Vice-Chancellor who undertook a desultory examination of the work so far done has embodied the results of the examination in his memorandum in the current file. These show beyond doubt that the matter contained in two manuscript volumes is far from reaching an adequate standard of excellence as regards the accuracy of the information furnished, exactness of definition and precision of language. The workmanship is also so slovenly as, in conjunction with the defects mentioned, to render the dictionary almost valueless. Among other blemishes pointed out by the Vice-Chancellor are the poor command of English possessed by the author of the definitions and his defective knowledge of the Tamil language, grammar and literature.

(iv) Mr. Hunter has also put in a memorandum which shows that Mr. Chandler and his staff do not possess the necessary qualifications for lexicographical work which modern standards require.

(v) It is further pointed out that the powers and responsibilities of the Syndicate in relation to the lexicon committee and its chairman on the one hand, or of the chairman in relation to the members of the committee on the other have never been clearly and adequately defined. At any rate considerable uncertainty is alleged to have existed and still to exist in regard to the responsibility for the adoption of the general principles on which the lexicon is based and the methods to be followed and of the form and scope of the work.

2. The Syndicate is of opinion that if the lexicon be completed on the present lines and with the existing agencies, it cannot fail seriously to disappoint both the students of Tamil literature who seek in it for a full account and accurate definition of Tamil words and the student of language who looks to the dictionary for scholarly information on the sound value, origin and relationship of the forms treated in it. On a review of the whole situation the Syndicate adds that it can come to no other decision than to request Government either to relieve it from all further responsibility for the production of the lexicon or to consent to a reorganization of the lexicon staff and the reconstitution, with powers and responsibilities clearly defined, of the committee.

3. It is clearly out of the question to comply with the Syndicate's request that it should at this stage of the business be completely divested of all concern with the undertaking. From the notes to G.O. No. 17, Educational, dated the 16th January 1912, it will appear that it was after a full consideration of all the circumstances of the case that the Government finally resolved to entrust the work to the University and it is quite unlikely that a more suitable and responsible agency could be found to replace the Syndicate. The next point for consideration is the Syndicate's alternative suggestion for a thorough overhauling of the present lexicon staff, the paid staff of which besides Mr. Chandler (who, as president of the committee, gets a remuneration of Rs. 500 per mensem and house-rent allowance) consists of the following:—

	Per mensem.
	RS.
One Tamil Pandit on	50
One Sanskrit Pandit on	40
One Telugu do.	30
One Kanarese do.	30
One Malayalam do.	30
One typewriting clerk	30
One clerk	25
One clerk	20

(Of Paragraph 1 of letter 494, Educational, dated 4th June 1912.)

Mr. Hunter's idea appears to be to replace the lexicon committee with its chairman and staff of assistant pandits by an editor-in-chief, joint editors and readers, together with such staff of pandits and graduates as funds may permit. It is the opinion of the Vice-Chancellor that if, after this experience, it should be decided to continue the work and Mr. Chandler finds a place in any new committee that may be appointed, his share of the work must be strictly limited to the mechanical part of it.

4. In the above circumstances it is for consideration whether the Syndicate may be informed that the Government view with great disappointment and grave concern the situation presented in its statement and request that body to submit definite proposals for the complete reorganization of the present staff and the reconstitution of the committee with powers clearly defined.

E.A.V.—21-4-17.

T.K.—27-4-17.

Four out of five years (page 4 of G.O. No. 991, Educational, dated 11th November 1912) estimated to be the period for the completion of the work have now expired; and 50 per cent of the amount allotted for the compilation of the lexicon have been spent. Of the quantity of the work done so far it appears that only 40 per cent of the dictionary has been compiled and of its quality the Syndicate reports that it is seriously disappointing. In the words of Professor S. Kuppaswami Sastri "the definitions as they stand at present exhibit numerous instances of inaccurate and inelegant expression, completely distorted, misleading and perfunctory version of the meanings of words, lack of adequate grasp of the exact scope of ideas expressed in Tamil"; and of the form and arrangement of the work Mr. Mark Hunter says that it is incapable of anything like a scientific classification of lexicographical material.

2. In launching the scheme the Government had in view a new up-to-date really scientific Tamil lexicon useful to Tamil scholars both here and in Europe—please see Sir Murray Hammick's note, dated the 13th January 1912, on page 2 of notes with G.O. No. 17, Educational, dated the 16th January 1912. In the letter to India soliciting sanction for the scheme this Government definitely stated that it had in contemplation a "standard lexicon"—page 3 of G.O. No. 98, Educational, dated the 5th February 1912. With this ideal and with the description of work given above, the latter should apparently be characterised as unsatisfactory and it is but natural that the Syndicate desires to disown any responsibility for the publication.

3. From the correspondence it is plain that the Committee, especially its Chairman, does not seem willing to acknowledge the authority of the Syndicate to dictate to it the method and form in which the work is to be done. It is reported that the ideas of the Committee itself have been changing and are now vague. The present difficulties seem to have arisen out of this and the Syndicate enquires whether its control and supervision are to be confined only to administration and finance or to plans and principles of the lexicon also.

4. The Committee at its inception was only the suggestion of the Rev. Chandler and was to be an independent body receiving aid from Government and having nothing to do with the University—vide Sir Murray Hammick's note on page 4 of notes to G.O. No. 501, Educational, dated 24th July 1911. The Committee chalked out originally a line for itself—vide the Committee's proceedings on pages 1 and 2 of notes to G.O. No. 17, Educational, dated 16th January 1912. The Government in handing over to the University the work of preparing and publishing the lexicon do not seem to have contemplated that the constitution of the Committee should remain as it was for ever, nor that the method it had proposed for itself should be maintained, nor that the Committee should be given a free hand in working up the lexicon as it liked—vide G.O. No. 991, Educational, dated 11th November 1912.

The Government undertook *only* the financial responsibility of the business and all responsibility for the form and substance of the publication was to be the University's. In carrying out therefore their work in this matter, it is only natural that the University should be given greater freedom than they assume they have now been given by Government and should be free to modify the constitutional agency to be employed for the publication if it thinks that such change is absolutely necessary in the interests of the undertaking. As pointed out above we cannot select another body to undertake the work; and the Syndicate's report indicates that the alternative of not allowing them a freer hand will be the request to relieve them entirely of all responsibility in the matter. Of course the Syndicate's action in this matter should be subject to the approval of Government as the authority that finances the whole scheme and in whom the ultimate copyright of the work is to vest—paragraph 4 of the Secretary of State's despatch on page 3 of G.O. No. 991, Educational, dated 11th November 1912, and paragraph 7 of the Government Order. So far, the present correspondence does not indicate any constructive suggestions for the future carrying out of the work. We may call upon the Syndicate to submit its proposal for the consideration of the Government on the understanding that the ultimate responsibility

for the form and substance of the publication will rest with the University. We may also ask them to submit an estimate of the entire cost of their proposals and the further period that will be necessary to bring the work to completion.

C. RAMANUJA ACHARIYAR—6-5-17.

So far as the "general statement" (the enclosure to the Registrar's letter) is concerned, the specific points for orders are the definition of relations (a) between the Chairman of the Committee and its members, (b) between the Syndicate and the Committee.

From the summary above, it is clear the Committee is inefficient and will have to be reconstituted. So no definite orders are necessary.

Regarding the Syndicate, it is clear that, subject of course to the ultimate powers of Government who gives the money, that body has full powers over the Committee not only in matters of administration and finance but also in the laying down of general principles and methods.

The papers, however, reveal the work hitherto done is poor and what is equally clear the present Committee cannot probably do the work better. It appears to me the reconstitution of the Committee cannot be avoided.

The financial position is bad. About Rs. 40,000 have been spent out of the total grant of one lakh and the work done is inadequate in quantity and poor in quality.

To save further loss of money, I would recommend that the present Committee be dissolved as soon as possible. The existing materials may be temporarily placed in the possession of a record-keeper on Rs. 30.

About the future, the Syndicate may be called upon to send a report as to the future lines of work—how the new Committee ought to be constituted, how long it will take to complete the work and what money the scheme will cost.

The Vice-Chancellor and the Director of Public Instruction are both at Ootacamund. They may be informally consulted.

R. RAMACHANDRA RAO—22-5-17.

After consulting the Vice-Chancellor and the Director of Public Instruction I am clearly of opinion that the line to take is that the Syndicate must continue responsible, that the Government will await the Syndicate's proposals for the future conduct and management of the work, and also desire the Syndicate carefully to consider the lines on which the dictionary should be compiled so that those responsible for the conduct of the work should know clearly what is expected of them.

P[ENTLAND] —26-6-17.

Draft.

R.R.—26-6-17.

A draft order is submitted for approval.

A.S.—28-6-17.

T.K.—29-6-17.

C.R.—2-7-17.

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R.R.—3-7-17.

[G.O. No. 879, Home (Education), dated 3rd July 1917.]

House (Eon) DEPARTMENT.

Tamil Lexicon

Improving the Syllabus of the University of
Madras that they should continue to be responsible for the
publication ~~production~~ of the Excon and requesting them to submit
definite proposals for the future conduct and management
of work

READ AGAIN G.O. No., dated 191

" " " " " 191

READ ALSO:—

C. No. 3313 From the *Regt. Emergency*, No. 2651, dated 11 4 1917
g lada

191

" ")) " , * , " 191

ORDER

No. 879, dated 3-7-1917

After careful consideration of the General statement of the work of the Tamil Lexicon Committee and ~~the~~ the papers forwarded with the Registrar's letter read above, the Governor-in-Council is of opinion that the Syndicate should continue to be responsible for the publication of the Lexicon. The Syndicate is therefore requested to forward to Govt. ^(and detailed) definite proposals for the future conduct and management of the work. The Govt. also desire the Syndicate carefully to consider the lines on which the dictionary

Department.

