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HISTORICAL TAMIL READER

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BY

P. S. SUBRAHMANYA SASTRI

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ANNAMALAINAGAR

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HISTORICAL TAMIL READER

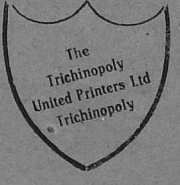
BY

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FOREWORD

When Professor Subramania Sastri asked me whether I would welcome the publication of a Historical Tamil Reader, I said I would. For I felt that such a work would advance the cause of Tamil scholarship. Students of any language or literature should know how the language has developed from the earliest known times to the present. It is interesting and should be instructive to know how a language has grown from youth to manhood. It would help not only scholars but all lovers of the language to acquire a finer appreciation of the language and its literature if they knew how poets and other classical writers have made the language in the course of its history.

This welcome to Professor Subramania Sastri's work must not be taken to be an endorsement of his views or theories. I am not scholar enough to judge them. But the publication of this book will give an opportunity to his fellows in the "republic of letters" to review and discuss them. As a first effort in this line of work it will, I daresay, be welcomed by all.

Annamalai University,
Annamalainagar.
24—1—1945.

M. RUTHNASWAMY
Vice-Chancellor.



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History of Grammatical Theories in Tamil	H. G. T.
Tolkāppiyam	Tol.
Eḻuttatikāram	Eḻut.
Collatikāram	Col.
Poruḷatikāram	Poruḷ.
Puṟanāṉūṟu	Puṟam.
Pattuppāṭṭu	Pattu.
Tirumurukāṟṟuppaṭai	Tiru.
Kalittokai	Kalit.
Tirukkuṟaḷ	Kuṟaḷ.
Cilappatikāram	Cilap.
Ṭēvāram	Ṭēvā.
Appar Tēvāram	Appar.
Tiruñāṉacampantar Tēvāram	Ñāṉa.
Nālāyirativviyappirapantam	Nālā.
Tiruvācakam	
Cīvakacintāmaṇi	C. c.
Peruṅkatai	P. K.
Kamparāmāyaṇam	V. M. Gopalakrishnamachariar Edn.
Vīracōḻiyam	V.
Tātuppaṭalam	Tātu.
Naṉṉūl	Naṉ.
Cēṉāvaraiyam	Cēṉā.
Villiputturāḻvār Pāratam	Villi.
Kandapurāṇam Vaḷḷi-y-ammait-tiru-maṇa-p-paṭalam	Vaḷḷi.
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Tamil Lexicon, University of Madras	
Journal of Oriental Research, Madras	J. O. R.
Pāṇini's Aṣṭādhyāyī	
Volume	V.
Page	p.
Lines	ll.

அ=a, ஆ=ā, இ=i, ஈ=ī, உ=u, ஊ=ū, எ=e, ஏ=ē, ஐ=ai, ஒ=o, ஓ=ō, ஔ=au, ஃ=ஃ.

Ancient and Medieval Periods		Modern Period
க்	k	k (initially and when doubled) h (between vowels) g (generally after the nasal ṅ)
ங்	ṅ	ṅ
ச்	c	c (when doubled) ś (initially and between vowels) j (generally after the nasal ñ)
ஞ்	ñ	ñ
ட்	ṭ	ṭ (when doubled) ḍ (between vowels and generally after the nasal ṇ)
ண்	ṇ	ṇ
த்	t	t (initially and when doubled) d (between vowels and generally after the nasal n)
ந்	n	n
ப்	p	p (initially and when doubled) b (between vowels and generally after the nasal m)
ம்	m	m
ய்	y	y
ர்	r	r
ல்	l	l
வ்	v	v
ழ்	ḷ	ḷ
ள்	ḻ	ḻ
ற்	ṟ	ṟ
ன்	ṉ	ṉ
ஸ்	s	s
ஷ்	ṣ	ṣ
ஹ்	h	h
குற்றியலுகரம்	ĭ	ĭ
குற்றியலுகரம்	ŭ	ŭ

Skt. :—க்=k, க்ஷ்=kh, க்ர=g, க்ஹ=gh, ங்=ṅ; ச்=c, ச்ச=ch, ஜ்=j, ஜ்ஜ=jh, ஞ்=ñ; ட்=ṭ, ட்ட=ṭh, ட்ர=ḍ, ட்ஹ=ḍh, ண்=ṇ; த்=t, த்த=th, த்ர=d, த்ஹ=dh, ந்=n; ப்=p, ப்ப=ph, ப்ர=b, ப்ஹ=bh, ம்=m; ய்=y, ர்=r, ல்=l, வ்=v, ஶ்=ś, ஷ்=ṣ, ஸ்=s, ஹ்=h.

PREFACE

Dr. Suniti Kumar Chatterji M. A. D. Lit. (London), Khaira Professor of Indian Linguistics and Phonetics, Lecturer in English and Comparative Philology and Fellow, Calcutta University wrote to me in his letter dated April 7, 1931. thus .....

"I have been asking some of my Tamil friends to give us a philological reader in Tamil, from Śen-Tamil and Medieval Tamil down to Modern Tamil, in the Roman character preferably and with linguistic notes on the words. Editions in the Roman character with literal English translation of some selected old Tamil texts (*e.g.*) from the *Pattuppāṭṭu* or the *Eṭṭuttokai*, or some similar work will be a desideratum, an edition say, in the style of Mac-Donell's Vedic Reader. Prose *anvaya* of the Tamil verses would in such a reader be invaluable. Could you not prepare such a short reader—Text in Roman Tamil, *anvaya* in Roman Tamil, literal English rendering, philological and grammatical commentary, and finally a vocabulary?.. Hoping to have from you some work to facilitate the philological study of Tamil, in the lines indicated above, in good time.

I remain,
Yours very sincerely,
(Sd.) Suniti Kumar Chatterji

At the beginning of July, 1943, I expressed my desire to Mr. M. Ruthnaswami, the Vice-Chancellor, Annamalai University to prepare a book of the type mentioned above and requested him whether he would advise me to do it. He very readily gave his approval.

I have taken extracts, as suggested by Dr. Suniti Kumar, from 22 sources belonging to the Ancient, the Medieval, and the Modern periods, the Ancient representing the period extending from the Pre-Christian era to the 5th century A. D. (*i.e.*) the end of Sangam period, Medieval, the period from the 6th

century A. D. to the 14th century A. D. and Modern, the period from the 15th century A. D. up to the present day. Sources, their author, their approximate dates and the number of extracts taken from each are as below :—

Source.	Author.	Approximate date.	No. of extracts.
Tŏlkāppiyam	Tolkāppiyaṉār	Not later than 2nd C. B. C.	6
Puṟanāṉūṟu (one of *Eṭṭu--tokai*)	Anthology	1st C. B. C. to 1st C. A. D	4
Tirumurukārṟu-p-paṭai (one of *Pattup-pāṭṭu*)	Nakkīrar	Do.	1
Kalittokai (one of *Eṭṭuttokai*)	Anthology	2nd C. A. D. to 3rd C. A. D.	2
Tirukkuṟaḷ	Tiruvaḷḷuvaṉār	Do.	10
Cilappatikāram	Iḷaṅkōvaṭikaḷ	Prob. 5th C. A.D.	2
Tēvāram	1. Appar	7th C. A. D.	1
	2. Tiruñāṉacampantar	Do.	1
Nāḷāyira-tivya prapantam	Tiru-maṅkai-y-āḻvār	Do.	2
Vēḷvikuṭi grant (Inscription)		8th C. A. D.	1
Tiruvācakam	Māṇikkavācakar	Prob. 9th C. A. D.	1
Cīvakacintāmaṇi	Tiruttakkatēvar	10th C. A. D.	4
Peruṅkatai	Koṅkuvēḷ	Prob. 10th C. A. D.	1
Kamparāmāyaṇam	Kampanāṭṭāḻvār	12th C. A. D.	3
Inscription of *Kulōttuṅga I* at *Tiruvāṉaikkā*		12th C. A. D.	1
Pāratam	Villiputtūrāḻvār	14th C. A. D.	3
Kandapurāṇam	Kacciyappaśivācāriyar	Prob. 15th C. A. D.	1
Śivañāṉapāḍiyam	Śivañāṉamuṉivar	18th C. A. D.	1

Source	Author	Approximate date	No. of extracts
Tamiḻ-vaḻarcci	Mm. V. Swaminatha Ayyar (*Dākṣiṇātya-kalānidhi*)	20th C. A. D.	1
Tamiḻ-varalāṟu	R. Raghava Ayyangar (*Bhāṣākaviśekhara*)	Do.	1
Urai-naḍai-k-kōvai Part II	Mm.M. Kadireśaccetṭiyār (*Panḍitamaṇi*)	Do.	1
Kaṭṭurai-t-tiraṭṭu	N. M. Venkatasamināṭṭār (*Nāvalar*)	Do.	1
Tirukkuraḷ-Araṭṭuppāḷ-Bāḷar-urai	P. S. Subrahmanya Sastri	Do.	1

Tolkāppiyam is the earliest extant work in Tamil. It contains about 1600 sūtras divided into three *atikārams*: *Eḻuttatikāram, Collatikāram* and *Poruḷatikāram*. *Eḻuttatikāram* deals with *Tamil Phonology*:—*Sounds*—their number, classification and production—and *sandhi*. It contains *nine* chapters or *iyals* of which the first *three* deal with *sounds* and the last *six* with *sandhi*. There are about 480 *sūtras* in all the *nine* chapters. *Collatikāram* deals with *Syntax* and *Morphology* of the Tamil Language. The first *four* chapters are concerned with *syntax* and the remaining five with *morphology*. All the *nine* chapters or *iyals* contain about 460 *sūtras*.

Poruḷatikāram deals with the *Science of Poetics* relating to love-poetry in the first, third, fourth and fifth chapters, and with that relating to all affairs other than love such as warfare, statecraft etc. in the second chapter. The sixth chapter deals with *rasa* or sentiment relating to poetry; the seventh with the figure of speech of *uvamai* (simile) and its classifications; the eighth with metre and the ninth with traditional usage in poetry etc. All the nine chapters contain about 660 *sūtras*.

From a study of *Tolkāppiyam* it is evident that a wide range of Literature existed at the time and that a large number of grammarians existed before the author. He uses the word *āciriyarkka (āciriyarkkū+a)* in two places in *Eḻuttatikāram*; and

tradition says that he was a disciple of the sage *Agastya*. Though there is the popular belief that the sage *Agastya* was the first grammarian, yet *Tolkāppiyam* reveals that it was not so.

Tolkāppiyaṉār was fully conversant with the *Vēdas*[1], *Prātiśākhyas*[2], *Dharmaśāstras*[3], *Yāska's Nirukta*[4], and *Nāṭyaśāstra*[5].

It is evident from references made in *Poruḷ-atikāram* that, long before his time, the *Aryans* and the *Dravidians* lived together in the *Tamiḻnāḍu*, there were four classes of people—*pārppār*, *aracar*, *vaiciyar* and *vēḷāḷar*, *Viṣṇu*, *Varuṇa* and *Indra*, the *Ṛgvēdic* Gods, were recognised to be the presiding deities of three of the five classes of land, and the *karpu* system of marriage (giving away a girl to the bridegroom in the presence of *Agni* and the performance of rituals in *Agni* by the bridegroom) was in vogue etc.[6]

It is a matter for regret that all the Tamil works that existed at the time of *Tolkāppiyaṉār* are lost to us.

Puṟanāṉūṟu is an anthology of 400 verses dealing with *puṟapporuḷ*. Some verses are very long containing more than thirty lines while some are very short containing only four lines. The verses are all very interesting. It is not known who compiled them and when. A study of the *Puṟanāṉūṟu* reveals to us the nature of the Tamil Language in the ancient period, the heroic and benevolent nature of kings who patronised scholars, the nobility of women who were prepared to send even their young sons to battle-field after the death of their husbands, who treated guests with hospitality, who, never caring to live after their husbands were dead, entered fire, the poverty of the scholars and

1. *Cf.* Tol. Eḻut. 102.
2. *Ibid Pirappiyal.*
3. Tol. Poruḷ *Karpiyal* sūtra 46.
4. Tol. Col. *Uriyiyal.*
5. Tol. Poruḷ. *Meyppāṭṭiyal.*
6. *Cf.* Tol. Eḻut. with *kuṟippurai* by P. S. S. *muhavurai* pp. XIII to XVIII.

their eagerness, at the same time, to keep up their self-respect' the high degree of friendship that existed between the poets and the lords who patronised them etc.

Tirumurukāṟṟuppaṭai is a poem of 317 lines written by *Nakkīrar* and forms one of *Paṭṭu-p-pāṭṭu*; he directs those who wish to attain *mōkṣa* to worship *Murukaṉ* at *Tirupparaṅkuṉṟam, Tiruccīralaivāy, Tiruvāviṉaṉkuḍi, Tiruvēṟakam, Paḻamutircōlai* and at the various different hill stations. He beautifully describes how *Murukaṉ* is worshipped in those different places. In style the poem is as old as any verse in *Puṟaṉāṉūṟu*.

Kalittokai is an anthology of 150 verses compiled by *Nallantuvaṉār* with a prayer at the beginning. They are written in *Kali* metre describing the erotic emotions characteristic of the five tracts of land: *Pālai, Kuṟiñci, Marutam, Mullai* and *Neytal*. *Peruṅkaṭuṅkō, Kapilar, Marutaṉiḷaṅkaṭaṉār, Nalluruttiraṉār* and *Nallantuvaṉār* (the compliers) respectively composed verses about them. Almost all the verses are lucid in style and pleasant to read. *Kalittokai* is one of *eṭṭuttokai*. As there are certain forms of later development like *aivarkaḷ, aracarkaḷ* and *umakkū* in *Pālai* and *Neytal*, the verses in *Kalittokai* should have been composed later than the verses in *Puṟaṉāṉūṟu*.

Tirukkuṟaḷ is the work of *Teyvappulavaṉ Tiruvaḷḷuvaṉār*. There are different theories about his birth; Whatever that be, there is no doubt that he was a *jīvan-mukta* (*i.e.*) one who realised his self even while his soul was encased in the mortal coil. Some of his verses reveal that he was an *advaitin* and his *upāsya-dēvatā* was Lord *Viṣṇu*. The book comprises of three sections *aṟattuppāl, poruṭpāl* and *kāmattuppāl* containing 133 *atikārams* each of ten verses in *kuṟaḷveṇpā*. *Aṟattuppāl* contains 38 *atikārams*. The first 24 *atikārams* deal with *illaṟam* or the duties of the house-holder; the next 13 with *tuṟavaṟam* or the duties of a recluse; and the 38th with *ūḻ* or *karma*; *Poruṭpāl* contains 70 *atikārams*, where the duties of the king are well described. The remaining 25 *atikārams* comprise *kāmattuppāl*, where both *kaḷavu* and *kaṟpū* are well described. Beautiful parallels from *Upaniṣads* and *Mahābhārata* have been found out for 200 *kuṟaḷs* out of 380 in *Aṟattuppāl*[1].

1. *Cf.* Tirukkuṟaḷ Aṟattuppāl—Bāḷar-urai by P. S. S.

Cilappatikāram is one of the five *kāvyas* in Tamil Literature, the others being *Maṇimēkalai*; *Cīvakacintāmaṇi*, *Vaḷaiyāpati* and *Kuṇṭalakēci*. Its author is *Iḷaṅkōvaṭikaḷ*, an ascetic and the brother of the *Cēra* king *Ceṅkuṭṭuvaṉ*; the book is divided into three *kāṇṭams* describing the three stages in the lives of *Kaṇṇaki* and her husband *Kōvalaṉ* in the three scenes of action *Pukār*, *Maturai* and *Vañci*.

The devotional songs of *Appar*, *Tiruñāṉacampantar* and *Cuntarar* sung in praise of Lord *Śiva* at the different shrines go by the name of the *Tēvāram*.

Nāḷāyirappirapantam is a collection of 4000 devotional verses sung at different shrines by the twelve Āḻvārs in praise of Lord *Viṣṇu*. Various scholars have elucidated almost all of them with copious quotations from, and references to, the *Upaniṣads* and the *Rāmāyaṇa*.

Tiruvācakam is a collection of verses sung in praise of Lord *Śiva* by *Māṇikkavācakar* who was a minister at the court of a *Pāṇṭiyaṉ* king.

Cīvakacintāmaṇi is one of the five *kāvyas* in Tamil Literature from the pen of a Jain scholar *Tiruttakkatēvar* by name. It now contains 3145 verses, of which, in the opinion of *Nacciṉārkkiṉiyar* a renowned commentator of many works in Tamil, only 2700 belong to *Tiruttakkatēvar*. It is the opinion of the Jains that the source of this poem is mainly *Kṣatracūḍāmaṇi* in Sanskrit though three more books *Gadyacintāmaṇi*, *Jīvandharanāṭaka* and *Jivandharacampū* treat of the same story. This poem deals with the life of a king *Cīvakaṉ* by name, from his birth to his attaining the permanent bliss. The author incidentally dwells at length upon the duties of the king. A king should decide an action after carefully consulting his ministers; he should never make others understand his mind till the object in view is achieved; he can accomplish any object provided he has a faithful and loving friend; he should be kind to all beings; he should try to rectify the evildoers; he should treat pleasure and pain alike; he should treat with respect his teacher and parents etc.

Peruṅkatai is a poem written by a *Jain* scholar *Koṅkuvēḷ* by name. The story is adapted from the *Bṛhatkathā* of *Guṇāḍhya* written in *Paiśāci* language dealing with the story of *Udayana*,

the king of the Vatsas at Ujjain and his son *Naravāhanadatta* who also became the king of the *Vidyādharas*. The original work, it appears, was divided into six *kāṇṭams*:—*Uñcai-k-kāṇṭam, Ilāvāṇakāṇṭam. Makatakāṇṭam, Vattavakāṇṭam Naravāṇa-kāṇṭam* and *Turavukkāṇṭam. Uñcai-k-kāṇṭam*[1] deals with the story of *Utayaṇaṉ* till he returns to his capital with queen *Vāsavadattā*; *Ilāvāṇakāṇṭam* deals with the fire at *Ilāvāṇam*, the disappearance of the minister *Yaugandharāyana* with *Vāsavadattā*; *Makatakāṇṭam* deals with *Udayana's* marriage with *Padmāvatī* at *Magadha*; *Vattvakāṇṭam* deals with *Udayana's* rule in his kingdom and his re-union with *Vāsavadattā* and *Yaugandharāyana*: *Naravāṇakāṇṭam* deals with the birth of *Naravāhana* and his departure to the world of *Vidyādharas* as their king; *Turavu-k-kāṇṭam* deals with *Udayana's* departure with *Naravāhana* to a forest to spend the remaining years of his life as a recluse after having entrusted his kingdom to the care of *Padmāvati's* son. The last *kāṇṭam* and many lines in each of the other *kāṇṭams* were not available to Mm. Dr. V. Swaminatha Ayyar. In his edition there are now five *kāṇṭams* having on the whole about 16000 lines. The style is very lucid and many things connected with the lives of men, the duties of kings etc. are beautifully described.

Kamparāmāyaṇam comes from the pen of *Kampaṉāṭāḻvār* and deals with the life of *Rāmā*, the hero of the *Vālmīkirāmāyaṇa*. His work divides itself into six *kāṇṭams* which contain on the whole about 10500 verses. The *uttarakāṇṭam* was composed by *Vaṇṭuṭaṉ* in about 1500 verses. *Kampar* was a native of *Tiruvaḻuntūr* in the *coḻa-nāṭu* and a *Vaiṣṇava*. His patron was *Caṭaiyappavaḷḷal* of *Tiruveṇṇeynallūr* in South Arcot District. On hearing *Vālmīki Rāmāyaṇa* being expounded, he became eager to describe *Rāma's* life and exploits in his own mother tongue so that all people may have an opportunity to read the book and become devotees of *Śrī Rāma*. On reading both *Vālmīki Rāmāyaṇa* and *Kamparāmāyaṇam*, one can very easily see that he is brief where *Vālmīki* is elaborate as in *Rāma's* meeting *Kausalyā* before his departure to the forest and he is

1. *Uñcai* is the modified form of *Ujjayinī*.

elaborate where *Vālmīki* is brief as in *Guha's* episode. There are very many places where he differs from *Vālmīki*. Many of his descriptions are original and vivid.

Villiputtūr-āḷvār pāratam is the work of *Villiputtūr-aḷvār*, a *Vaiṣṇava* brahman of the village named *Caṭiyūr*. He was a scholar both in Tamil and in Sanskrit. At the request of his patron *Varapatiyaṭkoṇṭāṉ* he composed *Pāratam* containing 4300 stanzas. He dealt with the contents of only the first ten parvas found in the *Mahābhārata* of *Vyāsa*. It is a very popular book.

Kandapurāṇam comes from the pen of *Kacciyappaśivācāriyar* an *ādiśaiva* born at *Kāñcīpuram*. It contains 12000 verses and deals with the story of *Kandaṉ* as described in the *Śaṅkara-saṁhitā* of *Skāndapurāṇa*. He was himself a great devotee of *Kandaṉ* at *Kumarakkōṭṭam*. As ordered by *Kandaṉ* in his dream, he wrote this work. It is said that he composed 100 verses every day, kept the palm leaves and stilus at the feet of *Kandaṉ* every night and the next morning he found beautiful corrections on the verses.

Śivañāṉapāḍiyam is the work of *Śivañāṉamuṉivar* who was a celebrity of the *maṭam* at *Tiru-v-āvaṭuturai* in Tanjore Dt. This work is a *bhāṣya* on *Śivañāṉabōdam*, the work of *Meykaṇḍadēvar*. He is the author of (1) the first *kāṇḍa* of *Kāñcippurāṇam*; (2) *Śivañāṉaśittiyār*, *Śivasamāvādamaṟuppu* etc. on *Śaivaśittāntam*; (3) elaborate discussion on the *pāyiram* and the first *sūtra* of *Tolkāppiyam* showing his mastery of all the three *atikārams* of *Tolkāppiyam* and (4). *Iḷakkaṇaviḷakka-c-cūṟaṇāvaḷi*. He was a great scholar in Tamil Literature and Grammar, and in *Śaiva-śittāntam* and had studied works on *Vyākaraṇa*, *Nyāya* and *Vēdānta* in Sanskrit. He is a great admirer of *Cēṉāvaraiyar*, one of the ablest commentators on *Tolkāppiyam-collatikāram*, who lived in the 14th c.; but he was not well impressed with the commentary of *Naccinārkkiṉiyār*, who was not probably as well versed in Sanskrit as *Cēṉāvaraiyar*. But, in my opinion, his condemnation of *Naccinārkkiṉiyar* in many places requires modification. It seems *Śivañāṉamuṉivar* was not aware of the fact that Sanskrit and Tamil belonged to different families of Languages and hence was not correct in some of his statements. For instance he mentions Tamil *ē* and *ō* as *śantiyakkaram* = Skt. *sandhyakṣara* = diphthong) on the analogy of Skt. *ē* and *ō* though

they are simple sounds. He is a pioneer in having created new style in Tamil Prose. The method that he adopts in presenting the *pūrvapakṣa* and the *siddhānta* in any *adhikaraṇa* closely resembles that of *Cēṇāvaraiyar*. He is a celebrity of the 18th C. in the Tamil world.

Tamiḻ-vaḻarcci comes from the pen of Mm. *Dākṣiṇātya-kalānidhi* Dr. V. Swaminatha Ayyar, the father of the Renaissance of Tamil. He has done yeoman service to Tamil by publishing almost all the works of the Sangam period, some of the medieval and modern periods from cadjan leaves which, otherwise would have become a prey to the white ants. He was a Tamil Pandit in the Kumbakonam college and the Presidency College, Madras, and after his retirement from Government service became the Principal of Sri Minakshi Tamil College, Chidambaram. He served the cause of Tamil to the very day of his death.

Tamiḻ-varalāṟu is the work of *Bhāṣākaviśēkhara Mahāvidvān* R. Raghava Ayyangar, the *āsthāna vidvān* of Ramnad, while he was the Research Lecturer at Annamalai University. He is the author of the *Pārivēṇpā*, translation of Skt. *Śākuntala*, translation of *Śrīmad Bhagavadgītā* and a commentary on *Kuṟuntokai*.

Urai-naḍai-k-kōvai is a collection of the speeches delivered by Mm. *Paṇḍitamaṇi* M. Kadirēsaceṭṭiyār. He has translated Skt. *Śukranīti* and *Mṛcchakaṭikā* into Tamil and has contributed a number of articles to Tamil Journals. He was Professor of Tamil in the Annamalai University and is the Research Adviser.

Kaṭṭurai-t-tiraṭṭu is a collection of articles written by Nāvalar N. M. Venkatasamy Nāṭṭār. He has written a number of prose works like *Kapilar* etc. and a number of articles in Journals. He was a Lecturer in the S. P. G. College (later Bishop Heber College) Trichinopoly for about twenty years and then became the Lecturer of Tamil in the Annamalai University for about eight years and was the Honorary Principal of the *Karantai Pulavar Kallūri*, Tanjore, at the time of his death.

NATURE OF TAMIL LANGUAGE

The student of the Tamil Language must give up the wrong notion that Tamil has one suffix to denote number and another suffix to denote case. Many of the Philologists have

given expression to such a statement thinking of the form *maraṅgaḷai* where *gaḷ* serves as plural suffix and *ai* as the second case-suffix. They were not aware that the suffix *kaḷ* was on by optionally used to denote plural of *a∴riṇai* nouns in the Ancient Period. It is so even now. We very often hear expressions like *māḍū vandaṉa* (to mean 'cows came,' 'oxen came' or 'cows and oxen came'). There is only one suffix to denote both gender and number and another suffix to denote case. Hence the three elements gender, number and case are denoted only by two suffixes. For instance in the words *avaṉai*, *avaḷai*, *ataṉai*, (*atu+aṉ- cāriyai+ai*) and *avaṟṟai* (*avai+vaṟṟu- cāriyai* or flexional increment+*ai*), *ṉ* denotes *uyartiṇai* masculine singular, *ḷ* denotes *uyartiṇai* feminine singular, *ṟ* denotes *uyartiṇai* masculine-feminine plural (epicene plural), *tū* denotes *a∴riṇai* singular irrespective of male or female and *ai* denotes *a∴riṇai* plural. Hence the word *āṇpāl* and *peṇpāl* should be rendered into English as *uyartiṇai* masculine singular and *uyartiṇai* feminine singular and not as masculine and feminine: *palarpāl* is the *uyartiṇai* epicene plural. Since only two suffixes do the function of three-gender, number and case-in Tamil and Dravidian languages and since only two suffixes do the function of the same three in Sanskrit with the difference that one suffix denotes gender and other both number and case, philologists should consider whether it is justifiable to take Sanskrit under inflexional language and Tamil and other Dravidian Languages under Agglutinating languages.

Growth of Tamil Language

As Tamil is a spoken language in Southern India, she has been steadily growing. We are not able to know anything of her before *Tolkāppiyam* was written. There is a tradition that the sage *Agastya* wrote the first grammar in Tamil and he had twelve disciples of whom *Tolkāppiyaṉār* was one. But from a close study of *Tolkāppiyam* it is clearly seen that there was a vast range of literature, a large number of grammarians etc. before him. From him we understand that at his time Tamil words were divided into four kinds :—*iyaṟcol* (indigenous words), *tiricol* (indigenous words which have changed their form from having been used in poetry), *ticai-c-col* (words borrowed from languages like Telugu, Kannaḍa etc. spoken at the neighbouring

districts) and *vaṭa-col* (words borrowed from Sanskrit). Hence it was long before the time of *Tolkāppiyaṉār* that Tamil and Sanskrit had lived together.

From the evidences available, we are able to see that the Language was changing or growing in sounds, formation of words, order of words in a sentence and meaning of words. Phonology is the science which deals with sounds; Morphology is the science which deals with the formation of words; Syntax is the science which deals with the order of words in sentences; and Semasiology is the science which deals with the meaning of words. I have already said that, for the sake of convenience, I have taken the Ancient period to refer to the 5th c. A.D. from the Pre-christian era, Medieval to refer to the period from 6th c. A.D. to 14th c. A.D. and Modern from 15th c. A.D. to the present day. It will be observed here how she has grown in all the four aspects from period to period.

PHONOLOGY

There were, according to *Tolkāppiyaṉār*, thirty primary sounds and three secondary sounds[1]. The thirty primary sounds are classified into *twelve uyir* or sonants and *eighteen mey* are consonants:

The sonants are:— *a, ā, i, ī, u, ū, e, ē, ai, o, ō, & au.*

The consonants are:— *k, ṅ, c, ñ, ṭ, ṇ, t, n, p, m, y, r, l, v, ḷ, ḻ, ṟ & ṉ.*

The secondary sounds are:—*ī (kurriyal-ikaram),* *ū (kurriyal-ukaram)* and ∴ *(āytam).*

He has also mentioned that *ai* may have *one māttirai* instead of *two* in some places and it is also believed that he should have mentioned the same aspect about *au* also.

It may be surmised that the sounds existed as they were for a long time till the 12th c. A.D. Before *Naṉṉūlār* it seems that the pronunciation of the secondary sounds *ī, ū,* and ∴ had changed; for, *Tolkāppiyaṉār* states that their pronunciation

1. Tol. Eḻut 1 and 2.

varies according to the nature of their neighbouring sounds [1] and hence their organs of production are not the same; but, on the other hand, *Naṉṉūlār* has mentioned that the organ of articulation of *ī* is that of *i*, that of *ū* is that of *u* and that of ∴ is head.

Āytam which was pronounced in six ways as a guttural, palatal, alveolar, dental, labial and cerebral sound began to have only the guttural sound in all places in later Tamil [2].

After the time of *Naṉṉūlār* more sounds were added among consonants :—

க் began to be prononuced as *k*, *g* and *h* in different places.
viz. கட்டு (*kaṭṭu*), தங்கை (*taṅgai*), அகம் (*aham*).

ச் began to be pronounced as *c*, *j* and *ś*.
viz. தச்சன் (*taccaṉ*), தஞ்சை (*tañjai*), சட்டி (*śaṭṭi*).

ட் began to be pronounced as *ṭ* and *ḍ*.
viz. தட்டான் (*taṭṭāṉ*), பண்டம் (*paṇḍam*), அடை (*aḍai*)

த் began to be pronounced as *t* and *d*.
viz. அத்தை (*attai*), தந்தை (*tandai*), புதை (pudai).

ப் began to be pronounced as *p* and *b*.
viz. அப்பப் (*appam*), பம்பரம் (*pambaram*).

Thus seven sounds newly came in though new symbols were not added to represent them and hence Tamil script became unphonetic. Besides the sounds *s*, *ṣ* and *h* represented by the symbols ஸ், ஷ் and ஹ் are used in some works in Tamil, though some are against it.

Besides, *ṭ* and *ṇ* which were pronounced as alveolar sounds through the contact of the tip of the tongue with the front-most part of the hard palate [3] are now pronounced as cerebrals through the contact of the tip of the tongue being rounded and the topmost part of the hard palate. The final *u* in *toṭarmoḻi* (words

1. *Ibid* 101.
2. *Cf*. H. G. T. pp. 64–70.
3. Tol. Eḻut. 91.

having more than two letters) and *īreḻuttorumoḻi* (words having two letters) having a long vowel preceded by one of *k*, *c*, *ṭ*, *t*, *p* and *r* was pronounced as *kurriyalukaram*;[1] but in the Modern Period all final *u*'s are pronounced so, *viz. adû, varavû, celavû, ēḻû* etc. In *āa, īi, ūu, ēe, ōo, aii, auu,* the final *a, i, u, e, o, i* and *u* were considered by *Tolkāppiyaṉār* separate sounds and were called *aḷapeṭai*, since he says that there is no sound which had three *mātrās*;[2] but later grammarians have taken them as single sounds having three *mātrās* and called them *aḷapeṭai*.

Hence translation of Tamil passages will vary according as they belong to the Ancient, and the Medieval, period or to the Modern period.

MORPHOLOGY

Nouns :—

1. Certain nouns have acquired new forms through met-analysis (*i.e.*) wrong splitting of Sandhi *viz. āṉkoṭṭû* (cow's horn) *ūṉkuṟai* (piece of meat) were wrongly split *āṉkoṭṭû* and *ūṉ kuṟai* without being aware of the fact that *ṉ* was inserted between *ā* and *koṭṭû* and *ū* and *kuṟai* in sandhi.[3] Hence the words *āṉ* and *ūṉ* are used in the sense of *cow* and *meat* respectively.

Similarly *eṉṉey* which was formed of *eṉ* and *ney* was wrongly split as *eḷ* (sesame) and *ney* so that the form *eḷ* has ousted *eṉ*[4]. So also *ēḷakal* was split into *ēḷu akal* instead of *ēḷ akal* so that we now use *ēḷû* for the old *ēḷ*.

2. Certain compound words have changed their form in analogy with similar compounds viz *puḷi-ñ-cōṟû* is now used as *puḷi-y-añ-cōṟû* in analogy with *puli-y-añ-ceṭiḷ*.

3. Certain compounds elide certain sounds in the middle :—

viz. paḷāakkoṭṭû—palākkoṭṭû
māaṅkoṭṭû = māṅkoṭṭû-

1. *Ibid* 36.
2. *Ibid* 5.
3. *Ibid* 232 and 270.
4. *Ibid* 309.

4. Certain words change their form in the verse on the analogy of other words *viz.*

Iṉṟi changes to *iṉṟṟū* in *iṭai-y-iṉṟṟū kuṟuki* (Puṟam 52). Analogically *aṉṟi* changes to *aṉṟṟū* in *nāḷaṉṟṟū pōki*.

5. New forms have come in pronouns : *nāṉ* along with *yāṉ* ; *nāṅkaḷ yāṅkaḷ* along with *nām* and *yām* ; *nīm* and *nīṅkaḷ* along with *nīyir, nīvir* and *nīr* ; *avarkaḷ; ivarkaḷ, evarkaḷ* along with *avar, ivar* and *evar* , *avaikaḷ* along with *avai* ; and the oblique stems *nuṉ uṉ* along with *niṉ* ; *um uṅkaḷ* and *nuṅkaḷ* along with *num* ; the forms *ellīrnummaiyum, ellārṭammaiyum* became obsolete.

6. *Evaṉ* which was used only as a predicate without giving any sense of *āṉpāl*, became an *āṉpāl* interrogative pronoun.

7. Certain case-suffixes became metamorphosed :—

āṉ (3rd case) into *āl*
oṭu (3rd case) into *ōṭu*
iṉ (5th case)into *il*.

8. Certain *cāriyais* and words assumed the form of case-suffixes.

iṉ into *il* (7th case); *kāl; kaṭai* etc. (7th case); *koṇṭu* (3rd case) ; *poruṭṭu* (4th case) , *niṉṟu* (5th case) , *uṭaiya* (6th case) ; *iṭattil* (7th case).

9. New words have come into existence from words borrowed from other languages, viz. *Guravaṉ* is used as the singular of *guravar* which means 'teachers' and which is the *tadbhava* of Skt. *guravaḥ* (the plural form of *guru*). This should have been formed on the mistaken notion that *guravar* is an indigenous word where the element *ar* represented the third person *palarpāl* and *gura* was the stem and the third person *āṉpāl* suffix could be added to it ; *taṉavantaṉ* belongs to the same category : it is the singular of *taṉavantar* which is the *tadbhava* of the Skt. plural noun *dhanavantaḥ* whose singular is *dhanavān*. Sometimes the modified form of Sanskrit suffixes is added to indigenous stems viz. *paṇavantaṉ*[1]

1. *Cf.* Piratāpa Mudaliyār carittiram p. 112.

in analogy with *taṉavantaṉ*. Sometimes abstract nouns are formed from such nouns; viz. *balavantam*[1] from *balavantaṉ* which is the modified singular form of the Skt. *balavantaḥ*. Sometimes the oblique case form in one language is used as the nominative case form or the stem in another language; viz. *puvi* which is a *tadbhava* of the Skt. *bhuvi* which is locative singular is used in the nominative case so that the oblique case forms *puviyai*, *puviyil* are now current.

10. Sometimes compound words are formed out of indigenous and borrowed words; *viz. vehunāḷ* (where *vehu* is the *tadbhava* of Skt. *bahu* and *nāḷ* is an indigenous word.)

Verb :—

1. The present tense, indicative mood *āṉpāḷ* and *peṉpāḷ* form *ceyyum* has been replaced by *ceykiṉṟāṉ*, *ceykiṟāṉ*, *ceyyāniṉṟāṉ* and *ceykiṉṟāḷ*, *ceykiṟāḷ* and *ceyyāniṉṟāḷ*. New *palarpāḷ* forms *ceykiṉṟār*, *ceykiṟār* and *ceyyāniṉṟār* have been formed on analogy. Similarly the *oṉṟaṉpāḷ* and *palaviṉpāḷ* form *ceyyum* in the present tense has been replaced by *ceykiṉṟatū ceykiṟatū*, *ceyyāniṉṟatū* and *ceykiṉṟaṉa*, *ceyyāniṉṟaṉa*. The form *ceyyum* began to be used in the *future* tense in *oṉṟaṉpāḷ* and *palaviṉpāḷ*. The same form *ceyyum* though it should have been the modified form of *ceymiṉ* or *ceymē* is used as imperative second person plural.

2. The form *ceytōm* has almost ousted the old forms *ceytaṉam*, *ceytām*, *ceyteṉam* and *ceytēm*.

3. The new forms *ceytīrkaḷ* with *ceytīr*, *ceytārkaḷ* with *ceytār* have come into existence. Gradually *ceytīr* and *ceytār* are becoming honorific plurals.

4. The form *ceyvaṉ* (first person singular) is used along with *ceyval* in literature.

5. Verb in the optative mood of the form *ceyka* (*viyaṅkōḷ-viṉai*) which was originally restricted to the third person was extended to the first and second persons.

1. *Cf.* Piratāpa Mudaliyār carittiram p. 112.

6. *Vāḻka* in the third person has been replaced by *vāḻaṯṯum*.

7. The finite verbal forms like *pōyiṉāṉ* (*pō*+*iṉ*+*āṉ*) *āyiṉāṉ* (*ā*+*iṉ*+*āṉ*) etc. have changed their forms to *pōṉāṉ*, *āṉāṉ* etc.

8. The negative forms like *kāṇēm allēm*, *kāṇalem*, *kāṇilam*, *kāṇār allār*, *kāṇalar*, *kāṇilar* etc. have been replaced by *kāṇa-v-illai*.

9. Most of the infinitive forms of the type *koḷḷi*, *tarīi*, *uṭṭi*, *aṟii*, *irīi*, *aḻaii* etc. have been ousted by the forms *koṇṭū*, *taṇṭū*, *uṭuttū*, *aṟiṇṭū*, *iruṇṭu*, *aḻaiṇṭū* etc.

10. The infinitives of the forms *ceyyū*, *ceypū*, *ceyyeṉa*, *ceyyiyar* and *ceyyiya* have become obsolete.

11. The infinitive of the form *ceyiṉ* is used along with a new form *ceytāl*. There is a tendency to prefer the latter to the former.