Routine notes (which are not to be (a) sent out of the office or (b) included in the originals or proceedings unless the notes are specially marked for retention or (c) printed).

Subject of file.

For the Registrar.

For orders whether G.O. No.

879 & 3.7.17 may be printed. If so pages 18-34 and 46-56 of the current file may be omitted.

as per 4/7/17 JH 6.7.17. Please
 CR
 9.7.17

* kept below

2

Should be compiled so that those responsible for the conduct of the work should know clearly what is expected of them.

as per 4/7/17

JH
 2/7/17

CR
 2.7.17

4/7/17

2 → 5.7.17
 2.7.17
 4.5.17
 The Registrar; Cereverity of Madras (go with the original documents returned)

Erroneous definitions and explanations of Tamil words and phrases.

12 14

No. Words & phrases.	Explanations given in the lexicon.	Remarks and correct explanation.
1. திருநாதிசம்	(n) Knowledge of the place by the king in the exercise of his royalty; title of the fiftieth chapter in the Irai. அரசன் விரைவு செய்து திருநாதிசம் (இராம அநி-50)	'Knowledge by a king of strategic points of attack and defence.'
2. திருமொழிச்சி	Satire in rhetoric புதிது வது மொழிப்பதிவுக் கூறும் அணி.	A figure in rhetoric where censure is conveyed by mock or ironical praise.
3. திருத்திவங்கி	Rhetorical consideration of an effect as insufficient without its cause; in rhetoric. காரியத்தின் திருவகாரத்தின் திருத்திவங்கி (சுருதி 44-200)	This is what is called anadarakshya in Sanskrit poetics: 'A figure of speech in which a prohibition is implicitly conveyed of an action by speaking of its object with indifference or disdain.' When a woman is love sick, she dissuades her lover from meeting her.
4. திருக்கண்	(n) < திருக்கு+கண் (i) Distress of a shrinking eye, suffering, affliction, straits, tribulation, persecution (2) poverty	A most fanciful derivation. The second part கண் more appropriately means துளம். The original meaning would then be 'a narrow place', 'a tight corner'.
5. திருநகையுறச்சி { திருநகையுறச்சி	(n) Marriage indicated by destiny, arising from previous actions and by natural choice and inclination. திருநகையுறச்சி வியும் இயல்புதான் திருநகையுறச்சி. Clandestine union as the second method described in shastory poetry. கன்னி யுறச்சி திருநகையுறச்சி (சுருதி வரம்பு - 499)	திருநகையுறச்சி is the accidental meeting or union, for the first time, of a young man and a young woman who fall in love with each other at first sight; this may be followed by marriage, but is not a marriage by itself. திருநகையுறச்சி occurs when the lovers desiring to see each other again haunt the spot where they first met, and are thus brought together a second time. On both

அது திருநகையுறச்சி

the occasions the meeting is assumed to take place without the knowledge or agency the agency of friends or relatives on either side.

The definitions in the lexicon show a total misconception of the ideas involved. If the first was a marriage as supposed by the author of the English definitions, how could the second be a clandestine union

6. அறத்தொடுதிற்தல் ^{alig} Legislation of the union of lovers by making it known in the prescribed form களவிறுத்தல் கிடு முறையே அறிவுறுத்தல்.
7. அனந்தவரணம் Immediate heirship
8. அயலகம் Neighbourhood அடுத்த கிடு
9. அநசலாங்க The fame of a king வேந்தனியம்
10. அகவநலாறு (1) Source, principal cause களவிறுத்தல் வலகம். (2) Beginning origin, bottom of a thing. தொடக்கம்
11. அமடயனாம்பு Royal flower of a dynasty or deity, as the Konrai for Siva.
12. அனாங்கு (10) Lustful demoness வஞ்சிதம் தேவதை. ஆடுமயர் கொண்டதனா நுதோ பேயோ (பா. 6-135)
13. அதிர்ச்சி n. 7. xxx trembling as of earthquake, thunder or the fall of a tree. அனாவு
14. அறுபந்தம் Consistency of gram or other grain when boiled to the quality of rice prepared for pounding into flakes.
15. அழகுநகர் Weeping for sorrow
16. அறிவாறு One destitute of spiritual knowledge
17. கிடுகிடு To become slender, strait, confined. அகலுக்கு

அறத்தொடு திற்தல் is the act of making the union known, usually for preventing the acceptance of offers from strangers for the hand of the girl; but such announcement does not legalise the union.

'The next reversioner'

'The neighbouring house'

'The description of the virtues of a king'.

The word means 'a description of ^{union} ~~union~~' in both cases.

'A flower used as a distinctive emblem'. The idea of அமடயனாம்பு (distinctive emblem) is not brought out in the lexicon.

'A seductive demoness whose embrace is fatal'. The demoness is not lustful, but rouses lust in others.

'Trembling caused by etc.'

A very unintelligible definition.

'Tears of grief'.

Why 'spiritual' ?

'To shrink'.

28. அநுத்தம்

V.1. To deceive, disappoint
தவற்த்தல்.
அநுத்தம் செய்து கொடுத்தல்
தந்திரம் (திருமுருகு-943)

அநுத்தம் in the quotation is causative and means 'to deceive', 'to disappoint'. But அநு is an intransitive verb meaning 'to be deceived, or disappointed'.

29. அடலாவி

Vehement speech for the purpose of checking and driving away. அடலாவி சொல்

துவி is a mere sound or noise, not articulate speech.

30. அங்குலம்

When the Sun's shadow turns to the west அங்குலம்

What is meant by 'the Sun's shadow'. The Sun turns to the west and the shadow to the east. The phrase means in the afternoon.

31. அங்குலம்

A country on a foreign shore

Why 'foreign'. The phrase means 'a country beyond the sea'.

32. அகலம்

(2) Age மி நளம்.
ந. ருத்தம் உகலம்
(சிலம் - மருங்கு)

The word merely means 'inside'; and the quotation means 'a girl under 12 years'.

33. அகம்

(8) To diminish குறை.
அகம் செய்து திறந்து
(சூர - ருத்தம் - 74)

அகம் is 'to move', not 'to diminish'. In the quotation அகம் does not mean 'without shining', but 'without moving'.

34. அகம்

(n) appearance, attitude, bearing, pose
அகம் செய்து அவன் போன
குறிப்பிடுகிற.

Another Tamil phrase having the same meaning is அகம் போன போன. The phrase really means 'at first sight'.

35. அகம்

(n) (4) Difficulty கஷ்டம்
கிடைக்காத கஷ்டம்
(கிடை - 1150)

அகம் in the quotation means 'fatigue' caused by travelling; not 'difficulty'.

36. அகம்

To fear greatly அச்சம்
கூடுதல். (அகம் - மருத்தம்
56-132)

The phrase means 'to deserve to be feared' that is 'to be awe-inspiring'.

37. அகம்

(n) Continuance in action of a hero's body even after he has been slain
(அகம் - மருத்தம் - 71-132)

Does a slain man's body continue to fight? The phrase has reference to the notions of a headless body for some moments after decapitation.

38. அகம்

(5) To obtain eternal bliss
[வாழ்வு]

The word simply means 'to attain'. hat about
[வாழ்வு]

Incorrect definitions of Sanskrit Tadbhavas.

No.	Sanskrit words in the lexicon	Definitions in the Lexicon	Remarks & correct definitions.
1.	அக்தியாதம்	Obscurity-- மனுவ	The correct meaning 'incognito' unknown
2.	அகந்நனம்	The intellectual faculties. அகந்நனம்	The correct meaning 'the mind'
3.	அங்கீகாஸ்துஷம்	Receive me, gratify me	'Gratify me' - why me? The correct meaning is 'accept'.
4.	அசந்தம்	Not to be doubted சந்தேக பரிநம்.	'Not to be doubted' is 'doubtlessness'
5.	அச்சுவ சாஸ்திரம்	Horsemanship	The correct meaning is 'the science treatise of horse-riding and horse breeding.' It also includes the veterinary science
6.	அசத்தவம்	Without energy வலியின்மை	Want of strength.
7.	அசந்தி	(n) Without progeny	'Without progeny' - is this a noun?
8.	அதிவாதம்	N.S. Causing divinity to dwell in an image: dedication. விதிவாதம்	It means 'consecration'
9.	அகவலக நோயம்	Acute rheumatism, gout and other diseases with galloping pains. அகவலக நோயம் நோய் திவம் உடம்புக்கும் ஏரி கியாதி. (சீவன-178)	The English definition does not correspond to the Tamil meaning. The correct meaning is 'a disease with galloping pains in the lower part of the abdomen and the scrotum'.
10.	அசோகம்	That which is Unconscious அசோகம்	That which is not endowed with consciousness or thinking power
11.	அஞ்சிதம்	One of the 14 histrionic expressions of the countenance, the reclining of the head on the shoulders from pain or lassitude as in the case of one bitten by a serpent (அயி நய சந்திதம் & நிவாஸ்து)	It is a pose of the head, not an expression of the countenance.
12.	திவமனியம்	(See) திவமனம் (n) Pleasure, joy	Charming; delightful.
13.	திவமனம்	(See) திவமனியம் (n) do.do.	Joy; enjoyment.
14.	திவத்திவயிபுத்தம்.	Name of Mount Kailas - at its base	The name of the base of Mount Kailas.
15.	திவத்திவயிபுத்தம்	(1) Ocean as the place of gems. (2) The portion of the sea north of Dhanushkodi at Rameswaram, as uniting with Mahodadhi the southern the former being regarded as feminine & the latter masculine.	Both are masculine.

16. திக்ப ர சாதனம்

Attainment of benefit for this world and the next, திக்ஸம் ப்ரஸம்சகேந்த்ர வ்யஸம்

Means of attaining benefits in this world and the next.

17. அக்ஷயபஞ்சுதிநம்.

(1) Dish, inexhaustible celestial food given to the Pandavas by the Sun உய்வுத்தன்மை
(2) Basket carried in begging usually by Brahmans பஞ்சுதிநம்.

(1) (a) It is not food, but a vessel furnishing inexhaustible supplies of food, which was given to the Pandavas by the Sun
(b) the food is not celestial but is inexhaustible on account of the divine nature of the vessel containing it.
(2) It is not usual for begging Brahmans to carry a basket. They usually carry a brass or copper chembu.

யஸம் உதயகுற்றயாத பஞ்சுதிநம்.

18. அநித்தியம்

That which is temporal, transient; Time in opposition to eternity: Worldly illusion. நிஸயிந்நம்

'Temporary', 'non-eternal'. The word does not mean 'worldly illusion'

19. அநாதிகாரணம்

Cause, in distinction from a secondary cause, as Maya is supposed to be the first of all causes. அநாதிகாரண மாதியமாத்யம்.

Primordial or first cause, as, Maya, Iswara.

20. அப்யயித்யம்

Non-attainment, non-acquisition. That which is unattainable. அநயித்யம். அப்யயித்யம் மெந்த்ரணம் நிதி (குற. 7. 1. 38-39)

That which is unattainable.

21. அநவந்தம்

Incidentally, eternally continually எவ்வுந்தம்.

The word does not mean 'eternally'

22. அபயித்யம்

(1) A poor pitiable person கதியற்ற வன்.

A lone destitute person

23. அபிநயம்

Indication of passion or purpose by look or gesture: Dramatic personification. மனத்திடுமூச்சு மெய்யுடன் விளங்குதல்

Representation by gesture.

24. அபிநயத்தம்

To personify by gesture, represent dramatically, act out, feign: நயத்தம்

25. அநவயித்யம்

To be connected with in the relations of words or persons அநவயித்யம் தொடர்புநிலைமை

(1) To follow, to be dependent on, to attach oneself to.

(2) In grammar, it means to be in grammatical relations with some other word or expression, to govern to qualify, to depend on.

26. ஆத்தம ஜநனம்

(1) The soul's perception, spiritual illumination (2) a consciousness that the deity is the operator in the actions of the soul. ஆன்மஜநனம் நினைவு

(1) The Soul's perception of what? (2) What is meant by the actions of the Soul? The term means 'self realisation'

- | | | |
|------------------------|--|--|
| 27. அங்குதம் | Empty words, evil speaking, abuse (See அபவாத்தம்) | The word means 'empty', 'evil', 'repute', 'calumny'. |
| 28. சூதம்பூதிநம் | Large umbrella of silk or palm leaves. இடை | Why large? Why of silk or palm leaves? The word simply means 'umbrella', 'sunshade'. |
| 29. அங்கு நறு | Whole grains of raw rice that are dipped in water taken generally mixed with turmeric consecrated through the recitation over it of Mantras and then used for religious ceremonies | What is described by this explanation is செய்ய இங்கு நறு not அங்கு which is merely unbroken rice. What is the antecedent of it? |
| 30. அப்பரிமேயம் | (1) Unboundness, immeasurableness, unfathomableness. அளவற்றது. | What is the necessity for using abstract nouns? The word means 'that which is immeasurable'. |
| 31. அதுவற் சந்தியாகம். | Reaching the degree of ascetic when in extremity, or, at the point of death, as among Brahmans | 'The degree of ascetic' is not English. It must be 'of an ascetic' or 'of degree' is not appropriate here, nor is the word 'reaching' which does not imply a voluntary voluntary act. The correct meaning is 'entering the order of Sanyasins when in extremity, or, at the point of death'.
<i>The latter portion should be omitted. The expressions 'power of the soul', 'its operation' and 'its connection with matter' have no exact counterparts in Indian philosophy.</i> |
| 32. இராகம் | (1) Love, desire, affection, passion, as a power of the soul in operation while in connection with matter | <i>The word 'asceticism' is the word</i> |
| 33. அஃதூதம் | (Adj) Ignorant அறிவற்ற கூடத்து. | A noun is rendered by an adjective அஃதூதம் through ignorance, unwittingly. |
| 34. இடமேயகர | Family deity | <i>The primary sense of 'Favourite deity' is not given.</i> |
| 35. அகமவினா | Unconscious action, such as takes place under the influence of Karma, disease, lust, fear. அறியாதது செய்குஞ் செயல். | The word does not mean 'unconscious action' but action which a man is forced to do under the influence of Karma |
| 36. அகௌம் | Badness தீரமை | Why use an abstract noun? The word means 'fault' 'evil' |
| 37. அகந்தநறு | Highest act of reverence - ஆதர்சனாகரணத்தின் குகை. | Worship or reverence paid to the foremost in the order of precedence. |
| 38. அகௌன் | Any member of the Hindu triad as an indestructible being. அழியா | The word is not restricted to the Hindu triad. It simply means 'an indestructible being' |

அதிகாரம்

Matchlessness, peerlessness, the highest rank
சூப்பிரீம்

Why use abstract nouns? The word means 'that which is matchless'

புடைநடை நடை
கொடை

Bending in salutation the 8 members of the body:- feet, hands, shoulders, breast and forehead

The idea of 'prostration' is not brought out

அதிகாரம்

(n) Reading, studying especially the Vedas, one of the six duties of twice born classes

The word 'twice-born classes' is not restricted to Brammans, but is applicable also to Kshatriyas and Vaisyas

அருவநாடி

1-a Fluid vehicle in medicine

Need not necessarily be a 'fluid'.

அருவநாடி

1 Inference, detection

The word does not mean 'detection'

அருவநாடி

Expiation for, or, extinction of the consequences of an unfavourable configuration of planets at the birth, during or subsequent years of a child's life
நூன் மருதாபநிதானம்.

'Extinction of the consequences during or subsequent years of a child's life!! Parts of the definition are meaningless. The word 'expiation' is apparently used in an obsolete sense. The Tamil term signifies 'warding off evils such as those resulting from an unfavourable configuration of planets at the birth of a child.'

அருவநாடி

Difference, variation
வேறுபாடு அருவநாடி (மரு-29)

It is absence of difference.

அருவநாடி

(1) Unseasonableness பருவமின்மை. Abstract noun again!
(2) Untimeliness நேரம் மருதாபநிதானம்.

அருவநாடி

One who provokes derisive laughter. வந்த குலம் வேறு.

Why 'derisive'?

அருவநாடி

Civilities, politeness, compliments. மிக்கமரியாதை.

Customary civilities or ceremonies in receiving an esteemed guest.

அருவநாடி

A symbolic discus weapon, as revolving throughout a king's dominions in token of his authority.

The territory or dominions over which a king's authority extends.

அருவநாடி

Offering oblations of ghee and fire to a deity with prescribed forms and incantations. இலக்கணம்
அருவநாடி

Oblations of fire! The oblations which may be of ghee, rice, etc. are thrown into the fire.

அருவநாடி

N.S. The state of being possessed. எதற்கு உட்பட்டது
அருவநாடி
கதிரு 2-91-வினா

The word 'being possessed' suggest the idea of possession by the devil, which is entirely foreign to the word அருவநாடி. This only means a thing taken possession of.

52. சூசனியன்

2. Any Brahman or religious mendicant professing to be qualified to give spiritual instruction. The word is in this sense.

53. அத்தம பக்தம்

(n) Lowest kind, class, degree. The correct is the worst. 'Gone used adverbial the sense of worst'.

கிடைத்த நம்

54. அடிமம்

(n) (1) Inferiority, that which is lowest: கீழ்த்தன்மை. (2) Vileness, that which is worst. மிகக் கீழ்மை. That which is worst. It does mean 'inferiority'.

55. அருவாகை விடுதல்

n.s.s.s. A person devoted to learning as a recreation, one whose time is spent in cultivating the arts and sciences. இரண்டாக யத்தி விடுதல். A person devoted to rare sciences taking pleasure in them as in recreation.

56. அபகாசம் படுதல்

To disgrace one's self, to reproach one's self. நான் தன்னைக்கு அபகாசம் பட்டு விட்டேன்.

அபகாசம் fault, per conduct. அபகாசம் படுதல் to offence by improper conduct.