12. The infinitive of the form *ceyarkū* is being replaced by *ceytarkū*, the fourth case of the verbal noun *ceytal*.

13. The phrases like *eṉa-ṉ-paḍupa* began to be considered as one word, the passive voice *palaviṉpāl* of the root *eṉ-* (to say).

14. The phrases like *kaṇḍu koṇḍāṉ*, *vandu viṭṭāṉ* etc. began to be considered as one word so that the roots like *kaṇḍu-koḷ*, *vandu-viḍu* have evolved out of them.

15. The phrase *pōha-māṭṭēṉ* which originally meant 'I cannot go' is now taken as one word in the sense 'I will not go'.

16. Certain periphrastic formations made up of an infinitive and the particle *um* have now begun to be considered as adverbs. *viz. mihavum* (*miha*+*um*) in the sense of 'very'; *āyiṉum* (*āyiṉ*+*um*) in the sense of 'still'.

17. Certain infinitives like *āṉāl* in the sense of 'but' play the part of conjunctions.

18. Curtailment of forms of verbs is gradually taking place in ordinary speech; some of them are now being used in journals:—*viz.*: *pōrāṉ* for *pōhiṟāṉ*; *pōṟā* for *pōhiṟāḷ*, *pōṟār* for *pōhiṟār* etc.

SYNTAX[1]

The root *il* of the noun *iṉmai* was used as a transitive verb in the Ancient Period: *viz.*

yam entai-y-um ilam (Puṟam 112).
(We do not have even our father).

Eṇ-kuṇattāṉ-ṟāḷ vaṇaṅkā-t-talai kuṇam ila (Kuṟaḷ 9).
Heads which do not bow to God of eight qualities have no benefit (*i. e.*, are of no use).

At present *il* is used only as an intransitive verb. Hence in the place of those sentences we have,

Eṅgaṭkut tantai-y-um illai and
Eṇguṇattāṉ-ṟalai vaṇaṅ-tā-talaiyāl kuṇam illai.

The root *cel-* (to go) was used as a transitive verb[2]:—

viz. Neṟiyai-c-cellum (Tol. Col. 72. Cēṉā.)
At present we use instead *neṟiyiṉkaṭ cellum.*

The third case-suffix *oṭu* was used to denote agent and instrument, while at present *āl* alone is used instead.

Nīroṭu niṟaiṇta-v-ṟitaḷ-uṇkaṇ (Puṟam. 164.)
(Two lotus like eyes with collyrium filled with tears.)

Pal-yāṉai-y-um ampoṭu tuḷaṅki (Puṟam. 63)
Many elephants suffering through arrows.

Similarly the suffix *āṉ* was used to denote association which is now denoted only by *oṭu* and *ōṭu.*

Tūṅku-kaiyāṉ ōṅku-naṭaiya (Puṟam. 22).
(They are of fast gait with moving hand).

1. H. G. T. pp. 216 to 230.
2. Tol. Col. 72.

In place of those sentences we now have :—

Nīrāl nīraiṇta-v-īritaḷ-uṇkaṇ
Pal-yāṇai-yum ambāl tuḷaṅgi
Tūṇgu-kaiyoḍu ōṇgu-naḍaiya.

There is another peculiarity in the use of the suffix *oṭu* denoting association. In Ancient Period it was used with the word denoting the more important of the two who or which went together[1]. From the time of *Kamparāmāyaṇam* it is generally used with the word denoting the less important of the two : viz.

Nampiyai-t-tampi-taṉṉoṭu muṉṉikku-k-kāṭṭi
(Kamparā. I. p. 223, 17).

(Having shown the illustrious person (Rāma) with his brother to the sage.)

After the time of *Maṇimēkalai* the interrogative pronouns began to be used as relative pronouns :—

viz, *yātu yātu pukai-y-uṭaiyatu atu atu neruppu uṭaiyatū*

This is an adaptation of the Sanskrit sentence :—

yō yō dhūmavān, sō sō agnimān.

The usual form of expressing the same idea is

Puhai-y-uḍaiyadu ellām neruppu uḍaiyadū.

SEMASIOLOGY

Words undergo change in meaning in course of time.

Peṇḍāṭṭi which originally meant 'woman' now means 'wife'. It is easy to trace how this has happened. It is the practice of the husband not to mention the name of his wife and hence he tells his servant, '*Peṇḍāṭṭiyai-k-kūppiḍū*'. She understands that the word *peṇḍāṭṭi* refers to 'wife' and so she begins to use it in that sense. Gradually the new meaning ousts the old meaning. The same is the semasiological history of the English word *wife* (Anglo-saxon *wīf*). This unintentional change is called by the name *Permutation* by G. Stern.

1. *Cf.* Tol. Col. 91.

Eṇṇey which originally meant sesame oil, *eṇ*[1] meaning 'sesame' and *ney* meaning 'adhesive substance' is now used to denote any kind of oil so that we get the expressions *kaḍaleṇṇey* (for *kaḍalai-y-eṇṇey*), *viḷakkeṇṇey* etc. This is called *Generalisation* by G. Stern and *Extension* by Breal. The English word *oil* from Lat. *oleum* first referred to the oil of the olive and then its meaning was extended. The same is the history of Skt. *taila* which originally meant 'sesame oil'.

Iṉimai. This word also comes under Generalisation. It first meant 'sweetness to the sense of taste'. Then it was used to denote sweetness to other organs of sense.

Cf. *Iṉiya kāṭci* (sweet sight)
Yāḻ iṉitu (tune of yāḻ is sweet)
Makkaḷ mey-tīṇṭal uṭaṟku iṉpam (children's embrace is sweet to the body.

The English word *sweet* and the Skt. word *madhura* also have the same semasiological history.

Ney originally meant 'adhesive substance' and it is now used in a restrictive sense of 'ghee'.

Poṉ has a similar history; it originally meant a mineral.

The root *paṭar-* has the same history.

It meant going from one place to another and was used with reference to *human beings* also:—

Cf. *Kiḻavaṉ cēṭ-pulam paṭariṉ*. (Puṟam. 151)
(If the husband goes far away).

Its use is now restricted to plants.

This is called *Particularisation* or *Restriction*.

Kiḻavaṉ has its own history; it was used in earlier literature only in the senses of 'owner, master, husband and the chief of an agricultural tract'. From this it is evident that it is related

1. The modern *eḷ* is a metamorphosed form of *eṇ*.

to the word *kiḻamai* which meant 'claim, friendship' etc. It seem that another word *kiḻvaṉ* was derived from the root *kiḻ-* which means 'to be dislocated' and it later on was read by mistake *kiḻavaṉ*, since both *kiḻvaṉ* and *kiḻavaṉ* were written in palm leaves in the same manner (*i. e.*) ஏழ்வன்; neither the lengthening marks of *i*, *e* or *o* nor dots above letters were shown lest the palm-leaves should be torn. In the ordinary speech *kiḻavaṉ* with the meaning of 'old man' lives, while its homonym with the meaning of 'husband etc.' is practically dead.

Paḻiccutal and *Nārram* which originally meant 'extolling' and 'scent' respectively have the meaning of 'reviling' and 'bad odour' in the speech of the present day. This is called *Depreciative specialisation*. They should have depreciated in their meanings thus: One would have used those words in an ironical sense; the hearer might not have been so imaginative as to understand that the words were used ironically and he would have interpreted them in the sense which would suit the occasion; then he might have used them in the sense in which he interpreted them; and later on they might have gained currency. The English words *knave, cunning* etc. come under this class.

Kombu originally meant 'the branch of tree'. It then meant 'the branch of a tree used to produce music'. This is called *Substitution*. Then it meant 'a musical instrument of a particular type made of the branch of tree'. This is called *Adequation*. Then it may be used to denote 'the musical instrument of that type' though it may not be made of the branch of a tree. Skt. *vēṇu* and Eng. *horn* come under this class.

Ōlai has a similar history. It first meant 'the palm-leaf' It then meant 'the palm leaf rolled to serve as an ear ornament.' Then it meant 'the ear ornament made of palm-leaf.' Now it denotes the ear-ornament made of anything *Cf. Poṉ-ṉ-ōlai* etc.

Koḻuvaṉ and *koḻuntaṉ* are found used in *Tiru-k-kuraḷ* and *Kamparāmāyaṇam* in the sense of 'husband'.[1] *Koḻuntaṉ* is used in speech in the sense of 'husband's younger brother'. This

1. *Cf. Koḻuṉaṉ toḻutu eḻuvāḷ* (Kural 55) and *Koḻuntā veṉṟāḷ* (Kamparā. Pirāṭṭi. 9).

perhaps owes its origin to the practice, among certain communities, of the husband's younger brother marrying his elder brother's wife. *Cirakū* originally meant 'wing'. It was then used to denote 'the side of a street with houses'.

Words borrowed by one language from another eventually begin to have meanings different from those in the original language *viz.*

Tamil	Sanskrit
nijam (truth)	*nija* (own)
iḷābam (profit)	*lābha* (acquisition)
avasaram (haste)	*avasara* (opportunity)
aparādam (fine)	*aparādha* (fault)
uttiyōgam (employment in an office)	*udyōga* (exertion)
parākkū (inattention)	*parāk* (turning back)
girahaçāram (danger)	*grahacāra* (the motion of planets)
balavantam (pressure)	*balavantaḥ* (strong men)
avattai (agony)	*avasthā* (state or condition)

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May Goddess *Sadguṇāmbikā* and Lord *Paśupatīśa*, the presiding deities in the shrine at Annamalainagar, enable the whole world learn the Tamil Language through this reader!

Annamalainagar
31—1—1945.

P. S. SUBRAHMANYA SASTRI

CORRIGENDA

Page.	Line.	For.	Read.
6	13	pālai-tiṇai	pālai-t-tiṇai
7	15	koṭaikku	koṭaikkū
9	17	-ஒத்து	ஒத்துப்
10	11	nāḷ-	nāl-
13	4	viḻaṅkū	viḻaṅkū
	24	ciru	ciṟu
15	5, 6	de-nothing	denoting
16	13	Niṇ ṇāṭṭū	Niṇ ṇāṭṭū
	23	woman	women
21	7	eitiya	eytiya
22	20	-maṟai-kēḷvi	-maṟai-k-kēḷvi
23	3	makaḷuḷ	makkaḷuḷ
24	13	arakkiṉā	arakkiṉāl
28	2	keṭukīṉṟāṉ	keṭukiṉṟāṉ
33	1	610	593
40	Read	'This is...yāṉ' (ll. 21–24)	after al in line 15
45	13	amaṇarkaṭā..aḷamantēṉ	amaṇarkaṭa-aḷamantēṉ
	25	Ayārū	Aiyārū
	28	Kv	Ku
46	15	-maṟavuai	-maṟavurai
51	15	Aṭi-ēṉ-	Aṭi-y-ēṉ-
56	26	Ka	Ku
65	12	Omit ṉ after eṉ	
73	15	-naḷ	-nāḷ
74	22	first	with
80	7	pukuntū	pukunta
	10	Nāttū	Nāṭṭū
88	15	producing	proceeding

For *n* and *ñ* read ṉ in aintinai (5, 13) and *uññā* (16, 15).

For *ṉ* read *ṟ* in ālaṅkāṉam (15, 10), āṉāl (25, 3), aḷaikilēn (46, 14), Koṇṭēṉ (73, 26) and tōḷaṉ (81, 13).

For *ṟ* read *n* in Cūḻuṭāṅkū, Cūḻuṭu in pp. 22, 23 and 24.

For *ñ* read *ṅ* in Murañciyūr (9, 34) and peruñ- (10, 10).

For *r* read *ṟ* in aḷlāvāṟ 33, 4), Kaṟappār (40, 16), -rārkku (66, 3) and oḷukkiṉaṟ (67, 24).

HISTORICAL TAMIL READER

TOL. ELUT. 1.

1. எழுத்தெனப் படுப
அகரமுத னகரவிறுவாய் மூப்ப∴ தென்ப
சார்ந்துவரன் மரபின் மூன்றலங் கடையே.

Eḻutt-eṉap paṭupa
Akara-muta ṉakara-v-iṟuvāy muppa∴ t-eṉpa
Cārntu-varaṉ marapiṉ mūṉṟ-alaṅ kaṭai-y-ē.

SPLIT INTO WORDS

Eḻuttŭ, eṉa-p-paṭupa, akara-mutal, ṉakara-v-iṟuvāy, muppa∴tŭ eṉpa, cārntŭ, varaṉ-marapiṉ, mūṉṟŭ, alaṅ-kaṭai-y-ē.

PROSE-ORDER

Cārntŭ, varaṉ-marapiṉ, mūṉṟŭ, alaṅkaṭai-y-ē, akara-mutal, ṉakara-v-iṟuvāy, muppa∴tŭ, eṉpa, eḻuttŭ, eṉa-p-paṭupa.

Excluding the three which habitually appear in the company of others, the so-called thirty having *a* at the commencement and *ṉ* at the end are named eḻuttŭ.

Here eḻuttŭ denotes sound, and not symbol.[1] *Akara-mutal* and *ṉakara-iṟuvāy* are possessive compounds.[2] *Cārntu-varaṉ-marapiṉ mūṉṟŭ* refers to the three secondary sounds—(*i*) *Kuṟṟiyal-ikaram*, (*u*) *kuṟṟiyal-ukaram* and (∴) *āytam*. Their pronunciation varies according to the sounds in whose company they are.[3]

Alaṅ-kaṭai is a compound made of the root *al* denoting negation and the noun *kaṭai* meaning place with the increment *am* between them. The seventh case suffix *kaṇ*

1. *Cf.* H. G. T. pp. 51–53.
2. Possessive compounds = aṉmoḻi-t-tokai (in Tamil) = *bahu-vrīhi-samāsa* (in Sanskrit).
3. *Cf.* H. G. T. pp. 33, 34 and 65–70.

is dropped on the strength of the *sūtra* Tol. Col. 105. But it is now considered as a verbal participle like *ceyyuṅ-kāl* (while doing); ∴ in *muppa∴tu* should have been pronounced at the time of *Tolkāppiyaṉār* as a dental spirant, though it is now pronounced as a guttural spirant.

The final *u* in eṉuttu, *muppa∴tu* and *mūṟṟu* is dropped before the initial vowel of the following word. *L* in *akara-mutal* is changed to *ṉ* before *ṉ* of the following word and is then dropped.

TOL. COL. 1

2. உயர்திணை யென்மனார் மக்கட் சுட்டே
அஃறிணை யென்மனர் ரவரல பிறவே
ஆயிரு திணையி னிசைக்குமன சொல்லே.

Uyar-tiṇai y-eṉmaṉār makkaṭ cuṭṭ-ē
A∴ṟiṇai y-eṉmaṉā r-avarala piṟa-v-ē
Ā-y-iru tiṇai-y-i ṉ-icaikkumaṉa col-l-ē-

Uyar-tiṇai, eṉmaṉār, makkaṭ-cuṭṭu, ē, a∴ṟiṇai, eṉmaṉār, avar-ala, piṟa, ē, ā-y-irutiṇaiyiṉ, icaikkumaṉa, col, ē.
Makkaṭ-cuṭṭu, uyar-tiṇai, eṉmaṉār, avarala, piṟa, a∴ṟiṇai eṉmaṉār, ā-y-iru-tiṇaiyiṉ, col, icaikkumaṉa.

(*Ē* at the end of the three lines is expletive).

They call it *uyartiṇai* which denotes human beings; they call all the rest *a∴ṟiṇai*; *col* (word) is used in either.

Y between *uyartiṇai* and *eṉmaṉār*, *a∴ṟiṇai* and *eṉmaṉār* and *ā* and *irutiṇai* is intervocalic.

The demonstrative root *a* is lengthened to *ā* and hence is the form *ā-y-irutiṇai*. *Ā-y-irutiṇaiyiṉ* is the seventh case with the case-suffix *kaṇ* dropped in verses. The root in *icaikkumaṉa* is *icai*; this form of the verb is obsolete.

It is evident from this *sūtra* that Tamil words are classified into two *tiṇais* or classes and the *tiṇai* of a word can be determined only after its meaning is known.

TOL. PORUḶ. 5.

3. மாயோன் மேய காடுறை யுலகமும்
சேயோன் மேய மைவரை யுலகமும்
வேந்தன் மேய தீம்புன லுலகமும்
வருணன் மேய பெருமண லுலகமும்
முல்லை குறிஞ்சி மருத நெய்தலெனச்
சொல்லிய முறையாற் சொல்லவும் படுமே.

Māyōṉ mēya kāṭuṟai y-ulakam-um
Cēyōṉ mēya mai-varai y-ulakam-um
Vēntaṉ mēya tīm-puṉa l-ulakam-um
Varuṇaṉ mēya peru-maṇa l-ulakam-um
Mullai kuṟiñci maruta neytal-eṉa-c
Colliya muṟaiyāṟ colla-v-um paṭum-ē.

Māyōṉ, mēya, kāṭuṟai-y-ulakam, um, cēyōṉ, mēya, mai-varai-y-ulakam, um, vēntaṉ, mēya, tīm-puṉal-ulakam, um, varuṇaṉ, mēya, peru-maṇal-ulakam, um, mullai, kuṟiñci, marutam, neytal, eṉa, colliya, muṟaiyāṉ, colla-v-um, paṭum, ē.

The prose order is the same as the order of words in the verse.

The forest region presided over by *Viṣṇu*, the region of mountains dense with clouds presided over by *Murukaṉ*, the region of rivers with sweet water presided over by *Indra*, the region of seas with extensive sand presided over by *Varuṇa* being respectively called *mullai*, *kuṟiñci*, *marutam* and *neytal* may be mentioned in the order found here.

Māyōṉ literally means *man of dark colour* or *man having Lakṣmī*; *māyaṉ* is the regular form; it is lengthened to *māyāṉ* for metrical purposes and *ā* is changed to *ō* on the strength of the *sūtra*

Ā-v-ō v-ākum peyar-um-ā r-uḷav-ē
Ā-y-iṭa ṉ-aṟital ceyyu ḷ-uḷ-l-ē. (Tol. Col. 195.)

Mēya is the contracted form of *mēviya* with the middle syllable *vi* elided for metrical purposes; it is a *peyar-eccam* or the relative participle of the root *mē*. *kāṭuṟai-y-ulakam* is a compound made up of the noun *kāṭu*, the relative participle *uraiṉta*

and the noun *ulakam*. In the process of forming the compound the part *uṟai* of the word *uṟainta* is preserved; *û* of *kāṭû* is dropped and the intervocalic *y* is inserted between *uṟai* and *ulakam*. *Ulakam* is believed by some to be the adaptation of the Skt. *lōka* and by others to be an indigenous word. *Um* is the copulative particle.

Cēyōṉ literally means *man of red colour* and it refers to *Murukaṉ*. *Ō* has the same history as *ō* in *māyōṉ*. *Mai-varai-y--ulakam* is a compound made up of three nouns *mai* (cloud), *varai* (mountain), and *ulakam*. *Vēṅkaṭ* is believed to be the corrupt form of *dēvēndra*. *Tīṁ-puṉal-ulakam* is a compound of *tīviyatû* (sweet object), *puṉal* (river) and *ulakam*. *Tiviyatû* is contracted to *tī* in compound and *m* is inserted on account of the succeeding labial explosive *p*, the initial of *puṉal*. *Perumaṇal-ulakam* is a compound of *periyatû* (big object), *maṇal* (sand) and *ulakam*; *periyatû* is contracted to *peru* when the compound is formed; *m* of *marutam* is dropped in sandhi. *C*, the initial of *colliya*, is doubled after *eṉa*. *Ṉ* of *muṟaiyāṉ* is changed to *ṟ* before the voiceless explosive *c* of *collavum*. *Āṉ* is mentioned as a case suffix in *Tolkāppiyam*. But it has metamorphosed into *āl* on account of expressions like *muṟaiyāṟ collavum* giving room to be split into *muṟaiyāl collavum* also. The expression *colla-p-paṭum* is now taken to be the passive form of the root *col*. But it seems that it is a periphrastic formation of the two words *colla* and *paṭum*,[1] where *colla* is the noun-infinitive meaning

1. Note that *paṭum* was the form common to *āṇpāl*, *peṇpāl-oṉṟaṉpāl* and *palaviṇpāl* of the third person in the present tense. It is now used to denote only the future tense in *oṉṟaṉpāl* and *palaviṇpāl*. *Cf. Atu varum* (it will come); *Avai varum* (they will come).

   The word denoting *one* male among human beings and dēvas (and residents of hell also according to later grammarians) is *āṇpāl*; the word denoting *one* female of the same classes is *peṇpāl*; the word denoting many of the same classes whether male or female or both is *palarpāl*: the word denoting one object of all classes other than the above is *oṉṟaṉpāl*; and the word denoting many of the same category is *palaviṇpāl*.

mentioning and *paṭum* is the third person present form of the root *paṭu*, meaning *to suit*. The particle *um* after *colla* indicates that *mullai, kuṟiñci* etc. were mentioned also in a different order; *v* between *colla* and *um* is intervocalic.

TOL. PORUḶ. 89.

4. இன்பமும் பொருளு மறனு மென்றுங்கு
அன்பொடு புணர்ந்த வைந்திணை மருங்கின்
காமக் கூட்டங் காணுங் காலை
மறையோர் தேஎத்து மன்ற லெட்டனுள்
துறையமை நல்யாழ்த் தகைமையோ ரியல்பே.

Iṉpam-um poruḷ-u m-aṟaṉ-u m-eṉṟāṅkú
Aṉpoṭu puṇarnta v-aintiṇai maruṅkiṉ
Kāma-k kūṭṭaṅ kāṇuṅ kālai
Maṟai-y-ōr tēettu maṉṟa l-eṭṭaṉuḷ
Tuṟai-y-amai nalyāḻ-t tuṇaimai-y-ō r-iyalp-ē.

Iṉpam, um, poruḷ, um, aṟaṉ, um, eṉṟāṅkú, aṉpoṭū, puṇarnta, ai-n-tiṇai-maruṅkiṉ, kāma-k-kūṭṭam, kāṇuṅ-kālai, maṟaiyōr-tēettū, maṉṟal, eṭṭaṉuḷ, tuṟai-y-amai-nal-yāḻ-t-tuṇaimai-y-ōr, iyalpū, ē.

The prose order is the same as the order of the words in the verse, except that the word *kāṇuṅkālai* should be taken first.

On examination, *kāma-k-kūṭṭam* (union thro' love) which belongs to any one of the five *tiṇais* (*mullai, kuṟiñci, pālai, neytal* and *marutam*) where there is reciprocal love between the lover and the lady-love and which has for its purpose *kāma, artha* and *dharma* similar to the *gāndharva* mentioned among the eight kinds of marriage in the scriptures of seers.

Aṉpū refers to the reciprocal love between the lover and the lady-love. *Tiṇai* literally means *poruḷ* (*padārtha*). It is of five kinds : *mullai, kuṟiñci, pālai, neytal* and *marutam*. Each *tiṇai* has its *uri-p-poruḷ, mutaṟ-poruḷ* and *karu-p-poruḷ*. Union (*saṁbhōga*

śṛṅgāra), separation before marriage when the lover goes to seek wealth through sea to foreign countries, separation on account of war etc. and the consequent expectation of the lover by the lady-love, and love-quarrel are called *uri-p-poruḷ*. Each is described with respect to a particular tract and a particular season and time of day. These are called *mutar-poruḷ* The plants and trees growing in such tracts, the birds and the animals found in them and the deities worshipped in them form the' *karu-p-poruḷ*. Mountain and mountainous region (*kuṟiñci*), autumn and midnight are the *mutar-poruḷ* of the *kuṟiñci-t-tiṇai*, and union is its *uri-p-poruḷ*; desert tract, (*pālai*) summer and noon are the *mutar-poruḷ* of the *pālai-tiṇai* and separation before marriage through land is its *ur-i-pporuḷ*; sometimes the lady-love also accompanies him; sea-shore (*neytal*) and afternoon are the *mutar-poruḷ* of the *neytal tiṇai* and separation before marriage through sea is its *uri-p-poruḷ*; forest region (*mullai*), winter and evening are the *mutar-poruḷ* of the *mullai-t-tiṇai* and separation on account of war etc. and the expected arrival of the lover is its *uri-p-poruḷ*; land with fertile fields (*marutam*) and the last part of the night are the *mutar-poruḷ* of the *maruta-t-tiṇai* and love-quarrel is its *uri-p-poruḷ*; the love-quarrel is due to the husband having had intercourse with other ladies preferably courtezans.

Kāma-k-kāṭṭam is otherwise called *kaḷavu*. *Kaḷavu* has been translated as *clandestine marriage*; it is better to translate it as *the marriage between the lover and the lady-love through reciprocal love without the knowledge of the parents of the latter*.

Kāṇuṅ-kālai is taken to be a *viṇai-y-eccam* (infinitive verb) of the root *kāṇ*; it should have been a periphrastic formation of the relative participle *kāṇum* and the noun *kālai* with *kaṇ*, the seventh case-suffix, dropped. The meaning of the root *kāṇ* is as elastic as that of the root *kal* in Sanskrit and *make* in English. It means *to compose* in the expression *nūlai-k-kaṇṭāṉ* (he composed the poem), *to sink* in the expression *kiṇaṟṟai-k-kaṇṭāṉ* (he sank the well), *to examine* or *investigate* in *kāṇuṅkālai* of this *sūtra*, *to understand* in the expression *poruḷai-k-kaṇṭāṉ* (he

understood the meaning), *to see* in the expression *uruvattai-k-kaṇṭāṉ* (he saw the form) etc.

Maṟai refers to the scripture of the Vēdic seers. Tuṟai-y-amai-nal-yāḻ-t-tuṇaimai-y-ōr means those possessing exquisite yāḻ, a musical instrument made scientifically. (i.e.) *gandharvas*.

TOL. PORUḶ. 140.

5. கற்பெனப் படுவது கரணமொடு புணரக்
கொளற்குரி மரபிற் கிழவன் கிழத்தியைக்
கொடைக்குரி மரபினோர் கொடுப்பக்கொள் வதுவே.

Kaṟp-eṉap paṭuvatu karaṇamoṭu puṇara-k
Koḷaṟk-uri marapiṟ kiḻavaṉ kiḻatti-y-ai-k
Koṭaik-k-uri marapiṉōr koṭuppa-k-koḷ vatu-v-ē.

Kaṟpu, eṉa-p-paṭuvatu, karaṇamoṭu, puṇara, koḷaṟku, uri-marapiṉ, kiḻavaṉ, kiḻattiyai, koṭaikku, uri-marapiṉōr, koṭuppa, koḷvatu, ē.

The prose order is the same as the order of the words in the verse.

That which is called *kaṟpu* is, the lover born in a suitable family taking in the lady-love born in a suitable family and given away in marriage by those who have a right, with rites in fire.

U of *kaṟpu* is dropped before the following vowel *e*. Since the *kaṟpu* form of marriage seems to have been a later introduction from *Tolkāppiyaṉār's* statement that *karaṇam* was introduced after falsehood and treachery began to appear[1] (in the *kaḷavu* system), the word also should have been a new introduction. Possibly the Sanskrit word *kalpa* which means

1. *Cf.* Poy-y-um vaḻuvu-n tōṉriya piṉṉar
Aiyar yāttaṉar karaṇam eṉpa. (Tol. Poruḷ 143.)

a sacred ordinance was tamilised into *kaṟpam* and *kaṟpū* was evolved from it as *iṉpū*[1] from *iṉpam*. *eṉa-p-paṭuvatū* is a verbal noun forming the subject of the logical predicate *koḷvatū*, which is also a verbal noun.

Karaṇamoṭū is the third case of *karaṇam; karaṇa* means in Sanskrit *hōma* or oblation offered in fire[2]; *koḷark-uri-marapiṉ* is an adjunct both to *kiḻavaṉ* and *kiḻatti-y-ai* and it suggests that there were different divisions among men. The word *kiḻavaṉ* which originally meant *master, husband*, began to have the meaning *old man* in as early a period as that of the *Tevāram*.[3] Similar is the history of the meaning of the word *kiḻatti*. *Koṭai-k-k-uri-marapiṉōr* are parents, brothers, relatives etc. *Koḷvatū*, is called *peyar-p-payaṉilai*, since it is a verbal noun and the logical predicate. *Ē* is expletive.

TOL. PORUḶ. 247

6. நகையே யழுகை யிளிவரன் மருட்கை
அச்சம் பெருமிதம் வெகுளி யுவகையென்று
அப்பா லெட்டா மெய்ப்பா டென்ப.

Nakai-y-ē y-aḻukai y-iḷivaraṉ maruṭkai
Accam perumitam vekuḷi y-uvakai-y-eṉṟū
A-p-pā l-eṭṭā mey-p-pā ṭ-eṉpa.

Nakai, ē, aḻukai, iḷivaral, maruṭkai, accam, perumitam, vekuḷi, uvakai, eṉṟū, appāl, eṭṭū, ām, mey-p-pāṭū, eṉpa.

Hāsya (humour or mirth), *karuṇa* (pathos), *bībhatsa* (disgust), *adbhuta* (marvel), *bhayānaka* (terror), *vīra* (heroism), *rāudra* (wrath) and *śṛṅgāra* (love) - that class of eight is, they say, *rasas* or sentiments. *Y* after *nakai* and before *aḻukai*, *iḷivaral* and *uvakai* is intervocalic.

1. *Cf. Aṉpuṟ ṟ-amarnta vaḻak-k-eṉpa vaiyakattū*
Iṉp-uṟṟā ṟ-eytuñ ciṟappū. (*Kuṟaḷ* 75.)
2. *Agnāu-karaṇam = hōmaḥ.*
3. *Mūttuṭa ṉaṭuṅki-niṟku m-i-k-kiḻavaṉai.* (*Tēvā.* 648,4)

The final *l* of *ilivaral* is changed to *ṉ* before the initial *m* of the following word *maruṭkai*. *A-p-pāl* is a compound made up of *atu* and *pāl*; *pāl* means group, portion etc. *Ū* of *eṭṭū* is dropped before *ā* of *ām*. *Ām* is *ākum* with *ku* being elided for metrical purposes. The word *mey-p-pāṭṭū* is here translated as 'sentiment' since the word *mey* was used in the sense of consciousness in Sangam works like *Puṟanāṉūṟu*[1] though it is translated as 'manifest physical expression of the emotions' in the Tamil Lexicon published by the University of Madras. *Eṉṟa* is a *palarpāl* verb derived from the root *eṉ* which means 'to say so'; its subject is understood and it may be taken to be *pulavar*.

PUṟAM. 2 ll. 13—24

7. அலங்குகீப் புரவி யைவரொடு சிணை இ
நிலந்தலைக் கொண்ட பொலம்பூந் தும்பை
ஈரம் பதின்மரும் பொருதுகளத் தொழிய
பெருஞ்சோற்று மிகுபதம் வரையாது கொடுத்தோய்
பாஅல்புளிப்பினும் பகலிருளினும்
நாஅல்வேத நெறிதிரியினுந்
திரியாச் சுற்றமொடு முழுதுசேண் விளங்கி
நடுக்கின்றி நிலியரோ வத்தை யடுக்கத்துச்
சிறுதலை நவ்விப் பெருங்கண் மாப்பிணை
அந்தி யந்தண ருறங்கட னிறுக்கும்
முத்தீ விளக்கிற் றுஞ்சும்
பொற்கோட் டிமயமும் பொதியமும் போன்றே.[2]

Alaṅk-uḷai-p puravi y-aivaroṭu ciṇai-i
Nilan-talai-k koṇṭa polam-pūm tumpai
Īr-aim patiṉ-mar-um porutu-kaḷa-t t-oḻiya-p
Peruñ-cōṟṟu miku-patam varaiyātu-koṭuttōy
Pāal-puḷippiṉum pakal-iruḷiṉum
Nāal-vēta ṉeṟi-tiriyiṉum

1. **Cf. Mey-m-maṟantu--paṭṭa* (Puṟam 25.)
2. The author of this poem is *Muraṅciyūr Muṭināākarāyar*; and the here is the *Cēra King Peruñcōṟṟuṭiyaṉ-cēral-ātaṉ*.

Tiriyā-c curṟam-oṭu muḻutu-cēṇ viḷaṅki
Naṭuk-k-iṉṟi niliyar-ō v-attai y-aṭukkattu-c
Ciṟu-talai navvi-p peruṅ-kaṇ mā-p-piṉai
Anti y-antaṇa r-aruṅ-kaṭa ṉ-iṟukkum
Mu-t-tī viḷakkiṟ ṟuñcum
Poṟ-kōṭṭ ṭ-imayam-um potiyam-um pōṉṟē.

Alaṇ-k-uḷai-p-puravi-y-aivaroṭṭu. ciṉaii, nilam, talai-k-koṇṭa, pol-am-pūṇ-tumpai-īraimpatiṉmar-um, porutū, kaḷattū, oḷiya, peruñ-cōṟṟu-miku-patam, varaiyāṭṭu, koṭuttōy, pāl, puḷippiṉum, pakal, iruḷiṉum, nāḷ-vēta-neṟi, tiriyiṉum, tiriyā-c-curṟam-oṭṭu, muḻutū, cēṇ, viḷaṅki, naṭukkū, iṉṟi, niliyar, ō, attai, aṭukkattū, ciṟutalai-navvi, peruṅ-kaṇ-mā-p-piṉai, anti. antaṇar, aruṅ-kaṭaṉ, iṟukkum, mu-t tī-viḷakkiṉ, tuñcum, poṟ-kōṭṭ-imayam, um, potiyam, um, pōṉṟū, ē.

The prose order is the same as that in the verse, except that the portion *aṭukkattū..pōṉṟē* should be taken after *tiriyiṉum* and before *tiriyā-c-curṟam-oṭṭu*.

Oh, the giver of plenty of provisions (in the Mahābhārata war) till all the hundred (Kāuravas) having garlands made of gold *tumpai* flowers, who had taken hold of the country (of the Pāṇḍavas) were attacked and killed in the battle-field by the five (Pāṇḍavas) in fury who were on horses with manes waving, though milk turns sour, though sun loses its lustre and though the order of the four Vedas changes, may you live a full, long and brilliant life without terror with the circle of your attendants never swerving (from the right path), like the Himalayas with golden peaks and the Potiyam (Malaya mts.) in whose valleys the large eyed female deer with their tiny-headed young ones sleep near the light of three sacred fires where brahmans perform their sacred duties (*hōma*) both at sun-rise and at sun-set!

Alaṅk-uḷai-p-puravi-y-aivaroṭṭu is a compound word which may be split into *alaṅkum uḷaiyai* (*uḷaiya*), *puraviyai*, (*uḷaiya*) *aivaroṭṭu*. *Aivar* here refers to the five *Pāṇḍavas*. *Aivaroṭṭu* is

the third case of *aivar*, where the suffix *oṭu* denotes the agent.[1] It is used in Modern Tamil to denote only association and *āl* which is the metamorphosed form of *ān* is alone used to denote the agent. Similarly *āl* alone is now used to denote the instrument though *oṭu* was used in that sense in Ancient Tamil.[2] *Oṭu* was lengthened to *āṭu* for the sake of metre and now *ōṭu* also is used as the third case-suffix denoting association.

Ciṉaii is the infinitive form of the root *ciṉai*; it literally means 'having viewed with fury'; here it is active in form but passive in meaning. Such a use is very frequent in the ancient Tamil classics. The word is formed by adding the infinitive termination *i* to the root *ciṉai*, in the same way as *i* is added to roots like *uraṅkū*, *naṭuṅkū* etc. Since the use of the intervocalic was optional in the ancient period, it is not found between *ciṉai* and *i*[3].

Nilāṁ is a noun in the second case; it is the genius of the Tamil language to drop the second-case suffix when the noun either precedes or follows the verb which it qualifies.

Talai-k-koṇṭa is the relative participle from the root *talai-k-koḷ*. Originally *talai* was a noun and *koṇṭa* was a relative participle and they began to be considered as one word and a root *talai-k-koḷ* was evolved from such forms. *Polam-pū-n-tumpai-īraimpatiṉmar-um* is a compound word. *Poṷ+pū* becomes *pol+am+pū*, where *am* is called *cāriyai* or increment. *Polampū* means 'flower made of gold.' *Polampū+tumpai* becomes *polampū-n-tumpai* where *n* is inserted before *t*. Garland made

1. *Mūṉṟā kuvatē*
   Oṭu-v eṉa-p peyariya vēṟṟumai k- kiḷavi
   Viṉai-mutar karuvi y-aṉai-mutar r-atu-v-ē (Tol. Col. 73.)
   A similar use is found in: *niṟoṭu niṟainta v-īr-iṭal maḷai-k-kaṇ (Puram 164.)*
2. *Cf. Yāṉai-y-um ampoṭu tuḷaṅki* (*Puram* 63).
   (even the elephants being baffled with arrows)
3. *Cf.* H. G. T. p. 73.

of *tumpai* flowers was worn by warriors engaged in fight; *ir-aimpatiṉ-mar* literally means 'two-fifty-men.' The particle *um* is called *murṟeccam* and is used to denote all the hundred. *Porutū* is the infinitive of the root *poru* and means 'having attacked.' *Kaḷattū* is the seventh case of *kaḷam* with the seventh-case-suffix *kaṇ* dropped. When *kaḷam* takes the suffix *kaṇ*, the *cāriyai attu* is added after it; *m* of *kaḷam* and *a* of *attu* are dropped so that we have the form *kaḷattū*. *Oḻiya* is an infinitive form derived from the root *oḻi* by the addition of *a* and means 'til they are destroyed'.

Peruñ-cōṟṟu-miku-patam is a compound word made up of two compound words *peruñcōṟū* and *miku-patam*. *Periyatū*+*cōṟū* becomes *peruñcōṟū* and *mikkatū*+*patam* becomes *mikupatam*, *peruñcōṟū ākiya miku-patam* becomes *peruñcōṟṟu-miku-patam*.

Varaiyātū is a negative infinitive form made of *varā* (root)+*ā* (negative particle)+*tū* (infinitive suffix). In Modern Tamil the form *varai-y-āmal* is more frequently used than *varai-y-ā-tu*. *Koṭuttōy* is the modified form of *koṭuttāy* which is the vocative form of *koṭuttāṉ*, a participial noun. It was called *tolir-peyar* at the time of *Tolkāppiyaṉār* and *viṉaiyāl-aṇaiyum-peyar* from the time of *Naṉṉūlār*. *Pāal*—*a* after *ā* is added for the sake of metrel Such *a*'s are called *aṟapeṭai* by *Tolkāppiyaṉār*. But *āa*'s are considered to be *aḷapeṭai* from the time of the *Viracōliyam*.[1] *Puḷippiṉum* is an infinitive form meaning 'though it turns sour.' *Nāl-vēṭa-neṟi* is a compound made up of *nālvēṭam* and *neṟi*, where *nālvēṭam* is a compound of *nālu* and *vēṭam*; *vēṭam* is plural here, since the addition of the plural suffix *kaḷ* was only optional and it was added only to *a.ṟiṇai* nouns in the ancient period.[2]

Tiriyā-c-curramoṭū is the third case of the compound word *tiriyā-c-curram* which may be split as *tiriyāta curram*.