Tamil words No. in the lexicon	Definition in the lexicon.	Remarks & correct definition
1. அ	Vowel affixed to every consonant not mute as in க் < க் + அ	What is meant by 'consonant not mute'? Is there any consonant which is not mute?
2. அ	Verb termination x x x (c) in the verbal participle as in வந்த	வந்த is a relative participle not a verbal participle. Further there are two kinds of such participles, past & present, ending in அ. e.g. வந்த, வந்திரு
3. அ	Prefix of Sanskrit words beginning with न ल ङ अ इ ए	What about இரங்கேன் இரங்குள்.
4. அ	S. Participle expressing (a) negation இன்னம், அமலம். (b) diminution, deficiency அன்னம், அப்பிரமணன். (c) Contrariety and (d) Unfitness, unworthiness அபேரத்தியம், அகநியம்	In அப்பிரமணன் there is absolute negation of attributes, not merely diminution or deficiency. The suffix ய in லோகியல் conveys the idea of fitness, worthiness; the prefix அ is thus merely negative.
5. அல்	(3) Adverbial particle of negation அ demonstrative; base of அ interrogative.	What is meant by an 'adverbial particle'. From the examples given under this head the phrase is apparently intended to cover terminations and infixes, as in என்ன and வந்தனன் which are not adverbial.
	Root of a symbolic verb that invariably negatives the attributes of a thing, in distinction from இல் which negatives its existence.	What is meant by a 'symbolic verb'? This explanation of அல் hardly brings out the distinction between அன்னம் and இன்னம். அல் does not deny the attributes of a thing. It merely denies the existence of specific attributes in the thing; in other words, it differentiates.
6. அல்லது	(n) Grammatical combination of two words without the forms of declension லோக்யம் ப லோக்யம் வந்த திடுமற திச்சுந்தி. (நன் - 2 யிநி - 2)	What is meant by a 'symbolic' without the forms of declension.'? Is it proposed to restrict the term அல்லது only to a combination of two indeclinables? The correct explanation is as follows:- "When two words come together of which the first is not a noun in the 2nd, 3rd, 4th, 5th, 6th, or the 7th case their combination is said to be அல்லது it being immaterial whether the case-ending is expressed or not." The definition in the lexicon hardly brings out this idea.

7. அம் வகைப் பகுப்பு
க-ம்

(n) The agreement of two words, of which the first is undeclined by case: of this there are 14 kinds:- (1) Verb (2) adjective (3) comparison (4) words having the particle உம் suppressed (5) Words having the பயநிலை suppressed (6) nominative (7) Vocative (8) Relative participle (9) Verbal participle (10) a declarative verb in the terminative form (11) conjunction, preposition, interrogation, participle or expletive (12) adjective or adverb (13) repetition.

(1) The correct definition is "the combination of two words of which the first is not a noun in the 2nd, 3rd, 4th, 5th, 6th, or 7th case". The term means the combination of two words not the agreement of two words. The first word in the combination may be a noun not actually declined and still the combination may be வேற்றுமைப் பகுப்பு க-ம் (11) What is meant by a suppressed verb in the terminative form? - a declarative verb? Are not these included in the first class verb? (iii) Are there prepositions in Tamil? (iv) The 14 kinds of அம் வகைப் பகுப்பு cannot obviously be verbs, adjectives, comparison, vocatives, conjunctions, prepositions, expletives, etc. The definition as it stands is absolutely meaningless.

8. அந்த ஏழ்

(2) par. 8. Ending of the dative case for Sanskrit words பொருட்டு - ஜீவ அந்த ஏழ்.

It is not the ending of the dative case in Sanskrit.

9. திருநாள்

N. Term applied to particles It does not mean a middle or middle words denoting adverbs, prepositions and conjunctions, of which there are 8 kinds specified in Mannul - 420 word.

10. திரிபுலகம்

Substituted letter or syllable ஐயுப்பயிர்: ஐயுப்பயிர். ஆம் is here substituted for ஐயு But it is not a திரிபுலகம். The definition in English is too wide.

11. திருநாள்

(10) - 8 passions or emotions of the mind, expressed by gesture exhibited in action, and transferred to poetry These emotions need not necessarily be expressed by gesture. What is meant by 'gesture exhibited in action'? 'Transferred to poetry', from where?

12. திருநாள்

N. Coalescence of one consonant with another in combination:- (1) by repetition, as அம் வகை - உம் வகை மெய் மெய் கட்டு (2) by rules of euphony, as ம (ரு) பேற்றுநிலை மெய் மெய் கட்டு. சொல்லிவந்தது எழுத்து எழுத்து கட்டுநிலை. (நன்-110)

This definition is wholly misleading. Here conjunction is meant, not coalescence. In திருநாள் மெய் மெய் கட்டு both the consonants preserve their individual sounds while in coalescence (as where ஹ ஃ + ஃ becomes ஹ in Sanskrit) a new sound replaces the two coalescing sounds. (1) By repetition (2) By rules of euphony - cases coming under item (1) are also governed by rules of euphony.

13. திருநிலைத் தி
பகம்

N. Use of a word in the middle of a sentence being understood in the other parts, as one of the beauties of poetry - மத்தி யல் குடுகொப் பின்று முன்னும் தின் றும் லொடுங் கின்று நின்று அன் (கன்னட - 28)

This is a figure or trope. Such figures are not called beauties of poetry. "Being understood in other parts" - what does this mean?

14. அன் லொழி

Ellipsis of a word, commonly the name of a person, immediately after any of the other five grammatical ellipses - இ ந் து ரு க மொழி (மொழி) க்கு வன் லொழி. (நன் - 369)

அன் லொழித் தொகுதிகளெல்லாம் corresponds to what are called Bahuvrihi (Possessive or Epithetised) compounds in Sanskrit. It is elliptical compound; not ellipsis of a word. The word understood generally denotes the possessor (as when we speak of a red-breast and is not commonly the name of a person. The definition must be thoroughly changed.

15. அடுக்குவாழ்வு

Repetition of a word or phrase to express emotion, as பரம்பு. பரம்பு.

The repetition need not always express emotion. What about பரம்பு, திவதிவ? This repetition may also occur in அன்-நி லு அன்-நி லு

16. ஆக்கக் கிளவி

A technical word in grammar expressing the process of becoming. ஆக்கக் கிளவி. பாயி நல் லாயினி (ஏன் - ஏன் - 22)

This grammatical term is applied to derivatives from ஆடு by which certain verbal forms require to be completed.

17. இடக்கடல்

Symbolic expressions to avoid indecent terms

The term means 'euphemism to avoid indecent terms.'

18. அகன் மகன் தி
நிபுண பௌகம்.

Use of an active intransitive verb with its subject, in a grammatical sentence.

கந்திநி. The term means the use of an intransitive verb in the active voice. 'With its subject in a grammatical sentence' is unnecessary and misleading.

19. அபிதா

N.S. Words known to all

'Abhidha' is the corresponding Sanskrit word. It means the primary denotive or connotative power or force of a word

20. அநித கந்தி

The nominative case expressing the direct agent - இயல் வேற்றுமை யில் நின்று கந்தி.

This term signifies the agent as indicated by the nominative case, after it is already indicated by some significant unit such as a verbal ending.

21. அபிதா

Implied meaning expressed by a word or phrase - இயல் வேற்றுமை யில் நின்று கந்தி.

The definition as it stands involves a self contradiction. 'Implied meaning expressed by a word'! The most important idea to be brought out in the definition of this term is that the suggestive force is based on words or phrases admitting of two interpretations.

22. தியன்புலத்தி N. Conventional meaning of lan-
guage. எப்பொழுதும் எதிர்ப்பா
பலந்தேன அப்பொழுது அம்
சொல்லுக்கு நுணர்வு (நுள் - 267)
23. திருவாயுபகம் Comparison of one object with
another in respect of some
point of superiority in rhe-
toric. உவமைக்கு விரிவாகத் தோ
ன்றி அப்பொழுது அம்மொன்று
என்பது.
24. ஆதேசப்போகம் Simile in which the object
compared is only hinted at
உவமைக்கு விரிவாகத்
25. அநுபந்தசுரமய
பலந்தோகம். Sentiment of pity in rhetoric
prevailing in a work.
தோக நகம் தோன்றும் அந்.
26. அகக் கூத்து N. Exposition by gestures and
dancing of the three princi-
ples as the basis of charac-
ter. இவ் இவ்வாறு உவமை மொன்று
பெற்று (திவம் - அநம் - 12-2-2)
27. அகக் கூத்து N. The emotions displayed
by அகக் கூத்து
- The Tamil term means
'The use of a word in
its primary established
sense.'
- 'In spite of some point
of superiority', not,
'in respect of some
point of superiority.'
- உவமை is 'metaphor'
not 'simile'
- The correct meaning of
the term may be given
thus:- A figure in
rhetoric in which Soka
(the Rasa correspond-
ing to the sentiment of
grief) plays a subor-
dinate part. The words
'prevailing in a work'
would not convey the
idea of subordinateness
- 'The three principles
at the basis of charac-
ter' - This is incom-
prehensible. அகக் கூத்து
has nothing to do with
character.
- It is simply the senti-
ment of Sringara or
love. It may be
brought out in poetry
also. It need not ne-
cessarily be displayed
by அகக் கூத்து
dancing or gesture.

ther technical terms current in Tamil literature and speech.

Terms.	Definitions and explanations given in the lexicon.	Remarks and correct explanations.
1. திருத்தி	The 7th tithi of the waxing moon in Tai the 11th lunar month, when the Sun turns northward &c. etc.	'Maasi' is the 11th lunar month, not 'Tai'. The Sun does not turn northward on the திருத்தி day; it did so long long ago, about the time of the Mahabharata war and the day is held holy in consequence of this circumstance.
2. அயனம்	The course of the Sun in its progress from one equinox to another	அயனம் இருபு are the two days on which the Sun is in the <u>solstitial</u> points, not the <u>equinoctial</u> points.
3. அயனம்	(3) The time of the Sun's course, north or south of the equator	அயனம் is the half year representing the Sun's course from one solstice to the other.
4. அயனம் இருபு	The time when the Sun crosses the equator	
5. ஆனந்தமயகோசம்.	xx Insensibility produced by excessive joy. பஞ்சகோச-மகந்ருந் ஒன்று	The writer of the English definition mistakes கோச- (kosa) for கருந் (karnu) which is sometimes used in sense of a 'swoon'. The correct definition is 'the innermost sheath of the soul, which is formed of bliss.'
6. அந்தசான்றிம்	Political Govt. in relation to practical life. அபரகருதாப	"The science of wealth or political economy"
7. அந்தர்மாயித்ரம்	Omnipresence; Vishnu's form as the Omnipresent soul. நினைவின் மூர்த்தம் அருமகன் ஒன்று.	The term does not mean <u>omnipresence</u> , but the state of being the internal controlling or regulating principle (of things)
8. அம்ச-பூதன்	A revelation of a person, of a divine person, or of an eminent sage: a secondary incarnation	"A partial incarnation"
9. அயக்கிரி	An ascetic who does penance for violation of the vow of chastity சந்திரியாபிரித காமகோ அபந்தரத்தின் கட்டு வரதம்.	The English explanation differs from the Tamil which says that the word means 'penance for violation etc.'
10. அவதந்தம் மய யோகம்	One of the 64 கலாநாடம், the power of stationing the soul in any of the five stages in full energy by virtue of abstract devotion for converse with deity.	Obscure.
11. அபரிதம்	That which is not apparent, irregularity-அபரிதம் பரிதம்.	"That which is not already predicated"
12. அகநி நிச்சயந்தம்	The names of the gods அகநி நிச்சயந்தம் என்னும் பதம் பிச்சயந்தம் என்னும் பதம் பிச்சயந்தம் (அகநி-பிச்சயந்தம்)	The name of a class of manes (not of gods)

13. அகநிவேந்திரம் Daily oblation of the consecrated fire which every Brahman Grhasta is bound to maintain in his hearth. அகநிவேந்திரம் பத்திரம் 26 The consecrated fire is not maintained in the hearth! The correct meaning is "the daily oblations to Agni which every twice born Hindu is bound to offer."
14. அருங்கோகம் Qualities of a Yogi. The name of a subsidiary discipline in Yoga.
15. ஆதம்பிரமாணம் One of the 8 laws of evidence, or modes of ascertaining truth, from the instructions of learned men. பிரமாணம் is not a law of evidence; the instructions of learned men do not constitute ஆதம்பிரமாணம். The term means "The Vedas or scriptures as one" of the recognised "proofs or means of knowledge."
16. அணுதருண வாதம் The doctrine that the atomic basis of the five elements formed into the universe and again dissolved. பதமாறுக்கவேண்டிய பஞ்சமகத்தொன்றி நின்று தீய வளையும் தம். The doctrine that the atoms of the 5 elements represent the primordial inherent cause from which all material substances are created, and into which they are ultimately dissolved.
17. அகநிவேந்திரம் Cherishing the family sacrificial fire. தன் உறத்தொடுக்கிய தீயே மயம் தொழுகுதல் "The religious rites connected with the sacred fire of sacrificial household rituals".
18. அபுத்தரகலீனா A paradoxical expression. One of the varieties of Lakshana, or the second signification or force of a word or expression which is partly inclusive of the primary sense & partly exclusive.
19. அபிநவதாரா A great warrior fighting from a car. தொன்மைதாரா One belonging to the highest of the three classes of warrior fighting from a chariot. An unrivalled warrior fighting from his chariot and vanquishing innumerable foes.
20. அபவியாபகிதம் (3) Elementary substance from which all things were created as one with the substance of Brahma. ஏ. அபவியாபகிதம் மாகியமொன்று The undifferentiated elementary substance from which all were created. (considered as one with the causal from the Creator)
21. அபித பரிமலம் The deity as beyond human comprehension. அபரிமலமான தெய்வம் Brahman is not the familiar term means 'the transcendental supreme'

22. அநிவர்த்த

The highest state of the Soul, as abstracted from sensible objects, by meditation, insensibility.

The use of the word 'insensibility' is misleading. The Tamil term signifies 'the highest transcendental state of abstraction.'

23. அந்நரபத்தி

Inference from circumstances, a disjunctive hypothetical syllogism - பொருள்பேறு

"Inferential assumption of 'a fact, not itself perceived, but necessarily implied by another which could not otherwise exist."

24. அகமலர்ச்சி
யளி

A figure in rhetoric whereby the excellences and defects of one object are shown by comparison with another object.
உயர்வுகூர்ச்சியளிப்பு.
(இலக்கண-69)

The same as Ullasalankara, a figure in rhetoric in which the merits or demerits of one object are referred to as contributing to the merits or demerits of another.

25. அசம்பவம்

(3) Fault of inapplicability in logical definition.
தருகாத்தான் எழுத்துக்கு
கூடுதல் நான் சான்று

There are two kinds of inapplicability, total and partial. The correct definition is "Total inapplicability, one of the three faults of a logical definition."

26. அநுபந்தி
யேது

Reasoning from inferences
அநுமித்தியேது.

The explanation entirely misses the point. The correct definition is "Non-perception (where perception is possible) relied on as a valid ground for inferring non-existence."

27. அபாவம்
மொழி

A negative proof.

Proof of what? The definition in the lexicon is inadequate. "The negative proof of negation or non-existence".

28. அநிவர்த்தி

An optional part of the jyotishtoma sacrifice.

This is not an optional part of the jyotishtoma sacrifice, but a variety of the soma sacrifice containing some optional parts.

29. அநிவர்த்தி

(1) Personal observation
பார்வையேது

'Sensory perception.'

30. அநிவர்த்தி

Ascetic of the highest class superior to the four Asramas
அநிவர்த்தி மந்திரம்

The English definition is wholly misleading in as much as it suggests that the அநிவர்த்தி also belongs to an Asrama: the ~~other~~ term on the other hand really means that the person is not bound by the rules laid down for ascetics. The correct definition is "A person whose renunciation is so complete as to place him above the limitations of Asrama or order to which an ascetic is subject."

31. அது ஓடி

Perception: superhuman knowledge leading to final bliss by the grace of the Supreme Being. மெய் புதுபலம்

Experience, apprehension, perception, consciousness, realization: (sometimes) self realization.

32. அப் பரிசுத்த விசேடம்

An insufficient first term in logic பத க போ லிக ஜங் . ஒன்றா (புறா) - 29-151-2)

A fallacy of syllogism "where the minor term comprises an unestablished or unknown attribute."

33. அந் நியதா தீதீதம்

A demonstration in logic in which arguments are referred to real causes. அதுப் போலிக் (பு) னென்று

"An accidentally concomitant circumstance which does not contribute to the result, but is mistaken for a cause" hence "an erroneous demonstration"

34. அந் நியோந்நியா தீதீதம்

N.S. in logic, erroneous comparison, insufficient definition. ஒன்றா ஹென்று பற்றாத லென்றும் தீதீதம்.

Entirely wrong. "The fallacy of mutual dependence which vitiates any explanation of the origin or character of a thing" (ordinarily spoken of as revolving in a circle).

35. அந்நீர் லாநம்

Explanation of the meaning of precept தீதீதம்

"A remark recommending a precept or elucidating the real purport of any statement or work."

36. அநித்யாந்நியா தீதீதம்

The passive immovable essence of the Supreme Being, the Deity in abstract

The correct meaning is "The substratum of consciousness on which all phenomena are superimposed."

37. அநித்யாந்நியா தீதீதம்

Land under irrigation having the support of water

Land receiving its supply of water from a source of irrigation.

38. அநித்யாந்நியா தீதீதம்

A figure in rhetoric in which ambiguous metrical terms are employed in an undetermined sense.

The word metrical is out of place here. It is a figure in which words with double meanings are employed and it is impossible to state which of them is intended or relevant.

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NOTE ON THE LEAFLET

showing revised treatment of அ in the Tamil-English
Lexicon, by Mr. Mark Hunter.

I came across this leaflet for the first time when I was examining the file relating to the Lexicon, and glancing at it found that it required no knowledge of Tamil or of Dravidian Philology to see that the treatment of the lexicographical matter contained in it was far from satisfactory and anything but scholarly. As this was not merely a specimen of a first draft but of a careful revision, under the hands of the Lexicon Committee, of matter which had been subjected to criticism, it appeared to me that a full examination of the slip would be a not unfair test of the capacity possessed by the Lexicon staff and Committee for the task which has been entrusted to it.

Accordingly I asked Mr. K.V. Subbaiya, Reader in Dravidian Philology, to examine the slip with me in detail. After we had thoroughly discussed all the matters contained in it and arrived at certain definite conclusions, I requested Mr. Subbaiya to draw up a criticism of the leaflet, with special reference to portions, the treatment of which could be adequately judged only by one who possesses a critical knowledge of Tamil and Dravidian Philology. Mr. Subbaiya's note is attached. I would particularly draw attention to his criticism of article (2), namely, அ as a particle, and to his redraft of the article.