1. *Cf.* H. G. T. pp. 13, 14, 15, 17.
2. *Ibid* p. 164.

Muḻutu-cēṉ may be taken a compound noun in the seventh case with the case-suffix *kaṉ* dropped, meaning 'for a full long time.' *Viḷaṅki* is an infinitive form of the root *viḷaṅkū* and means 'having shone'.

Naṭukkū iṉṟi literally means 'without having terror.' *Naṭukkū* is a noun in the objective case governing the transitive infinitive verb *iṉṟi*, which is formed from the root *il*.

Niliyar is a verb in the second person singular optative (*viyaṅkōḷ*) mood. *Viyaṅkōḷ* verbs are stated by *Tolkāppiyaṉār* to have been used only in the third person and by *Naṉṉūlār* to have been used in all persons.[1] Since it is used in the second person here, the author of this verse (*Muraṉciyūr Muṭiṉākarāyar*) should have been posterior to *Tolkāppiyaṉār*, though he is considered by many to be anterior to him.[2]

Ō and *attai* are expletives.

Aṭukkattū is the seventh case singular of *aṭukkū* with the case-suffix dropped after the *cāriyai* (increment) is inserted between the noun and the case-suffix.

Ciṟu-talai-navvi-p-peruṅkaṉ-māppiṉai is a compound word. It is formed thus :—*ciṟiṯū ākiya talai=ciṟutalai ; ciṟutalaiya uṭaiya navviyiṉai uṭaiyaṉa = ciṟutalai-navvi ; periṯākiya kaṇṇiṉai uṭaiyaṉa = peruṅkaṅ ; mā-v-iṉ piṉai = māppiṉai ; peruṅkaṉ ākiya mā-p-piṉai = peruṅkaṉ-māppiṉai ; cirutalai-ṉavvi ākiya peruṅkaṉ-māppiṉai = ciṟu-talai-navvi-p-peruṅkaṉ-māppiṉai. Ciṟu-talai* is a *panpu-t-tokai*, *peruṅ-kaṉ* is an *anmoḻi-t-tokai* and *mā-p-piṉai* is a *vēṟṟumai-t-tokai*[3].

Anti is a noun in the seventh case with the case-suffix dropped. It is a *tadbhava* of Skt. *sandhyā*. *Antaṉar* is a noun in the nominative case subject of the relative participle *iṟukkum*. The

1. For the history of *viyaṅkōḷ-viṉai cf.* H. G. T. p. 181.
2. *Cf.* J. O. R. Vol. V. pp. 50 & 51.
3. For a fuller treatment of *tokai cf.* H. G. T. pp. 205-207 & 213.

syntax in the expression *antaṇar iṟukkum muttī* (which may be literally rendered 'brahmans performing triad of fire') is peculiar to Tamil where *antaṇar* is the subject of the relative participle *iṟukkum* which governs *muttī*. It seems to me such a use does not exist either in Sanskrit or in English.

Aruṅkaṭaṉ is a compound noun in the second case. *Kaṭaṉ* may be taken to mean *duty* or *debt*. If it is the latter, it here refers to *the debt to gods (dēvaṟṇa)*.

Muttī is parallel to *trētāgni* and refers to *gārhapatya* (central fire), *āhavanīya* (eastern fire) and *dakṣiṇāgni* (southern fire).

Pōṉṟū is an infinitive form of the root *pōl* which is generally used as the term denoting comparison.

Ē is expletive.

PURAM 23. ll. 15–17.

8. ஞால நெளிய வீண்டிய வியன்படை
ஆலங் கானத் தமர்கடக் தட்ட
கால முன்பிற் கண்டனென் வருவல்.

Ñāla neḷiya v-īṇṭiya viyaṉ-paṭai
Ālaṅ kāṉat t-amar-kaṭan ṭ-aṭṭa
Kāla muṉpa-niṟ kaṇṭaṉeṉ varuval.

Ñālam, neḷiya, īṇṭiya, viyaṉ-paṭai, Ālaṅ-kāṉattu, amar, kaṭantu, aṭṭa, kāla-muṉpa, niṉ, kaṇṭaṉeṉ, varuval.

The prose order is the same as that in the verse.

Oh, the possessor of the strength of Yama, who rushing to the battle at *Talai-y-ālaṅkāṉam* with a large army which was so extensive as to make the earth bend, has massacred (the enemies), I am come to see you.

Ñālam: The *m* is elided before *n* of the following word. *Neḷiya* is an infinitive form of the root *neḷi* and means 'so that it may bend'. *V* is an intervocalic between *neḷiya* and *īṇṭiya*

to avoid hiatus. *Viyaṉ-paṭai* is a *paṉpu-t-ṭokai;* it should be split, according to *Tolkāppiyaṉār, viyaṉṟatum atu-v-ē paṭai-y-um atu-v-ē*-and according to *Naṉṉūlār, viyal ākiya paṭai.* Since a noun denoting quality cannot stand in apposition with the noun denothing the object having that quality, the view of *Tolkāppiyaṉār* is sound. *Viyaṉ-paṭai* is a compound noun in the third case with the suffix *oṭu* dropped. *Ālaṅkāṉattu* is a noun in the seventh case with the suffix *kaṇ* dropped. It is formed thus:—*Ālaṅ-kāṉam + kaṇ = ālaṅkānam + attu + kaṇ = ālaṅkāna + ottu + kaṇ = ālaṅkāṉa + ttu = ālaṅkāṉattu*[1]. *Amar* is the *tadbhava* of Skt. *samara. Kaṭantū* is an infinitve form of the root *kaṭa* meaning 'to rush through'. *Aṭṭa* is the relative participle of the root *aṭu* meaning 'to massacre'. *Kāla-muṉpa* is the vocative of *kāla-muṉpaṉ* which is derived from the compound word *kāla-muṉpū* (*kālaṉiṉ muṉpū*) *ṉ* of *kāḷaṉ* is dropped before *m* of *muṉpū*. *Niṉ* is the second case of the second personal pronoun singular *nī*, with the case suffix *ai* dropped. *Niṉṉai* is formed thus:—*nī + ai = ni + ṉ + ai = ni-ṉ-ṉ-ai*[2]. It later on changed to *nuṉṉai* on the analogy of the plural *num-m-ai* and further changed to *uṉṉai* by metanalysis[3]. *Kaṇṭaṉeṉ* is literally a finite verbal form of the root *kāṇ* in the first person singular. It is here used in the sense of the gerundial infinitive *kāṇa*. It is the genius of the Tamil Language to use a number of finite verbal forms without the copulative particle so that all but the last should be taken to give the sense of infinitives.[4] *Varuval* is the finite form of the root *vā* in the first person singular. It is now considered to denote future tense, but it is used here to denote past tense. It deserves to be noted that the author of Tolkāppiyam has not stated the tense-denoting elements as the author of *Naṉṉūl*. Dr. Caldwell has discussed whether the root here is *vā* or *var*. There is greater possibility to choose the latter since there are more forms with '*r*' in Tamil, Telugu and other related languages than without *r*. Since it is seen in

1. Tol. Elut 186, 134 & 126.
2. *Ibid* 180 & 161.
3. *Cf.* H. G. T. p. 132.
4. Tol. Col. 429.

Tamil manuscripts that dots have not been used, the symbol ' ' denotes the lengthening mark, the consonant *r* and the vowel -consonant *ra*. Hence it is quite possible to have mistaken *r* for the lengthening mark. The termination *al* gradually metamorphosed to *aṉ*.[1]

PURAM 20. ll. 13—17

நின் னுட்டு

9. வயவுறு மகளிர் வேட்டுணி னல்லது
பகைவ ருண்ணு வருமண் ணிதீனே.
அம்புதுஞ்சுங் கடியரணல்
அறந்துஞ்சுஞ் செங்கோலேயே.

Niṉ ṉāṭṭu
Vayav-uṟu makaḷir vēṭṭ-uṇi ṉ-allatu
Pakaiva r-uṉṉā v-aru-maṇ ṇiṉai-y-ē.
Ampu-tuñcuṅ kaṭi-y-araṇāl
Aṟan-tuñcuṅ ceṅ-kōl-ai-y-ē.

Niṉ, nāṭṭu, vayav-uṟu-makaḷir, vēṭṭu, uṇiṉ-allatu, pakaivar uṉṉā, aru-maṇ-ṇiṉ-aiyē, ampu, tuñcum, kaṭi-y-araṇāl, aṟaṉ, tuñcum, ceṅ-kōl-ai, ē.

The prose order is the same as that in the verse.

(Oh King!) you have earth in your land which is eagerly eaten only by pregnant woman and not by enemies and you have the sceptre with which *dharma* or justice is administered along with wellfortified fort where arrows are kept.

Niṉ is the sixth case of *nī* with the suffix *atu* dropped. *Nāṭṭu* is the seventh case of *nāṭu* with the suffix *kaṇ* dropped, *ṭ* of *nāṭu* is doubled before *kaṇ*[2]. *Vayav-uru-makaḷir* is a

1. *Cf.* H. G. T. p. 158.
2. Tol. *Eḻut* 197.

compound word which can be split thus:—*vayaviṇai urra makaḷir*. *Vayā* and *vayavu* mean 'pregnancy.' The root *uru* means 'to get'. *Makaḷir* is the plural form of *makaḷ*. *Vēṭṭu* is an infinitive form of the root *vēḷ*. *Uṇiṉ* is an infinitive form of the root *uṇ*; *uṇṭāl* is more frequent in Modern Tamil than *uṇiṉ*. *Aru-maṇṇiṇai* is the *kuṟippu-viṇai* or appellative verb formed from the compound noun *aru-maṇ* which means 'inaccessible earth.' It is the genius of the Tamil Language to treat nouns as verbal bases and to add verbal terminations to them. Similarly *ceṅ-kōl-ai* is the second person singular of the appellative verb formed from the compound noun *ceṅ-kōl*. *Kaṭi-y-araṇāl* is the third case of the compound word *kaṭi-y-araṇ*, meaning 'with fortified fort.' Two points deserve notice here:—(1) *āl* is the metamorphosed form of *āṉ*, (2) It is used here to denote association, which is rare in Modern Tamil. Now *āl* is used to denote agent or instrument and *oṭu* and *ōṭu* to denote association.

PURAM 136. ll. 20—22.

10. சுடர்சுட்ட சுரத்தேறி
இவண்வந்த பெருநசையேம்
எமக்கீவோர் பிறர்க்கீவோர்
பிறர்க்கீவோர் தமக்கீபவென
அனைத்துரைத்தனன் யான்.

Cuṭar-cuṭṭa curat-t-ēṟi
Ivaṇ-vanta peru-nacai-y-ēm
Emakk-īvōr piṟarkk-īvōr
Piṟark-k-īvōr tamak-k-īpa-v-eṉa
Aṉaitt-uraittaṉaṉ yāṉ.

Cuṭar, cuṭṭa, curattiṟ, ēṟi, ivaṇ, vanta, peranacai-y-ēm, emakkiṟ īvōr, piṟarkkiṟ, īvōr, tamakkiṟ, īpa, eṉa, aṉaittiṟ, uraittaṉaṉ, yāṉ.

The prose order is the same as that in the verse except that the last two words should be interchanged.

We are those who have come here with great expectation after crossing the deserts heated by the sun. Those who give us (may be considered to be) givers to others. Those who give

others and not to us (may be considered to be) givers to themselves.[1] Thus said I.

Cuṭar is a noun subject of the relative participle *cuṭṭa* which governs the noun *curattū* which is in the second case with the case suffix *ai* dropped. *Ēṛi* is an infinitive form of the root *ēṛū*. *Ivaṇ* means this place: it should have been formed with the two elements *i* (the demonstrative root denoting proximity) and the noun *aṇ* denoting place. The use of *aṇ* denoting place is almost obsolete now. Hence *ivaṇ* is now used mostly as an adverb. *Vanta* is the past relative participle from the root *vā*, governing the participial pronoun of the first person plural *peru-nacai-y-ēm* It is here used as the noun-predicate (*peyar-p-payaṇilai*). *Aṇaittū* is a noun in the second case with the case suffix dropped. *Uraittaṉ-aṉ* is the first porson singular past tense of the root *urai*. Here the final *aṉ* is the metamorphosed form of *al*, the first person singular termination; the penultimate *aṉ* is an increment (*cāriyai*). Yāṉ is the first person singular pronoun. It is the only form mentioned in Tolkāppiyam. Hence the word *nāṉ* is a later formation on the analogy of the plural form *nām*.[2]

PATTU-TIRU. ll. 61 & 177—189

செவ்வேற் சேஎய்

11. இருமூன் றெய்திய வியல்பினின் வழாஅது
இருவர்ச் சுட்டிய பல்வேறு தொல்குடி
அறுநான் கிரட்டி யிளமை நல்லியாண்டு
ஆறினிற் கழிப்பிய வறனவில் கொள்கை
மூன்றுவகைக் குறித்த மூத்திச் செல்வத்து
இருபிறப் பாளர் பொழுதறிந் நுவல
ஒன்பது கொண்ட மூன்றுபுரி நுண்ஞாண்
புலராக் காழகம் புலர வுடீஇ

1. The substance is this:—Those who give the needy when they want really do charity and those who give away to men other than the needy expect something in return.
2. *Cf.* H. G. T. p. 126.

உச்சிக் கூப்பிய கையினர் தற்புகழ்ந்து
ஆறெழுத் தடக்கிய வருமறைக் கேள்வி
நாவியன் மருங்கி னவிலப் பாடி
விரையுறு நறுமல ரேந்திப் பெரிதுவந்து
ஏரகத் துறைதலு முரியன்.

Cev-vēṟ cēey
Iru-mūṉ ṟ-eytiya v-iyalpiṉiṉ vaḻāatū
Iruvar-c cuṭṭiya pal-vēṟu tol-kuṭi
Aṟu-nāṉ k-iraṭṭi y-iḻamai nal-l-ī-yāṇṭū
Āṟiṉiṟ kaḻippiya v-araṇavil koḷkai
Mūṉṟu-vakai-k kuṟitta mu-t-tī-c celvattū
Iru-piṟap p-āḷar poḻut-aṟintu nuvala
Oṉpatu koṇṭa mūṉṟu-puri nuṇ-ñāṇ
Pularā-k kāḻakam pulara v-uṭīi
Ucci-k kūppiya kaiyiṉar taṟ-pukaḻntū
Āṟ-eḻut t-aṭakkiya v-aru-maṟai-k kēḷvi
Nāviyaṉ maruṅki ṉavila-p pāṭi
Virai-y-uṟu naṟu-mala r-ēnti-p perit-uvantū
Ērakat t-uṟaital-u m-uriyaṉ.

Cevvēṟ-cēy, iru-mūṉṟū, eytiya, iyalpiṉiṉ, vaḻātū, iruvar, cuṭṭiya, pal-vēṟu-tol-kuṭi, aṟu-nāṉkū, iraṭṭi, iḻamai, nal-l-ī-yāṇṭū, āṟiṉiṉ, kaḻippiya, araṇavil-koḷkai, mūṉṟu, vakai, kuṟitta, muttī-c-celvattū, iru-piṟap-pāḷar, poḻutū, aṟintū, nuvala, oṉpatū, koṇṭa, mūṉṟū, puri, nuṇñāṇ, pularā, kāḻakam, pulara, uṭīi, ucci, kūppiya, kai-y-iṉar, taṉ, pukaḻntū, āṟū, eḻuttū, aṭakkiya, aru-maṟai-k-kēḷvi, nā-v-iyaṉ-maruṅkiṉ, navila, pāṭi, virai-y-uṟu-naṟu-malar, ēnti, peritū, uvantū, ērakattū, uṟaitalum, uriyaṉ.

Prose Order

Cev-vēṟ-cēy, pal-vēṟu-tol-kuṭi, iruvar, cuṭṭiya, iru-mūṉṟū, iyalpiṉiṉ, vaḻātū, eytiya, aṟu-nāṉkiraṭṭi, nal-l-yāṇṭū, iḻamai, āṟiṉiṉ, kaḻippiya, araṇ-navil-koḷkai (uṭaiya), mūṉṟu-vakai, kuṟitta, muttī-c-celvattū, (uṭaiya), iṟu-piṟappāḷar, oṉpatū, koṇṭa, puri, mūṉṟū, (uṭaiya), nuṇ-ñāṇ (uṭaittāy), pularā, kāḻakam, pulara, uṭīi, ucci, kūppiya, kaiyiṉar, āṟū, eḻuttū, aṭakkiya,

aru-maṟai-k-kēḷvi, taṉ, pukaḻntu, nā-v-iyaṉ-maruṅkiṉ, navila, pāṭi, viraḻ-y-uṟṟu-naṟu-malar, ēnti,poḻutu, aṟintu, nuvala, peritu, uvantu, ērakattu, uṟaitalum, uriyaṉ.

God Murukaṉ with well-made javelin may take his abode at *Ērakam* highly appreciating the brahmans who so duly observed without fail the six duties prescribed for them that many different old families both on their fathers' and mothers' sides were pointed out by others (with approbation) who have spent 48 best years of their youth in studying the Vedas, who observe the rules mentioned in *dharmaśāstra*, who have the good fortune of having the fire-triad kept in three different ways, who, wearing their *fine* sacred thread having three strings of nine fibres each, wearing wet clothes to get themselves dry on their bodies, keeping their hands folded above their heads, pronounce the six-lettered mantra in praise of Him and who extol Him at proper times with sweet vocal music and offer highly scented flowers.

Cev-vēr-cēy is a compound word which can be split thus:—*Cevviya vēlai uṭaiya cēy. Irumāṟṟu* means 'two into three' (i.e.) six; here it refers to the six duties enjoined on brahmans—studying the Vedas and teaching them, performing sacrifices and officiating as priests in sacrifices performed by others, and giving religious gifts and receiving them from others. *Eytiya* is taken in the sense 'who observed' and is a *peyar-eccam* qualifying *iru-piṟappāḷar* in line 182. *Iyalpiṉiṉ* is the fifth case of *iyalpu* and means 'from nature'. *Vaḻāṭṭū* is an negative infinitive of the root *vaḻu* and means 'without being gone wrong'; it is formed thus:—*vaḻu* (root)+*ā* (negative particle)+*ṭū* (infinitive suffix=*vaḻāṭṭu*; the *ā* is lengthened to *āa* by the addition of an *a* for metrical purposes; *a* in *āa* is taken as a separate sound added to *ā* by *Tolkāppiyaṉār*; the later grammarians have taken *āa* as one sound having three *mātrās* corresponding to *pluta* in Sanskrit; consequently *a* is called *aḷapeṭai* (that which is added for the sake of *aḷapu* or *mātrā*) by the former and *āa* is called so by the latter.[1] Modern Tamil prefers the use of

1. *Cf.* H. G. T. pp. 34–38.

vaḷāmal to that of *vaḷāṯū*. *Iruvar* means *two persons* and is formed by adding the suffix *ar* to the pronominal root *iru*; here the commentator says that it refers to both the father and the mother. *Cuṭṭiya* is here taken as an infinitive of *cuṭṭū* and means 'so that it may be pointed out' and modifies the *peyar-eccam eitiya* in *line* 177. *Pal* is *pala* which means 'many' with the final *a* being elided.

Tol-kuṭi means 'ancient *gōtra* or family.' *Aruṇāṉkū* means 'six into four'=twenty four. *Iraṭṭi* means 'having doubled', and is the causal infinitive of the numeral *irāṉṭū* which is taken as a root; it is formed thus:—*iraṉṭū*+*i*=*iraṭṭū*+*i* (*ṉ* is changed to *ṭ* to give causal sense)=*iraṭṭi* (*ū* is elided before the sonant *i*). *Ākiya* is to be taken as understood after it so that it may govern it; *ākiya* may be taken to qualify *nallīyāṉṟū*. *Iḷamai* (youth) is here taken as the sixth case with the suffix *atu* being dropped; it may also be taken as the seventh case with the suffix *kaṇ* being dropped; *Nallīyāṉṟū* means 'best years', it is a *paṉpu-t-tokai* (compound wherein the former generally denote the *paṉpū* or the nature, quality colour etc. of the object denoted by the latter member) of *nallaṉa*+*yāṉṟū*; it is formed thus: *nallaṉa* + *yāṉṟū*=*nal* + *yāṉṟū*=*nal* + *l* + *l* + *yāṉṟū* (where *l* is doubled after the short *a* in *nal* and a *kurriyalikaram*—shortened *i*—is inserted before *yā* of *yāṉṟū*)=*nallīyāṉṟū*. *Yāṉṟū* is here plural in number; all *a.r.riṇai* nouns may be used both as singular and as plural; the addition of the suffiix *kaḷ* to denote plural was only optional.[1] *Āriṉiṉ* is the curtailed form of *āriṉiṉkaṇ* which is the seventh case of *āru* which generally means 'six' and which here refers to 'the Vedas with six aṅgas'; *āru*+*kaṇ*=*āṟū*+*iṉ*+*iṉ*+*kaṇ*=*āriṉiṉkaṇ* (*ū* being dropped before the following sonant *i*). *Kaḷippiya* means 'who spent' and is a *peyar-eccam* qualifying *irupiṟappāḷar* in *line* 182.

Araṉavilkolkai is a compound which may be split thus:—*araṉāṉ* (by *Dharmaśāstra*) *navilappaṭṭa* (mentioned), *kolkai* (rules). It is taken as the second case with the suffix *ai* being

1. Tol. col. 169.

dropped and it qualifies *uṭaiya* which is understood. *Muttī* refers to *trētāgni* (i.e.) the three sacrificial fires *gārhapatya*, *āhavanīya* and *dakṣiṇāgni*. *Muttī-c-celvattū* is the second case with *ai* being dropped of the word *muttī-c-celvam* which is a *paṉpu-tokai* and which can be split as *mutti ākiyu celvam*. *Celvam* + *ai* = *celvam* + *attu* + *ai* = *celvattū* (where *m*, *a* of *attu* and *ai* are dropped); *muttī-c-celvattū* qualifies *uṭaiya* which is understood. *Iru-piṟap-pāḷar* corresponds to Skt. *dvi-ja* (twice born.) *Poḷuttū* is second case with *ai* being dropped. *Oṉpatu... nuṇṇāṇ* clearly explains the nature of the sacred thread worn by brāhmans; each has three strings of nine fibres each. *Puḷiṟā* is a negative *peyar-eccam* qualifying *kāḷakam*. *Puḷarā... uṭṭi* clearly shows that they were in the habit of worshipping *Murukaṉ* with wet dress (i.e.) just after their bath. *Uṭṭii* is an infinitive of the root *uṭu*; *uṭu* + *i* = *uṭṭ* + *i* = *uṭṭi* (where *uṭu* is the root and *i* is infinitive suffix and *u* after *ṭ* is changed to *ṭ*); this form is obsolete and it has been replaced by *uṭuttū*. *Taṉ* is the second case of *tāṉ* with *ai* being dropped and *ā* being shortened to *a* before case-suffixes and it refers to *Murukaṉ*. *Aru-maṟai-kēḷvi* refers to the *mantra* propitiating *Murukaṉ* which is repeated after being initiated to it by an elder. The *mantra* which has six letters is referred to here, since the author says 'āṟeḻuttaṭakkiya'. *Āṟ* + *eḻuttū* + *aṭakkiya* becomes in *sandhi* *āṟeḻuttaṭakkiya* (*ā* & *u* being dropped).

Pāṭi is the infinitive of *pāṭu*; it may be taken to have been used in the sense of *pāṭa* for the sake of the absolute construction *irupiṟappāḷar... pāṭa, cevvēṟcēy... uvantū*... If it is taken in the sense of *pāṭi* (having sung) it should be taken to modify *navila* in *line* 182.

KALIT. PĀLAI 25. ll. 1—4

12 வயக்குறு மண்டிலம் வடமொழிப் பெயர்பெற்ற
முகத்தவன் மக்களுண் முதியவன் புணர்ப்பினுல்
ஐவரென் றுலகேத்து மரசர்க ளகத்தராக்
கைபுனை யரக்கில்லக் கதழெரி சூழ்ந்தாங்கு.

Vayakk-uṟu maṇṭilam vaṭamoḻi-p peyar-perṟa
Mukattavaṉ makkaḷuṇ mutiyavaṉ puṇarppiṉāl
Aivar-eṉ ṟ-ulak-ēttu m-aracarka ḷ-akattarā-k
Kai-puṇai y-arakkillai-k kataḻ-eri cūḻūṭāṅkú.

Vayakkuṟu-maṇṭilam, vaṭamoḻi-p-peyar, peṟṟa, mukattavaṉ-makaḷuḷ, mutiyavaṉ-puṇarppiṉāḷ, aivar, eṟṟū, ulakū, ēttum, aracarkaḷ, akattar, ā, kai-puṉai-y-arakkillai, kaṭaḻ-eri, cūḻuṭu, āṅkū.

As the raging fire surrounded the lac-house built by masons when the five world-renowned kings (*Pāṇḍavas*) were within, through the device of the eldest of the sons of *Dhṛtarāṣṭra* who was called *Darpaṇāṇana*.

Vayakk-uṟumaṇṭilam means a mirror. The Sanskrit word for it is *darpaṇa*. *Dhṛtarāṣṭra* was called *Darpaṇāṇana* since he was blind. *Vayakkuṟu-maṇṭilam* is a compound word which can be split thus :—*vayakkiṉai uṟukiṉṟa maṇṭilam* (the disc having lustre). *Vayakkū* is *vayakkam* with the final *am* dropped. It should be noted that Tamil language has grown by the addition of the particles *am* and *aṉ* at the end or by the elision of the same of. *iṉpū* from *iṉpam*. *Mukattavaṉ* (having the face) is derived from the noun *mukam* by the addition of *avaṉ* when the increment *attu* is added between ; the *mukam+attū+avaṉ* becomes *mukattavaṉ* where *m* of *mukam*, *a* of *attu*, *ū* of *attū* are dropped in sandhi. *Makkaḷuḷ* is the seventh case of *makkaḷ*. Originally *kaṉ* alone was considered as the seventh case-suffix ; later on all words denoting place have begun to be considered as the seventh-case suffixes.[1] *Mutiyavaṉ-puṇarppiṉāḷ* may be split thus : *mutiyavaṉatu puṇarppiṉāḷ* ; this, in Tamil, is called *ārām-vērrumai-t-tokai* (the compound wherein the former member stands in the sixth-case relation to the latter). *Puṇarppiṉāḷ* is the third case of *puṇarppū* ; *āḷ*, the third case suffix is the metamorphosed form of *āṉ*[2] and *iṉ* is the flexional increment. *Aivar* means five persons and from the context, it refers to *Pāṇḍavas*. *Ulakū* is the modified form of *ulakam*. Some scholars like *Cēṉāvaraiyar* consider it as the *tadbhava* of *lōka* and others like *Nacciṉārkkiṉiyar* consider it as an indigenous Tamil word. *Ettum* is the present participle derived from the root *ēttū* ; *aracarkaḷ* is a case of double plural

1. *Cf.* H. G. T. pp. 111, 113 & 114.
2. *Ibid* pp. 111 & 116.

like the English *children*. *Aracar* is the plural form of *aracaṉ*. *Kaḷ* which was originally added to *aṟiṉai* nouns alone was extended to *uyartiṇai* nouns also.[1] This is one of the points to prove that the *Kalittokai* is later than the *Tolkāppiyam*, the *Puṟanāṉūṟu* etc. *Akattar* is formed from the noun *akam* (interior part) by the addition of the suffix *ar* and hence it means *those that were inside*. *Ā* is the mutilated form of *āka* which is one of the infinitive forms of the root *ā* (to be, to become). Note the absolute construction ' *aracarkaḷ akattar ā, kaṭaḻ-eri cūḻntū;*' (Kings being those that were within, the raging fire having surrounded). *Kai* refers to men; part is put for the whole. *Kai-puṉai-y-arakkil* may be split thus:—*Kaiyāl puṉainta arakkiṉā* (*ceyyappaṭṭa*) *il*. *Kai-puṉai-y-arakkillai* is the second case formed by the addition of the suffix *ai*, where the final *l* has doubled. *Cūḻntū* is one of the infinitive forms of the root *cūḻ* and it means 'having surrounded.' *Aṅku* is here a participle of comparison.

Since the stanza in the text is a long one, I have chosen only the first four lines though the idea is incomplete. The forest-conflagration through which the lover passes is compared to the fire of the lac-house.

KALIT. NEYTAL 139, ll. 1—7

13. சான்றவிர் வாழியோ சான்றவி ரென்றும்
பிறர்நோயுந் தந்நோய்போற் போற்றி யறனறிதல்
சான்றவர்க் கெல்லாங் கடனுை வில்விருந்த
சான்றீ ருமக்கொன் றறிவுறுப்பேன் மான்ற
துளியிடை மின்னுப்போற் றோன்றி யொருத்தி
ஒளியோ டுருவென்னைக் காட்டி யளியளென்
நெஞ்சாறு கொண்டா ளதற்கொண்டுந் துஞ்சேன்.

Cāṟṟavir vāḻiyō cāṟṟavi r-eṟṟum
Piṟar-nōy-un tan-nōy-pōṟ pōṟṟi y-aṟaṉ-aṟital
Cāṟṟavar-k k-ellāṅ kaṭaṉ-āṉā l-iv-v-iruntа
Cāṟṟī r-umakk-oṉ ṟ-aṟivuṟuppēṉ māṟṟa
Tuḷi-y-iṭai miṉṉu-p-pōṟ ṟōṟṟi y-oruṭṭi
Oḷiyō ṭ-uruv-eṉṉai-k kāṭṭi y-aḷiyaḷ-en
Neñcāṟu koṇṭā ḷ-ataṟ-koṇṭun tuñcēṉ.

1. *Cf.* H. G. T. pp. 117 & 118.

Cāṉṟavir, vāḻiyō, cāṉṟavir, eṉṟum, piṟar-nōy-um, tan-nōy-pōl, pōṟṟi, aṟaṉ, aṟital, cāṉṟavarkkú, ellām, kaṭaṉ, āṇāḷ, iv, iruṇṭa cāṉṟīr, umakkú, oṉṟú, aṟivuṟuppēṉ, māṉṟa, tuḷi-y-iṭai, miṉṉu-p-pōl, tōṉṟi, oṟutti, oḷiyōṭṭú, uruvu, eṉṉai, kāṭṭi, aḻiyaḷ, eṉ neñcu, āṟu, koṇṭāḷ, ataṉ, koṇṭum, tuñcēṉ.

Prose Order

Cāṉṟavir, cāṉṟavir, eṉṟum, vāḻiyō; the order of the remaining words is the same as in the text.

Men of high descent, men of high descent, may you live long! If it is the duty of the men of high descent to know what to do after considering the pangs of others as their own, I shall bring to your knowledge who were here, oh men of high pedigree, one thing[1]—one lady with her dazzling form showed me favour by making me see her like the lightning in the midst of clouds which bewilder (lovers) and took away my heart after her and I do not get sleep from that moment.

Cāṉṟavir is second person plural, meaning 'you of high birth'. Such a use is peculiar to Tamil. Here *ir* is the suffix of the second person plural. *Vāḻi* is a finite verb in the second person plural, optative mood. For further notes on this cf. *niliyar* in stanza 7.[1] *Ō* is a particle added for the sake of metre. *Eṉṟum* is a particle denoting *always*; it is called an *iṭai-c-col*. *Tam* + *nōy* = *tannōy* (*m* changes to *n* before dental consonant). *Aṟaṉ* means duty, is in the second case with *ai* being dropped and is the object of *aṟital*." *Cāṉṟavarkkú ellām* is later than the *Tolkāppiyam* form *cāṉṟavar ellārtamakkum*.[2] *Āṉāḷ* is an infinitive of the root *ā* denoting condition; the older form was *āyiṉ*; gradually the former has become greater in use than the latter; they correspond to *ceytāḷ* and *ceyiṉ*; it is interesting to note that *ceytāḷ* is formed by adding *āḷ* (third case suffix) to the infinitive form *ceytū*, while *ceyiṉ* is formed by adding *iṉ* to the root *cey*. This substantiates the statement of Modern Philologists that infinitive formations

1. *Cf.* H. G. T. p. 181.
2. *Cf. Ibid* p. 136.

are mostly case-forms. *N* in *āṉṟāl* denotes the past-tense as *t* in *ceytāl*; *āṉatū* and *āyiṟṟū* are the two forms that are now current. Of them scholars prefer the use of the latter. *Iv* is a proximate demonstrative pronoun meaning 'these'; here it is to be taken in the sense 'in these places'. *Cāṉṟīr* and *Cāṉṟavir* are different forms having the same meaning. *Umakkū* is a metamorphosed form of *numakkū*.[1] The former form does not seem to appear in works like *Puṟanāṉūṟū*. The expression like *viṭuppiṉummul* (Pattu. *Malaipaṭukaṭām l.* 568) which was split as *viṭuppiṉ nummul* was wrongly split as *viṭuppiṉ ummul*. Hence the oblique case base of *nīyir*, *nīvir* or *nīr* became *um* instead of *num*. Later on it became *uṅkal* also by adding the pluralising particle to *um*.[2] *Aṟivuṟuppēṉ* is a finite verb in the first person singular, indicative mood of the compound verb *aṟivuṟu* formed from the noun *aṟivu* and the root *uru*. *Māṉṟa* is the *peyar-eccam* of the root *māl* which means to create bewilderment. *Tuḷi-i-iṭai* may be taken as the curtailed form of *tuḷi-y-iṭai-y-iṉ kaṇ* where *iṭai* is a noun meaning 'interior part', '*iṉ*' is a flexional increment and *kaṇ* is the seventh case suffix; but modern scholars are disposed to take *iṭai* as the seventh case-suffix. *Orutti* is the feminine of *oruvaṉ*. *Oḷiyōṭū* is the third case of the noun *oḷi* which means 'brilliance', *ōṭu* is the lengthened form of the suffix *oṭu*; but now *ōṭu* also is recognised as a third case suffix. *Uruvu* is a noun in the second case with *ai* being dropped. The Sanskrit *rūpa* is Tamilised to *uruvam* and the final *am* is then dropped. *Eṉṉai* is the second case of *yāṉ* and is one of the objects of the infinitive *kāṭṭi*. Modern Tamil prefers the form '*eṉṉakku-k-kāṭṭi*. *Kāṭṭi* is the causal infinitive of the root *kāṇ*; Modern Tamil uses the alternative form *kāṇpittū*. *Eṉ*+*neñcū*=*eṉṉeñcū*, where *n* becomes *ṉ* after *ṉ*. *Ataṉ*+*koṇṭum*=*ataṟ-koṇṭum*, where the nasal *ṉ* becomes the voiceless *ṟ* before the voiceless *k*. The commentator takes the word *koṇṭum* as one added for the sake of the metre. Hence according to him *ataṉ* should be taken as the curtailed form of *ataṉāl*. If the reading is *koṇṭū* instead of *koṇṭum*, *koṇṭū* itself may be taken to serve the purpose of the

1. *Cf.* H. G. T. pp. 133-134.
2. *Cf. Ibid.* p. 134.

third case suffix. Certain words like *koṇṭu*, *poruṭṭu*, *iruntu*, *uṭaiya* have been considered as the suffix of the third case, the fourth case, the fifth case and the sixth case respectively. They are called *col-l-urupu*. *Tuṉcēṉ* is a finite verb of the first person singular, negative voice. Sometimes negative forms are formed by adding the personal terminations direct to the root; here *ēṉ* is directly added to the root *tuñcu*.[1]

TIRUKKURAL 134

14. மறப்பினு மோத்துக் கொளலாகும் பார்ப்பான்
பிறப்பொழுக்கங் குன்றக் கெடும்.

Maṟappiṉu m-ōttu-k koḷal-ākum pārppāṉ
Piṟapp-oḻukkaṅ kuṉṟa-k keṭum.

Maṟappiṉum, ōttú, koḷal, ākum, pārppāṉ, piṟappoḻukkam, kuṉṟa, keṭum.

PROSE ORDER

Pārppāṉ, ōttú, maṟappiṉum, koḷal, ākum; piṟappoḻukkam, kuṉṟa, (avaṉ), keṭum.

If a brahman forgets the Vēdas, he may relearn it; if the conduct prescribed for a born-brahman is not observed, he is lost for ever.

Pārppāṉ may be the modified form of the *pārppaṉaṉ* which is a *tadbhava* of the Sanskrit word *brāhmaṇa*. *Ōttú* is a noun in the second case with *ai* being dropped; it means 'Vēdas'. *Koḷal* may be taken as the fourth case (koḷaṟkú) with *ku* being dropped. *Ākum* here means 'is possible'. *Piṟappoḻukkam* refers to the course of conduct prescribed to brahmans by birth in Dharmaśāstras. *Piṟappoḻukkaṃ kuṉṟa* is an absolute construction. *Keṭum* is a finite verb of the third person common to *ākum*, *peṇpāl*, *peṇpāl*, *oṉṟaṉpāl* and *palaviṉpāl* in the present tense in the

1. For the other ways of forming the negative voice *Cf.* H. G. T. pp. 173, 179, 180, 182 and 183.

Ancient Tamil ;[1] the forms *keṭukiṉṟāṉ*, *keṭukiṉṟāḷ*, *keṭukiṉṟatū* and *keṭukiṉṟaṉa* are not generally found till the *Tevāram* and the *Nālāyira-p-pirapantam* period. The form like *keṭum*, *ceyyum* etc. is now used in *oṉṟaṉpāl* and *palaviṉpāl* in the *future* tense; *cf. atu ceyyum, avai ceyyum*; but it is never used in the present tense ; nor is it used in *āṇpāl* and *peṇpāl* even in the future tense since forms like *ceyvāṉ* and *ceyvāḷ* are so used. The same form *ceyyum* is used in the second person plural in the imperative mood in sentences like '*nīr ceyyum*' but this *ceyyum* seems to be the corruption of *ceymiṉ* or *ceymē* through the intermediate stage of *ceym*.[2] *Kaḷ* began to be added to *ceyyum* if the subject was in the form *nīṅkāḷ cf. nīṅkaḷ ceyyuṅkaḷ*. The form *ceymiṉkaḷ* is found in plenty in the *Tēvāram* and the *Nālāyirappirapantam*.

Cf. *Kaṇkāḷ kāṇmiṉkaḷō* (Appar - Tiruvaṅkamālai 2)
Cevikāḷ kēṇmiṉkaḷō (*ibid.* 3)
Tillai-t-tiru-c-citrakūṭaṉ ceṉṟu cērmiṉkaḷē (P.T. 3, 2, 1)

It deserves to be noted here that *kāṇmiṉkaḷ* etc. are double plurals ; *miṉ* is the suffix of the second person plural and *kaḷ* which was originally the optional plural suffix for *a∴riṇai nouns alone* was extended to all kinds of nouns and verbs also. Its history is one of the interesting events in the growth of the Tamil Language. First it was optionally used in *a∴riṇai* nouns :—*cf. Muṉṉūrūrum* (three hundred places) *paricilar perṟaṉar*.
(Puṟam. 110)[3]
(*ūr* is here used in the plural without the suffix *kaḷ*)

Nalkura v-eṉṉu m-iṭumpai-y-uṭ pal-kurai-t
Tunpaṅkaḷ ceṉṟu paṭum. (Kuṟaḷ 1045)
(All miseries will be merged in the misery of poverty.)