I wish to add a few observations of my own put forward from the point of view of a student of language not conversant with Tamil, but possessing some knowledge of linguistic science and able to use linguistic data supplied by experts or found in dictionaries or other books of reference.

The leaflet purports to treat the sound and symbol அ , and does so in six articles. Scientific arrangement requires

- (1) that the symbol should be sharply distinguished from the sound and should be classified according to its

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various uses (a) as symbol for a sound (b) as symbol for a word or used as a word

- (2) that the sound अ should be subdivided according as it is (a) an independent word, with separate entries, according to origin and part of speech; (b) a particle, including prefix, suffix, inflexional ending, etc., all logically and historically classified.

How far this arrangement is adopted in the leaflet will be apparent from what follows:-

Article 1. This certainly deals exclusively with अ as a symbol, but very badly.

Article 2. This purports to treat अ as a particle, but begins by treating it as a 'demonstrative letter'; as if the particle so styled had been first of all a letter in an alphabet imposed on the language as a particle by the authority of some grammarian. A blunder of this sort can only be explained on the hypothesis of incapacity on the part of the editor to distinguish between sound and symbol. Later in the same article another अ (still a 'particle') is said to be a 'vowel affix to every consonant not mute'. This piece of clotted confusion, which it is not worth while to analyse or account for, is taken over verbatim from Winslow, and means no more than that the symbol अ is implied but not written when the sound it stands for is preceded by a consonant. Of course this has nothing to do with अ as a particle. It is merely a fact relating to the Tamil script and should be treated under अ as a symbol. At the end of the article अ is declared also to be a 'positive prefix (whatever that may be) of Sanskrit words beginning with R'. Here अ is of course in no way a particle. It is merely a phonetic accretion, like the Svarabhakti vowel, or like the 'e' in English 'Estate', / O.F. Estat, / Latin Statum. No English lexicographer would dream of treating 'e' in estate as a particle.

In article 3, अ is said to be an adjective, the symbol for 'eight'. It is of course merely the symbol अ used as a numeral symbol. It would be as sensible to classify English 'A' or the (a)s and (b)s in the present note as independent words

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belonging to this or that part of speech. 'அ' = 8 should again be treated in the first article under அ as a symbol.

Article 4. அ. Noun (1) Dried ginger (2) Piper longum. Here also we have to do with the symbol அ, which, I understand, is used in one school of medicine to indicate ginger, in another to indicate long pepper. This அ also should be treated in the first article under அ as a symbol.

Article 5. அ. the Sanskrit negative prefix. This might be included in Article 2.

Article 6. This article, as it stands, is scarcely intelligible to any one not already possessed of the knowledge it purports to impart. The அ here treated, I understand, is not a Tamil word at all and even in Sanskrit is a curiously artificial formation, being simply the first element in the sacred syllable OM, used as a mystic name for the separate persons of the Hindu triads. The few Tamil words in which it appears will no doubt be treated in their proper places in the Lexicon. The obviously correct place in which to explain this அ is under the first of these words, references being given in the articles treating of the other words concerned.

Thus the six articles treating அ resolve themselves into two, - articles 3 and 4 and one section of 2 being included in 1; 5 being included in 2; and 6 being omitted. No doubt 5 might - perhaps preferably - form a separate article, and the various Tamil particles அ, if philologically distinct, might also be treated under separate articles. There are several conceivable arrangements, all scientifically sound, but amongst them the arrangement adopted in the leaflet cannot possibly be included.

I shall now consider article 1 in detail. It is as follows:-

I. அ the first letter in the alphabet, as of all alphabets, having the sound of a in 'human' அகரத்தின் ஒலி (அ in 1).
'As of all alphabets'. Why the editors should wish to emphasise by the use of italics this unfortunate untrue statement, or introduce it at all, is not apparent. It is perhaps inserted as a translation of the illustrative quotation which, I am informed,

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it mistranslates. 'and has the sound of 'a' in 'human''. This sound of a in 'human' (*hjamən*) is a and this is one of the sound values of Tamil அ, namely in syllables with very slight stress. I suspect, however, that the editor imagines that the a in 'human' is Λ, that is to say, the vowel in *gun* (gʌn) etc., and further imagines that this Λ is the same Tamil அ in fully stressed syllables. This supposition in both cases is quite erroneous. Λ (back sound) is distinct from ə (a mixed sound) and the former does not exist in Tamil at all. அ in fully stressed syllables is æ a sound which in standard English is only heard in the first element of a diphthong, e.g. ai as in mai 'my'. Tamil அ, as any slight phonetical experiment will show, has several values, all of which, after careful and exhaustive experiment conducted by persons with some training in Phonetics, should be scientifically and clearly indicated in this article.

Merely by way of suggesting the form and general method of a satisfactory article treating the Tamil symbol அ I add the following:

a I. The first letter of the Tamil alphabet called அகரம் (Akaram)

N.B. The symbol அ is implied but not written if the sound it stands for is immediately preceded by a consonant. In this case the consonant symbol is written without the modifying (') thus க=k, கா=ka. In living Tamil the sounds represented by அ are as follows:

- (1) in symbols having the chief stress of the word or a strong secondary stress
- (a) a an open mixed unrounded vowel; (examples with phonetic transcription).

N.B. அ with a chief stress inclines to a with a secondary stress to ə.

- (b) ā (a nasalised) before or after a nasal consonant.
- (2) in syllables having only a slight stress ə, a half open mixed unrounded vowel.

II. (a) அ: The ~~fixxx~~ letter அ used as a symbol for the numeral eight (8).

(b) The letter அ used in medicine as symbol for

(1) அகக = dried ginger

(2) in the practice of another school for அகக = long pepper.

The phonetic treatment of அ above is, I ought to say, purely tentative, being based on very inadequate experiments. A thorough investigation of all Tamil speech sounds should form a special activity of the Tamil Lexicon staff, but for this task the existing staff is obviously incompetent. Indeed the examination to which, with Mr. Subbaiya's assistance, I have subjected the leaflet issued by the Lexicon Committee, reveals such helplessness in handling, not only phonological data but linguistic phenomena generally, that I am quite convinced that a Tamil-English Lexicon carried through by the present agencies, while it might no doubt supply a mass of material capable of being worked into shape by genuine scholars, would be so inherently faulty in arrangement, and would contain such a multitude of errors and confusions, due to ignorance of linguistic principles, that it would be - I am very sorry to say it - exceedingly discreditable to the University under whose authority it was produced.

(True copy)

Francis Dawson
Registrar.

- (51)
1. The information given under $\mathcal{A}$ is not logically arranged.
 2. No attempt has been made to distinguish between $\mathcal{A}$ as a symbol and $\mathcal{A}$ as a word or particle.

(a) Under $\mathcal{A}$ as a symbol must be given $\mathcal{A}$ (1), $\mathcal{A}$ (3) and $\mathcal{A}$ (4)

(b) Under $\mathcal{A}$ as a word we must have $\mathcal{A}$ (b)

(c) Under $\mathcal{A}$ as a particle should be found $\mathcal{A}$ (2) and $\mathcal{A}$ (5)

3. The phonetic value of $\mathcal{A}$ is not correctly given.

The two values of $\mathcal{A}$ are $\alpha + \partial$. In syllabus bearing the chief or strong secondary stress it has the value α ; In unstressed syllabus it has the value ∂ .

(As regards the different values of $\mathcal{A}$ vide Caldwell's Comparative Grammar of Dravidian Languages pp. 133 & 137, 3rd edition).

4. The English translation of some of the technical expressions of Tamil Grammar is often incorrect and hence unintelligible.

(a) It is difficult to see what is meant by "base of the demonstrative pronoun". This phrase is given as the translation of $\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$ but does not at all express the idea implied in $\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$.

$\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$ literally means 'a demonstrative particle within $\mathcal{A}$ a word'. It is found as the initial vowel of demonstrative pronouns, adjectives and adverbs: e.g. $\mathcal{A}\mathcal{A}\mathcal{A}$ $\mathcal{A}\mathcal{A}\mathcal{A}$, $\mathcal{A}\mathcal{A}\mathcal{A}$ and $\mathcal{A}\mathcal{A}$ and $\mathcal{A}\mathcal{A}$ and $\mathcal{A}\mathcal{A}$. These words minus the demonstrative particle $\mathcal{A}$ (a), have no independent existence, and hence the demonstrative particle which seems to be a part of the whole word is called $\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$: ($\mathcal{A}\mathcal{A}$ within and $\mathcal{A}\mathcal{A}$ a demonstrative.)

As opposed to this we have $\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$, which is a demonstrative particle standing outside the word: ($\mathcal{A}\mathcal{A}$ = out, $\mathcal{A}\mathcal{A}$ = a demonstrative). In $\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$ we have two separate parts: $\mathcal{A}\mathcal{A}\mathcal{A}$ is an independent word to which the demonstrative particle $\mathcal{A}$ is prefixed to make it $\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$. Hence $\mathcal{A}$ is a $\mathcal{A}\mathcal{A}\mathcal{A}\mathcal{A}$ i.e. a demonstrative standing

*N.B. The transliteration in this paper does not show the pronunciation, but renders the Tamil words in equivalent English alphabetic characters.

outside the independent word koravan.

(b) The expression 'every consonant not mute' is unintelligible.

The idea actually meant may be expressed as follows:

அ is implied in all unmodified consonant symbols as க, ச, ங etc for these are equivalent to க+அ; ச+அ; ங+அ etc

This must come, properly speaking, under அ as a symbol. It ought not to find a place under அ as a particle.

(c) As the expression "nouns of any gender, number or case" simply means 'all nouns', the phrase 'any number, gender or case' may be omitted being redundant.

(d) The terms 'Connective particle' and 'Metrical particle' are unphilological.

Further the translation of acaicol as 'metrical particle' is incorrect. ^(அகா அகா) An acaicol is an expletive particle.

(e) The phrase 'positive prefix' is unscientific. For the prefix a in arankam ^(அரங்கம்) (அரங்கம்) (அரங்கம்) does not give any 'positive' force to the word to which it is added. It represents merely the initial glide sound heard in the Dravidian pronunciation of Sanskrit words beginning with r. Thus it is an enunciative prefix.

(f) அ.2.4. Noun termination a and b

This is a completely erroneous classification.

- (1) a is a noun termination neither in pala (a) nor in ena (b)
- (2) The a in ena is the genitive suffix. How can it be a noun termination?
- (3) If by 'noun termination' is meant a suffix added to a noun, even then it will not apply to (a) or (b). For in (a) அ is added to an adjectival base: pala = pal (adj) + a; and in (b) it is added to the oblique base of a pronoun: ena = en + a.
- (4) Further the expression 'without case-ending' has no meaning as no example 'with case-ending' is anywhere given.

(5) To associate (a) and (b) i.e. pala and ena

under the denomination 'noun-termination' is erroneous and illogical.

According to Dr. Caldwell the a in pala is an adjectival suffix, as is evident from the following quotation:-

"This usage, perhaps, explains the origin of the Tamil adjectives pala, many, and silam, few, viz., from the roots pal and sil (which are used in their erude state in the poets) and a the sign of the relative participle.

"It is true that these words are also regarded as ~~neuters~~ neuters plural; and that in some instances they are correctly so regarded appears from the phrase palavin pal the Tamil designation of the neuter plural. literally the gender of many (things). But when we look also at suit phrases as pala arasar many kings, - phrases of constant occurrence, not only in the colloquial dialect, but in the classics - the a of this latter pala appears to be used, not as a suffix of the neuter plural, or as a sign of plurality of any sort, but as a sign of the relative participle, by the use of which pala becomes an adjective".

(Dr Caldwell's Comparative Grammar of Dravidian Languages 3rd edition p.315).

Thus it is clear that the a in pala is an adjectival suffix.

Even in those cases where it is correctly considered as a neuter plural suffix it is a pronoun suffix and not a noun termination.

Here the example must be in the form of a sentence: e.g. ivai pala; and not simply pala.

Hence ~~¶~~ 2.4 should be entirely recast.

5. No use has been made of the results of the historical study of Tamil Grammar found in the works of not only western scholars like Caldwell and Pope, but of orthodox Indian Tamil Pandits of liberal views like Siva nana Munivar.

According to these authorities the expressions ^{அடியின்} tamilappil-
²⁷ lai (A.2.3. connective particle) and ²⁸ valiyakalai (A.2.6. metri-
 cal particle) belong to the same category. The a in tamila and
 the a in valiya have both the same force and function. They
 convert the nouns to which they are suffixed into adjectives.
 These a's, again, are not different in function from the a of
 relative participles; for, relative participles are really verbal
 adjectives: e.g. ^{உடைந்த} utainta ^{பெட்டி} catti broken pot: Here utainta: broken
 is a participial adjective to catti pot.

This use of a may be called the adjectival use, as it
 converts the words to which it is added into an attribute of a
 noun. Under this category is brought also the genitive suffix a
 for all genitive phrases are really adjectival phrases. In Logic,
 an adjective is any word or phrase which limits the denotation
 and increases the connotation of a Noun? Tested by this defini-
 tion, tanila, pala ena & valiya (examples given in A.2.3;
 A.2.4, a and b; A.2.6). are all of them adjectives bearing
 the adjectival suffix a.

Sivañāṇa Munivar has established beyond doubt the adjec-
 tival character of words like the above in his Tolkappiya Out-
 tira Vriṭh. (vide page 456 lines 10 to 14 Nāṇalar's Edition, his
 notes on Sataiya in vār Sataiya vallal, under enpa).

Dr. Caldwell too is of the same opinion:

"The circumstance that in most of these examples the sig-
 nification of the genitive is as natural as that of the adjec-
 tive shows how intimately the genitive and the adjective are
 allied. Nevertheless as used in these examples, I regard a as
 an adjectival termination rather than as a sign of the genitive,
 and as acquiring this force from its being the sign of the rela-
 tive participle. Indeed I would define these qualitative words
 to be the relative participles of applicative verbs". (pp. 314
 and 315, Comp. Gram. of Drav. languages 3rd Edition). Modern
 Dravidian Philology goes a step further and identified the rela-
 tive particle a with the demonstrative particle a. This theory
 seems to receive great semantic logical force and support from
 the fact that in other languages there are instances of demons-
 tratives

used as relatives, e.g., the history of that in English. As in English, the demonstrative's remoteness alone seems to have been used with a relative force. But this theory will not surely be accepted by Modern Grammatical Orthodoxy. Hence for the purposes of the Lexicon the demonstrative a and the relative a may be kept distinct.

The notion that a in valiya is expletive is Naccinarkiniar and this notion has long since been exploded as incorrect. Further in the only other example where a is regarded as expletive by Naccinarkiniar i.e. tiruva it is again an adjectival suffix. No-where else is a regarded as an expletive. In the list expletives given in Tamil Grammar a is not found. Nor is it mentioned as one of the expletives in the Sangam Tamil Dictionary. The whole of (2) part should be recast somewhat as follows:-

Particle.

A. Prefix demonstrative

(1) expressing remoteness

(a) found as the initial vowel of demonstrative adjectives pronouns and adverbs

akaccuttu
(அககட்ட) e.g. அங்கம் (avan) அங்கம் (anda)
அங்கம் (anru)

(b) added to nouns (puraccuttu) e.g.
அககட்டம் (akkoravan)

(2) expressing eminence அககட்டம் (attamperuman)

B. Suffix

i. adjectival

(a) added to nouns: e.g. அககட்டம் (viyangel).

(b) added to verbs to make them relative participles e.g. அககட்டம்

(c) added to the oblique bases of pronouns to convert them into genitives: e.g. அககட்டம்

ii. verbal

(a) forming the 3rd person neuter plural: e.g. அககட்டம்

(b) forming infinitives e.g. அககட்டம்

(c) forming injunctions: e.g. அககட்டம்

N.B. The suffix a forms with verbs injunctions called in grammars வினாடி (viyangel). This use of a has been left out in the same page of the Tamil - English Lexicon - (vide Sangam Tamil Dictionary for this use of a)

6. The value of the Tamil Lexicon will surely be enhanced by the indication of parallel forms in other Dravidian languages.

56 59

This will make the Lexicon useful not only to the literary scholar but to students of comparative study of the Dravidian languages. Mikel's Kannada Dictionary has been worked on these lines.

All the information given under ~~4~~ in the Tamil Lexicon - (except ~~4~~ (3) symbol for 8 and ~~4~~ 4. denoting dried ginger etc) applies to the treatment of a in the other Dravidian languages Canarese, Telugu and Malayalam to take only the most prominent of the cultivated dialects.

(True copy)

Francis Orskine

Registrar.

For approval
C.O. 22/7/17 J.L. 1/20/17

40

NOTES CONNECTED WITH G.O. No. 879, HOME (EDUCATION),
DATED 3RD JULY 1917.

[SUBJECT.—The Tamil Lexicon.]

Previous papers :			
G.O.	772, Educational, 24th November 1905	G.O.	557, Educational, 10th June 1913
"	616 " 20th September 1906	"	652 " 12th July "
"	501 " 24th July 1911	"	292 " 18th March 1914
"	17 " 16th February 1912	"	508 " 19th May "
"	93-94 " 5th "	"	667 " 5th June "
"	493 " 4th June "	"	980 " 18th August "
"	719 " 6th August "	"	1022 " 28th "
"	991 " 11th November "	"	1295 " 17th November "
"	10 " 3rd January 1913	"	585 " 15th May 1915
"	251-52 " 25th March "	"	1357 " 9th December "
"	278 " 4th April "	"	795 " 21st July 1916
"	530 " 9th June "	"	1186 " 14th November "

From the Registrar, University of Madras, No. 2551, dated the 11th April 1917.

HOME (EDUCATION) DEPARTMENT.

The current letter from the Registrar, University of Madras, and the enclosures submitted therewith place before the Government a complete statement of the work of the Tamil Lexicon Committee, the control and supervision of which was entrusted to the Syndicate in G.O. No. 991, Educational, dated the 11th November 1912. For facility of reference a table of contents of the papers in the current file has been prepared and placed at the top of the file. The correspondence discloses the following facts :—

(i) Out of the maximum grant of Rs. 1 lakh which the Government have agreed to provide for the purpose, Rs. 53,500 have so far been paid to the University, out of which Rs. 33,029 have been spent by the 12th December 1916.

(ii) Though it was anticipated that the compilation would be finished in five years (paragraph 4 of G.O. No. 991, Educational, dated 11th November 1912), the committee with its President, Rev. Mr. Chandler has been at work on the lexicon for nearly four years and yet the work so far accomplished which relates only to definitions—and these still under revision—has reached only the letter *Qar*. (*Qar* in English). It is feared that at this rate of progress the lexicon will not be ready for the press for another four or five years by which time the original grant may have been exhausted, leaving the cost of production still to be met. Thus the financial situation is not satisfactory.