1. *Cf.* Tol. Col. 227.
2. *Cf.* H. G. T. pp. 178-179 and *Tēvirkāḷ em-m-uṟu-nōy tīrm.* (Cilap. 9, 14.)
3. It is interesting to note that, as far as I see, there is no word with the suffix *kaḷ* in any of the 400 stanzas of the *Puṟanāṉūṟu*.

Paṇintāṟana pāvaṅkaḷ pāṟṟa-vallīr,

(Appar. Tiruvatikai 3.)

(You are capable of removing the sins of those who surrender)

Since the pronouns of the second person were used both as *uyar-tiṇai* and *aḵ.riṇai* in *Tolkāppiyam*, *kaḷ* may have been added even when they were *uyartiṇai*.

Cf. nīyirkaḷ, nīviṟkaḷ, nīṟkal and *niṅkal* (each being a double plural).[1]

Later on the use of *kaḷ* should have been extended to all *uyartiṇai* nouns. Hence should have come the following expression—*coṉ-mālai colluvārkaḷ.....neluṅ-kālam vāḻvārē* (P.T. 7.3.10.)

(Long will they live who compose verses).

Here *colluvārkaḷ* is the subject and *vāḻvār* is the predicate. The former is a participial noun and hence it has taken the plural suffix *kaḷ*. Since the participial noun and finite verbs have the same form, the suffix *kaḷ* may have extended to verbs also. Hence we find such expressions as

Kaṇkāḷ cēṟmiṉkaḷō (*Appar. Tiruvaṅkamālai, 2*).
Oḷi-koḷ cam-pantaṉoṟamiḻ pattumval lārkalpōy
Mali-koḷ viṇṇiṭaimaṉṉiya cīr-peṟu vārkaḷē.
—(*Ñāṉa. Tiruvaiyāṟṟu, 12*)

It is also worth noting that Ancient Kannada *gaḷ* and Modern Kannada *gaḷu* and Telugu *lu*, which correspond to Tamil *kaḷ* are used only in nouns aud not in verbs. This induces me to suggest that Kannada and Telugu and Tamil may have been separated from one another between the age of the *Cilappalikāram* (5th c.) and the age of *Tēvāram* and *Nālāyirappirapantam* (6th to 8th c.)

TIRUKKURAL 263.

15. துறந்தார்க்குத் துப்புரவு வேண்டி மறந்தார்கொல்
மற்றை யவர்க டவம்.

1. *Cf.* H. G. T. p. 131.

Turantārkku-t tuppuravu vēṇṭi marantār-kol
Marrai y-avarka ṭavam.

Turantārkkū, tuppuravu, vēṇṭi, marantār, kol, marraiyavarkaḷ, tavam.

PROSE ORDER

Marraiyavarkaḷ, turantārkkū, tuppuravu, vēṇṭi, tavam, marantār, kol.

Have others (house-holders) forgot about penance, eager of looking after the recluse (*vānaprastha* or *sannyāsin*)?

Turantār in Tamil and *sannyāsin* in Sanskrit literally convey the same sense. *Turantārkkū* + *tuppuravu* = *turantārkku-t-tuppuravu*. *Tuppuravu* is a noun in the second case with *ai* being dropped. The final *u* here after *v* has one *mātrā* according to *Tolkāppiyam*; but it is now pronounced only with half a *mātrā*. All *u*'s at the end of words are so used. Hence the definition of *kurriyal-ukaram* should be modified in grammars dealing with Modern Tamil. *Vēṇṭi* is an infinitive of the root *vēṇṭu*—and means 'being desirous of'. *Marantār kol—kol* is a particle added to give the interrogative sense; *marantār* is third person, *palarpāl*, past-tense, indicative mood of the root *mara* (to forget). *Marraiyavarkaḷ* refers to those other than *turantār*. Even though it may refer to ordinary students also it should be taken here to refer to only house-holders, on the strength of the expression *tuppuravu vēṇṭi* and the *Kuraḷ*

Turantārkkun tuvvā tavarkku m-iran-tārkkum
Il-vāḻvā n-eṉpāṉ ruṇai (42).

It may be noted that it is a case of double plural and the suffix *kaḷ* is used here in an *uyartiṇai* noun. *Tavam* is the *tadbhava* of the Skt. *tapaḥ* which is the nom. sing. of *tapas*; the labial *p*, if carelessly pronounced, leads to labiodental *v*; this change does not generally happen if *p* is the initial sound of a word.

TIRUKKURAḶ 582.

16. எல்லார்க்கு மெல்லா நிகழ்பவை யெஞ்ஞான்றும்
வல்லறிதல் வேந்தன் ரொழில்.

Ellārkku m-ellā nikaḻpavai y-eññāṉṟum
Val-l-aṟital vēntaṉ roḻil.

Ellārkkum, ellām, nikaḻpavai, eññāṉṟum, val-l-aṟital, vēntaṉ-roḻil.

PROSE ORDER

Vēntaṉ-roḻil, e-ñ-ñāṉṟum, ellārkkum, nikaḻpavai ellām, val-l-aṟital, (ākum).

The duty of a king is to know well what all happens to all at all times.

Ellārkkum is the fourth case of *ellārum* which is a collective *palarpāl* pronoun. Its fourth case, according to *Tolkāppiyam*, is *ellārtaṉakkum*.[1] *Ellārtaṉakkum* has become obsolete. *M* of *ellām* is dropped before *n* of *nikaḻpavai*. It is a participial noun *(viṉaiyāl-aṇaiyum-peyar)* derived from the root *nikaḻ-*, in the second case with *ai* being dropped.

E-ñ-ñāṉṟum should have been, in earlier times, considered two words *eññāṉṟū* and *um*, where *eññāṉṟū* is a compound of *yātu* and *ñāṉṟū*, *yātu* meaning 'which' and *ñāṉṟū* meaning 'day' and '*um*' is a particle denoting 'whole' or 'completion'. Originally it should have been the curtailed form of *e-ñ-ñāṉṟiṉ-kaṇ-ṇ-um*; but it is now considered as an adverb. Similarly all compounds made up of a demonstrative or interrogative root and a noun denoting place or time are now considered as adverbs. *Cf. a-v-v-iṭam, a-ṅ-kū*,[2] *a-k-kālam, a-p-poḻutū, a-ñ-ñāṉṟū, i-v-v-iṭam, i-ṅ-kū*,[2] *i-k-kālam, i-p-poḻutū, i-ñ-ñāṉṟū, e-v-v-iṭam, e-ṅ-kū*,[2] *e-k-kālam, e-p-poḻutū, e-ñ-ñāṉṟū* etc. *E-ñ-ñāṉṟū* means 'on which day' and *e-ñ-ñāṉṟum* means 'on all days'. These words *a-ṅ-kū* etc. correspond to the adverbial accusative of place, time etc. of

1. *Cf. Tol. Eḻut.* 192 and H. G. T. p. 136.
2. *Ku* means 'earth'; it is a *tatsama* of Skt. *Ku*. It is worthy of note that it is used in the 46th stanza of *Vēṭṭirakāya-c-carukkam* in the *Villuputtūrār Pāralam*—
Kovvai y-iṭaḻ-maṭa navvi y-alamaral kuvvi ṉ-aṉaliṉum vevviyar.....

Modern English. The words *eṉṉāṟum, e-p-poḻutum* etc. may be taken as instances of the periphrastic formation. *Val-l-arital* is a *paṉpu-t-tokai*. *Vēṉtaṉ-roḻil* is a *vēṟṟumai-t-tokai*, where the former member is in the sixth case relation to the latter member; it may be split thus: *vēṉtaṉatu toḻil; t* of *toḻil* is changed to *ṟ* after *ṉ*, the final of *vēṉtaṉ*. The word *vēṉtaṉ* is important both morphologically and semantically. It is considered by some scholars to be the corruption of the Skt. word *dēvēndra* since *vēṉtaṉ* is taken to denote *Indra* in the sūtra

Māyōṉ mēya kāṭuṟai y-ulkam-um
Cēyōṉ mēya mai-varai y-ulakam-um
Vēṉtaṉ mēya tīm.puna l-ulakam-um
Varuṇaṉ mēya peru-maṇa l-ulakam-um
Mullai kuṟiñci maruta neytal-eṉa-c
Colliya muṟai-y-āṟ colla-v-um paṭum-ē. (Tol. Poruḷ 5)

It may be agreed to without any contradiction if the word *tēvēṉtaṉ* which should be the regular *tadbhava* of Skt. *dēvēndra* is found in any piece of Literature. But I am not able to find it out till now. Besides the same word is used in the Tolkāppiyam to denote a king:

Vēṉtu-viṉai y-iyaṟkai vēṉta ṉ-oṟiya
Ēṉōr maruṅkiṉu m-eytiṭa ṉ-uṭaittē. (Tol. Poruḷ 36)

Hence I am not yet completely convinced that *vēṉtaṉ* has to mean *dēvēndra* in the previous sūtra. At the same time I cannot say that the commentators are wrong in their interpretation since *Māyōṉ* (Viṣṇu) and *Varuṇaṉ*, who are *Ṛgvēdic* gods are used before and after *vēṉtaṉ*. If we accept their interpretation, we have to assume that *tēvēṉtaṉ* was the *tadbhava* of *dēvēndra* and *tē* was elided before the Tolkāppiyam period and semantically it originally meant 'the king of the dēvas' and then became generalised to any king.

Vēṉtaṉ was further contracted to *vēṉtū*. *Cf. vēṉtu-viṉai* in Tol. Poruḷ. 34. The word *vēṉtū* is also used in the sense of 'the office of a king.'

17. ஆக்க மிழக்தெமென் றல்லாவா ரூக்கம்
ஒருவந்தங் கைத்துடை யார்.

Ākka m-iḻantēm-eṉṟ ṟ-allāvā ṟ-ūkkam
Oru-v-antaṅ kaitt-uṭai yār.

Ākkam,, iḻantēṉu, eṉṟṟ, allāvār, ūkkam, oruvantam, kaittu, uṭaiyār.

PROSE ORDER

Ūkkam, oruvantam, kaittu, uṭaiyār, ākkam, iḻantēm, eṉṟṟ, allāvār.

Those who have in their hands absolute perseverance or presence of mind never feel sorry, 'we have lost our wealth'.

Ākkam generally means prosperity or luck; here it means wealth which is the sign of prosperity or the result of luck. It is a noun in the second case with *ai* being dropped.

Iḻantēm is the first person plural, past tense, indicative mood of the root *iḻa-*. *Allāvār* is the third person plural, *uyartiṇai*, negative voice, of the root *allā* which means 'to feel sorry.' *Ūkkam* is a noun in the second case with *ai* being dropped and governs the verbal element in the noun *uṭaiyār*. *Oruvantam* corresponds to the Sanskrit word *ēkānta* which is a compound of *ēka* and *anta*; *ēka* is translated here by *oru* and *anta* remains untranslated; hence *oruvantam* is a sort of hybrid word like *aim-perum-pūtam* (Skt. *pañca-mahā-bhūta*) found in the second stanza of the *Puṟanāṉūṟu*. *Kai-t-tu* means 'is in the hand' if it is a verb. It is formed by adding the *oṉṟaṉpāl* suffix *tu* to the noun *kai*. It is called *kuṟippu-viṉai* or appellative verb. Here it is a noun and means 'the object on hand'. *Uṭaiyār* is a noun formed from the root *uṭai-* which means 'to possess.'

18. மடியிலா மன்னவ னெய்து மடியளந்தான்
தாஅய தெல்லா மொருங்கு.

Maṭi-y-ilā maṉṉava ṉ-eytu m-aṭi-y-aḷantāṉ
Tāaya t-ellā m-oruṅkū.

Maṭi-y-ilā-maṉṉavaṉ, eytum, aṭi-y-aḷantāṉ, tāyatū, ellām, oruṅkū.

PROSE ORDER

Maṭi-y-ilā-maṉṉavaṉ, aṭi-y-aḷantāṉ, tāyatū, ellām, oruṅkū, eytum.

The king free from indolence gets at one stroke all which (*Vāmana*) the measurer (of the worlds) with feet traversed.

Maṭi-y-ilā-maṉṉavaṉ is a compound word which can be split thus :—*maṭiyai illāta maṉṉavaṉ*. *Eytum* is *āṉpāl* singular present tense, indicative mood of the root *eytu-*. *Aṭi-y-aḷantāṉ* refers to Lord *Viṣṇu* in His *Vāmanāvatāra*. The author of the Tirukkuṟaḷ refers to Lord *Viṣṇu* by the word *tāmarai-k-kaṇṇāṉ* (Skt. *puṇḍarīkākṣa*) in Kuṟaḷ 1103. *Tāyatū* is the mutilated form of *tāviyatū vi* being dropped. This is a sort of syncope. *Oruṅkū* should be taken as a noun in the seventh case with the suffix *kaṇ* being dropped.

TIRUKKUṞAḶ 784

19. நகுதற் பொருட்டன்று நட்டன் மிகுதிக்கண்
மேற்சென் றிடித்தற் பொருட்டு.

Nakutaṟ poruṭṭaṉṟu naṭṭaṉ mikuti-k-kaṇ
Mēṟ-ceṉ ṟ-iṭittaṟ poruṭṭū.

Nakutal, poruṭṭū, aṉṟū, naṭṭal, mikuti-k-kaṇ, mēṟ-ceṉṟū, iṭittal, poruṭṭū.

PROSE ORDER

Naṭṭal, nakutal, poruṭṭū, aṉṟū, ; mikuti-k-kaṇ, mēṟ-ceṉṟū, iṭittal, poruṭṭū.

Making friends has not for its object playing together with laughter; it has for its object to accost (him) and admonish whenever he exceeds (his) limits.

In the sentence *naṭṭal nakutal poruṭṭû aṟṟû, naṭṭal* is the subject, *aṟṟû* is the predicate, *poruṭṭû* (appellative noun derived from *poruḷ*) is the subjective complement and *nakutal* is the object of the action denoted by the verbal element in the appellative noun. Hence *poruṭṭû* is a noun in the nominative case. But in Modern Tamil *nakuṭar-poruṭṭû* is taken as *one word* meaning 'for the sake of playing together with laughter' and *poruṭṭû* is taken as a fourth case-suffix. *Mikuti* corresponds to Sanskrit *atikrama*. *Nakutal+poruṭṭû=nakuṭarporuṭṭû, ḷ* changing to *ṟ* before *p*; *naṭṭal+mikuti-k-kaṇ=naṭṭaṇ mikuti-k-kaṇ, ḷ* changing to *ṇ* before the nasal *m*. *Mēḷ+ceṉṟû=mēṟ-ceṉṟû, ḷ* changing to *ṟ*. *Ceṉṟû+iṭṭtal=ceṉṟiṭṭtal, û* dropping itself before the following sonant *i*.

20. முகத்தி னினிய நகாஅ வகத்தின்னு
வஞ்சரை யஞ்சப் படும்.

Mukatti ṉ-iṉiya nakāa v-akattiṉṉā
Vañcarai y-añca-p paṭum.

Mukattiṉ, iṉiya, nakā, akattû, iṉṉā, vañcarai, añca, paṭum.

Prose order is the same as that in the verse.

It is befitting to fear the hypocrites laughing outwardly (with their face) so as to be sweet and (thinking) harm at heart.

Mukattiṉ is a noun in the third case with the suffix *āl* being dropped. *Mukam+āl=mukam+attu+iṉ+āl=muka+tt+iṉ+āl =mukattiṉāl, attu* and *iṉ* being *cāriyai* or flexional increments; *iṉiya* is an infinitive which means 'so as to be sweet'. *Nakā* is a positive infinitive of the root *naku*; this form is obsolete, and its place is served by *nakaittû*. *Akattû* is a noun in the seventh case with the suffix *kaṇ* being dropped. *Akam+kaṇ=akam+attu+kaṇ=aka+attu* (*kaṇ* being dropped)*=aka+ttu=akattû*. It is interesting to note that the *cāriyai* which is introduced between the base and case-suffix remains even when the case-suffix is dropped. *Iṉṉā* is an appellative noun meaning 'harmful things'; it may be taken to modify *niṉaikkum* which is understood. In the expression *vañcarai añca paṭum, paṭum* is the predicate, *añca*

is the subject and *vañcarai* is the object of *añca*. This sentence is similar to 'To fear hypocrites is befitting'; hence *añca* should be taken as a gerund doing the function of the noun as the subject of *paṭum* and that of the verb having *vañcarai* for its object. Such a use of infinitive came into vogue even at the time of *Tiruvaḷḷuvaṉār*. Similar is the construction of *ceya* in '*Aṟañ ceya virumpu*'. Similar use of infinitives is found in the following *kuṟaḷs*:—

Naṉmai-y-un tīmai-y-u nāṭi nalam-purīnta
Taṉmai-y-ā ṟ-āḷa-p paṭum. (511)

[It is befitting to rule (for a king) through the policy which will bring him good, after carefully examining the good and the evil (which may result from his policy).]

Here *āḷa*, the infinitive of the root *āḷ-* is the subject of *paṭum*, a finite verb of the root *paṭu-*

Niṟai-y-uṭaimai nīṅkāmai vēṇṭiṯ poṟai-y-uṭaimai
Pōṟṟi y-oḻuka-p paṭum. (154)

[It is befitting (for one) to cultivate patience with effort if he wants to keep up his nobility.]

Here *oḻuka*, the infinitive of the root *oḻuku-* is the subject of *paṭum*.

In the above two cases the infinitive has to be taken only as the subject of *paṭum*. The case is a little different in the following two *kuṟaḷs*:—

Pallār muṉiya-p paṟaṉ-ila colluvāṉ
Ellāru m-eḷḷa-p paṭum. (191)

Tīyavai tīya paṟattalāṟ ṟīyavai
Tīyiṉu m-añca-p paṭum. (202)

The former may be translated thus:—All mocking at him who speaks words having no purpose but capable of offending many—is right. Here *ellārum* and *colluvāṉ* are respectively taken as

the subject and the object of the gerundial infinitive *eḷḷa*. But, *Parimēlaḻakar*, a commentator on the *Tirukkural* takes *colluvāṉ* as a noun in the nominative case, *eḷḷārum* as a pronoun in the third case and *eḷḷa-p-paṭum* as a verb in the passive voice.

Similarly the latter *kural* may be translated thus :—To fear evil doings more than fire is right since they bring on evil. Here *paṭum* is the finite verb, the infinitive *añca* is the subject and the second *tīyavai* is a noun in the second case with the case-suffix being dropped, qualifying *añca*. But *Parimēlaḻakar* takes *tīyavai* as a noun in the nominative case and *añca-p-paṭum* as a verb in the passive voice. These two cases clearly explain how a phrase consisting of a gerund (doing the function of a noun and a verb) and the finite verb standing as its predicate was mistaken to be one word. Later on the element *paṭu* was taken as the sign of the passive voice. Similarly the sentence '*muppa:.tiṉ eṇṇa-p-paṭuva*' found in the first *sūtra* of *Eḻuttatikāram* in the *Tolkāppiyam* is taken to mean 'the thirty are called *eḻuttū*'. It is possible to interpret it as 'the thirty being called *eḻuttū* is right'. Hence it now seems to me that *Tolkāppiyaṉār* who made mention of *taṉviṉai* (simple verb) and *piraviṉai* (causal verb) has not made mention of *ceyviṉai* (verb in the active voice) and *ceya-p-pāṭṭu-viṉai* (verb in the passive voice). Hence the following statement of mine in the History of Grammatical Theories in Tamil, "*Tolkāppiyaṉār* has not stated anything about the passive affirmative voice or *viṭi-c-ceyappāṭṭuviṉai* as is called by the author of *Ilakkaṇakkottū*. But in connection with the third case he (*Tolkāppiyaṉār*) states that the third case-suffix is used to denote *kartā* or the doer of the action also. This is possible only if passive voice was current in his time. Besides he uses the expression *eṇṇa-p-paṭuṃa* in Tol. E. 1" needs revision. The mention of *the doer* as a meaning of the third case is perhaps based on usage which was before his time similar to *nīroṭū, aivaroṭū* in the following expressions '*niroṭu niṟainta ō-īr-iṭaḻ-maḻai-k-kaṇ*' (Puṟam. 164) and '*alaṅk-uḻai-p-puravi-y-aivaroṭu ciṉaii*' (Puṟam. 2) where *oṭū* denotes the doer of the action. It also deserves notice that *oṭu* was mentioned as the third case-suffix in the *Tolkāppiyam* and it had all meanings :—doer, instrument, association etc, *Āṉ* whose metamorphosed form is *āl* the

modern third case-suffix, which is used to denote doer and instrument is not mentioned there as the third case-suffix; but it is mentioned as a case-suffix and is made use of in plenty by *Tolkāppiyaṉār* in his sūtras; but in many of them it has the locative sense

Cf. Iṭai-p-paṭir kuṟuku m-itaṉu m-ār-uṇṭē
Kaṭappā ṭ-aṟinta puṇariya l-āṉa. (Tol. Eḻut. 37)

Ai-y-uṅ kaṇ-ṇ-u m-allā-p poruḷ-vayiṉ
Mey-y-urupu tokāa v-iṟuti y-āṉ-a. (Tol. Col. 105)

In some it has the instrumental sense

Cf. Uyarntōr-k k-uriya v-ōtti ṉ-āṉ-a (Tol. Poruḷ. 33)

Hence the passive voice has a later origin and two words which were morphologically and semantically different are considered to be one in both ways.

TIRUKKUṞAḶ 894

21. *கூற்றத்தைக் கையால் விளித்தற்ரு லாற்றுவார்க்கு ஆற்ருதா ரின்னு செயல்.*

Kūṟṟattai-k kaiyāl viḷittaṟṟā l-āṟṟuvārkkuṁ
Āṟṟātā r-iṉṉā ceyal.

Kūṟṟattai, kaiyāl, viḷittaṟṟu, āl, āṟṟuvārkkuṁ, āṟṟātār, iṉṉā, ceyal.

PROSE ORDER

Āṟṟātār, āṟṟuvārkkuṁ, iṉṉa, ceyal, kūṟṟattai, kaiyāl, viḷittaṟṟu, āl.

Weak persons doing harm to the strong is like inviting the God of Death with their hands.

Kūṟṟam means 'God of Death' and it takes the *cāriyai attu* before the second case suffix *ai*. *Kūṟṟattai+kaiyāl= kūṟṟattai-k-kaiyāl*, *k* being introduced after *ai* on account of the following *k*. *Kaiyāl* is the third case of *kai*; *āl* is the metamorphosed form of the ancient *āṉ*[1]. The words like *kaṇ* (eye).

1. The use of the suffix *āl* is found in many places in the *Tirukkuṟaḷ—kaṟṟaṇāl* (2), *uḷḷattāl* (282, 307), *kaḷaviṇāl* (283), *itaṇāl* (517), *ataṇāl* (642), *nāṇāl* (1017), *pākkiyattāl* (1141) etc.

tōḷ (shoulder), *mulai* (breast), *kai* (hand) etc.[1] were considered ordinarily as plural by *Tolkāppiyaṉār* unless there is some word like *oru* or a singular verb to denote that they are used in the singular number. Hence *kaiyāl* may be taken as plural. But in modern times *kai* is generally taken as singular. *Viḷittaṟṟū* is the third person *oṉṟaṉpāl*; it is a form of compound verb made up of the infinitive form of the root *viḷi* and the root *aṉ* meaning 'to be similar'. *Āl* is a particle added for the sake of metre. Such particles are called *acai*. *Āṟṟuvārkkū* is the fourth case of *āṟṟuvār* which means *āṟṟalalai* (capacity) *uḷaiyār* (possessor). *Aṟṟāṟār* is formed thus: *āṟṟ*[u]+*ā*+*t*+*ār* where the second *ā* is a negative particle, *t* is added to avoid hiatus and *ār* is the *palarpāl* suffix. *Innā* is the curtailed form of *iṉṉātavaṟṟai* and hence is the object of *ceyal*.

TIRUKKURAL 147.

22. அறனியலா னில்வாழ்வா னென்பான் பிறனியலாள் பெண்மை நயவா தவன்.

Aṟaṉ-iyal-ā ṉ-il-vāḻvā ṉ-eṉpāṉ piṟaṉ-iyal-āḷ
Peṇmai nayavā tavaṉ.

Aṟaṉ-iyal-āṉ, ilvāḻvāṉ, eṉpāṉ. piṟaṉ-iyalāḷ-peṇmai, nayavātavaṉ.

The prose order is the same as that in the verse.

He who is said to be a house-holder accompanied with *dharma* is one who never hankers after the union with others' wives.

Aṟaṉiyalāṉ is a noun in the third case where the suffix *āṉ* denotes association. It is never used in that sense in Modern Tamil. *Il-vāḻvāṉ* is *à vērrumaittōkai* which can be split thus:— *illoḍu vāḻvāṉ*, where *il* means 'wife'. *Piṟaṉ-iyalāḷ-peṇmai* means 'the youth of her who belongs to another. *Nayavātavaṉ* is formed thus: *naya* (root)+*ā* (negative affix)+*t* (element to avoid hiatus) +*avaṉ* (third person *āṉpāl* suffix).

1. *Cf.* Tol. Col. 61.

TIRUKKURAL 1067.

23. இரப்ப னிரப்பாரை யெல்லா மிரப்பிற்
கரப்பா ரிரவன்மி னென்று.

Irappa ṉ-irappārai y-ellā m-irappiṟ
Karappā r-iravaṉmi ṉ-eṉṟu.

Irappaṉ, irappārai, ellām, irappiṉ, karappār, iravaṉmiṉ, eṉṟu.

PROSE ORDER.

Irappiṉ, karappār, iravaṉmiṉ, eṉṟu, irappārai, ellām, irappaṉ.

I will beg all the beggars, "If you beg, do not beg of those who conceal what they have."

Irappaṉ is the first person singular, future tense, indicative mood. The suffix *aṉ* is not mentioned by *Tolkāppiyaṉār* among the terminations of the first person singular: but *al* is found among them. Hence *aṉ* should have been the metamorphosed form of *al*[1]. *Y* between *irappārai* and *ellām* is to avoid hiatus. *Irappiṉ + karappār = ipappiṟ karappar* where *ṟ* is changed to *r*[2]. *Karappār* is a noun in the second case with *ai* being dropped. *Iravaṉmiṉ* is formed thus:—*ira* (root) + *al* (negative affix) + *miṉ* (second person plural termination), where *l* of *al* is changed to *ṉ* before *m*. This is one of the points to prove that the *Tirukkuṟaḷ* is later than the *Tolkāppiyam*. But it seems that such a use became current even at the time of the *Puṟanāṉūṟu*. *Cf. Uraittaṉaṉ yāṉ* (Puṟam. 136, 22).

CILAP. XI. ll. 158—161.

24. வாய்மையின் வழாது மன்னுயி ரோம்புநர்க்
கியாவது முண்டோ வெய்தர வரும்பொருள்
காமுறு தெய்வங் கண்டடி பணிய
நீபோ யாங்களு நீணெறிப் படர்குதும்.

1. *Cf.* H. G. T. p. 159.
2. *Cf. Tol. Elut.* 19–21 or H. G. T. pp. 43 & 44.

Vāymaiyiṉ vaḻātu maṉ-ṉ-uyi r-ōmpunark-
Kīyāvatu m-uṇṭ-ō v-eytā v-arum-poruḷ
Kāmuṟu teyvaṅ kaṇṭ-aṭi paṇiya
Nī-pō yāṅkaḷ-u nīṇeṟi-p paṭarkutum.

Vāymaiyiṉ, vaḻātu, maṉṉuyir, ōmpunarkkū, yāvatu, um, uṇṭū, ō, eytā-v-arum-poruḷ, kāmuṟu-teyvam, kaṇṭū, aṭi, paṇiya, nī, pō, yāṅkaḷ, um, nīṇeṟi, paṭarkutum.

PROSE ORDER.

Eytā-v-arum-poruḷ should be taken before *yāvatū*; The rest is of the same order as is in the verse.

Is there anything that is beyond the reach of those who never swerve from truth and who always protect animals? You better go to fall at the feet of the God who will grant your wish after seeing him. We too continue in our long journey.

Vāymaiyiṉ is a noun in the fifth case. *Vaḻātū* is a negative infinitive of the root *vaḻu-*; *ā* is the negative affix; *ā* is elongated to *āa* for the sake of the metre. It has already been stated in stanza 7 that *a* in *āa* is called *aḻapeṭai* by *Tolkāppiyaṉār* and the whole *āa* is taken to be *aḻapeṭai* by the later grammarians.

Maṉṉuyir is a *viṉai-t-tokai* which may be split as *maṉṉum uyir; uyir* is used both in the senses of *jīva* and *prāṇa*. It is here a plural noun without the suffix *kaḷ* in the second case with the case-suffix *ai* being dropped. *Ōmpunarkkū* is the fourth case of the verbal noun *ōmpunar*. *Ōmpunarkkū* + *yāvatū*=*ōmpuṇarkkū yāvatū* where *ū* is charged to *ī* (*kurṟiyalikaram.*). *Yāvatūm uṇṭō* suggests the meaning 'there is none'. *Eytā-v-arum-poruḷ* is a compound noun which may be split thus:—*eytāta aritū ākiya poruḷ*. *Kāmuṟu-teyvam* means 'God who makes you get your wish'; *kāmam* + *uṟu* = *kāmuṟu*, where the syllable *am* is dropped. This is an instance of haplology. *Aṭi* is plural in number. *Paṇiya* is an infinitive of the root *paṇi*-which means 'to fall at.' *Nī* is the second person singular pronoun in the nominative case. *Pō* is considered by the ancient grammarians to be the curtailed form of *pōvāy*.[1] *Yāṅkaḷ* is the first person

1 *Cf.* Tol. Col. 450.

plural in the nominative case and it is formed by the addition of the suffix *kaḷ* to *yām* which is itself the first person plural form. As far as I see, this form with the suffix *kaḷ* is not found in the works written before the *Cilappatikāram*. *Paṭarkutum* is a finite verb, first person plural, indicative mood, future tense; here *paṭar* is the root, *ku* is the *cāriyai* and *tum* is the first person plural termination.

CILAP. XVI ll. 37—43

(அவள்)
25. செய்வினைத் தவிசிற் செல்வ னிருந்தபின்
கடிமல ரங்கையிற் காதல னடிநீர்
சுடுமண் மண்டையிற் றொழுதனண் மாற்றி
மண்ணக மடந்தையை மயக்கொழிப் பனள்போல்
தண்ணீர் தெளித்துத் தன்கையாற் றடவிக்
குமரி வாழையின் குருத்தகம் விரித்திங்கு
அமுத முண்க வடிக ளீங்கென.

(Avaḷ)
Cey-viṉai-t taviciṟ celva ṉ-iruntа-piṉ
Kaṭi-mala r-aṅkai-y-iṟ kātala ṉ-aṭinīr
Cuṭu-maṇ maṇṭai-y-iṟ roḻutaṇaṇ māṟṟi
Maṇ-ṇ-aka maṭantaiyai mayakk-oḻi-p paṇaḷ-pōl
Taṇṇīr teḷittu-t taṉ-kaiyāṟ raṭavi-k
Kumari vāḻai-y-iṉ kuruttakam virittīṅkú
Amuta m-uṇka-v-aṭika ḷ-īṅk-eṉa.

Cey-viṉai-t-taviciṉ, celvaṉ, iruntа-piṉ, kaṭi-malar.aṅkai-y-iṉ, kātalaṉ-aṭi-nīr, cuṭu-maṇ-maṇṭaiyiṉ, mayakkú, oḻi-p-paṇaḷ, pōl, taṇṇīr, teḷittú, taṉ, kaiyāḷ, taṭavi, kumari-vāḻai-y-iṉ, kuruttú, akam, virittú, īṅkú, amutam, uṇka, aṭikaḷ, īṅku, eṉa.

Prose order is the same as that in the verse.

After the beloved husband had seated himself on the well-made seat, she having paid homage to the water used to wash his (husband's) feet with her palm full of sweet flowers and brought in burnt earthern vessel, having swept and sprinkled water on earth as if

to relieve the Mother Earth of her stupor, having made it spread on with her own hand, having spread a tender leaf taken from a plantain tree which has not yielded, on the earth and (served) the food and having said, "My lord, may you eat here!"

Since *eṉa* is an infinitive meaning 'having said thus,' the above sentence stands incomplete.

Cey-viṉai-t-taviciṉ is a compound noun in the seventh case with the suffix *kaṉ* being dropped. The *iṉ* at the end is a *cāriyai*. At present scholars split *cey-viṉai-t-taviciṟ-celvaṉ* into *cey-viṉai-t-tavicil* and *celvan* and take *il* to be the seventh case suffix. Thus the *cāriyai iṉ* has assumed the form of *il* and is used as a seventh case-suffix. *Cey-viṉai-t-taviciṉ* may be analysed into *cey-viṉaiyōṭu kūṭiya taviccū* where *ceyviṉai* means 'workmanship' and *taviccū* refers to a seat (made of a particular grass). *Celvaṉ* generally means 'a man in prosperity'; here it is used to refer to 'the husband loved by his wife'. The form has now changed to *cellam* and it is used with reference to children. Words of the form *iruntapiṉ* are taken by *Tolkāppiyaṉār* to be *viṉai-y-eccam* since they modify verbs.[1] It may be surmised that they are periphrastic formations formed of a *peyar-eccam* of the kind *irunta* and a noun in the seventh case with the case-suffix *kaṉ* being dropped.

Kaṭi-malar-aṅkai means 'sweet flowered palm.' *Kaṭi-malar* is *paṉpu-t-tokai* and *kaṭi-malar-aṅkai* is a *vērrumai-t-tokai*. *Akam+kai* becomes *aṅkai*[2] where *ka* of *akam* is dropped and the labial *m* is changed to guttural *k*. *Aṭiṉīr* is called *pādyam* in Sanskrit. It is generally the custom to wash the feet of the great before they are served with food and sprinkle the water on one's head. Hence *toḻutaṉaḷ* here means 'washed and worshipped'; though *toḻutaṉaḷ* is a finite verb *in form*, yet it has to be taken as an infinitive *in sense* since it modifies the infinitive verb *eṉa*. The part *cuṭu* in *cuṭumaṉ-maṉṟai* is very appropriate. If the *maṉ-maṉṟai* has not been burnt, water does not stand in it. *Mārri*

1. *Cf.* Tol. Col. 229.
2 *Cf.* Tol. Eḻut. 316.

means 'having swept clean'. It is the practice to clean the floor, sprinkle water and besmear the earth before leaves are spread on the floor to serve food. This is very beautifully described here. The poet goes further to say that sprinkling water was done as if to remove the stupor of the Mother Earth. *Maṇṇakam aṭaṇṭai* can be split thus : *maṇṇakam ākiya maṭaṇṭai*. When the two words forming a compound like *cārai-p-pāmpu* are in apposition, that compound is also called *paṇpu-t-tokai*. *Mayakkū* is the mutilated form of *mayakkam*. *Taṇṇīr* originally meant 'cool water.' In modern times it has assumed the general sense of 'water' so that we now use the word *cuṭu-taṇṇīr*.

This is one of the examples of *generalisation* in Semantics. A similar word is *eṇṇey*; it originally meant 'sesame oil', since *eṉ* meant 'sesame seed' and *ney* meant 'any sticky substance'; Later on *eṇṇey* began to be used in the sense of *ney* since the latter began to be specialised in the sense of 'ghee' so that we now use *kaḍalai-y-eṇṇey, viḷakk-eṇṇey* etc. Another point to be noted is the ancient *eṉ* (sesame plant) [1] has now metamorphosed into *eḷ* since *eṇṇey* can be split both as *eṉ+ney* and *eḷ+ney*. *Taṉ* is the sixth case of *tāṉ* with the suffix *atu* dropped; in oblique cases the *ā* of *tāṉ* is shortened to *a*. *Kaiyār-ṟaṭavi* can be split into *kaiyāṉ+taṭavi* and *kaiyāḷ+taṭavi*. Modern scholars prefer the latter. *Kumariyāḷai* means a plantain tree that has not yielded.

Amutam here refers to 'food'. It is the *tadbhava* of Skt. *amṛta*. There are other forms also of the same in *amiḻtam, amiḻtū, amirtam, amirtū* and *amutū*. *Uṇka* is the optative form of the root *uṇ*. It has already been stated that it was originally used with reference to third person and it was extended to first and second persons as early as the time of *Puṟanāṉūṟu*. *Aṭikaḷ* corresponds to *pāḷāḥ* at the end of the Sanskirit words *ācārya-pādāḥ, guru-pādāḥ, bhagavat-pādāḥ*. *Iṅkū* is now considered as an adverb meaning 'here.' The demonstrative root *i* is lengthened for metrical purposes. *Eṉṟa* means *eṉṟū kūṟa* (having said so).

1. *Cf. Eṉ-ṇ-eṉ-uṇavu-p-peyar* (Tol. *Eḻut.* 309).

26. விடகிலே னடிநாயேன் வேண்டியக்கா
லியாதொன்றும்
இடைகிலே னமணர்கட மறவுரைகேட்
டலமந்தேன்
தொடர்கின்றே னுன்னுடைய தூமலர்ச்சே
வடிகாண்பான்
அடைகின்றே னீயாறர்க் காளாய்நா னுய்ந்தேனே.

Viṭakilē ṉ-aṭi-nāyēṉ vēṇṭiya-k-kā l-ī-yāt-oṉṟum
Iṭai-k-il-ē ṉ-amaṇarkaṭa maṟa-v-urai-kēṭ ṭ-alamantēṉ
Toṭarkiṉṟē ṉ-uṉṉuṭaiya tū-malar-c-cē vaṭi-kāṇpāṉ
Aṭaikiṉṟē ṉ-aiyāṟark k-āḷāy-nā ṉuyntēṉ-ē.

Viṭakilēṉ, aṭi, nāyēṉ, vēṇṭiya-k-kāl, yātoṉṟum, iṭai-k-il-ēṉ, amaṇarkaṭā-ma-ṟa-v-urai, kēṭṭú, alamantēṉ, toṭarkiṉṟēṉ, un-n-uṭaiya, tū-malar-c-cēvaṭi, kāṇpāṉ, aṭaikiṉṟēṉ, aiyāṟarkkú, āḷ, āy, nāṉ, uyntēṉ, ē.

PROSE ORDER

Nāyēṉ aṭi viṭakilēṉ; vēṇṭiyakkāl, yātoṉṟum, iṭaikilēṉ; amaṇar-kaṭa-maṟa-v-urai, kēṭṭú, alamantēṉ; uṉṉuṭaiya, tūmalar-c-cēvaṭi, kāṇpāṉ, toṭarkiṉṟēṉ: nāṉ, aiyāṟarkkú, āḷ, āy, aṭaikiṉṟēṉ, uyntēṉē.