(iii) What is more serious still is the inferior quality of the work so far done. The Vice-Chancellor who undertook a desultory examination of the work so far done has embodied the results of the examination in his memorandum on pages 12-17 of current file. These show beyond doubt that the matter contained in two manuscript volumes is far from reaching an adequate standard of excellence as regards the accuracy of the information furnished, exactness of definition and precision of language. The workmanship is also so slovenly as, in conjunction with the defects mentioned, to render the dictionary almost valueless. Among other blemishes pointed out by the Vice-Chancellor are the poor command of English possessed by the author of the definitions and his defective knowledge of the Tamil language, grammar and literature.

NOTES TO G.O. No. 879, HOME (EDUCATION), 3RD JULY 1917

(iv) Mr. Hunter has also put in a memorandum which shows that Mr. Chandler and his staff do not possess the necessary qualifications for lexicographical work which modern standards require.

(v) It is further pointed out that the powers and responsibilities of the Syndicate in relation to the lexicon committee and its chairman on the one hand, or of the chairman in relation to the members of the committee on the other, have never been clearly and adequately defined. At any rate considerable uncertainty is alleged to have existed and still to exist in regard to the responsibility for the adoption of the general principles on which the lexicon is based and the methods to be followed and of the form and scope of the work.

2. The Syndicate is of opinion that if the lexicon be completed on the present lines and with the existing agencies, it cannot fail seriously to disappoint both the students of Tamil literature who seek in it for a full account and accurate definition of Tamil words and the student of language who looks to the dictionary for scholarly information on the sound value, origin and relationship of the forms treated in it. On a review of the whole situation the Syndicate adds that it can come to no other decision than to request Government either to relieve it from all further responsibility for the production of the lexicon or to consent to a reorganization of the lexicon staff and the reconstitution, with powers and responsibilities clearly defined, of the committee.

3. It is clearly out of the question to comply with the Syndicate's request that it should at this stage of the business be completely divested of all concern with the undertaking. From the notes to G.O. No. 17, Educational, dated the 16th January 1912, it will appear that it was after a full consideration of all the circumstances of the case that the Government finally resolved to entrust the work to the University and it is quite unlikely that a more suitable and responsible agency could be found to replace the Syndicate. The next point for consideration is the Syndicate's alternative suggestion for a thorough overhauling of the present lexicon staff, the paid staff of which besides Mr. Chandler (who, as president of the committee, gets a remuneration of Rs. 500 per mensem and house-rent allowance) consists of the following:—

	Per mensem.
	RS.
One Tamil Pandit on	50
One Sanskrit Pandit on	40
One Telugu do.	30
One Kanarese do.	30
One Malayalam do.	30
One typewriting clerk	30
One clerk	25
One clerk	20

(Of Paragraph 1 of letter 494, Educational, dated 4th June 1912.)

Mr. Hunter's idea appears to be to replace the lexicon committee with its chairman and staff of assistant pandits by an editor-in-chief, joint editors and readers, together with such staff of pandits and graduates as funds may permit. It is the opinion of the Vice-Chancellor that if, after this experience, it should be decided to continue the work and Mr. Chandler finds a place in any new committee that may be appointed, his share of the work must be strictly limited to the mechanical part of it.

4. In the above circumstances it is for consideration whether the Syndicate may be informed that the Government view with great disappointment and grave concern the situation presented in its statement and request that body to submit definite proposals for the complete reorganization of the present staff and the reconstitution of the committee with powers clearly defined.

T.A.V.—21-4-17.
T.K.—27-4-17.

Four out of five years (page 4 of G.O. No. 991, Educational, dated 11th November 1912) estimated to be the period for the completion of the work have now expired; and 50 per cent of the amount allotted for the compilation of the lexicon have been spent. Of the quantity of the work done so far it appears that only 40 per cent of the dictionary has been compiled and of its quality the Syndicate reports that it is seriously disappointing. In the words of Professor S. Kuppuswami Sastri "the definitions as they stand at present exhibit numerous instances of inaccurate and inelegant expression, completely distorted, misleading and perfunctory version of the meanings of words, lack of adequate grasp of the exact scope of ideas expressed in Tamil"; and of the form and arrangement of the work Mr. Mark Hunter says that it is incapable of anything like a scientific classification of lexicographical material.

2. In launching the scheme the Government had in view a new up-to-date really scientific Tamil lexicon useful to Tamil scholars both here and in Europe—please see Sir Murray Hammick's note, dated the 13th January 1912, on page 2 of notes with G.O. No. 17, Educational, dated the 16th January 1912. In the letter to India soliciting sanction for the scheme this Government definitely stated that it had in contemplation a "standard lexicon"—page 3 of G.O. No. 93, Educational, dated the 5th February 1912. With this ideal and with the description of work given above, the latter should apparently be characterised as unsatisfactory and it is but natural that the Syndicate desires to disown any responsibility for the publication.

3. From the correspondence it is plain that the Committee, especially its Chairman, does not seem willing to acknowledge the authority of the Syndicate to dictate to it the method and form in which the work is to be done. It is reported that the ideas of the Committee itself have been changing and are now vague. The present difficulties seem to have arisen out of this and the Syndicate enquires whether its control and supervision are to be confined only to administration and finance or to plans and principles of the lexicon also.

4. The Committee at its inception was only the suggestion of the Rev. Chander and was to be an independent body receiving aid from Government and having nothing to do with the University—vide Sir Murray Hammick's note on page 4 of notes to G.O. No. 501, Educational, dated 24th July 1911. The Committee chalked out originally a line for itself—vide the Committee's proceedings on pages 1 and 2 of notes to G.O. No. 17, Educational, dated 16th January 1912. The Government in handing over to the University the work of preparing and publishing the lexicon do not seem to have contemplated that the constitution of the Committee should remain as it was forever, nor that the method it had proposed for itself should be maintained, nor that the Committee should be given a free hand in working up the lexicon as it liked—vide G.O. No. 991, Educational, dated 11th November 1912.

The Government undertook only the financial responsibility of the business and all responsibility for the form and substance of the publication was to be the University's. In carrying out therefore their work in this matter, it is only natural that the University should be given greater freedom than they assume they have now been given by Government and should be free to modify the constitutional agency to be employed for the publication if it thinks that such change is absolutely necessary in the interests of the undertaking. As pointed out above we cannot select another body to undertake the work; and the Syndicate's report indicates that the alternative of not allowing them a freer hand will be the request to relieve them entirely of all responsibility in the matter. Of course the Syndicate's action in this matter should be subject to the approval of Government as the authority that finances the whole scheme and in whom the ultimate copyright of the work is to vest—paragraph 4 of the

Secretary of State's despatch on page 3 of G.O. No. 991, Educational, dated 11th November 1912, and paragraph 7 of the Government Order. So far, the present correspondence does not indicate any constructive suggestions for the future carrying out of the work. We may call upon the Syndicate to submit its proposal for the consideration of the Government on the understanding that the ultimate responsibility for the form and substance of the publication will rest with the University. We may also ask them to submit an estimate of the entire cost of their proposals and the further period that will be necessary to bring the work to completion.

C. RAMANUJA ACHARIYAR—6-5-17.

So far as the "general statement" (the enclosure to the Registrar's letter) is concerned, the specific points for orders are the definition of relations (a) between the Chairman of the Committee and its members, (b) between the Syndicate and the Committee.

From the summary above, it is clear the Committee is inefficient and will have to be reconstituted. So no definite orders are necessary.

Regarding the Syndicate, it is clear that, subject of course to the ultimate powers of Government who gives the money, that body has full powers over the Committee not only in matters of administration and finance but also in the laying down of general principles and methods.

The papers, however, reveal the work hitherto done is poor and what is equally clear the present Committee cannot probably do the work better. It appears to me the reconstitution of the Committee cannot be avoided.

The financial position is bad. About Rs. 40,000 have been spent out of the total grant of one lakh and the work done is inadequate in quantity and poor in quality.

To save further loss of money, I would recommend that the present Committee be dissolved as soon as possible. The existing materials may be temporarily placed in the possession of a record-keeper on Rs. 30.

About the future, the Syndicate may be called upon to send a report as to the future lines of work—how the new Committee ought to be constituted, how long it will take to complete the work and what money the scheme will cost.

The Vice-Chancellor and the Director of Public Instruction are both at Ootacamund. They may be informally consulted.

R. RAMACHANDRA RAO—22-5-17.

After consulting the Vice-Chancellor and the Director of Public Instruction I am clearly of opinion that the line to take is that the Syndicate must continue responsible, that the Government will await the Syndicate's proposals for the future conduct and management of the work, and also desire the Syndicate carefully to consider the lines on which the dictionary should be compiled so that those responsible for the conduct of the work should know clearly what is expected of them.

P[ENTLAND]—26-6-17.

Draft.

R. RAMACHANDRA RAO—26-6-17.

A draft order is submitted for approval.

A/ C.S.—28-6-17.
T.K.—29-6-17.

Issue.

C. RAMANUJA ACHARIYAR—2-7-17.

Print.

R. RAMACHANDRA RAO—3-7-17.

[G.O. No. 879, Home (Education), dated 3rd July 1917.]

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