I, who am like a dog, never leave (your) feet; I never feel sorry (that I have not got it) whenever I want anything; I wandered with a bewildering mind on listening to the mantras of *śramaṇas* (jain ascetics); I medidate to see your Gracious lotus like Feet; I become a slave to the Lord who presides at *Ayāṟū* (Tiruvadi). Lo! I am saved.

Viṭakilēṉ is the finite verb, first person singular, negative voice of the root *viṭu-*. It is formed thus: *viṭu* (root)+*kv* (*cāriyai*)+*il* (negative affix) +*āṉ* (first person singular termination). The *u* of *viṭu-* is changed to *a* and the *u* of *ku* is dropped. *Aṭi* here means 'feet' and is a noun in the second case forming the

object of *viṭakilēṉ*. *Nāyēṉ* is a *kuṟippu-viṉaiyāl-aṇaiyum-peyar* (appellative noun) formed by adding the termination *ēṉ* to the noun *nāy*. It is the genius of the Tamil Language to use any finite verbal form as the base of a noun and add case suffixes to it; *viz. pōkiṉṟēṉai* (me who go), *pōkiṉṟēṉukkū* (to me who go) etc. Similarly any noun may be taken as a root and verbal termination may be added to it; *viz. nāṉ nāyēṉ* (I am a dog.) The verbal form like *nāyēṉ* may again be used as a noun stem and case suffixes may be added to it: *viz., nāyēṉai* (me who am like a dog) etc.

Vēṇṭiya-k-kāl is a *viṉai-y-eccam* in the same way as *irunta-piṉ* in stanza 2; *ṭ* has been introduced between *l* and *y* in *sandhi*. *Iṭaikilēn* is the finite verb, first person singular negative voice of the root *iṭai-*. *Amaṇarkaḷamaṟavuai* is a compound of two words *amaṇarkaḷ* and *maṟavurai*, where *tam* is introduced as a *cāriyai* between the two. If *ḷ* is followed by *t*, both are changed to *ṭ* and one of them is dropped; *m* of *tam* is dropped before *m* of *maṟavurai*. *Kēṭṭu (keḷ+tu)* is an infinitive of the root *kēḷ-*. The root in *alamantēṉ* is *alamar*[1]; the *r* is dropped here.

Toṭarkiṉṟēṉ is the first person singular, present tense of the root *toṭar-*. Later grammarians take *kiṉṟū* to be the present tense sign. Such forms as have *kiṉṟū* are not found in Sangam works or possibly even in the *Cilappatikāram*. It is a new formation. The forms like *toṭarkiṉṟāṉ* and *toṭarkiṉṟāḷ* have replaced *toṭarum*.

Uṉṉuṭaiya is now taken as the sixth case of the second person singular pronoun *nī*, where *uṭaiya* is taken as a *collurupu* and *uṉ* as the oblique case stem. But in the ancient period *niṉ* alone was the oblique case stem.[2] It seems *nuṉ* also was taken as the oblique case stem on the analogy of the oblique case stem *num* in the plural number.

Cf. Nuṉṉaṭi kūṭutaṟkū (Ñāṇa. Cēyñalūr).[1]

1. *Cf.* Tol. Col. 310.
2. *Cf.* Tol. Eḻut. 180.

Then the expression like *toṭarkiṉṟē ṉuṉṉuṭaiya* might have been split as *toṭarkiṉṟēṉ uṉṉuṭaiya* instead of *toṭarkiṉṟēṉ ṉuṉṉuṭaiya*. In modern Tamil only *uṉ* is considered as the oblique case stem in the singular and *um* in the plural.

Cf, umakkū (Ñāṉa. Tirumaḷapāṭi)[2]. The use of *ṉuṉ* as the stem is found in the *Cīvakacintāmaṇi* and the *Peruṅkatai* :—

Ṉuṉa cīraṭi nōva (*C.* c. 1517)
(To make your little feet suffer.)

Ṉuṉ pati-p-peyarkkum (P. K. 1. 32, 13.)
(Gowing to your residence.)

It deserves to be noted how *uṭaiya* which is strictly *palaviṉ-pāl kuṟippu-viṉaiyāl-aṇaiyum-peyar* has been considered as the sixth case-suffix. Let us take the following sentence :—

Kāṭuṭaiya cuṭalai-p-poṭi-pūci y-eṉ-ṉ-uḷḷaṅ-kavar-kaḷvaṉ
(Ñāṉa. Piramapuram,[1])

Here *kāṭuṭaiya cuṭalai-p-poṭi* may be considered to have been made of three words :—*Kāṭu uṭaiya cuṭalai-p-poṭi* which will mean 'the ashes of the burning ground which forest owns.' In that case *kāṭu* is the subject of the verbal element in *uṭaiya* and *uṭaiya* is in apposition with *cuṭalai-p-poṭi* which is plural in number. Such appositional use is recognised even now in expressions like *tōṭu uṭaiya cevi*. Since the expressions 'the ashes of the burning ground which forest owns' and 'the ashes of the burning ground belonging to a forest' are in substance identical, *kāṭu uṭaiya* may have been considered as one word where *uṭaiya* was considered doing the function of the sixth case-suffix. The expression *malaiyiṉār uṭaiya maṭil mūṉṟum* (*Ñāṉa. Tiruppuṉkūr 8*) is similar to this. Then it is quite natural for it to have been followed by a singular noun.

Tū-malar-c-cēvaṭi is an *uvamattokai* whose components are *tūmalar* and *cēvaṭi*, of which the former is *upamāṉa* and the latter

1. *Cf.* H. G. T. p. 191.

is *upamēya*. *Tūmalar* refers to 'lotus'; *cēvaṭi* is identical with *paramam padam* in *Upaniṣads*.

Kāṇpāṉ is a finite verb in form, but an infinitive in sense. Later grammarians like the author of the *Vīracōḻiyam* take such words as infinitives in form also and take *pāṉ* as the infinitive suffix.[1]

Aṭaikiṉṟēṉ is similar to *toṭarkiṉṟēṉ*, *Āy* is the infinitive of the root *ā-*. It is formed by adding *i* to the root, which *i* is changed to *y* at the end of words; *Tolkāppiyaṉār* has stated that *i* and *y* interchange at the end of words [2].

Nāṉ. *Yāṉ* is the only word used in the Tolkāpiyam as the pronoun of the first person singular, though in the plural there are two, *yām* and *nām*. In the Sangam Classics *nāṉ* is not found. It should have come into existence in analogy with *nām* in the plural. But at the same time it deserves to be noted that, though nominative case-form came newly into existence, the oblique case form *ñaṉ* in the singular has not come into existence even to the present day. Hence the second case of both *yāṉ* and *nāṉ* is *eṉṉai* though the second case of *yām* is *emmai* and that of *nām* is *nammai*.

Uyntēṉ is the first person singular past tense of *uy-*. The past tense is here used in place of the future tense to suggest haste etc.[3] It is called *kāla-mayakkam*.

Āḷ originally meant a *heroic man*.
Cf. *Nal-l-āḷ illāta kuṭi* (Kuṟaḷ 1030).

Later on it may have had the generalised sense of '*man*' and then began to have the specialised sense of *slave* or *servant*.

1. *Cf.* H. G. T. pp. 191.
2. Tol. Eḻut. 58.
3. Tol. Col. 241.

27. அருஞா னம்வல்லா ரழுந்தை மறையோர்
பெருஞா னமுடைப் பெருமா னவணத்
திருஞா னசம்பந் தனசெந் தமிழ்கள்
உருஞா னமுண்டா முணர்ந்தார் தமக்கே.

Aruñā ṉam-vallā r-aḻuntai maṟaiyōr
Peruñā ṉam-uṭai-p perumā ṉ-avaṉai-t
Tiruñā ṉacampan taṉa-cen tamiḻkaḷ
Uruñā ṉam-uṇṭā m-uṇarntār tamakkē.

Aru-ñāṉam, vallār, aḻuntai-maṟaiyōr, peru-ñāṉam-uṭai-p-perumāṉ-avaṉai, Tiru-ñāṉa-campantaṉa, cen-tamiḻkaḷ, Uru-ñāṉam, uṇṭu, ām, uṇarntārtamakkú, ē.

PROSE ORDER

'*Uṇarntār-tamakkú*' should be taken after '*cen-tamiḻkaḷ*' and '*aḻuntai-maṟaiyōr*' should be taken before '*aruñāṉam vallār*.'

The brahmans (Vedic scholars) of *Aḻuntai* are endowed with rare wisdom. High wisdom will flash only to those who realise God, the embodiment of knowledge, of that place through the chaste Tamil verses composed by *Tiruñāṉacampantaṉ*.

Aru-ñāṉam is a *paṉpu-t-tokai* in the seventh case with the suffix *kaṉ* being dropped. *Vallār* is *kuṟippu-viṉai*. *Aḻuntai-maṟaiyōr* is a *vēṟṟumai-t-tokai* and may be split into *Aḻuntaiyiṉ-kaṉ uḷḷa maṟaiyōr*; *maṟaiyōr* literally means *Vēdic* scholars and is generally applied to brahmans. *Perumāṉ-avaṉ-ai* is used in place of *perumāṉai* for the sake of euphony. *Tiruñāṉa-campantaṉa* means 'those of *Tiruñāṉacampantaṉ*'; it is *palaviṉpāl* nominative case and is put in apposition with *centamiḻkaḷ*. Hence *Tiruñāṉacampantaṉa centamiḻkaḷ* means 'the chaste Tamil verses which are of *Tiruñāṉacampantaṉ*.' Since it is not different in sense from *Tiruñāṉacampantaṉ's* chaste Tamil verses, the later grammarians have taken *Tiruñāṉacampantaṉa* as a noun in the sixth case where *a* is the suffix and such nouns should qualify only nouns in *palaviṉpāl*. Similar is the case with *nuṉa*

cīraṭi (C. c. 1517). Thus one which was considered a *palaviṉpāl* noun in the nominative case has come to be regarded as an *uyartiṇai* noun in the sixth case fit to qualify a *palaviṉpāl* noun. *Uru* in *uru-ñāṉam* seems to be the *tatsama* of Skt. *uru* wkich is generally found in compounds like *urukrama*, an epithet which is applied to Lord *Viṣṇu* in the *Ṛgvēda*. Since *uru* and *uṟu* [1] happen to have the same meaning, it should be investigated whether both have the same origin and there was confusion between *r* (*iṭaiyiṉam*) and *ṟ* (*valliṉam*), or they have different origin. There is evidence for the former in the words *karuppu*[2] (black colour) and *karumai*. But at the same time it is certain that *uru* in the sense of 'form' is the *tadbhava* of Skt. *rūpa* through *uruvam*, where *am* of *uruvam* is dropped. *Tam* is 'introduced between *uṉarntār* and *ku*, the fourth case suffix, for the sake of euphony.

Ām is a case of syncope, since *ku* of *ākum* is dropped. According to some grammarians such syncopation has the sanction of *Tolkāppiyaṉār* only for the participle *ākum* and according to others, for the finite verb also.[3]

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28. பெற்ருர் பெற்றெழிந்தார் பின்னு நின் றடியேனுக்கு
உற்ருனுய் வளர்த்தென் னுயிராகி நின்ருனை
முற்ரு மாமதிகோள் விடுத்தானை யெம்மானை
எத்தால் யான்மறக்கே னிதுசொல்லென்
னேழைநெஞ்சே.

Perrār perroḻintār piṉṉu-niṉ ṟaṭiyēṉukkú
Uṟṟāṉāy vaḷartt-eṉ ṉ-uyir-āki niṉṟāṉai
Muṟṟā mā-mati-kōḷ viṭuttāṉai y-emmāṉai
Etta̲l yāṉ-maṟakkē ṉ-itu-col-l-eṉ ṉ-ēḷai-neñcē.

Perrār, perṟú, oḻintār piṉ, um, niṉṟú, aṭiyēṉukkú, uṟṟāṉ, āy, vaḷarttú, eṉ, uyir, āki, niṉṟāṉai, muṟṟā-mā-mati-kōḷ, viṭuttāṉai, em-māṉai, ettāl, yāṉ, maṟakkēṉ, itu, col, eṉ, ēḷai-neñcē.

1. *Uṟu..mikuti ceyyum poruḷ-a-*. (Tol. Col. 299.)
2. *Niṟatturu* (*Ibid.* 373.)
3. Note the readings *peyar-eñcu-kiḷavikkum and peyar-eñcu-kiḷavikkū* in Tol. Col. 238.

PROSE ORDER

En̲, *ēḷai-neñcē* should be taken at the commencement. The rest is of the same order as that in the verse.

Oh, my piteous mind! tell me how I will forget Him, our Lord who, even after my parents died after giving birth to me, stood as a relative to me, brought me up, remained as my life and enabled me to forsake the desire of my immature mind in treasures.

Perrār means 'parents' and is the subject of *oli̲ntār* which means 'died'. *Perrû* is an infinitive of *peru* (to give birth). *Piṉṉum* may be taken as an adverb here though *pi̲ṉ* may be taken as a noun in the seventh case with the suffix *kaṇ* being dropped. *Ni̲ṉṟû* is an infinitive of the root *nil* (to stand.)

Aṭi-ēṉ-u-k-kû is the fourth case of *aṭiyēṉ* which is an appellative noun formed by adding the first person singular termination *ēn̲* to the noun *aṭi*. Such usage shows the flexibility of the Tamil Language. The noun *aṭi* can be taken as a root and the verbal termination *ēn̲* can be added to it. Then *aṭiyēn̲* can be taken as a noun and case-suffixes may be added to it. *Aṭiyēn̲+ku* may become *aṭiyēṟkû* by changing *n̲* to *ṟ* before *k*. But the later tendency is to introduce '*u*' after *n̲* and double *k*, so that we get the form *aṭiyēṉukkû*. The insertion of *u* may be taken as a case of *epenthesis*.

Āy is an infinitive of the root *ā*[1]. *Āki* also is an infinitive of *ā* where *ku*, a *cāriyai*, is inserted between the root *ā* and the infinitive sign *i*. *Vaḷarttû*[2] is a casual infinitive of the root *vaḷar* and means 'having caused me to grow' and *vaḷarntû* is simple infinitive of the same root meaning 'having grown.' *En̲* is the sixth case of *yāṉ* with the suffix *atu* being dropped. *Ni̲ṉṟāṉai* is the second case of the participial noun *ni̲ṉṟān̲* which means 'he who stood.' *Muṟṟā-mā-matikōḷ* is a compound word which can

1. *Cf.* Note on stanza 26, p. 48.
2. *Cf.* H. G. T. pp. 146-9,

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be formed thus ; *Mā-v-iṉ mati* (mind towards treasure)=*māmati* ; *murṟāta* (immature) *māmati* – *murrā-mā-mati* ; *murrā-mā-mati-y-iṉatu kōḷ* (capture) = *murṟā-mā-mati-kōḷ*. It is a noun in the second case with the suffix *ai* being dropped. *Viṭuttāṉai* is the second case of the participial noun *viṭuttāṉ* which is the causal third person *āṉpāl* form of the root *viṭu-*. *Emmāṉai* is the second case of the compound noun *em-māṉ* which can be split as *ematu māṉ* where *māṉ* means 'lord' and may be taken as a tadbhava of the Skt. *mahān*, the masc. nom. sing. of *mahat*.

Ettāl is the third case singular of the interrogative pronoun *yātu*. In the oblique cases the stem *yātu* becomes *etu*. Ordinarily it takes a *cāriyai* before the case-suffix ; hence *etaṉāl* is more frequent than *ettāl* in literature; but in ordinarily speech the latter is more frequent.

Maṟakkēṉ may be taken as the finite verb in the first person singular, future tense ; *maṟappēṉ* is more regular. But generally the tense in Tamil has to be determined from the context and hence *Tolkāppiyaṉār* did not mention *tense-signs* though he recognised tense-values. It is the author of the *Naṉṉūl* that has first enumerated tense-signs.[1] *Itu* refers to the idea contained in the previous portion of the verse and is the object of *col*. *Col* is the imperative second person singular and is the curtailed form of *collāy* according to ancient grammarians. *Eṉ* is the sixth case of *yāṉ* with the suffix *atu* being dropped. *Ēḷai-neñcē* is the vocative of the compound noun *ēḷai-neñcu*, which can be split into *ēḷai ākiya neñcu*.

NĀLĀ. 1865.

29. ஏத்துகின்றேஞ் நாத்தழும்ப இராமன் றிருநாமம்
சோத்தகம்பீ சுக்கிரீவா வும்மைத் தொழுகின்றேம்
வார்த்தைபே சிறெம்மை யுங்கள்வா
னரங்கொல்லாமே
கூத்தர்போ லாடுகின்றேங் குழமணி தூரமே.

1. *Cf.* H. G. T. pp. 167-168.

Ēttukiṟṟō nā-t-taḻumpa irāmaṉ ṟiru-nāmam
Cōtta-nampī cukkirīvā v-ummai-t toḻukiṟṟōm
Vārttai-pē cīr-emmai y-uṅkaḷvā- ṉaraṅ-kollāmē
Kūttar-pō l-āṭukiṟṟōṅ kuḻa-maṇi tūram-ē.

Ēttukiṟṟōm, nā, taḻumpa, irāman-ṟiru-nāmam, cōtta-nampī, cukkirīvā, ummai, toḻukiṟṟōm, vārttai. pēcīr, emmai, uṅkaḷ, vāṉaram, kollāmē, kūttar, pōl, āṭukiṟṟōm. kuḻa-maṇi-tūram. ē.

Prose Order

Nā, taḻumpa, irāmaṉ-ṟiru-nāmam, ēttukiṟṟōm; cōtta-nampī, cukkirīvā, ummai, toḻukiṟṟōm; emmai, uṅkaḷ, vāṉaram, kollāmē, kūttar-pōl, kuḻa-maṇi-tūram, āṭukiṟṟōm.

We shall pronounce the name 'Rāma' in such an ecstasy that tongue may became flaccid. Oh *Sugrīvā*, a master deserving praise, we shall adore you; please do not object; let us dance the *kuḻamaṇi-tāram* like dancers without being killed by your monkeys (literally-your monkeys not killing us).

Ēttukiṟṟōm is the finite verb in the first person plural, present tense of the root *ēttu-*. *Ōm* is the verbal termination here; the termination sanctioned by *Tolkāppiyaṉār* is *ām*[1] and he has also sanctioned that *ā* may be changed to *ō* in nouns in verse.[2] This was extended to verbs also so that the Modern Tamil prefers the form *ēttukiṟṟōm* to *ēttukiṟṟām*. This extension might have come to verbs through participial nouns which have the same form in the nominative case as that of finite verbs.

Nā means 'tongue'. Modern Tamil prefers the form *nākku*. It is quite probable that the form *nākkiṉai* formed from *nā* (stem) + *akku* (cāriyai) + *iṉ* (cāriyai) + *ai* (second case-suffix) may have been wrongly split as *nākku* + *iṉ* + *ai* and *nākku* might have been considered as the stem. In ancient classics only the form *nā* is found. *Taḻumpa* is an infinitive of the root *taḻumpu-* which means

1. *Cf.* Tol. Col. 202.
2. *Cf. Ibid.* 195.

to become bruised (through frequent use). *Cōtta-nampī* is the vocative of *cōtta-nampi*[1] which is a compound of *cōttum* (*tadbhava* of Skt. *stōtra*) and *nampi* (meaning master). *Cukkirīvā* is the vocative of *Cukkirīvaṉ*[2] *Ummai* is the metamorphosed form of *nummai*. *Toḻukiṉṟōm* is similiar to *ēttukiṉṟōm*. *Vārttai* is a noun in the second case with the suffix *ai* being dropped; perhaps it is the *tadbhava* of Skt. *vārttā*; it may be noted that *vārttā* in Sanskrit means 'news' and *vārttai* in Tamil means 'word or words.'

Pēcīr is a finite verb in the second person plural negative voice; it is formed by adding the termination *īr* direct to the root *pēcu*. This is one of the forms which is taken both as affirmative and negative.[3] Of course there should be difference in the accent between the affirmative form and the negative form.

Emmai is the second case of *yām*. *Uṅkaḷ* is the metamorphosed form of *nuṅkaḷ* and is the sixth case with the suffix *atu* (according to *Tolkāppiyaṉār*) and *a* (according to *Naṉṉūlār*) being dropped. *Vāṉaram* is here plural. *Kollāmē* is one of the infinitive forms of the root *kol-* in the negative voice meaning 'without killing'; the other forms are *kollāmai*, *kollāṯē*, *kollāmaḷ*; only the last two forms are current now and the latter is more frequently used in speech than the former.

Kūttar are a kind of dancers. *Pōla* is a particle of comparison. *Āḻukiṉṟōm* is similar to *ēttukiṉṟōm*.

Kuḻamaṇiṭūram is a kind of dance by the vanquished, accompanied with singing, to excite the pity of the victors. *Ē* is an expletive particle used at the end of lines of a verse; it is called *īrṟacai*.

Vārttai pēcīr literally means 'do not speak'; but here from the context it means 'do not object'.

1. *Cf. Ibid.* 121.
2. *Cf. Ibid.* 130.
3. *Cf.* H. G. T. pp, 173.

VĒḶVIKUḌI PLATES OF JAṬILA PARĀNṬAKA 8TH c.

Pl. V; p-b. ll. 5-9

(published in the Journal of Mythic Society 1922-3).

30. மற்றவர்க்குப் பு[த்]ரனுய் மண்மகளது பொருட்டாக
(புத்திரனுய்)
மத்தயாணே செலவுந்தி மானவேல் வலனேந்திக்
கடுவிசையா லெதிர்ந்தவரை கெடுவயல்வாய்
நிகரழித்துக்
கறுவடைந்த மனத்தவரைக் குறுமடைவாய்க்
கூர்ப்பழித்து
மன்னிக்குறிச்சி உந்திருமங்கை உமுன்னின்றவர்
முரணழித்து
மேவலோர் கடற்றூணே ஒடெற்றெதிரேய்
வந்தவரைப்
பூவலூர்ப் புறங்கண்டும் .....
.....
..... மானவெண்குடைமான் றேர்மாரன்.

Maṟṟavarkku-p puttiraṉāy maṇ-makaḷ-atu poruṭṭāka
Matta-yāṉai celav-unti māṉa-vēl valaṉ-ēnti-k
Kaṭu-vicai-y-ā l-etirntavarai neṭuvayal-vāy
ṇikar-aḻittū-k
Kaṟu-v-aṭainta maṉattavarai-k kuṟumaṭaivāy-k
kūṟpp-aḻittū
Maṉṉi-k-kuṟicci un-tirumaṅkai u-muṉ-ṉiṉ-ṟavar
muraṇ-aḻittū
Mēval-ōr kaṭaṟ-ṟāṉai ōṭ-eṟṟ-etirēy vantavarai-p
Pūvalūr-p puṟaṅkaṇṭum .....
.....

.... Māṉa-veṇ-kuṭai-māṉ-ṟēr-māraṉ.

Maṟṟū, avarkkū, puttiraṉ, āy, maṇ-makaḷ-atū, poruṭṭū, ākamatta-yāṉai, celavu, unti, māṉa-vēl, valaṉ, ēnti, kaṭu-vicai-yāl, etirntavarai, neṭuvayal-vāy, nikar, aḻittū, kaṟu, aṭainta,

maṉattavarai, kuṟumaṭai-vāy, kūrppu, aḷittū, maṉṉikkuṟicci, um, tirumaṅkai, um, muṉ, niṉṟavar-muraṇ, aḷittū, mēval-ōr-kataṟ-rāṉai-ōṭṭū, eṟṟū, etirēy, vantavarai, pūvalūr, puṟaṅ-kaṇṭum, ...māṉa-veṇ-kuṭai-māṉ-rēr-māraṉ.

Prose Order

Māṉa-veṇ-kuṭai-māṉ-rērmāraṉ should be taken after *maṟṟū* in line 1.

Then the king *Māraṉ* having honour, white umbrella, cavalry and chariots, being his (*Cō-c-caṭaiyaṉ*) son, for the cause of the Goddess of Earth, having directed his elephants in rut to proceed, having taken hold of the javelin of honour to come out successful, having killed in battle at the place of *Neṭuvayal* those who attacked him with great ferocity, having routed severely at the place of *Kuṟumaṭai* those whose minds were full of rancour, having destroyed the strength of those who opposed him at *Maṉṉikkuṟicci* and *Tirumaṅkai*, having made those who went against him with a well-armed sea of army, take to flight showing their back.

Maṟṟū is an *iṭai-c-col* used when changing a topic. *Maṟṟū* + *avarkkū*=*maṟṟavarkkū*, *ū* of *maṟṟū* being dropped before the following *a*. *Avar* is an honorific plural and refers to the king *Kōccaṭaiyaṉ*. *Maṉmakaḷatū* is the sixth case of the *paṅpu-t-tokai maṉ-makaḷ* which can be split as *maṉ ākiya makaḷ*. *Poruttū* is here a noun meaning '*cause*.' *Āka* is an infinitive of *ā*, which takes the *cāriyai* '*ka*' after it.

Matta-yāṉai is the translation of *maṭṭa-gaja* where *gaja* alone has been translated into Tamil. This is similar to *aim-perumpūtam*, and *oruvantam* dealt supra p. 33. *Celavu* + *unti* = *celavunti*, the *u* of *celavu* being dropped. The *u* here, though it is not a *kuṟiyalukaram*, is dropped before a following vowel in analogy with the loss of *ū* before a vowel. *Māṉa-vēl* is a noun in the second case with *ai* being dropped. *Valaṉ* which means '*success*' may be taken here as the fourth case with the suffix *ku* being dropped. *Kaṭu-vicai-y-āl*. The use of *āl* as the third

case-suffix may be noted. *Etirntavarai* is the second case of the participial noun *etirntavar*. In later Tamil *etirntavar* is used in preference to *etirntār* which is more frequent in ancient Tamil. *Neṭunal-vāy*.—*Neṭunal* is the name of a place and *vāy* means place. It is a seventh case with the suffix *kaṇ* being dropped. Later on *vāy* itself began to be considered as a seventh case-suffix. *Nikar* means battle and is here the seventh case with the suffix *kaṇ* being dropped. *Aḷittū* is an infinitive of *aḷi-*. *Kaṟu* is a noun in the second case with *ai* being dropped. It is the objectof *aṭainta*. *Aṭainta* is a *peyar-eccam* qualifying *maṉṉattavarai*. *Kuṟumaṭai* is the name of a place. *Kūrppū* means 'strength' and is in the second case. *Maṉṉikkuṟicci* is the name of a place.

It deserves to be noted that there is no intervocalic between the final *i* of *maṉṉikkuṟicci* and the initial of *u* of *um*. This shows that *Tolkāppiyaṉār's* rule that the use of intervocalic is optional[1] was followed even as late as the 8th c. A.D. Similar is the absence of the intervocalic between *ai* of *kaṭarrāṉai* and *ō* of *ōṭu* in the next line. *Niṉṟavarmuraṇ* may be taken as a *vēṟṟumai-t-tokai* whose former member is in the sixth case-relation to the latter.

Eṟṟū is a term of wonder. *Y* after *etirē* does not have grammatical sanction. Perhaps such a use was then current in speech. *Puṟaṅ-kaṇṭū* means 'to make them flee so that their backs may be seen.'

Kaṭarrāṉai-ōṭu is the third case of *kaṭarrāṉai* which is an *uvama-t-tokai* (*kaṭal pōṉṟa tāṉai*). The *o* of third case-suffix *oṭu* was lengthened to *ō* for metrical purpose and later on *ōṭū* also began to be considered as a third case-suffix.[2] The form *aḷittū* here shows that the older form *aḷīi* used in Sangam classics became less frequent and the former gradually usurped the place

1. *Cf.* Tol. Eḻut. 141.
2. *Cf.* Naṉ. 237.

of the latter.[1] The epithet *veṇ* in *veṇkuṭai* is like *cem* in *ceṅṟāy-iṟṟū*; it has no restrictive force since only white umbrella is held above kings. Such epithets are called *taṉ-ṉ-iyaipiṉmai-nīkkiya-viceṣaṇam*.[2]

TIRUVĀCAKAM. TIRUCCATAKAM ll. 45–48.

81. யானேதும் பிறப்பஞ்சே னிறப்பதனுக்
கென்கடவேன்
வானேயும் பெறில்வேண்டேன் மண்ணுள்வான்
மதித்துமிரேன்
தேனேயு மலர்க்கொன்றைச் சிவனேயெம்
பெருமானெம்
மானேயுன் னருள்பெறுநா ளென்றென்றே
வருந்துவனே.

Yāṉ-ēṭ-um piṟapp-añcē ṉ-iṟappataṉuk k-eṉ-kaṭavēṉ
Vāṉ-ē-y-um peṟil-vēṇṭēṉ maṇ-ṇ-uḷvāṉ matittum-irēṉ
Tēṉ-ē-y-u malar-k-koṉṟai-c civaṉ-ē-y-em perumāṉ-em
Māṉ-ē-y-uṉ ṉ-aruḷ-peṟu-nā ḷ-eṉṟ-eṉṟē varuntuvēṉ-ē.

Yāṉ, ēṭú, um, piṟappú, añcēṉ, iṟappataṉukkú, eṉ, kaṭavēṉ, vāṉ, ē, um, peṟil, vēṇṭēṉ, maṇ, āḷvāṉ, matittum, irēṉ, tēṉ, ē, um, malar-k-koṉṟai-c-civaṉ, ē, em, perumāṉ, em, māṉ, ē, uṉ, aruḷ, peṟum, nāḷ, eṉṟú. eṉṟú, ē, varuntuveṉ, ē.

The prose order is the same as that in the verse.

I do not fear any kind of birth; how will I escape death? Even if I gain Heaven, I do not want (it); I do not esteem to rule over the earth. Oh Śiva wearing cassia flowers having honey in abundance, oh my Great Lord, oh my Master, I supplicate (to you) (to know) on which day I can get Thy Grace.

1. *Cf.* H. G. T. p. 150.
2. *Cf.* Tol. Col. 182 *Oēṟā*.

Ētu + *um* = *ētum*, with *u* being dropped; *ētu* is the modified form of *yāvaitu*: in modern speech *etuvum* is used corresponding to *ētum*. *Ētu* is in apposition with *piṟappu*. The force of the particle *um* deserves to be noted here. *Piṟappu* is a noun in the second case with *ai* being dropped. *Añcēṉ* is the finite verb in first person singular, *negative* voice, indicative mood of the root *añcu-*; *añcuvēṉ* is the corresponding affirmative form.

Iṟappataṉukkū has the same meaning as *iṟappiṟkū*; there was a tendency to use personal pronouns along with nouns like *cāttaṉ avaṉ* in the sense of *cāttaṉ*; in modern speech we use *cāttaṉ āṉavaṉ*; similarly here *iṟappatu* is formed of *iṟappū* + *atu*; *iṟappatu* + *ku* = *iṟappatu* + *aṉ* (cāriyai) + *ku* = *iṟappataṉ* + *ku* = *iṟappataṉ* + *ṉ* (increment to facilitate pronunciation) + *ku* = *iṟappaṭaṉ* + *u* + *k* (doubling) + *kū* = *iṟappataṉukkū*. *Eṉ* is the mutilated form of *evaṉ* which was used as early as the period of the *Tolkāppiyam* in the sense of what, how etc; here it means 'how.' *Kaṭavēṉ* is the finite verb in the first person singular *affirmative* voice, indicative mood of the root *kaṭa*-(to escape from). *Vāṉ* is a noun in second case; *Ē* + *um* = *ēyum*, *y* being intervocalic. *Peṟil* is the metamorphosed form of *peṟiṉ*. *Vēṇṭēṉ* is the finite verb in the first person similar to *añcēṉ*.

Maṇ here means 'earth' and is a noun in the second case forming the object of the infinitive *āḷvāṉ*. *Āḷvāṉ* is an infinitive of the root *āḷ-* (to rule) with the suffix *vāṉ*[1]. *Matittum* is an infinitive of the root *mati*-(to esteem); it is quite possible that the Skt. noun *mati* may have been used as a root in Tamil in the same way as the Sanskrit noun *dhyāna* is now taken as a root in Tamil and forms like *tiyāṉittēṉ* are used. *Irēṉ* is the finite verb of the root *iru*-(to be) and is of the same form as *añcēṉ*; *iruppēṉ* is its corresponding *affirmative* form. *Ē* after *tēṉ* is a particle suggesting 'abundance.' *Malar-k-koṉṟai*.—the usual form should be *koṉṟai-malar*; here the order of words forming the compound is reversed; it should be split as *koṉṟaiyatū malar*. *Malar-k-koṉṟai-c-civaṉ* is a *vēṟṟumai-t-tokai* of *malar-k-koṉṟai* and *civaṉ*, where *c* is

1. *Cf.* H. G. T. p. 191.

doubled. *É* after *civaṉ* is the particle added to make a noun in the nominative case vocative. Originally *ē* was added only to *a∴riṉai* nouns.[1] It was later on extended to *uyartiṇai* nouns also through analogy.

Em is the sixth case of *yām* with the case-suffix being dropped; the plural is used in the sense of singular. *Perumāṉ* also is a vocative case; words ending in *āṉ* have the same form both in the nominative and the vocative cases.[2] *Māṉ* is the *tadbhava* of the Skt. *mahān*, the nominative masculine singular of *mahat*.

Uṉ is the sixth case of *nī* with the suffix being dropped. *Aruḷ* is a noun in the second case forming the object of the *peyareccam perum*. *Perum+nāḷ=peru-nāḷ*, *m* being elided before *n*. The first *eṉṟū* means 'which day.' The second *eṉṟū* is a *viṉai-y-eccam*. *Varuntuveṉ* is a finite verb in the first person singular, future tense, indicative mood; it has, here, the force of the present tense. *É* at the end is expletive.

CĪVAKACINTĀMAṆI 1932.

32. ஈன்றப் பொருளெவலித் தேன்மற் றடிகணீச்
சென்றப் பதியுளெமர்க் கேயென துண்மைகாட்டி
அன்றைப் பகலேயடி யேன்வந் தடைவனீமே
வென்றிக் களிற்றுனுழைச் செல்வது
வேண்டுமென்றுன்.

Naṟṟ-ap poruḷ-ē-valit t-ēṉ-maṟ ṟ-aṭikaṇāḷai-c
Ceṉṟ-ap patiyuḷ-emark k-ē-y-eṉa t-uṇmai-kāṭṭi
Aṉṟai-p pakal-ē-y-aṭi yēṉ-van t-aṭaiva-ṇīm-ē
Veṉṟi-k kaḷiṟṟāṉ-uḷai-c celvatu vēṇṭu-meṉṟāṉ.

Naṉṟú, a-p-poruḷ, ē, valittēṉ, maṟṟú, aṭikaḷ, nāḷai, ceṉṟú, a-p-pati-y-uḷ, emarkkú, eṉatú, uṇmai, kāṭṭi, aṉṟai-p-pakal, ē, aṭiyēṉ, vantú, aṭaival, nīm, ē, veṉṟi-k-kaḷiṟṟāṉ-uḷai, celvatu-vēṇṭum, eṉṟāṉ.

1. *Cf.* Tol. Col. 151.
2. *Ibid.* 132.

PROSE ORDER

Aṭikaḷ should be taken at the commencement. The rest is of the same order as that in the verse.

"Madam[1], it is right; I too decided to do the same; now, I shall go to that place[2] tomorrow; show the truth to my relatives. The next day shall I certainly go there; you must, meanwhile, go to him having victorious elephants", said he.

Naṉṟū is third person *oṉṟaṉpāl* appellative verb; it has for its subject the idea contained in the previous stanza. It is now generally used as a word denoting approval. *A-p-poruḷ* is a *paṉpu-t-tokai* which can be split as *atu+poruḷ*, where *tu* of *atu* is dropped and *p* is doubled. *Ē* is a particle which suggests *emphasis*. *Valittēṉ* is the finite verb in the first person singular, past tense of the root *val-*. *Marṟū* is a particle used when the topic is to be changed.

Aṭikaḷ is a vocative having the same form as the nominative. If the person to be addressed is a little far away, the form to be used is *aṭikāḷ*; but if he or she is very near, the nominative form may be used[3]. *Nāḷai* is formed from the noun *nāḷ* by the addition of a particle *ai*, as the word *kāḷai* from the word *kāḷ* which is the curtailed form of *kāḷam*. It originally meant 'day'; it was then used in the sense of 'the next day'. Since it was generally used without the seventh case suffix *kaṇ*, it is being considered an adverb meaning 'tomorrow'[4]. *Ceṉṟu* is an infinitive of the root *cel-* (to go.) *A-p-pati-y-uḷ* is now taken as the seventh case of the compound noun *appati*, with *uḷ* for the suffix. *Emarkkū* is the fourth case of *emar* which means 'those who

1. *Aṭikaḷ* refers to *Vicayai*.
2. *Pati* refers to *Irācamā-puram* and *Veṉṟi-k-kaḷiṟṟāṉ* refers to his uncle *Kōvintaṉ*.
3. *Cf.* Tol. Col. 144 and 127.
4. *Cf.* Tamil Lexicon.

belong to us' and is formed by adding the *palarpāl* suffix *ar* to *em*, the oblique case form of *yām*, the first person plural pronoun. *Eṉatū* is the sixth case of *yāṉ*; *Uṇmai* is here the second case with the suffix *ai* being dropped; it is formed by adding the suffix *mai* to the root *uḷ-* (to exist). when *ḷ* is changed to *ṇ* before *m* of *mai*; hence *uṇmai* literally means 'the state of existence.' *Kāṭṭi* is an infinitive of *kāṭṭu-* which is the causal form of the root *kāṇ-* (to see.) *Aṉṟai-p-pakal* is taken, by *Nacciṉārkkiṉiyar*, the commentator on the *Cīvakacintāmaṇi*, to mean 'the next day'. *Aṉṟū* generally means 'that day'; *ai* in *aṉṟai* is similar to *ai* in *nāḷai*, *kālai* etc. *Aṭiyēṉ* is a term meaning 'I' and is used by the speaker to refer to himself when he is addressing a superior being. *Vantū* is an infinitive of the root *vā-* (to come); it has already been mentioned that there is the possibility for the root *var* to have been mistook as *vā*.

Aṭaival is the first person singular denoting the determination of the speaker.[1] *Nīm* is here used as an honorific plural. The second person plural mentioned in *Tolkāppiyam* is *nīyir* and *nīvir*. In Sangam literature the form *nīr* also began to be used. Here we find the use of *nīm*. Scholars take it to be a *ticai-c-col* (i. e.) a word borrowed from neighbouring vernaculars. No doubt we find *nīm* as the stem in the oblique cases in Kannaḍa; *m* of *nīm* might have replaced *r* through the analogy of *m* found in the oblique case stem *num* or through the analogy of *m* in the first person plural forms *yām* and *nām*. The pluralising particle *kaḷ* began to be added to *nīm* so that the form *nīṅkaḷ* was got. It is this form which has ousted the forms *nīyir*, *nīyirkaḷ*, *nīvir*, *nīvirkaḷ* and *nīrkaḷ*; the form *nīr* is used in Modern Tamil only as a honorific singular when addressing people of the same rank.

Veṉṟi-k-kaḷirrāṉ-uḷai is now considered as the seventh case of *veṉṟi-k-kaḷirrāṉ* with *uḷai* for the suffix. *Veṉṟi* means 'victory and *kaḷirrāṉ* means 'possessor of elephants'; *veṉṟi-k-kaḷirrāṉ* may be taken as a *vērrumai-t-tokai*.

1. *Cf.* H. G. T. p. 158.

Cēlvaṯu vēṇṭum is another form of *celal-vēṇṭum*. In Modern Tamil *cella-vēṇṭum* is more frequently used. All the three forms are evidently periphrastic formations.

Eṉṟāṉ is the finite verb in the third person, *āṇpāl* of the root *eṉ*.

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33. பாலவியும் பூவும் புகையும் படுசாந்தும்
காலவியாப் பொன்விளக்குந் தந்தும்மைக்
கைதொழுவேன்
கோலவியா வெஞ்சிலையான் சொற்குன்று
ஞகெனவே
நாலவையார் போனீங்க ணேக்குமி னேயென்றாள்.

Pāl-avi-y-um pū-v-um pukai-y-um paṭu-cāntum
Kāl-aviyā-p poṉ-viḷakku-n tant-ummai-k kai-toḻuvēṉ
Kōl-aviyā veñ-cilai-y-āṉ coṟ-kuṉṟā ṉ-āk-eṉa-v-ē
Nūl-avai-y-ār pōṉīṅka ṇōkkumi ṉ-ē-y-eṉṟāḷ.

Pāl-avi, um, pū, um, pukai, um, paṭu-cāntu, um, kāl, aviyā-poṉ-viḷakku, um, tantu, ummai, kai-toḻuvēṉ, kōl, aviyā, veñ-cilai-y-āṉ, col, kuṉṟāṉ, āka, eṉa, ē nūl-avai-y-ār, pōl, nīṅkal, nōkkumiṉ, ē, eṉṟāḷ.

The prose order is the same as that in the verse.

She said, "I will worship you with hands lifted by offering before you food boiled in milk, flowers, incense, fine sandal and gold lamp which cannot be put out by wind. You, like seers, bless that he with unexhausted arrowed bow does not swerve from his word".

Pāl-avi can be split as *pāl-āl ceyta avi* where *pāl* means 'milk' and *avi*, the *tadbhava* of Skt. *haviḥ*, the nominative form of *havis* means 'food prepared without water being drained.' It is in the second case with the suffix being dropped, forming one of the objects of *tantu* in the second line; *y* between *pāl-avi*

and *um* is intervocalic. Similarly are *v* and *y* between *pū* and *um* and *pukai* and *um*. *Paṭu-cāntū* means the sandal appropriate for the occasion. *Cāntū* is considered by some to be a *tadbhava* of *candana*. *Kāl* means 'wind' and it is the subject of the negative *peyar-eccam aviyā* which means 'not putting out'. The syntax of phrases like *kāl aviyā poṉviḷakkū* (lit. wind not putting out gold lamp) is peculiar to Tamil. Such a one is not found either in English or in Sanskrit. *Poṉviḷakkū* is a *vēṟṟumai-t-tokai*; *um* is a copulative particle. *Tantū* is believed to be an infinitive of the root *tā-*. *Ummai* is a metamorphosed form of *nummai*. *Kai-toḻu-vēṉ* is a finite verb in the first person singular, future tense of the compound root *kai-toḻu* which means 'to worship with lifted hands.' *Kōl* means 'arrows'. *Aviyā* means 'not being exhausted'. *Veṉ-cilai* means 'strong bow'. *Veṉ-cilaiyāṉ* is formed by adding the *āṉpāl* suffix to *veṉ-cilai*. *Vem+cilai=veṉ-cilai* where the labial *m* changes to palatal *ñ* before the palatal explosive *c*. *Col* may be taken as a noun in the seventh case with *kaṉ* being dropped. *Col kuṉṟāṉ* may literally mean 'he may not fall short in his word'. But the author of the *Naṉṉūl* considers that, in sentences like *avaṉ col kuṉṟāṉ*, both *avaṉ* and *col* form the subject of *kuṉṟāṉ* since the action of *kuṉṟutal* belongs to *col*.[1] *Āka* is a verb in the optative mood. The *a* of *āka* is elided before *e* of *eṉṉa*. *Pōl+niṅkaḷ=pōṉṉiṅkaḷ* where *n* is changed to *ṉ* and *l* is dropped. *Niṅkaḷ*[2] is a double plural formed by adding *kaḷ* to *nīm*.

Nōkkumiṉ is the second person plural, imperative mood of the root *nōkku-*.

This stanza is the outcome of the mind of *Kuṇamālai* on receiving a favourable reply from her lover *Cīvakaṉ*.

1. Naṉ. 337.
2. In this stanza *niṅkaḷ* refers to the letters sent to *Kuṇamālai* by her lover *Cīvakaṉ*.

34. செந்தார்ப் பசுங்கிளியார் சென்றுர்க்கோ
ரின்னுரைதான்
தந்தாரேற் றந்தாரென் னின்னுயிர்தாந் தாராரேல்
அந்தோ குணமாலைக் காதகா தென்றுலகம்
நொந்தாங் கழுமுயன்று நோற்றுனு மெய்துவனே.

Centār-p pacuṅ-kiḷiyār ceṉṟārkkō r-iṉ-ṉ-urai-tāṉ
Tantār-ēṟ ṟantār-eṉ ṉ-iṉ-ṉ-uyir-tān tārār-ēl
Antō kuṇamālai-k k-ā-takā t-eṉṟ-ulakam
Nontāṅ k-aḻa-muyaṉṟu nōṟṟāṉu m-eytuvaṉ-ē.

Centār-p-pacuṅkiḷiyār, ceṉṟārkkú, ōr, iṉ-ṉ-urai, tāṉ tāṉtantārēl, tantār, eṉ, ṉ-iṉ-ṉ-uyir, tām; tārār-ēl, antō, kuṇamālaikkú, ā, takātú, eṉṟú, ulakam, nontú, āṅkú, aḻa,muyaṉṟú, nōṟṟāṉum, eytuvaṉ, ē.

PROSE ORDER

Tām, centār-p-pacuṅkiḷiyār, (ākiya), ceṉṟārkkú. ōr, iṉṉurai, tantārēl, eṉ, iṉ-ṉ-uyir, tantār; tārārēl, antō, kuṇamālaikkú, ā, (atu) takātú, eṉṟú, ulakam, nontú, aḻa, (yāṉ), muyaṉṟú, nōṟṟāṉum, eytuvaṉē ?

If he gives a kind word to the green parrot with red stripes on the neck which has gone to him, he gives my dear life; if not, will I not get him even by penance through effort, when the world lo! weeps with pain saying that ah, it is not proper to *Kuṇamālai*?

Cēntār-p-pacuṅkiḷiyār—centār is a *paṉpu-t-tokai* (*cevviyatu ākiya-tār*); *centār-p-pacuṅkiḷiyār* is a *vēṟṟumai-t-tokai* (*centārai uṭaiya pacuṅkiḷiyār*); *ār* is a *palarpāl* suffix: *pacuṅkiḷi* is *a∴riṉai*: still that suffix is used even along with *a∴riṉai* singular noun to express superiority[1]. Since it is the parrot that serves as the go-between and since her life depends upon the message it is

1. *Cf.* Tol. Col. 27.

to bring, the word is followed by the honorific plural suffix. *Ceṉ-rārkkú* is the fourth case of the honorific plural *ceṉṟār*, which means 'one who had gone.' If the word *oru* is followed by a word beginning with a vowel, the final *u* is dropped and the initial *o* is lengthened by compensation; hence we have *ōr* here; *Iṉ-ṉ-urai* is a *paṇpu-t-tokai* which can be split into *iṉiṯú ākiya urai*; it refers to favourable reply. *Tāṉ* may be taken as an expletive.

Tantārēl means 'if he gave'; the form used in that sense in Ancient Tamil was *tariṉ*; *tantāl* also began to be used later; here we see *tantārēl; tantāl* may be the modified form of *tantārēl*. *Éṉ* is the sixth case of *yāṉ*. *Tām* here refers to *Cīvakaṉ* and is honorific plural and hence it has taken a plural verb *tantārēl*. *Tārārēl* is an infinitive denoting condition of the type *tantārēl*, but negative in voice; the negative of *tantāṉ* is *tārāy*. *Aṉṓ* is an *iṭaiccol* (interjection) suggesting the catastrophe. *Ā* also is an *iṭaiccoḷ* suggesting their grief. *Takāṯú* is a finite verb in the third person *oṉṟaṉpāl*; its subject is *atu* (understood) which refers to 'her doing penance'. *Ulakam* refers to the people in the world. *Ulakam nontu āṅkú aḻa* is an absolute construction. *Muyaṉṟú* is an infinitive of the root *muyal-* (to make effort) modifying *nōṟrāṉum*. which corresponds to *cetyāṉum*. *Eyiṯuvaṉē* was used in the same meaning as the modern *ēyiṭṭēṉē* (Will I not get?) The suggested sense is 'I will surely get.' The working of the mind of the lady-love, her emotion and her determination to win the hand through the interception of divine power are well described in this stanza.

CĪVAKCINTĀMAṆI 115.

35. விழுக்கலஞ் சொரியச்சிந்தி வீழ்ந்தவை
யெடுத்துக்கொள்ளா
வொழுக்கின ரவர்கள்செல்வ முரைப்பதரி
தொழுகவேண்டா
பழுக்குலைக் கமுகுந்தெங்கும் வாழையும்
பசும்பொன்னுலும்
எழிற்பொலி மணியினுலுங் கடைதொறு
மியற்றினுரே.

Viḻuk-kalañ coriya-c-cinti vīḻntavai y-eṭuttu-k-koḻḻā
V-oḻukkiṉa r-avarkaḷ-celva m-uraippatari t-oḻuka-vēṇṭā
Paḻu-k-kulai-k kamuku-n-teṅkum vāḻai-y-um
pacum-poṉ-ṉ-āl-um
Eḻir-poli maṇi-y-iṉ-āl-uṅ kaṭai-toṟu m-iyaṟṟiṉār-ē.

Viḻu-k-kalam, coriya, cinti, vīḻntavai, eṭuttu-k-koḻḻā-v-oḻukkiṉar, avarkaḷ, celvam, uraippatū, aritū oḻuka-vēṇṭā, paḻu-k-kulai-k-kamukū, um, teṅkū, um, vāḻai, um, eḻir-poli-maṇiyiṉāḷ, um, kaṭai-toṟum, iyaṟṟiṉār, ē.

Prose Order

Avarkaḷ may be taken at the beginning. The rest is of the same order as that in the verse.

They are used not to take even the valuable gems even if they fall on earth in plenty. Hence it is not possible to guage their wealth; you need not desire to know it. They have hung in every one of their places clusters of mature arecapalm, coconut and plantain made of pure gold and dazzling gems.

Viḻu-k-kalam means 'valuable ornaments'. *Coriya* is an infinitive of the root *cori-* (to rain or to fall in plenty); *cinti* is an infinitive of the root *cintu-* (to scatter). *Vīḻntavai* is the second case with *ai* being dropped; the regular form is *vīḻntavaṟṟai*. *Eṭuttu-k koḻḻāla* and *oḻukkiṉar* are compounded into *eṭuttu-k-koḻḻā-v-oḻukkiṉar*. *Eṭuttū* and *koḻḻa* should have been separate words. They are now considered as one word so that there is a tendency to consider *eṭuttu-k-koḻ-* as a root.

Oḻukkiṉar is a noun formed from the noun *oḻukkū* by the addition of the *palarpāl* suffix *ar*. *Oḻukkū* is the modified form of *oḻukkam*. *Avarkaḷ* is a double plural which is not found any-where in Sangam classics. *Celvam uraippatū aritū* — here *aritu* is the verb and the verbal noun *uraippatū* is the subject; it is qualified by *celvam*, the noun in the second case. *Paḻu-k-kulai-k-kamukū* is the compound of *paḻutta kulaiyai uṭaiya kamukū*. *Eḻir-poli-maṇiyiṉāḷ* is the third case of the compound noun *eḻir-poli-maṇi*

where *iṉ* is the *cāriyai*. *Kaṭai-toṟum*. *Toṟu* is a noun meaning 'multitude'. It is now taken as the suffix denoting place or time with a multiplicative sense.

Iyaṟṟiṉār is formed thus: *iyal*+*t*+*iṉ*+*ār* where *t* is first changed to *ṟ* and later on *l* also is changed to *ṟ*.

PERUṄKAṬAI I. 32. ll. 12-16

36. *எம்முடை யளவையிற் பண்புறப் பேணி*
நுன்பதிப் பெயர்க்கு மளவையி னும்பியர்
நின்வழிப் படுகென மன்னவ னுரையாக்
குலங்கெழு குமரரைக் குற்றே வருளிக்
கலந்தவ ணின்ற கட்டுரைக் காலத்து,

Em-m-uṭai y-aḷavai-y-iṟ paṇp-uṟa-p pēṇi
Nuṉ-pati-p peyarkku m-aḷavai-y-i ṉumpiyar
Niṉ-vaḻi-p paṭuk-eṉa maṉṉava ṉ-uraiyā-k
Kulaṅ-keḻu kumararai-k kuṟṟē l-aruḷi-k
Kalant-ava ṇiṉṟa kaṭṭurai-k kāḷattu,

Em-m-uṭai-y-aḷavai-y-iṉ, paṇpu, uṟa, pēṇi, num, pati,peyarkkum, aḷavai-y-iṉ, numpiyar, niṉ, vaḻi-p-paṭuka, eṉa, maṉṉavaṉ, uraiyā, kulaṅ-keḻu-kumararai, kuṟṟēl, aruḷi, kalantu, avaṇ, niṉṟa, kaṭṭurai-k-kāḷattu.

The prose order is the same as that in the verse.

While the king having said, "Till you return to your kingdom, let your brothers (referring to his sons) serve you as far as it lies in our power to your satisfaction." and having ordered his sons (boys born in his family) to do him menial service, was then conversing together with him...

Em-m-uṭai-y-aḷavaiyiṉ is the fifth case of the compound noun *em-m-uṭai-y-aḷavai*, which can be split thus :—*emmuṭaiya aḷavai*. *Uṭai* in this word is evidently a part of *uṭaiya* which has assumed the role of the sixth case-suffix, since it follows *em*, the oblique case stem of *yām*. This expression *em-m-uṭai-y-aḷavai* may be compared with the expression *tūmp-uṭai-taṭakkai* (big hand

having tubularity (i.e,) trunk) found in the 19th stanza of the *Puṟanāṉūṟu*; *tūmpuṭ-ai-ttaṭakkai* may be split into *tūmpū uṭaiya taṭakkai* where *uṭaiya* may be taken as a *viṉaiyāl-aṇaiyum-peyar* taking *tūmpū* for its object and standing in apposition with *taṭakkai* or it may be taken as a *peyar-eccam* of the root *uṭai-* which takes *tūmpū* for its object and which qualifies the noun *taṭakkai*. Hence *uṭai* in *tūmpuṭaittaṭakkai* is the verbal root and *uṭai* in *emmuṭaiyaḷavai* is a part of the sixth-case-suffix *uṭaiya*.

Paṇpū ura is an absolute construction which may be translated 'honour befitting.' *Pēṇi* is an infinitive of tke root *pēṇ-* (to serve).

Nuṉ is the sixth case of *nī* with the suffix *atu* being dropped. It has already been explained that *niṉ*, the oblique case stem at the time of Tolkāppiyaṉār was modified to *nuṉ*, perhaps in analogy with *u* in the oblique case stem *num* of the second person plural, which was then metamorphosed to *uṉ* by the wrong splitting of *sandhi*. *Pati* is a noun in the fourth case with the suffix *ku* being dropped. It means 'residence'. *Peyarkkum* has the same meaning as *peyarum* which is a *peyar-eccam* of the root *peyar* (to remove oneself); *peyarkkum* is formed thus —*peyar* (root) + *ku* (*cāriyai*) + *um* (the termination of *peyar-eccam*), where *k* of *ku* is doubled and *u* of *ku* is dropped before *u* of *um*. *Aḷavaiyiṉ* means 'till the time' and is in the fifth case, where *iṉ*, the suffix, denotes the limit.

Numpiyar—*Num* + *tampiyar* = *numpiyar* where *tam* is dropped. This may be taken as an instance of haplology. The word *tampi* seems to be the modified form of *taṉ-piṉ*. Modern Tamil prefers *tampikaḷ* (pronounced as *tambikaḷ*) to *tampiyar*.

Niṉ is the sixth case of *nī* with *atu* being dropped. *Vaḻi* is a noun in the seventh case with *kaṇ* being dropped. *Paṭuka* is the finite verb in the optative mood of the root *paṭu-* (to adjust oneself). *Paṭuka* + *eṉa* should have become *paṭuka-v-eṉa* with the intervocalic *v*, but *a* at the end of *paṭuka* is here dropped for the sake of metre.

Maṉṉavaṉ is the subject of the infinitive verbs *uraiyā*, *aruḷi* and *kalantū*. *Uraiyā* is an affirmative infinitive of the root *urai-* (to say). It was so at the time of *Tolkāppiyam*. Now it has become obsolete in that sense.

Kulaṅ-keḻu-kumararai is the second case of the compound noun *kulaṅ-keḻu-kumarar*, which may be taken as a *vēṟṟumai-t-tokai* formed of the two words *kulam* and *kumarar* where the former is in the sixth case relation to the latter with a *cāriyai keḻu*[1] intervening between them.

Kurrēḷ is the modified form of *kuṟṟēval*, where *va* has been dropped for the sake of metre. *Tolkāppiyaṉār* has sanctioned the addition or the loss of a syllable, lengthening or shortening of a vowel etc.[2] *Aruḷi* is an infinitive of the root *aruḷ-* (to commend). *Kalantū* is an infinitive of *kala-* (to mix).

Avaṉ here means 'in that place'. It is now taken as an adverb, but in Ancient Tamil it should have been considered as the seventh case of the compound noun made up of *atu* and *aṉ* where *aṉ* means 'upper place', with case-suffix *kaṉ* dropped. Hence *atu*+*aṉ*=*a*+*aṉ*=*a*+*v* (intervocalic)+*aṉ*=*avaṉ*. The same word means also 'in that manner'; then it should have been taken to be the modified form of *avvaṉṉam* through the intermediate stage *avvaṉ-*.

Niṉṟa is a *peyar-eccam* of *nil-* which here means 'to happen'. *Kaṭṭurai-k-kālattū* is the seventh case of *kaṭṭurai-k-kālam* with the suffix being dropped. *Kaṭṭurai-k-kālam* literally means 'the time of conversation'; here *kaṭṭurai-k-kālattū* may be taken to mean 'while conversing'.

1. *Cf.* Tol. Eḻut. 481.
2. *Cf.* Tol. Col. 403.

KAMPARĀMĀYAṆAM II p. 239, 38.

37. சொற்ருள் சொற்ரு முன்னஞ் சுடர்வா
ளரசர்க் கரசைப்
பொற்ரு மரைபோற் கையாற் பொடிசூழ்
படிமின் றெழுவிக்
கற்ரு யயரே லவளே தருமின் காதற் கரசை
எற்றே செயலின் ரெழிகீ யென்றென்
றிரவா னின்ரு ன்.[1]

Cōrrāḷ corrā muṇṇañ cuṭar-vā ḷ-aracark k-aracai-p
Porrā murai-pōr kaiyāṟ poṭi-cūḻ paṭi-niṉ r-eḻuvi-k
Kaṟṟā y-ayarē l-avaḷ-ē taru-nin kāṭaṟ k-aracai
Erṟē ceyal-iṉ ṟ-oḻi-nī y-eṉṟ-eṉ ṟ-iravā niṉṟāṉ.

Corrāḷ, corrā-muṇṇam, cuṭar-vāḷ-aracark-karacai, porrāmarai, pōl, kaiyāl, poṭi-cūḻ-paṭi niṉṟu, eḻuvi, kaṟṟāy, ayarēl, avaḷ, ē, tarum, niṉ, kāṭaṟkú, aracai, erṟú, ē, ceyal, iṉṟú, oḻi, nī, eṉṟú, eṉṟú, iravāniṉṟāṉ.

PROSE ORDER

(Muṉivaṉ), corrāḷ, corrā-muṇṇam, cuṭarvāḷ-aracarkkaracai, porrāmarai-pōṟ-kaiyāḷ, poṭi-cūḻ-paṭi-niṉṟú, eḻuvi, "kaṟṟāy; (nī) ayarēl; avaḷē niṉ kāṭaṟkú aracai tarum; ceyalē erṟú? iṉṟú nī (varuttam), oḻi-eṉṟeṉṟú, iravāniṉṟāṉ.

The sage (Vasiṣṭha), before she, who spoke, replied, raised with his hands resembling fine lotuses the king of kings having dazzling daggers from the earth filled with dust and begged him often thus :—'Oh learned man do not feel sorry; she, of her own accord, will give the sovereignty to your beloved son; what for is this act of yours? Extricate thyself (from grief) at once."

1. *Vasiṣṭha* addresses *Dasaratha* thus at the *Kaikēyi's* palace.

Corrāḷ is the subject of the *viṉai-y-eccam corrāmuṉṉam*. *Muṉṉam* is formed from *muṉ* by the addition of *am*. The regular form of *corrāḷ* is *colḷāḷ*. Fearing that it may give the negative sense, Kampar seems to have used the form *corrāḷ*; its modern form is *colliyaval*.

Aracū in *aracarkkaracū* means 'king' and *aracū* in the third line means 'sovereignty.' *cuṭar-vāḷ-aracarkkaracu* may be split thus:—*cuṭar (uṭaiya) vāḷai (uṭaiya) aracarkkū aracū*. The peculiarity in the compound *aracarkkaracū* is that the fourth case-suffix of the former member is not elided as is generally the case. *Porrāmarai* is here an *uvama-i-tokai* which can be split thus: *Poṉ pōḷ uḷḷa tāmarai*; and hence the word means 'fine lotus'. *Kaiyāḷ* is the third case of *kai* which is plural in number.

Poṭi-cūḷ-paṭi may be split thus: *poṭiyāḷ cūḷappaṭṭa paṭi*. *Paṭi* is said to be the tadbhava of Skt. *pṛthvī* and means 'earth'.

Niṉṟū which is originally an infinitive of the root *nil*-(to stand) is here used as a fifth case-suffix. This is a *collurupū* of the fifth case. *Eḻuvi* is the causal infinitive of the root *eḻu*-; the modern form is *eḻuppi*. There are different ways of forming causal verbs in Tamil.[1]

Karṟāy is the vocative of *karṟāṉ*. *Ayarēl* is a finite verb in the second person singular in the negative voice of the optative mood: it is perhaps the modification of *ayaral* where *al* denotes negation. *Ayaral* itself may be the curtailed form of *ayaralai*[2] as *ceyy* is of *ceyyalai*. *Ē* after *aval* suggests 'of her own accord'. *Tarum* is used in the *future* tense here. The expression *aval tarum* is now obsolete in Tamil, but it is current in Malayāḷam. *Kāṭarkū* is the fourth case of *kāṭal* which means 'love'; here it means by metonymy 'the object of love'. Metonymy is called *ākupeyar* in Tamil. *Ceyalē erru?* means 'what for is this act?'. *Iṉṟū* is here used as an adverb meaning 'at once'. *Oḻi* is the second person singular imperative of *oḻi*-(to destroy).

1. *Cf.* H. G. T. pp. 147-149.
2. *Cf. ṇī nilaiyalai* in *Kalit.* 44.

KAMPARĀMĀYAṆAM II p. 246–48

Iravāṇiṉṟāṉ is now considered as one word: the author of *Naṉṉūl* considers *ira-* to be the root, *āṉiṉṟu* to be the present tense sign and *āṉ* the *āṉpāl* suffix. It seems that it is a periphrastic formation formed of *iravā*, (*viṉai-y-eccam* meaning 'begging' and *niṉṟāṉ*, finite verb meaning 'stood'.[1]

KAMPARĀMĀYAṆAM II p. 246–48.

88. கண்டே னெஞ்சங் கனிவாய்க் கனிவாய்
விடாத னெடுகான்
உண்டே னதனு வீயென் னுயிரை
முதலோ டுண்டாய்
பண்டே யெரிமுன் னுன்னைப் பாவி தேவி யாகக்
கொண்டே னல்லேன் வேறோர் கூற்றங்
தேடிக் கொண்டேன்.[2]

Kaṇṭē ṉeñcaṅ kaṉiv-āy-k kaṉi-vāy viṭa-nā ṉetuṉaṟ
Uṇṭē ṉ-ataṉā ṉī-y-eṉ ṉ-uyirai mutalō ṭ-uṇṭāy
Paṇṭē y-eri-muṉ ṉuṉṉai-p pāvī tēvi y-āka-k
Koṇṭē ṉ-allēṉ vēṟōr kūṟṟan tēṭi-k koṇṭēṉ.

Kaṇṭēṉ, neñcam, kaṉivu, āy, kaṉi-vāy, viṭam, nāṉ, neṭu-nāṟ, uṇṭēṉ, ataṉāṟ, nī, eṉ, uyirai, mutalōṭṭu, uṇṭāy, paṇṭu, ē, eri-muṉ, uṉṉai, pāvī, tēvi, āka, koṇṭēṉ-allēṉ, vēṟu, ōr, kūṟṟam, tēṭi-k-koṇṭēṉ.

PROSE ORDER

Pāvī, (uṉ) neñcam, kaṉivu āy kaṇṭēṉ; nāṉ, neṭu-nāṟ kaṉi-vāy, viṭam uṇṭēṉ; ataṉāṟ, nī, uyirai, mutalōṭṭu, uṇṭāy; paṇṭē, eri-muṉ, tēvi, āka, koṇṭēṉ-allēṉ, vēṟu, ōr, kūṟṟam, tēṭi-k-koṇṭēṉ.

Oh wretched woman, I have correctly understood (your) mind; I tasted poison from your lips resembling *kōvai* fruit for a long time; hence you have eaten my life to the root; I did not marry you before Agni, but I selected another incomparable Yama.

1. *Cf.* H. G. T. pp. 170–171.
2. *Daśaratha's* words to *Kaikēyī* in her palace.

Kaṇṭēṉ is the finite verb in the first person singular, past tense, indicative mood of the root *kāṇ-* (to see); *Neñcam* means 'mind' and here refers to the contents of the mind. *Kaṇivu* is the subjective complement of *āy*, the infinitive of the root *ā*. *Kaṇi-vāy* is an *uvama-t-tokai*; it is the practice of Indian poets to compare the lips of women to *kōvai* fruit: here *vāy* refers to lips; it is a noun in the fifth case with the case-suffix *iṉ* being dropped. *Viṭam* is the *tadbhava* of Skt. *viṣa*. *Nāṉ*—generally there is a tendency to use the intruder *nāṉ* in preference to *yāṉ*.

Neṭu-nāḷ is a *paṇpu-t-tokai* meaning 'many days.' *Uṇṭēṉ* is the finite verb in the first person singular, past tense, indicative mood of *uṇ-* (to eat); it literally means 'ate' though it here means 'kissed' or 'tasted'. *Mutalōṭu* is the third case of *mutal* which means 'root' and which, here refers to his son *Rāma*. *Uṇṭāy* is the finite verb in the second person singular, past tense, indicative mood. *Paṇṭu* is a noun in the seventh case with the case suffix being dropped. *Eri* refers to 'nupital fire'. *Muṉ* which originally meant 'the place in front' is now taken as a seventh-case suffix. *Muṉṉuṉṉai* may be split both as *muṉ nuṉṉai* and *muṉ uṉṉai*. *Pāvi* is the vocative of *pāvi*. *Tēvi* is generally used first reference to crowned queen. *Āka* is an infinitive of *ā* (to become) with the *cāriyai* '*kw*'.

Kōṇṭēṉ allēṉ is the finite verb in the first person singular, past tense, indicative mood; even though morphologically they are two words, they are one semantically. The other forms are *koṇṭalēṉ*, *koṇṭilēṉ* etc.; besides there were separate forms for the singular and the plural in the different persons; but in modern speech only the form *koḷḷa-villai* is used in all numbers of all persons. *Ōr* is the modified form of *oru* (explained *supra*) and means here 'incomparable one'. *Kūṟṟam* is a noun in the second case with the suffix *ai* being dropped.

Tēṭi-k-koṇṭēṉ. Originally *koṇṭēṉ* was taken to be the finite verb and *tēṭi* was an infinitive modifying *koṇṭēṉ*. At present prominence is shifted from the meaning of *koḷ* to that of *tēṭu* and hence *tēṭi-k-koḷ* is now considered to be a root which is a compound of an infinitive and a root.

39. வந்த நம்பியைத் தம்பி தன்னொடு
முந்தை நான்மறை முனிக்குக் காட்டிநம்
றந்தை நீதனித் தாயு நீயிவர்க்கு
எந்தை தந்தன வியைந்த செய்கென்ருன்.

Vanta nampi-y-ai-t tampi taṉ-ṉ-oṭṭu
Muntai nāṉ-maṟai muṉikku-k kāṭṭi-naṟ
Ṟantai nī-taṉi-t tāy-u nī-y-ivarkkú
Entai tantaṉa ṉ-iyainta ceyk-eṉṟāṉ.

Vanta, nampiyai, tampi-taṉ-ṉ-oṭṭú, muntai, nāṉ-maṟai-muṉikkú, kāṭṭi, naṟ-ṟantai, nī, taṉi-t-tāy, um, nī, ivarkkú, entai, tantaṉaṉ, iyainta, ceyka, eṉṟāṉ.

PROSE ORDER

(Koṟṟavaṉ), tampi-taṉ-ṉ-oṭṭú, vanta, nampiyai, nāṉ-māṟai-muṉikkú, muntai, kāṭṭi, "Entai, ivarkkú, nī, naṟṟantai, nī, taṉi-t-tāy, tantaṉaṉ iyainta ceyka" eṉṟāṉ.

The king, having pointed out to the sage versed in the four *Vēdas* the great personage (*Rāma*) who came with his brother said, "My father! you are the best father to these and the incomparable mother; I have given; do the needful."

Vanta is a *peyar-eccam*, past tense qualifying *nampiyai*, which is the second case of *nampi*, a term generally used to denote God and high personages.

Tampi-taṉ-ṉ-oṭṭú is the third case of *tampi* with *taṉ* as *cāriyai* and *oṭu* as case-suffix. It deserves notice that the third case is here used in the sense of association along with a word whose meaning is less important than that of the word with which it is used[1]—here *Rāma* and *Lakṣmaṇa* came, of whom *Rāma*

1. *Cf.* H. G. T. p. 222.

is more important than *Lakṣmaṇa*; hence according to the sūtra in *Tolkāppiyam*,

Oru-viṉai y-oṭu-c-co l-uyarpiṉ vaḻittē. (Tol. Col. 91).

the author should have used *nampi-taṉ-ṉ-oṭū vanta tampiyai*; but the author has not used so; perhaps the use of the third case was reversed on account of the influence of the use of *saha* with *apradhāna* (unimportant) in Sanskrit.

Cf. Sahayuktē apradhānē (Pāṇini's Aṣṭādhyāyī II 3. 19)

In Modern Tamil the latter use alone is prevalent. *Muntai* may be said to be obsolete now.

Nāṉ-maṟai-muṉi is a compound which may be split thus ;— *nāḷū (ākiya) maṟaiyai (aṟinta) muṉi.*

Kāṭṭi is a casual infinitive of the root *kāṇ-* (to see). *Naṟṟantai* is split into *nallaṉ ākiya tantai. Taṉi-t-tāy* is split as of *taṉiyaḷ ākiya tāy. Ivarkkū* is the fourth case of *ivar*, a *palarpāl* pronoun made of the proximate pronominal root *i* and the *palarpāl* suffix *ar*. *Entai* is the modified form of *eṉ*+*tantai* where *n* of *eṉ* and *ta* of *tantai* are dropped in *sandhi*. It is a vocative case. Though the regular vocative form is *entāy*, still the nominative form itself may be used as vocative if the person addressed to is very near.

Tantaṉaṉ is the first person singular, past tense, indicative mood of the root *tā-* (to give.) The verbal termination *aṉ* is preferred in later Tamil to *al*. *Nāṉ* is understood here.

Iyainta is a participial noun in the second case with the suffix *ai* being dropped. *ceyka* is the finite verb in the optative mood. *Ceyka*+*eṉṟāṉ*=*ceykeṉṟāṉ*, where *a* is dropped for metrical purposes, though the regular form is *ceykaveṉṟāṉ*.

Inscription (12th c. A. D.) of Kulōttuṅka Cōḷaṉ found in the walls of the temple at Tiruvāṉaikkā.

40. பாண்டிமண்டலங் கொள்ளத் திரு[1]விளத்தடைத்து[1] வெள்ளுவரு பரித்தரங்களும் பொருபரித்தரங்களும் பொலத்தணிர வாரியுமுடைத்தாய் வங்க வடகடல் தெங்கடல்[2] படர்வதுபொல[3]த் தந்[3] பெருஞ்சேணை [3]யெவிப் பஞ்சவர் ஐவரும் பொருத [3]பொர்க்களத் தஞ்சி வெருவெளித்தொடி[3] அரணைப்புக்க காடறத்துடைத்து நாட்டடிப்படுத்து மற்ற வர்தம்மை வனசரர்திரியும் பொச்சை வெஞ்சுர மெற்றி[4] கொற்றவிஜய ஸ்தம்பந்திசைதொறு நிறுத்த . . . . (ஸ்ரீ குலோத்துங்க சொழ[1] தெவர்க்கு[4])

Pāṇṭi-maṇṭalaṅ koḷḷa-t tiru-v.uḷatt-aṭaittu veḷḷavar-uparittaraṅkaḷ-um poru-parittaraṅkaḷ-um pola-t-tantira-vāri-y-um uṭaittāy vantu, vaṭakaṭal teṉkaṭal paṭarvatu pōla-t-taṉ peruñ-cēṉai-y-ai y-ēvi-p pañcavar aivarum poruta pōr-k-kaḷatt-añci veru-neḷitt-ōṭi araṇ eṉa-p pukka kāṭ-aṟa-t-tuṭaittu nāṭṭ+aṭi-p-paṭuttu+marṟavar-tammai vaṇacarar tiriyum poccai-veñcuramēṟṟi koṟṟa-vijaya-stampan ticai-toruniṟutta . . .
(Śrī Kulōttuṅka Cōḷa Dēvarkku.)

Having held his gracious mind to capture Pāṇḍyan kingdom, having kept groups of archers, war-implements and fine strategic forts (in his own kingdom for defence), having commanded his large army which appeared as if it occupied the region

1. *திருவுளத் . . .* is found in his other inscriptions.
2. *ங* and *ர* are scribal errors for *ன்* and *ள*.
3. *பொல, யெவி, பொர், தொடி, மெற்றி* are the old script for the modern *போல, யேவி, போர், தோடி, மேற்றி*. In Tolkāppiyam *எ*=ē and *ஃ*=e. Since points would destroy palm leaves dots were not noted and whether *e* and *o* were short or long were found out from experience.
4. *சொழ*=*சோழ*; *தெ*=*தே*

from the sea on the north to the sea on the south, having completely destroyed the forests taken as refuge by the five Pāṇḍyas who ran away in confusion out of fear from the battle-field, having taken possession of their kingdom, having driven others to the deserts near the hills occupied by woodmen and having planted, in every direction, pillars of victory of the king . . . .

Pāṇṭi-maṇṭalam is a noun in the second case forming the object of the infinitive verb *koḷḷa*. *Tiru v-uḷattū* is the seventh case of *tiru-v-uḷam* which is a compound of *tiru* and *uḷḷam*; *ḷ* of *uḷḷam* is dropped for the sake of euphony. *tiru-v-uḷam+kaṉ = tiruvuḷam+attu+kaṉ=tiruvuḷa + ttu + kaṉ=tiruvuḷattū* when *kaṉ* is dropped. *Tiru* is generally added before a noun if it refers to God or king. *Aṭaittū* is the causal infinitive of the root *aṭai* (to reach); the simple infinitive of the same in Ancient Tamil was *aṭaiī* without the intervocalic *y* between *aï* and *ï* and in Modern Tamil it is *aṭaintū*.

Veḷḷavaru parittaraṅkaḷ. The emendation *veḷḷavaruparittaraṅkam* is suggested by the editor of the S. I. inscriptions and it is translated thus - excellent horses resembling the waves of the sea; similarly *poruparikkalaṅkaḷ* is suggested in place of *poruparittaraṅkaḷ* and it is translated thus: war-elephants resembling ships: *polattantavāri* is translated thus:—troops resembling water. But it seems to me that these three expressions do not refer to the army which he took with him, but refer to what he left in his own capital for defence.

Parittaram may be taken to be the *tadbhava* of Skt. *prastara* which literally means 'spreading'; *veḷḷavar* may be taken to mean 'those who possess *veḷḷam*' the tadbhava of Skt. *bhalla* which means 'arrow', *paritaḷam* may be a modified form of *parittaram*, *ḷ* being used instead of *r*; *poruparittaḷam* may be split into *poruvil payaṟpaṭum parittaḷam* where *poru* means 'fight' and *parittaḷam*, implement. *Polattantiravāri* may mean 'fine strategic fort' since *poṉ* means 'excellent thing', *tantiram*. the *tadbhava* of Skt. *tantra* means 'strategy' and *vāri* means 'fort' and it may be connected with the Skt. root *vṛ* (to encompass or to prevent).

The script ந்தி in the word *tantira*, ந்து in *vantū* in வேந்ர் in *dēvarkkū* and ஜ in *vijaya* reveal to us that as far as the 12th C. தந்திரம்and வந்து were pronounced only as *tantiram*, and *vantū* and not as *tandiram* and *vandū* as they are pronounced now, since ந in Grantha script denotes only *nta*, and whenever they wanted to represent the sound *d*, they used the symbol ந, and whenever they wanted to represent the sound *j*, they used the symbol ஞ and not ச.

The author of the Naṉṉūl (13th c.) also states that among the rules to be observed in forming *tadbhavas* from Sanskrit, the second, the third and the fourth sounds of each of the five vargas are changed in Tamil to the first sound of each varga[1] *i.e.* Tamil word has க (*k*) in the place of *kh*, *g* and *gh*: ச (*c*) in the place of *ch*, *j* and *jh*: ட (*ṭ*) in the place of *ṭh*, *ḍ* and *ḍh*: ப (*p*) in the place of *ph*, *b* and *bh*. Hence words like தக்கை, தஞ்சை, தண்டை, தந்தை and தம்பி were pronounced as far as 13th c. only as *taṅkai*, *tañcai*, *taṇṭai*, *tantai* and *tampi* and only later on they began to be pronounced as *taṅgai*, *tañjai*, *taṇḍai*, *tandai* and *tambi*. Hence the theory of the convertibility of Surds and Sonants expounded by Dr. Caldwell holds good only to the later Tamil[2]. Hence it is not justifiable to transliterate Tamil words found in Sangam works in the way in which we pronounce them now.

Uḷaittū + *āy* = *uḷaittāy*, where *uḷaittū* and *āy* are respectively *vinai-y-eccam* of the roots *uḷai-* (to possess) and *ā-* (to become). *Vantū* is a *viṉai-y-eccam* of *vā* (to come). *Peruñ-cēṉai* may be split into *peritū ākiya cēṉai*. *Evi* is an infinitive of *ēvu-* (to command). *Pañcavar* literally means 'the five persons'; it is generally applied to the five *Pāṇḍavas*; since the *Pāṇḍiyaṉ* king was supposed to have been the descendant of that family, it is applied to the kings of the *Pāṇḍiyaṉ* kingdom. *Aivar* perhaps refers to the *Pāṇḍiyaṉ* king and four of his allies who belonged to his family. *Aivarum poruta pōr-k-kaḷam* literally means 'all the

1. *Cf.* Naṉ 147 *Varukkal ti-iṭaiyiṉ mūṉṟum avvam-mutalum.*
2. *Cf.* H. G. T. pp. 49–57.

five fighting-battle field' which construction is not found either in Sanskrit or English. *Veru* is a noun in the third case meaning 'out of fear'; the case-suffix *āl* has been dropped. *Neḷittu* in *neḷittu ōṭi* perhaps denotes the manner of their running. *Pukka* is the *peyar-eccam* of *puku-* (to enter) qualifying *kāṭu*; Modern Tamil prefers the use of *pukuntu* to *pukka*: *Ara* means 'completely' and is an infinitive of *aru-* (to abide). *Tuṭaittu* is an infinitive of *tuṭai-*.

Nāṭṭu + *aṭi-p paṭuttu* = *nāṭṭaṭi-p-paṭuttu*, *u* of *nāṭṭu* being dropped. *Nāṭṭu* is the mutilated form of *nāṭṭai* with the case-suffix being dropped. *Aṭi* and *paṭuttu* (for *aṭikkaṉ paṭuttu*) are now considered as one word so that a root *aṭi-p-paṭu-* has evolved from it.

Marravar+*ai*=*marravar*+*tam*+*ai*=*marravartammai* (where *m* is doubled and the *cāriyai tam* is introduced for the sake of euphony.

Vaṇacarar is the plural of *vaṇacaraṉ*, the *tadbhava* of Skt. *vanacara*. *Tiriyum* is the *peyar-eccam* of the root *tiri-* (to wander) qualifying *poccai-veñcuram* which is a *vērrumai-t-tokai*. *Poccai* means 'hill' and *veñcuram* means 'desert'. *Ērri* is the causal infinitive of *ēṟu* (to ascend). *Korra-vijayastampam* may be split into *korravatu vijayastampam*; *vijayastampam* is a *tadbhava* of the Skt. *vijayastambha* which means 'pillar commemorating victory'. *Ticai-torum* means 'in all directions'. *Nirutti* is the causal infinitive of *nil-* (to stand).

VILLI. PĀRATAM. CŪṬUPŌR-C-CARUKKAM.

41. இப்பிறப் பொழிய வின்னு மேழேழு
பிறப்பினும்
மெய்ப்பிறப் பற்ற நீதித் தருமனீ
வெல்லமாட்டோம்
ஒப்பறப பணைத்த தோளா யுபாயமெங்
கேனுமொன்றுல்
தப்பறச் சூது கொண்டு சதிப்பதே
கருமமென்றான்.

I-p-piṟap p-oḷiya v-iṉṉu m-ēḻ-eḻu piṟappiṉāl-um
Mey-p-piṟap p-aṟṟa nīti-t tarumaṉai vella-māṭṭōm
Opp-aṟa-p paṇaitta tōḷā-ṟ-upāyam-eṅ kēṉum-oṉṟāl
Tapp-aṟa-c cūtu koṇṭu catippat-ē karumam-eṟṟāṉ.

Ippiṟappū, oḷiya, iṉṉum, ēḻ-eḻu, piṟappiṉāl, um, mey-p-piṟappū, aṟṟa, nīti-t-tarumaṉai, vella, māṭṭōm, oppū, aṟa, paṇaitta, tōḷāy, upāyam, eṅkēṉum, oṉṟāl, tappū, aṟa, cūtu-koṇṭū, catippatū, ē, karumam, eṟṟāṉ.

The prose order is the same as that in the verse.

(Cakuṇi) said, "We cannot win Dharmaputra who never swerves from the righteous path of truth not only in this birth, but also in seven times seven births to come. Oh (king) with incomparable stout shoulders, our business is to deceive him at dice through some device without committing any mistake".

I-p-piṟappū is a *paṇpu-t-tokai* in the second case forming the object of the infinitive *oḷiya* which is derived from the root *oḷi-* (to remove.) *Iṉṉum* may be taken as an *iṭai-c-col* meaning 'in addition to'. *Ēḻ-eḻu-piṟappiṉāl*–the third case suffix *āl* is used in the sense of the seventh case-suffix. This is called *vēṟṟumai-mayakkam*. The word in Ancient Tamil to denote 'seven' was *ēḻ*; it has now transformed into *ēḻu*. *Meyppiṟappū* may be split into *meyppiṉatū iṟappū* which literally means 'the disappearance of truth'. *Aṟṟa* is the *peyar-eccam* of *aṟu-* (to remove). *Nīti uṭaiya tarumaṉ=nīti-t-taruman*. *Vella* and *māṭṭōm* are two words here, where *māṭṭōm* means 'we are not able'. But forms like *vella-māṭṭōm* have been used in the sense of 'we shall not win' and hence have taken the place occupied in Ancient Tamil, by *vellōm allōm, vellalam* etc. *Oppū aṟa* means 'so that there may be no comparison.' *Paṇaitta* is a *peyar-eccam* qualifying *tōḷāy*. *Tōḷāy* is the vocative of *tōḷaṉ*. Strictly speaking *tōḷaṉ* itself should have been used as the vocative, since the changing of *ṉ* to *y* is allowed only in the case of nouns derived from words denoting quality and action *Cf. Kariyaṉ—Kariyāy; vantāṉ—vantāy*. *Tōḷāy* is perhaps an analogical formation.

Eṅkēṉum may mean 'somehow or other;' *Upāyam oṉṟāl* means 'by one device.' *Tappu ara* means 'without committing any mistake'.

Cūtu-koṇṭu means *cūtāl* and hence *koṇṭu* is a *collurupu* having the meaning of the third case suffix. Originally *cūtu koṇṭu* should have been taken as two words meaning 'having recourse to dice'. But later on it has become a periphrastic formation.

Catippatu is a verbal noun meaning 'cheating'. *E* is used for emphasis. *Karumam* means 'that which should be done'. *Eṉṟāṉ* is the finite verb having for its subject *cakuṇi* found two stanzas above.

VILLI. PĀRATAM. CŪTUPŌR-C-CARUKKAM 27.

42. மன்னரின் செல்வக் கோயின் மண்டப
மொன்றுதேவர்
பொன்னுல கினுக்கு மில்லை யென்பதோர்
பொறிற்றிருகப்
பன்னுநூற் சிற்பங் குன்றுப் பஃறொழில்
விணைஞர்தம்மால்
நன்னில விரிவுண் டாகஞா லமேயி யற்றுவிப்பாய்.

Maṉṉa-niṉ celva-k kōyiṉ maṇṭapa m-oṉṟu-tēvar
Poṉ-ṉ-ula kiṉukku m-illai y-eṉpat-ōr porpirṟ-āka-p
Paṉṉu-nūṟ ciṟpaṅ kuṉṟ-āp pa ṟoḻil viṉaiñar-tam-m-āl
Naṉṉila viriv-uṇ ṭ-āka-nā ḷai-y-ē y-iyaṟṟuvippāy.

Maṉṉa, niṉ, celva-k-kōyil, maṇṭapam, oṉṟu, tēvar-poṉ-ṉulakiṉukku, um, illai, eṉpatu, ōr, porpirṟu, āka, paṉṉu-nūṟ-ciṟpam, kuṉṟā, pal-toḻil-viṉaiñar-tam-m-āl, naṉṉilavirivu, uṇṭāka, nāḷai, ē, iyaṟṟu-vi-p-p-āy.

The prose order is the same as that in the verse.

Oh king! order to construct tomorrow a hall in your fine palace by different kinds of workmen who do not lack in the knowledge of architecture described in books so that it may occupy vast land and so that it may be so beautiful as to be said that there is nothing similar to it even in Svarga of dēvas.

Maṉṉa is the vocativeof *maṉṉaṉ*. If the person addressed to is far away, it should have been *maṉṉā*.[1] *Celva-k-kōyil* is a *vērrumai-t-tokai*. *Kōyil* may be split into *kōviṉatū il* (the residence of the king); the form *kōvil* also is used. *Oṉṟū* is in the second case. *Svarga* is called *poṉ-ṉ-ulakū*; *ulakū*+*ku*=*ulakū*+*iṉ*+*ku* =*ulak*+*iṉ*+*u*+*k*+*ku*=*ulakiṉukkū*.

Eṉpatū is used here in the meaning 'so that it may be said'. *Ōr* means 'incomparable'. *Porpiṟṟū* means that which has *porpū* or beauty and it is formed thus: *porpū*+*iṉ* (*cāriyai*) + *tū* (*oṉṟaṉpāl* suffix). *Paṉṉu-nūr-cirpam* may be expanded as *paṉṉukiṉṟa nūliṟ kaṇṭa cirpam*. *Kuṉṟā* is the abbreviated form of *kuṉṟāta*. *Pala*+*tolil*=*pal*+*tolil*=*pa* ∴ *rolil*; *pa* ∴ *rolilai uṭaiya viṉaiñar*=*pa* ∴ *rolil-viṉaiñar*; *pa* ∴ *rolil-viṉaiñar*+*āl*=*pa* ∴ *rolil-viṉaiñartammāl*, where *tam* is a *cāriyai* added for euphony.

Nalla+*nilam*=*nal*+*nilam*=*naṉṉilam*; *naṉṉilattiṉ virivu*=*naṉṉilavirivu*. *Uṇṭāka* is a periphrastic formation of *uṇṭū* and *āka* and it is now considered as an infinitive of the compound root *uṇṭā-*.

Nāḷai is the modified form of *nāḷ* by the addition of *ai*; it originally meant 'day' and in Modern Tamil it means 'tomorrow'. Hence the word is important both morphologically and semantically. *Ē* is a particle suggesting 'emphasis'. *Iyaṟṟuvippāy* is the second causal, future of *iyal-* (to happen or to appear); *iyaṟṟuvāṉ* is the third person *āṉpāl*, causal of *iyal*; *iyaṟṟuvippāṉ* is the second causal; *iyaṟṟuvippippāṉ* is the third causal; *iyaṟṟuvippuvippāṉ* is the fourth causal and so on.[2] It is the genius of Tamil to allow different forms to show different degrees in causal verbs. For example suppose a king sends an order to his minister to erect a building; he, in his turn, sends it to the engineer; he makes the mason construct the building; then we may express the ideas in this way:—

Maṇṭapam iyaṉṟatū; (the hall appeared)

1. *Cf.* Tol. Col. 131 & 130.
2. *Cf.* H. G. T. pp. 147–149 and V. Tātu. 6.

Toḻil-viṉaiñaṉ maṇṭapattai iyarriṉāṉ; (Mason caused the hall to appear).

Kaṭṭiṭa-nūl-vallaṉ toḻilviṉaiñaṉāl maṇṭapattai iyarruvittāṉ; (Engineer caused the hall to appear through the mason).

Amaiccaṉ kaṭṭiṭa-nūl-vaḻlaṉ-vaḻi-t-toḻil-viṉaiñaṉāl maṇṭapattai iyarruvippittāṉ; (Minister caused the hall to appear through the engineer and the mason).

Aracaṉ amaiccaṉāl kaṭṭiṭa-nūl-vallaṉ-vaḻi-t-toḻilviṉaiñāl maṇṭapattai iyarruvippuvittāṉ; (King caused the hall to appear through the minister, the engineer and the mason).

Iyarruvippāy is the second person singular, future expressing wish.

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48. தேம்போ தனைத்து மெய்சாயுஞ் சிலபோ தலருஞ் சிலபோது
வேம்போ தங்குவாழ் வவெலாம் வெங்கா னுடனே வேவாவோ
ஆம்போ தாகு மதுவன் றியாய பொருள்களம் முறையே
போம்போ தனைத்தும் போமுன் னம்பொறுத்தீ ரின்னம் பொறுமென்றான்.[1]

Tēmpō t-aṉaittu mey-cāyuñ cila-pō t-alaruñ cila-pōtu
Vēmpō t-aṅku-vāḻ va-v-elām veṅkā ṉ-uṭaṉē vēvā-v-ō
Āmpō t-āku m-atu-v-aṉ ṟi-y-āya poruḷkaḷ-am muṟai-y-ē
Pōmpō t-aṉaittum pōmuṉ ṉam-poṟuttī r-iṉṉam poṟum-eṉṟāṉ;

1. Dharmaputra says thus to his brothers and wife,

Tēmpōtū, aṉaittum, mey-cāyum, cila, pōtu, alarum, cila, pōtū, vēmpōtū, aṅku, vāḻva, elām, veṅ-kāṉ, uṭaṉ, ē, vēvā, ō, āmpōtū, ākum, atu, aṉṟi, āya, poruḷkaḷ am-muṟai, ē, pōmpōtū, aṉaittu, um, pōm, muṉṉam, poṟuttīr, iṉṉam, poṟum, eṉṟāṉ.

PROSE ORDER

Tēm-pōtū aṉaittum mey-cāyum cila pōtu; cila-pōtū alarum; veṅ-kāṉ, vēmpōtū, aṅkū vāḻva elām, uṭaṉē, vēvāvō; poruḷkaḷ āmpōtū, ākum; atu-v-aṉṟi amnnuṟaiyē pōmpōtū aṉaittum pōm; muṉṉam poṟuttīr, iṉṉam poṟum; eṉṟāṉ.

Dharmaputra said,

"Sometimes all flowers filled with honey fade; some flowers open; when a dry forest is on fire, are not all that live therein burnt? Different kinds of wealth are obtained when the time is favourable; but when the time is unfavourable, all of them disappear in the manner in which they came. You all put up with (what happened) before; put up with it now also."

Tēm-pōtū, is a compound of two words *tēṉ* and *pōtū* where the former is in sixth-case relation to the latter. *N* is changed to the labial *m* before the labial *p*.

Aṉaittum + mey-cāyum = aṉaittu-mey-cāyum, where *m* is dropped. *Mey-cāyum* literally means 'have their body droop'. *Pōtū* is the modified form of *poḷutū* through the intermediate stage *pōḷtū*. *Vēmpōtū* is a *viṉai-y-eccam* made up of the *peyar-eccam vēm*, the modified form of *vēvum* and a noun *pōtū* in the seventh case with the suffix *kaṉ* being dropped. *Vēmpōtū + aṅkū = vēm-pōtaṅkū*, *u* being dropped. *Vāḻva* is a participial noun in the *palaviṉ-pāl*, subject of *vēvāvō*. *Veṅkāṉ* may be split into *vevviyatu ākiya kāṉ*. *Uṭaṉ* is an *iṭai-c-col* meaning 'together'. *Āmpōtū* is the modified from of *ākumpōtū*. *Atu + aṉṟi = atu-v-aṉṟi*: it is an absolute construction. *Āya* is the modified form of *ākiya*. *A-m-muṟai* is a compound noun in the seventh case with the case-suffix being dropped; it is now considered as an adverb. *Pōmpōtū* is the modified form of *pōkumpōtū*.

Pōm + muṉṉam = pō-muṉṉam; *muṉṉam* is formed from *muṉ* by the addition of *am*.

Poṟuttīr is the finite verb in the second person plural, past tense, indicative mood. *Iṉṉam* is perhaps the modified form of *iṉṉum*, which is perhaps the modified form of *iṉṟum*.

Poṟum is the finite verb in the second person plural, future tense, indicative mood. This is a later formation. But now *nīr poṟum* and *nīṅkaḷ poṟuṅkaḷ* are more frequent than *nīr poṟumiṉ* and *nīṅkaḷ poṟumiṅkaḷ*: we may even say that the latter forms have become obsolete in speech.

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44. எங்கண் முதல்வ னிறைவி தனைநோக்கி
உங்கள் புனந்தன்னி லுறைந்திடமுன் னேகுதியால்
மங்கை நல்லாயா மும்வருவோ மெனவுரைப்ப
அங்கண் விடைகொண் டடிபணிந்து போயினளே.

Eṅgaṇ mudalva ṉ-iṟaivi taṇai-nōkki
Uṅgaḷ puṉan-taṉṉi l-uṟaindiḍa-muṉ ṉ-ēhudi-y-āl
Maṅgai nallā-yā m-um-varuvō m-eṉa-v-uraippa
Aṅgaṇ viḍaikoṇ ḍ-aḍi-paṇindu pōyiṉaḷ-ē.

Eṅgaḷ, mudalvaṉ, iṟaivi-taṇ-ai, nōkki, uṅgaḷ, puṉan-taṉṉil, uṟaindiḍa, muṉ, ēhudi, āl, maṅgai-nallāy, yām, um, varuvōm, eṉa, uraippa, aṅgaṇ, viḍai-koṇḍu, aḍi-paṇindu, pōyiṉaḷ, ē.

The prose order is the same as that in the verse.

When our lord said to the lady "You better go first to remain in your field; oh! the best of women, I shall also go there", she took leave (of him) there, fell at his feet and went away.

Eṅgaḷ is the sixth case of *yāṅgaḷ*; the voiceless *k* after *ṅ* is pronounced as voiced *g*. *Mudalvaṉ* is the subject of the infinitives *nōkki* and *uraippa*.

Iṟai-vi-taṇ-ai is the second case of *iṟaivi* where *taṇ* is added as *cāriyai* for the sake of euphony. *Iṟaivitaṇai nōkki* may be translated as 'towards the lady'. *Nōkki* is an infinitive of the root *nōkku-* (to see); *uṅgaḷ* is the sixth case of *nīṅgaḷ* and is the metamorphosed form of *nuṅgaḷ*.

Puṉantaṇil is now considered as the seventh case of *puṉam* with the *cāriyai taṉ* being added for the sake of euphony. But *il* in *puṉattil* is the metamorphosed form of the *cāriyai iṉ* in *puṉatiṉkaṇ*. *Uṟaindiḍa* has the same meaning as *uṟaiya*: there is a tendency in Modern Tamil to add the root *iḍu* to the infinitive form *śeydu* and then add the personal terminations. *Cf. vandiḍuvēṉ* for *varuvēṉ*. *Muṟ* is now considered only as an adverb.

Ēhudi is the finite verb in the second person singular, future tense, indicative mood of the root *ēhu-* (to go); *d* is not the sign of the past tense. The Tamil ஏகு is now pronounced in certain districts as *ēhu* and in other districts *ēgu*, so that க is now pronounced in three ways *k*, *g* and *h*; so also ச is now pronounced as *ś*, *c* and *j*; சட்டி is pronounced in Tinnevelly as *caṭṭi*, while it is pronounced as *śaṭṭi* in Tanjore and Trichinopoly; ட, ற and ட are respectively pronounced as *ṭ* and *ḍ*, *t* and *d* and *p* and *b*. The same is the case with them mostly in vocalic company also. *Āl* is expletive added to make up the number of syllables.

Maṅgai-nallāy is the vocative of *maṅgai-nallāḷ*. *Yām* is the first person plural now used generally as honorific plural; at present in speech *yām* is considered pedantic. *Varuvōm* has superseded *varuvam*, *varuvām*, *varuvem*, *varuvēm* etc.

Aṅgaṇ was originally a compound meaning 'that place'. It was generally used in the seventh case without the case-suffix; it is now considered an adverb meaning 'there'.

Viḍai koṇḍū is a periphrastic formation; a root *viḍai-koḷ* has been evolved and it 'means to take leave of'. *Aḍi-paṇiṇḍū* is also a periphrastic formation; a root *aḍi-paṇi* meaning 'to salute' has evolved from it. *Pōyiṉaḷ* is formed thus:—*pō* (root)+*iṉ* (past tense suffix)+*aḷ* with the intervocalic *y* intervening between *ō* and *i*; but in speech *pōṉāḷ* is preferred.

ŚIVAÑĀṆAMUNIVAR'S PĀDIYAM

under 11th sūtra 1st adikaraṇa

45. கண்ணெளிக்கு விளக்கொளிதன்னெடுங் கலந்து
தன்னெடு கூட உருவத்தினுங் கலந்தாலன்றி அவ்

வுருவத்தைக் காணும் முறைமையின்மையின், அது போல அறிவித்தாலன்றி அறியுமியல்பில்லாத ஆன்மாக்களும் முதல்வனதுணர்வுதம்மொடு விரவினின்று தம்மொடு கூடிச்சென்று விடயத்தும் விரவி நின்றுல் அறிவு விளங்கி அவ்விடயத்தை அறியுமியல்பின.

Kaṇ-ṇ-oḷikkŭ viḷakkoḷi-taṇ-ṇ-ōḍuṅ kalandŭ taṉṉoḍu kūḍa uruvattiṉuṅ kalandāl-aṉṟi a-v-v-uruvattai-k kāṇum muṟaimai-y-iṉ-maiyiṉ, adu-pōla aṟivittāl-aṉṟi aṟiyum-iyalp-illāda āṉmākkaḷ-um mudalvanaduṇarvu-tam-moḍŭ viraviniṉṟŭ tammoḍŭ kūḍa-c-ceṉṟŭ viḍayattum viravi niṉṟāl aṟivŭ viḷaṅgi a-v-viḍayattai aṟiyum-iyalpiṉa.

As it is not possible to know the shape of an object unless the rays producing from the eyes and the rays producing from an illuminating object come in contact on the object in hand, so also the souls which are incapable of knowing (things) unless they are instructed are of the nature of understanding things only when their mind, illumined by the luminous ray of knowledge of God comes in contact with things on hand and gets polished.

Viḷakkoḷi-taṉṉōḍŭ—even in prose it became prevalent to use the *cāriyai tan* for the sake of euphony. *Taṉṉodŭ kūḍa*—Modern Tamil uses *kūḍa* along with a noun in the third case with the suffix *oḍu* or *ōḍu* though the suffix itself denotes association; Ancient Tamil does not generally use it. *Kalantāl-aṉṟi* is a periphrastic formation forming a negative infinitive of the root *kala-* (to mix); Ancient Tamil used only *kalavātŭ*, *kalavāmai* or *kalavāmē*; The last two forms have become obsolete. *Muṟaimai-y-iṉmaiyiṉ*. Even though both the third case and the fifth case denote cause ,still great scholars prefer the fifth case to the third. *Adu-pōla* is gradually becoming one word meaning 'similarly'. *Mudalvaṉadŭ* + *uṇarvŭ* = *mudalvaṉaduṇarvŭ*. The *u* at the end should be pronounced with one *mātrā* according to *Tolkāppiyaṉār*, since *kurriyalukaram* should be preceded by a *vallelutŭ*. But it is now pronounced only with half a *mātrā*. All final *u*'s are now pronounced only with half a *mātrā*. Hence the definition of *kurriyal-ukaram* in Modern Tamil should be

modified. *Viḍayattú+um=viḍayattum, viḍayattú* being the seventh case of *viḍayam* (*tadbhava* of Skt. *viṣaya*) with the case-suffix being dropped. *Niṟṟal-* in prose this form has almost superseded the form *nilliṉ*. *Iyalpiṉa* is a *kuṟippu-viṉai* formed from the noun *iyalpú* (meaning nature) by the addition of *in* (*cāriyai*) and *a palaviṉpāl* suffix.)

Mahāmahōpādhyāya Dākṣiṇātyakalānidhi
DR. V. SWAMINATHA IYER—TAMIḶVAḶARCCI.

46. பழைய நூல்கள் உரைகள் முதலியவற்றை நாம் நன்முகப் பயின்று அறிந்துகொள்ளவேண்டும்; அவற்றைத் தமிழ்நாட்டினர் யாவரும் நன்முக அறிந்து பயனடையும்படி செய்யவும் வேண்டும். பாடஞ்சொல்லுதலே அதற்கு உரிய சிறந்த முறை யாகும்.

Paḻaiya nūlkaḷ uraikaḷ mudaliyavaṟṟai nām naṉṟāha-p payiṉṟú aṟindukoḷḷa-vēṇdum; avaṟṟai-t tamiḻnāṭṭiṉar yāvar-um naṉṟāha aṟindú payaṉ-aḍaiyumpaḍi śey-yavum vēṇdum. Pāḍañ-śolludal-ē aḍarkú uriya śiṟanta muṟai-y-āhum.

We should study and understand well the old works, commenaries etc. We should also make the residents of Tamilnad understand them well and be benefitted by them. The best method to achieve it is to teach them.

Paḻaiya is a *kuṟippu-p-peyar-eccam* formed from the noun *paḻaimai*, which, in ordinary speech, is modified to *paḻamai*. *Mudaliyavaṟṟai* is the second case of appellative noun *mudaliya* which means 'those which begin with' and which is formed by adding the *palaviṉpāl* suffix *a* to the noun *mudal* with an intervening glide *i* and the intervocalic *y*; *mudaliya+ai=mudaliya+vaṟṟú* (*cāriyai*)+*ai=mudaliyavaṟṟai*, *ú* being dropped before *ai*.

Naṉṟú is an appellative noun formed from the noun *naṉmai*; *nal+tú=naṉṟú*; but now it is considered as an adverb. *Āha+payiṉṟú=āha-p-payiṉṟú*. *Payiṉṟú* is an infinitive of the root

payil-. Arindukoḷḷa-vēṇḍum is used in the place of *aritaḷ-vēṇḍum*; at present *arindukoḷ* is considered as a root. *Avarrai* is replaced in ordinary speech by the word *avaihaḷai* which is a double plural. Scholars prefer only the former form which is ancient.

Tamiḻnāṭṭiṉar is formed by adding the *paḷarpāḷ* suffix *ar* to *tamiḻnāḍu*, where *ḍ* is doubled and changed to *ṭṭ*, and the *ōṛiyai iṉ* is inserted before *ar*. *Yāvarum* is considered to be pedantic in ordinary speech; *evarum* has taken its place. *Aḍai-y-um-paḍi* is now an adverb and is the form which is current in ordinary speech; *aḍai-y-um-ārū* is preferred by some scholars in writing; but both *ārū* and *paḍi* have the same meaning 'manner' and hence both forms stand on the same level. *Ceyyavēṇḍum* has taken the place of the ancient form *ceyal vēṇṭum*. *Pāḍam* is the second case with the suffix *ai* being dropped and is the object of *śollutal*, but they are now considered as one word so that the root *pāḍañśol* has been evolved. *Uriya* and *śiranda* are *kuṟippu-p-peyar-eccam* qualifying *murai*. *Āhum* is finite verb, third person *oṉṟaṉpāl*, future tense, indicative mood of the root *āhu-*.

Bhāṣākaviśēkhara Mahāvidvān
R. RAGHAVA AYYANGAR—TAMILVARALĀṚU—MUNNURAI

47. உலகியற்பொருள்கள் தொடங்கித் தெய்வமீறுக வுள்ள எல்லாப்பொருள்களையும் அறிதற்கு மன னுணர்வு காரணமாயிருத்தல்போலவே, அவ் வறிவைப் புலப்படுத்திப் பெருக்குதற்குச் சொல் வன்மையும் இன்றியமையாததென்பது இதனால் விளங்கும். சிறந்த உண்மைப்பொருள்களைத் தக்க சொற்களால் நன்கு விவரிக்க வல்ல மொழி களே உலகிற் பெருமையுற்று விளங்குவனவாம்.

Ulahiyaṟporuḷhaḷ toḍaṅgi-t teyvam-īṟāha-v-uḷḷa ellā-p-poruḷhaḷai-y-um aṟidaṟku maṉaṉ-uṇarvu kāraṇam-āyiruttal-pōla-v-ē, a-v-v-aṟivai-p pulap-paḍutti-p perukkudaṟku-c col-vaṉmai-y-um iṉṟi-y-amaiyādad-eṉbadu idaṉāl viḷaṅgum. Śiṟanda uṇmai-p-poruḷhaḷai-t takka soṟkaḷāl naṉṉu virikka valla moḻihaḷē uḷhiṟ perumai-y-uṟṟu viḷaṅguvaṉa-v-ām.

It will be patent from this :—Just as the working of the mind is the cause for the knowledge of all objects—from the world to God—so also capacity to use words is necessary to make that knowledge felt and grow. Only those languages which can express vividly high truths through proper words can prosper well.

Ulahiyarporuḷhaḷ and *teyvam* are respectively the subject of the infinitives *toḍaṅgi* and *āha* which govern the *peyar-eccam uḷḷa* which qualifies the noun *ellā-p-poruḷhaḷai*. *Ellām* + *poruḷhaḷ* = *ellā-p-poruḷhaḷ* where *m* is dropped and *p* is doubled. *Maṉaṉ* is the *tadbhava* of Skt. *manaḥ*, the nominative singular of *manas* ; *maṉam* is the form that is used in speech. *Pulappaḍutti* means 'having brought it under one's experience' ; it is a *viṉai-y-eccam* governing the verbal element in the verbal noun *perukkutaṟkū*. *Perumai* is a noun in the second case with the case-suffix being dropped forming the object of *uṟṟū* which is an infinitive of *uru-*. *Viḷaṅguvaṉa* is an appellative noun (*viṉaiyāl-aṇaiyum-peyar*) forming the subjective compliment of *moḻhaḷ*. *Am* is *ākum* with *ku* being dropped.

Mahāmahōpādhyāya Paṇḍitamaṇi

M. KADIRESAṆ CHETTIYAR—URAINAḌAI-K-KŌVAI

PART II p. 25.

48. எத்துணை வறுமை நேரினும் மதிப்பிலார் தரும் பரிசிலைப் பெறுதற்கு அக்காலத்துப்புலவர் ஒருப் படுதலும் இல்லை. இதனால், வறுமை முதலியவற் றைக் கருதித் தம் தகுதியினின்றும் இழிதலாகா தென்பதைப் புலவர்கள் இன்றியமையாது போற்றிக் கோடல் வேண்டுமென்பது போதரும்.

E-t-tuṇai vaṟumai nēriṉum madippilār tarum pariśilai-p peṟutaṟkū a-k-kālattu-p-pulavar oṟu-p-paḍudal[1] illai. Idaṉāl vaṟumai mudaliyavaṟṟai-k

1. *Cf.* I have omitted *um* found here.

karudi-t tam tahudi-y-iṇiṉṟum iḷidal-āhāḍ-eṇbadai-p
puḷavarhaḷ iṉṟi-y-amaiyādu pōṟṟi-k-kōḍal vēṇḍum-
eṇbadu pōdarum.

Learned men of those times did not reconcile themselves to accept presents which people, without appreciation, gave, however dire their poverty was. From this, it is evident that learned men, without letting slip their honour on account of their poverty etc., should necessarily keep up (their self-respect).

E-t-tuṇai-varumai should have been taken as a compound noun meaning 'poverty of whichever magnitude'; *ettuṇai* is now considered as an adverb meaning 'however'; in ordinary speech *ettaṉai* is preferred to *ettuṇai*; the former is possibly the modified form of the latter. *Madippiḷār* is formed thus: *madippu*+*il*+*ār*; *madippu* is derived from the root *madi-* which is the *tadbhava* of the Skt. *mati*; the root *madi-* in Tamil has eventually acquired the meaning of 'to honour'.

Oruppaḍudal seems to be a periphrastic formation. *Iṉṟi-y-amaiyādu* is now used as an adverb in the sense 'necessarily'. *Pōṟṟi-k-kōḍal* has the same sense as *pōṟṟudal*; *kōḍal* is formed thus: *koḷ*+*tal*=*koḷ*+*ṭal*=*koṭ*+*ṭal*=*kōṭal* where one *ṭ* is dropped and the previous vowel is lengthened by compensation *kōṭal* is now pronounced as *kōḍal*; *pōṟṟi* and *kōḍal* which were two words have been considered as one word so that a root *pōṟṟi-k-koḷ* has evolved from it.

Pōdarum is a finite verb, third person, *oṉṟaṇpāl*, future tense of *pōdaru* where *taru* is used as an auxiliary. The practice of using roots like *tā*, *ī* etc. along with other roots as auxiliary to them was in existence from Sangam period.

Nāvalar

N. M. VENKATASAMI NATTAR—KAṬṬURAI-T-TIRAṬṬU

PART I KALVI.

49. இக்காலத்திலோ மிகவும் புல்லியதோர் நோக்கங் கொண்டு பெரும்பாலும் கற்குந்தொழில் கடை பெறுகின்றது. இஃதொழிந்து மூற்கூறிய பெரு

நோக்குடன் கல்வி பயிலப்பெறுங் காலத்திற்றான் உண்மையான கல்வி இந்நாட்டில் நிலவுவதாகும். கல்விக்குப் பயன் அறிவுடைமையெனவே, அறிவால் எய்தலாகாத தொன்றின்மையின் கல்வியுடையார் எல்லா நலங்களும் எய்தற்குரியா ரென்பது பெறப்படும்.

I-k-kālattilō mihavum pulliyadōr nōkkaṅ-koṇḍu perumbālum kaṛkun-toḷil naḍai-peru-hiṛadū. I∴-ḍoḷindu muṛkūṛiya peru-nōkkuḍaṇ kalvi payila-p-peruṅ kālattiṛṛāṇ uṇmai-y-āṇa kalvi i-n-nāṭṭil nilavu-v-aḍāhum. Kalvikku-p-yayaṇ aṛivuḍaimai-y-eṇa-v-ē, aṛivāl eydal-āhādad-oṛiṛumaiyiṇ kalvi-y-uḍaiyār ellā-nalaṅgaḷum eydudaṛ-kuriyār eṇbadū peṛappaḍum.

The trade of learning is mostly done in these days with a very mean motive. Real learning will exist in this land only when this disappears and it is done with a high motive mentioned above. Since the fruit of learning is knowledge and since there is nothing beyond the province of learning, it is sure that learned men will get all that are good.

I-k-kālattil—il here is now considered as the seventh case-suffix, though it is the metamorphosed form of the *cāriyai iṉ*. *Ō* is an *iṭaiccol* which is used to denote emphasis which was originally denoted by *ē*. *Mihavum* which consists of the infinitive *miha* and the particle *um* is now considered as one word which means 'very'. *Pulliyadōr nōkkaṅkoṇḍū* is considered to be a refined expression in place of *pulliya nōkkaṅkoṇḍū*; *koṇḍū* in *nōkkaṅkoṇḍū* is a third case *collurupū*. *Perumbālum—pāl* means *paḥudi* (portion); *perumbālum* should literally mean 'in the most portions', where it should be taken as a seventh case with the case-suffix dropped; it is now used as an adverb in the sense of 'mostly'. *Naḍaiperuhiṛradū* is the finite verb, third person, 'oṛṛaṛupāl, present tense, indicative mood of the root *naḍaiperu* which is made up of the noun *naḍai* and the root *peru*. *Oḷindū*—the subject of *oḷindū* is *i∴dū* which stands for the idea

contained in the previous sentence, *i.-dū oḻindū* should be taken as an absolute construction, where *oḻindū* should be taken to give the sense of *oḻiya*; if, on the other hand, *i.-dū* is taken as a second case and the subject of *oḻindū* is *karpār*, *oḻindu* should be taken to give the casual sense *oḻittū*. *Muṉ+kūṟiya=mur-kūriya*, the nasal *ṉ* changing to the voiceless *r* before the voiceless *k*. *Kūṟiya* is active in form and passive in meaning. *Perunōkkuḍaṉ uḍaṉ* has become a third case-suffix in Modern Tamil; it is also used as an adverb in the sense 'instantly'. I am not able to say definitely what its origin is; it deserves to be investigated; *uḍaṉ* is related to *uḍal* (body). *Kālattil+tāṉ=kālattiṟṟāṉ*. *Eydal-āḥādadū* is a refined way of saying *eydappaḍādadū*. *Peṟa-p-paḍum* is now considered the finite verb, third person, *oṉṟanpāl*, passive voice, indicative mood of the root *peṟu-*.

P. S. SUBRAHMANYA SASTRI

TIRUKKUṞAḶ—AṞATTU-P-PĀL

Bālar-urai–Muhavurai

50. இவ்வுலகில் ஒருவனுடைய சுகதுக்கத்திற்குக் காரணம் அவனுடைய பழைய வினைப்பயனும் தற்போது செய்யும் முயற்சியும் ஆயினும், அறத்தைச் செய்ய முயற்சி சிறந்ததென்றும், பொருளை அடையவும் இன்பத்தை நுகரவும் பழையவினை சிறந்ததெனவுங் காட்டை ஆசிரியர் ஊழ் என்ற அதிகாரத்தை அறத்துப்பாலின் இறுதியிலும் பொருட்பாலின் தொடக்கத்திலும் வைத்தனர் என்க.

I-v-v-ulahil oruvaṉuḍaiya śukadukkat-tiṟku-k kāraṇam avaṉuḍaiya paḻaiya viṉai-p-payaṉum taṟpōdu ceyyum muyaṟciyum āyiṉum, aṟattai-c-ceyya muyaṟci śiṟandadeṉṟum, poruḷai aḍaiyavum iṉṟattai nuhara-v-um paḻaiya viṉai śiṟandad-eṉavuṅ kāṭṭa āśiriyar ūḻ eṉṟa adihārattai aṟattuppāliṉ iṟudiyiḷum poruṭpāliṉ toḍakkattilum vaittaṉar eṉga.

Even though the cause of one's happiness or misery in this world is the result of one's past actions or *karma* and the present effort, it may be said that, to show that effort holds a higher place while one does his duty, whereas past actions hold a higher place to enable one earn wealth and experience pleasure, the author has placed the *adhikāra-ūl* (karma)- at the end of the *Aṟattupāl* and before the commencement of the *Poruḷpāl*.



VOCABULARY

(OF WORDS IN THE SELECTED PASSAGES)

Number refers to the selected passage.

A

A-k-kālattu-p-pulavar—Learned men of those times 48.

Akattar—Persons within 12.

Akam—Mind 20.

Akara-mutal—Group having *a* at the commencement 1.

Aṅkū—There 43.

Aṅkai—Palm 25.

Aṅgaṉ—There 44.

Accam—Fear 6.

Añcu—To fear.

Añca—To fear 20.

Añci—Having feared 40.

Añcēṉ—I do not fear 31.

Aṭu—To kill.

Aṭṭa—Who has killed 8.

Aṭakku—To contain.

Aṭakkiya—Which contains 11.

Aṭi—Feet 24, 26.

Aṭikaḷ—Holy persons 25, 32.

Aṭi-nīr—Feet water 25.

Aṭi-p-paṭuttū—Having subjugated 40.

Aṭi-y-aḷaṉṟaṉ—Measurer by feet (Vāmāna) 18.

Aṭiyēṉ—I (a slave) 28, 32.

Aṭukkam—Valley 7.

Aṭai—To get or reach.

Aṭaikiṉṟēṉ—I get 26.

Aṭaival—I shall reach 32.

Aṭainta—Who got.

Aṭaittū—Having held 40.

Aḍi-paṇindū—Having fallen at feet 44.

Aḍai—To get.

Aḍaiya—To get 50.

Aḍaiyum-baḍi—So that one may get 46.

Attai—Expletive 38.

Ataṉāl—Therefore 38.

Ataṉ-koṇṭum—From that (moment) 13.

Atu-v-aṉṟi—But 43.

Adarkū—To it 46.

Adikāram—Chapter 50.

Adu-pōla—Similarly 45.

Antaṇar—Brahmans 7

Anti—Twilight 7

Antō—Term suggesting grief 34

A-p-pati—That place 32

Appāl-eṭṭū—That class of eight 6

A-p-poruḷ—The same object 32

Ampū—Arrow 9

A-m-murai—Same manner 43.

Amaṇarkaḷ—Jains 26.

Amar—Battle 8.

Amutam—Food 25.

Ayar—To feel sorry 37.

Ayarēl—Do not feel sorry 37.

Aracarkk-aracū—King of kings 37.

Aracarkaḷ—Kings 12.

Aracū—Sovereignty 37.

Araṇ—Refuge 40.

Arītū—Is impossible 35.

Aruṅ-kaṭaṉ—Sacred duty 7

Aru-ñāṉam—Rare wisdom 27.

Aru-maṉ-ṉ-iṉ-ai—You have fire earth 9.

A-m-marai-k-kiḷavi—That mantra 11.

Aruḷ—Grace 31.

Aruḷ—To order.

Aruḷi—Having ordered 36.

Allāvār—They do not feel sorry 17.

Alaṅkaṭai—Excluding 1

Alaṅk-uḷai-p-puravi—Waving-mane-horse 7.

Alamantēṉ—I was bewildered 26.

Alar—To blossom.

Alarum—Will blossom 43.

A-v-v-arivū—That knowledge 47.

Avaṉ—There 36.

Avar—They (persons) 30.

Avarala—Those other than those persons 2.

Avarkkū—To him (hon.) 20

Avarkaḷ—They (persons) 35.

Avaḷ—She 37.

Avaṉ—He 27.

Avaṉuḍaiya—His' 50.

Avi—Oblation 33.

Avi—To be exhausted or to be put out.

Aviyā—Not being exhausted 33 ; Not being put out 33.

Avai—Those (non-persons)

Aḻu—To weep.

Aḻa—To weep 34.

Aḻi—To destroy.

Aḻittū—Having destroyed 30.

Aḻukai—Pathos 6.

Aḻuntai—The name of a place 2.

Aḻiyaḷ—Lady showing favour 13.

Arra—Being devoid of 41.

A ṟ riṉai—Name given to nouns which are not uyartiṉai 2.

Ara—Completely 40.

Aṟu—To cut 41.

Aṟa—To remove 41.

Aṟattu-p-pāl—Section dealing with dharma 50.

Aṟam—Dharma 9, 50.

Aṟaṉ—Dharma 4, 13, 22.

Aṟaṉavil-koḷkai—Rule enjoined in Dharmaśāstras 11.

Aṟi—To know 13.

Aṟital—Knowing 13.

Aṟiṭaṟkū—To know 47.

Aṟintū—Having known 11.

Aṟindū—Having learnt 46.

Aṟindu-koḷḷa-vēṇḍum—Must learn 46.

Aṟivu—Knowledge 45.

Aṟiyum-iyalpiṉa—They are of the nature of being understood 45.

Aṟiyum-iyalpū—Nature of understanding 45.

Aṟivittāl-aṉṟi—Unless (it) is taught 45.

Aṟivuḍaimai—The mate of possessing knowledge 49.

Aṟivuṟuvpēn—I shall Inform 13.

Aṟunāṉkū—Twenty four 11.

Aṉpoṭū—With reciprocal love 4.

Aṉṟū—Is not 19.

Aṉṟai—The same day 32.

Aṉaittū—Thus 10.

Aṉaittum—All 43.

Ā

Ā—To be or to become.

Ā (for Āka)—To become 12.

Ām—Are 6.=Will become 47.

Āy—Having become 26, 28, 30, 38.

Āyiṉum—Though it is 50.

Āṉāl—If it becomes 13.

Ākkam—Prosperity 17.

Āku—To become.

Āka—Let (him) become 33.

Āka—To become 38, 42.

Ākātū—It does not befit 34.

Āki—Having become 28.

Ākum—Will fructify 43.

Ākum—Will become 46.

Āṅkū—As (conj.) 12.

Āṅkū—There 34.

Āṭu—To dance.

Āṭu-kiṉṟōm—We dance 29.

Āmpōtū—Time of fructifying 43.

Āyiruttal—Being 47.

Ā-y-iru-tiṇaiyiṉ—In those two *tiṇais* 2

Āl—Expetive 21, 44.

Ālaṅkāṉam—Name of a place 8.

Āḷ—Slave 26.

Āḷ—To rule.

Āḷvāṉ—To rule 31.

Ārrātār—Weak persons 21.

Ārruvār—Strong persons 21.

Āriyiṉ—In Vēdas having six *aṅgaṣ* 11.

Ārū—Six 11.

Āru-koṇṭāḷ—She took away 13.

Āṉmākkaḷ—Souls 45.

Āśiriyar—Author 50.

I

I-k-kālattil-In modern times 49.

Icaikkumaṉa—They are used 2.

Iṭittal—Admonishing 19.

Iṭaikilēṉ—I do not feel sorry 26.

Itu—This 28.

I .. dū—This 49.

Idaṉāl—By this 47, 48.

Innāṭṭil—In this country 49.

I-p-piṟappū—This birth 41.

Imayam—Himalayas 7.

Iyal—Nature 22.

Iyulpū—Nature 4, 11.

Iyaṟṟiṉār—They hung 35.

Iyaṟṟuvippāy—You cause to be erected 42.

Iyainta—Suitable objects 39.

Iraṭṭi—Having doubled 11.

Ira—To beg ;

Irappaṉ—I beg 23.

Irappār—Beggars 23.

Irappiṉ—If (one) begs 23.

Iravaṉmiṉ—Do not beg 23.

Iravā—Having begged 37.

Irāmaṉ—Rāma 28.

Irunta-piṉ—After being seated 25.

Iru-piṟappāḷar—Twice-born 11.

Iru-mūṉṟū—Six (duties) 11.

Iruvar—Two persons 11

Iruḷiṉum—Though (it) loses lustre 7.

Iru—To be,

Irēṉ—I am not 31.

Illāda—Devoid of 45.

Illai—Does not exist 44, 28.
Il-vāḻvāy—House-holder 22.
Iv—These 13.
I-v-v-ulahil—In this world 50.
Ivar—These persons 39.
Ivaṇ—Here 10.
Iḻa—To lose.
Iḻantēm—We lost 17.
Iḻital-āhādu—It is not right to let slip 48.
Iḷamai—Youth 11.
Iḷivaral—Disgust 6.
Iṟappatū—Death 31.
Iṟukkum—Who does 7.
Iṟuti—End 50.
Iṟaivi—Lady 44.

Iṅkū—Here 25.
Iṉiya—Extensive 8
I—To give.
Iṉa—They give 10.

Iṉiya—Sweetly 20.
Iṉam—Desire 4.
Iṉbam—Pleasure 50.
Iṉmai—Absence or negation 45, 49.
Iṉri—Without 7.
Iṉri-y-amaiyādadū—Is absolutely necessary 47.
Iṉri-y-amaiyādū—Necessarily 48.
Iṉṟū—At once 37.
Iṉṉam—Still 43.
Iṉṉā—Bad or harmful things 20, 21.
Iṉṉum—In addition to 41.
Iṉ-ṉ-uyir—Dear life 34.
Iṉ-ṉ-urai-Kind word 34.

I

Iṟāha—Ending with 47.
Īr-aimpatiṉmarum—All the hundred persons (Kauravas) 7.
Īvōr—Givers 10.

U

Uṅkaḷ—Your 29.
Uṅgaḷ—Your 44.
Ucci—Head 11
Uṭaṉē—With 43.
Uṭii—Having dressed 11.
Uṭaittāy—Having possessed 40.
Uṇ—To eat.
Uṇka—May you eat 25.
Uṇṭāy—You ate 38.
Uṇṭēṉ—I tasted 38.
Uṇṇā—Not eating 9.
Uṇṭāka—So that it may spring 42.
Uṇṭām—Will appear 17.
Uṇṭū—Is 24.

Uṇmai—Truth 32
Uṇmai-p-poruḷhaḷ—High truths 47.
Uṇmai-y-āṉa—Of the right type 49.
Uṇarntār—Realisers 27.
Uṇarvū—Knowledge 45.
Uṇiṉ-allatū—Unless being eaten 9.
Untū—To direct.
Unti—Moving directed 30.
Upāyam—Device 41.
Um—And 3, 4, 7, 24, 30, 33, 35, 39, 40, 41, 50. All 40. Also 44, 45, Even 28, 42.

Ummai—You (accu) 29.
Umakkū—To you 13.
Uyntēṉ—I am saved 26.
Uyar-tiṇai—Name given to nouns denoting human beings 2.
Uyir—Life 28, 38.
Uri—To be fit,
Uriya—That which fits 46.
Uriyaṉ—He is fit 11.
Uriyār—They are fit 49.
Uru-ñāṉam—High wisdom 27.
Uruvam—Object 45.
Uruvu—Form 13.
Urai—To say.
Uraittaṉaṉ—I said 10.
Uraippa—Having said 44.
Uraippātū—Enumeration 35.
Uraiyā—Having said 36.
Uraiḥaḷ—Commentaries 46.
Ulakam—World 34.
Ulakū—World 12.
Ulahiyaṛporuḷhaḷ—Natural objects of the world 47.
Ulahil—In the world 47.
Uvakai—Love 6.
Uva—To extol.
Uvantū—Having extolled 11.
Uḷai—At 32.
Uḷḷa—Existing 47.
Uḷam—Mind.
Uṛṛāṉ—Relative 28.
Uṛṛū—Having received 47.
Uṛa—To suit 36.
Uṛaital—Residing 11.
Uṛaindiḍa—To reside 44.
Uṉ—Your 31.
Uṉṉuṭaiya—Your 26.
Uṉṉai—You (accu.) 38.

Ū, E

Ūkkam—Perseverence 17.
Ūḻ—Fate.
Eṅkēṉum—Somehow or other 41.
Eṅgaḷ—Our 44,
E-ñ-ñāṉṛum—Always 16.
Eṭṭaṉuḷ—Among the eight 4.
Eṭuttu-k-koḷḷā—Those that do not take 35.
Ettāl—How 28.
Ettuṇai—Of whatever nature 48.
Etirēy-vantavar—Those who attacked 30.
Etirntavar—Persons who attacked 30.
Entai—My father 39.
Emakkū—To us 10
Emar—My relatives 32.
Em-perumāṉ—My lord 31.
E-m-māṉ—My lord 28, 31.
Em-m-uṭai-y-aḷavai—Our power 46.
Emmai—Us 29.
Eytā-v-arum-poruḷ—Object out of reach 24.
Eytiya—Having performed 11.
Eytum—Gets 18.
Eytuvaṉ—I will get 34.
Eydal-ā̀hādadū—That which cannot be acquired 49.
Eydaṛkū—To get 49.
Eri—Fire 38.
Elām—All 43.
Ellā-p-poruḷhaḷ—All objects 47.
Ellārkkum—For all persons 16.
Ella-nalaṅgaḷum—All advantages 49.

Ellām—All 13, 16, 18, 23.

Elir-poli-maṇi–Dazzling gem 35.

Eluttū—Letter sound 1; Syllable 11.

Eḻu—To rise.

Eḻuvi—Having raised 37.

Erṟū—A term suggesting wonder 30.

Erṟū—What for 47.

Eṉ—My 13, 28, 34, 38.

Eṉ—How 31.

Eṉṟ—To say so.

Eṉṟa—That (conj.) 3, 10, 25, 33, 36, 40, 44, 49.

Eṉṟū—That (conj.) 12, 17, 23, 34, 37.

Enga—It may be said 50.

Enpa—Are so said 1, They say 6.

Enpatū—So that it may be said 42.

Enpāṉ—One who is said so 22.

Enpadū—That which is said 49.

Enmaṉār—They say 2.

Eṉṟa—Which is said so 50.

Eṉṟāṅkū—For the sake of 4.

Eṉṟāṉ—He said so 32, 39, 41, 43.

Eṉṟāḷ—She said so 33.

Eṉa-p-paṭupa—Are said so 1.

Eṉa-p-paṭuvatū—That which is said so 5.

Eṉṟū—When 31.

Enṟum—Always 13.

Enatū—My 32.

Ennai—Me 13.

Ē

Ēṉ—A term suggesting (1) emphasis 31, 32, 37, 41, 42, 43, 46, 47, (2) and 6, (3) wonder 26, (4) abundance 31, (5) – Expletive 1. 2. 4, 5, 7, 9. 28, 29, 31, 33, 34, 37, 38. 44, 49.

Ēttukiṉṟōm—We pronounce 29.

Ēttum—Which is extolled 12.

Ētum—Any 31.

Ēntu—To take hold of, to offer.

Ēnti—Having taken hold of 30, Having offered 11.

Ēraham—The name of place 11.

Ēvu—To direct.

Ēvi—Having commanded 40.

Ēḻ-eḻu—Forty nine 41.

Ēḻai-neñcū—Piteous mind 28.

Ēṟu—To cross.

Ēṟi—Having crossed 10.

Ērri—Having driven 40.

Ēhu—To go.

Ēhudi—Go 44.

AI

Aintiṇai-maruṅkiṉ—Among five *tiṇais* 4

Aiyūṟar—The presiding deity at Tiruvadi 26.

Aivar—Five persons (*Pāṇḍavas*) 17.

Aivarum—All five persons 4.

Aivaroḻi—By five persons (*Pāṇḍavas*) 7.

O

Oppŭ—Comparison 41.
Oruṅkŭ—At one stroke 18.
Orutti—One lady 13.
Oru-p-paḍudal — Reconciling oneself 48.
Oruvaṉuḍaiya—One's 50.
Oruvantam—Absolutely 17.
Oḻi—To remove.
Oḻi—Remove 37.
Oḻintār—Died 28.
Oḻindŭ—Having disappeared 49.
Oḻippaṉaḷ—She who removes 25.
Oḻiya—Till (they) were destroyed 7.
Oḻiya—To remove 41.
Oḻukkiṉar—Possessors of conduct 35.
Oḻuka-vēṇṭā—You need not desire 35.
Oḷi—Light 13, 45.
Oṉpatŭ—Nine.
Oṉṟŭ—One 13. 41, 42, 49.

Ō

Ō—A term signifying :
(1) Emphasis 49.
(2) Interrogation 24, 43.
(3) Expletive 7, 13.
Ōṭi—Having run 40.
Ōttŭ—Vēdas 14.
Ōmpunar—Protectors 24.
Ōr—(1) One 34, 38.
(2) Incomparable 42.

K

Kaḷantŭ—Having rushed 8.
Kaḷaṉ—Duty 13.
Kaḷa—To cross.
Kaḷavēṉ—I will escape 31.
Kaḷaṟṟāṉai—Army like sea 30.
Kaḷi-malar—Sweet flower 25.
Kaḷi-y-araṇ—Well fortified fort 9.
Kaṭu-vicai—Great ferocity 30.
Kaṭai-torum—In every place 35.
Kaṭṭurai-k-kālam—Time of conversing 36.
Kaṇ—Eye 45.
Kaṭal eri—Raging fire 12.
Kamukŭ—Arecanut 35.
Karaṇam-oṭŭ—With homa 5.
Karappār—Persons hiding (wealth) 23.
Karudŭ—To consider,
Karudi—Having considered 48.
Karumam—Deed 41.
Kala—To mix.
Kalantŭ—Being together 36.
Kalandāl-aṉṟi—Unless it mixes with 45.
Kalandŭ—Mixing with 45.
Kalvi—Education 49.
Kalvi-y-uḍaiyār—Learned men 49
Kaḷippiya—Who have sent 11.
Kaḷattŭ—In battlefield 7.
Kaḷiṟŭ—Elephant 32.
Kaṟu—Rancour 30.

Karkun-toḻil—The trade of learning 49.

Karpu—Name given to the marriage before nuptial fire 5.

Karṟāṉ—Learned man 37.

Kaṉi-vāy—Mouth resembling (kōvai) fruit 38.

Kaṉivu—Sweet 38.

Kāṭu—Forest 40.

Kāṭurai-y-ulakam—Forest region 3.

Kāṇ—To see.

Kaṇṭaṉeṉ—To see 8.

Kaṇṭū—Having seen 24.

Kaṇṭēṉ—I saw 38.

Kāṭṭa—To show 50.

Kāṭṭi—Having shown 13, 32, 39.

Kāṇuṅkālai—On examination 4.

Kāṇpāṉ—To see 26.

Kāṇu-muṟaimai—Chance of seeing 45.

Kāḷal—Beloved son 37.

Kāṭalaṉ—Husband 25.

Kāma-k-kūṭṭam—Conjugal union 4

Kām-uṟu-ṭeyvam—God granting request 24.

Kāraṇam—Cause 47, 50.

Kāl—Wind 33.

Kāla-muṉpaṉ—Possessor of Yama's strength 8.

Kāḻakam—Cloth 11.

Kiḻatti—Bride 5.

Kiḻavaṉ—Bridegroom 5.

Kuṇamalai—Name of a woman 34.

Kumari-vāḻai—Plantain which has not yielded 25.

Kuruttū—Tender leaf 25.

Kulaṅ-keḻu-kumarar—Boys born in the family 36.

Kuḻa-maṇi-tūram—A dance by the vanquished 29.

Kuṟiñci—Name given to mountainous region 3.

Kuṟitta—Which was mentioned 11.

Kuṟumuṭai—The name of a place 30.

Kuṟṟēl—Menial service 36.

Kuṉṟa—If it is not observed 14.

Kuṉṟā—Not being defective 42.

Kūḍa—With 45.

Kūttar—Dancers 25.

Kūppiya—Being raised 11.

Kūrppū—Severity 30.

Kūṟṟam—God of death 21, 38.

Kūṟu—To say.

Kūṟiya—Which was said 49.

Keṭu—To be lost 14.

Keṭum—Is lost 14.

Kai—Hand 11, 25, 37.

Kai-toḻuvēṉ—I will worship with hands raised 33.

Kaiṭṭuṭaiyār—Possessors 17,

Kaipunai-y-arakkil—Lac house built by masons 12.

Kāṉ-y-iṉ-ār—Persons with hands 11.

Koḍuttōṉ—Giver 7.

Koṭu—To give.

Koṭuppa—On giving 5.

Koṭakkuri-marapiṉōr—Those qualified to give away 5.

Kol—Term signifying interrogation 15.

Kol—To kill.

Kollāme—Without killing 29.

Koḷdl-ākum—May be studied 14.

Koḷakurimarapiṉ—In a family suited to marry 5.

Koḷ—To receive.
Koṇṭa—Which has received 11.
Koṇṭēṉallēṉ—I did not get 38.
Koḷvatū—Receiving 5.
Koḷḷa—To capture 40.
Korraṉ—King 40.
Kōl—Arrow 33.
Kōḷ—Desire 58.

C

Cattippatū—Cheating 41.
Cārntū—Being in association with 1
Cāṉṟavar—Men of high descent 13.
Cinti—Having scattered 35.
Cila—Some 43.
Civaṉ—Śiva 31.
Ciṟu-talai-navvi—Young deer having small heads 7.
Ciṟpam—Architeture 42.
Ciṉaii—Being in fury 7.
Cukkiriyaṉ—Sugrīva 29.
Cuṭar—Sun 10.
Cuṭar-vāḷ—Dazzling dagger 37.
Cuṭu-maṉ-maṇṭai—Burnt earthenware 25.
Cuṭṭa—Which was burnt 10.
Cuṭṭu—To point out.
Cuṭṭiya Being pointed out 11.
Curam—Desert 10.
Cūṭu-koṇṭū At dice 41.
Cūḻ—To surround.
Cūḻntū—Having surrounded 12.
Ceṅ-kōl-ai—You have the sceptre 9.
Ceṅ-tamiḻ-kaḷ—Chaste Tamil verses 27.
Cen-tār—Red stripes 34.
Cey—To do.
Ceyal—Act 21, 37.
Ceyka—You may do 39.
Cey-viṉai-t-tavicū—Seat of fine workmanship 25.
Celavu—Going 30.
Celva-k-kōvil—Fine palace 42.
Cēlvalu-vēṇṭum—Must go 32.
Celvam—Fortune 11, 85.
Celvaṉ—Husband 25.
Cevvēṟcēy—Murukaṉ with fine javeline 11.
Cel—To go.
Ceṉṟār—Those who went 34.
Ceṉṟū—Having gone 32, 45.
Cēṇ—Long time 7.
Cēyōṉ—Skanda 3.
Cori—To shower.
Coriya—So as to shower 35.
Col—Word 2.
Col—To say.
Col—Tell 28.
Collavum-paṭum—May be said 3.
Colliya—Which was said 3.
Col-kuṉṟāṉ—He does not eat his word 33.
Corrā-muṉṉaṉ—Before (she) spoke 37.
Corrāḷ—She who spoke 37.
Cōttanāmpi—Master deserving praise 29.

Ñālam—Earth 8.

Takka—Fitting 47.

Taṭavi—Having swept 25.

Taṇṇīr—Cool water 25.

Tappū—Mistake 41.

Tam—(1) Their own 48.
(2) Cāriyai 40.

Tamakkū—To themselves 10.

Tamiḻ-nāṭṭiṉar—Residents of Tamilnad 46.

Tampi—Younger brother 39.

Tarumaṉ—Dharmaputra 41.

Talai-k-koṇṭa—Who have taken hold of 7.

Tavam—Penance 15.

Taḻumpa—So as to become flaccid 29.

Taṟpōtu—At present 50.

Taṉ—(1) One's own 13, 25, 40.
(2) Cāriyai 39.

Taṉṉoṭū—With it 45.

Tahudi—Honour 48.

Tā—To give.

Tantaṉaṉ—I gave 39.

Tantār—Those who gave 34.

Tantārēl—If he gives 34.

Tantū—Having offered 33.

Tarum—Who gives 48.

Tarum—Will give 37.

Tārārēl—If he does not give 34.

Tām—Term suggesting emphasis 34.

Tāy—Mother 39.

Tāyatū—What was traversed 18.

Tōṉ—Term suggesting emphasis 34, 49.

Ticai-torum—In every direction 40.

Tiriyā-c-curṟam—Relatives not going astray 7.

Tiri—To wander.

Tiri-y-iṟum—Though changes 7.

Tiriyum—Which wanders 40.

Tiru-ñāṉa-campantaṉ—Name of a devotee of Śiva 27.

Tiru-nāmam—Holy name 29.

Tirumaṇkai—Name of a place 30.

Tiṁ-puṉal-ulakam—Region of rivers with sweet water 3.

Tuñcu—To sleep.

Tuñcum—Which sleeps 7, 9.

Tuñcēṉ—I do not sleep 13.

Tuṭaittū—Having destroyed 40.

Tuppuravu—Protection 15.

Tuḻi—Cloud 13.

Tuṟantār—Recluses 15.

Tuṟai-y-amai-nal-yāḻ-t-tuṇaimai-yōr—Gandharvas 4.

Tū-malar-c-cēvaḻi—Gracious lotus-like feet 26.

Teṅkū—Coconut 35.

Ten-kaṭal—South sea 40.

Teḻi—To sprinkle.

Teḻittū—Having sprinkled 25.

Teḻi-k-koṇṭēṉ—I selected 38.

Tēm-pōtu—Flower filled with [honey 43

Tēvar—Gods 42.

Tēvi—Crowned queen 38.

Tēṉ—Honey 31.

Toṭarkiṉṟēṉ—I meditate 26.

Toḍakkam—Commencement 50.

Toḍaṅgi—Commencing from 47.

Toḻil—Profession 16.

Toḻu—To worship.

Toḻukiṉṟōm—We adore 29.

Toḻutaṉaḷ—She worshipped 25.

Tōḷ—Shoulder 41.

Tōṉṟū—To appear.

Tōṉṟi—Having appeared 13.

Deyvam—God 47

Naku—To laugh.

Nakā—Laughing 20.

Nakutal—Laughter 19.

Nakai—Humour 6.

Naṭukkū—Terror 7.

Naṭṭal—Friendship 19.

Naḍai-peṟuhiṉṟadū—Exists 49.

Nampi—Great personage 39.

Nayavātavaṉ—He who does not hanker after 22.

Nalliyāṇṭū—Best years 11.

Navila—To practise 11.

Naṟ-rantai—Best father 39.

Naṉgū—Well 47.

Naṉṟāha—Well 46.

Naṉṟū—Is right 32.

Naṉṉila-virivu—Extent of fine land 42.

Nā—Tongue 29.

Nāṭū—Country 40.

Nām—We 46.

Nāyēṉ—I was am like a dog 26.

Nāl-vēta-neṟi—Order of the four Vēdas 7.

Nā-v-iyaṉ-maruṅ-kiṉ—In mouth 11.

Nāḷai—Tomorrow 32, 42.

Ṉāṉ—I 26.

Nāṉ-maṟai—Four Vedas 39.

Nikar—Battle 30.

Nikaḻpavai—Happenings 16.

Nil—To stand.

Nilam—Country 7.

Nilavuvadāhum—Will stand 49.

Niliyar—May stand 7

Nirutta—So as to erect 40

Niṉ—Your 36, 37, 42.

Niṉ—You (accu.) 8.

Niṉṟa—Which existed 36.

Niṉṟāl—If it stands 45.

Niṉṟāṉ—He who stood 28. Stood 37.

Niṉṟū—From 37.

Niṉṟū—Having stood 28, 30.

Niṉ-nāṭū—Your country 9

Ni—You 24, 38, 39.

Niṅkaḷ—You 33.

Niṉeṟi—Long way 24.

Niṭi—Righteous path 41.

Nim—You 32.

Nuṇṇāṇ—Fine fibre 11.

Numpiyar—Your brothers 36.

Nuvala—To declare 11

Nuṉ—Your 36.

Nuhara—To experience 50.

Nūl—Book 42.

Nūl-avaiyār—Seers 33.

Nūlhaḷ—Works 46.

Neñcam—Mind 38.

Neñcū—Mind 13.

Neṭu-nāḷ—Many days 38.

Neṭuvayal—Name of a place 30.

Neytal—Name given to the region of seas 3.

Neḷiya—So as to bend 8.

Nēriṉum—Though (it) happens 48.

Nontū—Having suffered pain 34.

Nōkkāṅkoṇḍū—Through motive 49.

Nōkku—To look at.

Nōkki—Having looked at 44.

Nōkkumiṉ—Bless 33.

Nōy—Pangs 13

Nōṟṟāṉum—Even by doing penance 34.

Pakal—(1) Sun 7.
(2) Day 32.
Pakaivar—Enemies 9.
Pacuṅ-kiḷi—Green parrot 34.
Pacum-poṉ—Fine gold 35.
Pañcavar—Pāṇḍavas 40.
Paṭarkuvam—We will traverse 24.
Paṭarvatū—Extending 40.
Paṭuka—Let them adopt 36.
Paṭu-cāntū—Fine sandal 33.
Paṭum—Is fit 20.
Paṇiya—To worship 24.
Paṇaitta—Stout 41.
Paṇṭū—Before 38.
Paṇpū—Satisfaction 36.
Pati—Kingdom 36.
Payaṉ—Fruit 46, 49.
Payila-p-peruṅ-kālattil—At the time of learning 49.
Payil—To learn,
Payiṉṟū—Having learnt 46.
Paricil—Present 48.
Parittaram—Spreading 40.
Pal-toḻil—Many kinds of work 42.
Pal-vēṟu-tol-kuṭi—Old families of very different type 11.
Paḻu-k-kulai—Bunches of fruits 35.
Paḻaiya—Old 46, 50.
Paḻaiya-viṉai—Acquired karma 50.
Paṉṉu-nūṟ-cirpam—Architecture described in books 42.
Pāṭi—Having sung 11.
Pāḍañcolludal—Teaching 46.
Pāṇṭi-maṇḍalam—Pāṇḍyan kingdom 40.
Pārppāṉ—Brahman 14.
Pāl—Milk 7, 33.
Pāvi—Sinner 38.
Piṟa—Others 2.
Piṟappiṉāl—In births 41.
Piṟappū—Birth 31.
Piṟappoḻukkam—Conduct according to birth 14.
Piṟar—Others 13.
Piṟarkkū—To others 10.
Piṟaṉ-iyalāḷ—Other's wife 22.
Piṉ—Afterwards 28.
Pukaḻntū—Having extolled 11.
Pukai—Incense 33.
Pukka—Which was entered 40.
Puṇara—To be associated with 5.
Puṇarnta—Which was associated with 4.
Puṇarppū—Device 12.
Putraṉ—Son 30.
Puri—String 11.
Pulappaḍutti—Causing to be exhibited 47.
Pulara—So that it may get dry 11.
Pularā—Wet 11.
Pulavarhaḷ—Learned men 48.
Pulliyaḍū—Mean object 49.
Puḷippinum—Though (it) turns sour 7
Puṟaṅkaṇṭū—Having seen their backs 30.
Puṉam—Field 44.
Pū—Flower 33.
Peṇmai—Union 22.
Peyaṟṟkum-aḷavai—Time of returning 36.
Perukkuḍaṟkū—To cause to grow 47.

Peruṅ-kaṇ-mā-p-piṇṭai—Big female deer with large eyes 7.

Peru-ñāṇam-uṭai-p-perumāṉ—God having supreme knowledge 27.

Peruñcēṉai—Large army 40.

Peruñcōṟṟu-mikupaṭam—Plenty of provisions 7.

Peritū—Much 11.

Peru-nacaiyēm—We are of great expectations 10.

Peru-nōkkū—High motive 49.

Peru-maṇal-ulakam—Region of seas with extensive sand 3.

Peru-mitam—Heroism 6.

Perumai—Greatness 47.

Perumbālum—Mostly 49.

Peṟap-paḍum—It will be known 49.

Peṟil—If (I) get 31.

Peṟuṭaṟkū—To receive 48.

Peṟu-nāḷ—Day of getting 31.

Peṟṟa-Which got 12.

Peṟṟār—Parents 28.

Peṟṟū—Having given birth 28.

Pēcu—To Talk.

Pēcīr—Do not talk 29.

Poccai—Hill 40.

Poṭi-cūḻ-paṭi—Earth filled with dust 37.

Potiyam—Malaya Mts. 7.

Poru-pari—War horse 40.

Poruṭṭāka—For the sake of 30.

Poruṭṭū—Is meant 19.

Poruḷ-pāl—Section dealing with poruḷ 50.

Poruta—Which fought 40.

Porutū—Having fought 7.

Poruḷ—Artha or wealth 4, 50.

Pola-t-tantira-vāri—Fine strategic fort 40.

Poḷ-am-pūṉ-tumpai—Golden tumpai flower 7.

Poḻutū—Time 11.

Poruttīr—You put up with 43.

Porum—Endure 43.

Poṟ-kōṭṭu—Golden peak 7.

Poṟpiṟṟū—Beautiful object 42.

Poṟṟāmarai—Gold lotus 37.

Poṉ-viḷakkū—Gold lamp 33.

Poṉ-ṉ-ulakukkū—To Svarga 42.

Pō—To go, *Pō*—Go 24.

Pōm—Will disappear 43.

Pōyiṉaḷ—She went 44.

Pōtū—Flower, Time 43.

Pōḍarum—Is evident 48

Pōmpōtū—Time of disappearance 43.

Pōrk-kaḷam—Battle field 40.

Pōl—(1) Like 13, 29, 33, 37.
(2) As if 25.

Pōla—(1) Like 40.
(2) Similarly 47.

Pōṟṟi—Having considered 13.

Pōṟṟi-k-kōḍal-vēṇḍum — Must keep up 48.

Pōṟṟū—Like 7.

M

Makkaṭ-cuṭṭū—That which denotes human beings 2.

Makkaḷ—Children 21.

Maṅgai-nallāy—Oh fine woman 44.

Maṭi—Indolence 18.

Maṇ—Earth 31.
Maṇṭapam—Hall 42.
Maṇ-ṇ-aka-maṭantai—Goddess of Earth 25.
Maṇ-makaḷ–Goddess of Earth 30.
Mati—Mind 28.
Matittū—Having esteemed 31.
Matta-yāṉai–Elephant in rut 30.
Madippilār—People incapable of appreciation 48.
Mayakkū—Stupor 25.
Maruṭkai—Marvel 6.
Marutam—Name given to the region of rivers 3.
Maraptū—Tradition or usage 1.
Malar-k-kōṉrai–Cassia flower 31.
Mara—To forget,
Marakkēṉ—I will forgot 28.
Maṟantār—They forgot 15.
Maṟappiyum—Though (one) forgets 14.
Mara-v-urai—Mantra 26.
Maṟaiyōr—Brahmans (Lit. Vēdic scholars) 27.
Maṟaiyōr-tēm—The Region of Vedic seers 4.
Maṟṟavar—Others 40.
Maṟṟū—Now 32.
Maṟṟaiyavarkaḷ—Others 15.
Maṉṉattavar—Persons having mind 30.
Maṉaṉ-uṇarvū—Working of the mind 47.
Maṉṟal—System of marriage 4.
Maṉṉa—Oh king 42.
Maṉṉavaṉ—King 18, 36.
Maṉṉikkuricci Name of a place 30.
Maṉ-ṇ-uyir—Animals 24.
Maṙ–Treasure 28.
Māṭṭōm—We are not able 41.
Māyōṉ—Viṣṇu 3.
Mārri—Having swept clean 25.
Māṉa-vēl—Javelin of honour 30.
Māṟṟa—Which bewilders 13.
Mikuti—Going out of the way 19.
Miṉ—Lightning 13.
Mihavum—Very 48.
Mukattavaṉ—One who has the face 12.
Mugaṭṭiṉ—Outwardly 20.
Mutal—Root 38.
Mutiyavaṉ—Eldest son 12.
Mu-ṭ-tī—Three sacred fires 7, 11.
Mudaliya—Etc 46.
Mudaliyaṉa—Those commencing with 48.
Mudalvaṉ–(1) Lord 44. (2)God 45.
Muntai—Before 39.
Muppa.ṭṭū—Thirty 1.
Muyaṟci—Effort 50.
Muyaṉṟū–Having made effort 34.
Muraṇ—Valour 30.
Mullai—Name given to the forest region 3.
Muḻutū—Fullness 7.
Murai—Method 46.
Muṟaiyāṉ—In the order 3.
Murrā—Immature 28.
Muṉ—(1) In front 30.
(2) Before 38, 44, 49.
Muṉṉam—Before 43.
Muṉi—Sage 39.
Mūṉṟū—Three 1, 11.
Mey-cāyum—Will droop 43.
Mey-p-pāṭṭū—Sentiment 6.
Mey-p-piṟappū—Disappearance of truth 41.
Mēya—Being presidedby 3.
Mēval—Coming 33.
Mēṟ-ceṉṟū—Having accosted 19.
Mai-varai-y-ulakam—Region of mountains dense with clouds 3.
Moḻihaḷ—Languages 47.

Y

Yāṅkaḷ—We 24.
Yāṉoṉṟum—Whatever 26.
Yām—We 44.
Yāvatum—Whatever 24.
Yāvarum—All 46.
Yāṉ—I 10, 28, 31.

V

Vakai—Kind 11.
Vañcar—Deceitful persons 20.
Vaṭa-kaṭal—North sea 40.
Vaṭamoḻi-p-peyar—Sanskrit name 12.
Vanta—Who came 10, 39.
Vantū—Having come 32, 40.
Vayakkuṟu-maṇṭilam—Mirror 12.
Vaya-v-uru-makaḷir—Pregnant women 9.
Varal—Appearing 1.
Varuṇaṉ—Varuṇa 3.
Varuntuveṉ—I supplicate 31.
Varuval—I am come 8.
Varuvōm—We will come 44.
Varaiyātū—Without fail 7.
Valaṉ—Success 30.
Valittēṉ—I decided to do 32.
Valla—Competent 47.
Val-l-aṟital—Right understanding 16.
Vallār—They are proficient 27.
Vaḻātū—Without erring 11, 24.
Vaḻi—Path 36.
Vaḻaruttū—Having brought up 28.
Vaṟumai—Poverty 48
Vaṉacarar—Foresters 40.
Vāy—Place 30.
Vāymai—Truth 24.
Vārttai—Word 29.
Vāḻ—To prosper.
Vāḻi—May you prosper 13.
Vāḻai—Plantain 35.
Vāḻva—Those that reside 43.
Vāṉ—Heaven 31.
Vāṉaram—Monkey 29.
Vijayastampam—Pillar of victory 40.
Viḍakilēṉ—I won't leave 26.
Viṭam—Poison 38.
Vituttāṉ—He who enabled to forsake 28.
Viḍayam—Object of perception 45.
Viḍai-koṇḍū—Having taken leave of 44.
Viyaṉ-paṭai—Large army 8
Viravi—Mixing up with 45.
Virittū—Having spread
Virai-y-uru-naṟu-malar—Highly scented flowers 11.
Vivarikka—To explain 47.
Viḷakkū—Light 7, 45.
Viḷaṅku—To shine.
Viḷaṅki—Having prospered 7.
Viḷaṅgi—Having illumined.
Viḷaṅgum—Will be patent 47.
Viḷaṅguvaṉa—Those that shine 47.
Viḷittaṟṟi— Is similar to calling 21.
Viḻu-k-kalam—Valuable gem 35.
Viṉaiñar—Workmen 42.
Viṉai-p-payaṉ—Fruit of karma 50.

Viḻntavai—Those that fell 35.
Vekuḷi—Wrath 6.
Veṅkāṯ—Forest on fire 43.
Veñcilai—Hard bow 33.
Veṅcuram—Desert 40.
Veruneḻittū—In confusion 40.
Vella—To win 41.
Veḻḻavar—Those who have arrows 40.
Veṉṟi—Victory 32.
Vēṭṭi—(1) Having desired 9.
(2) Having listened to 26.
Vēṇṭiya-k-kāl—When needed 26.
Vēṇṭēn—I do not want 31.
Vēntaṉ—(1) Indra 3.
(2) King 16.
Vēmpōṯū—While burning 43.
Vēvā—Will not burn 43.
Vēṟū—Another 38.
Vaittaṉar—Placed 50.

Ś, ṉ

Śiṟanda—Excellent 46, 47.
Śiṟandadū—In important 50.
Śukatukkatiṟkkū—To joy and sorrow 50.
Śeyya—To do 50.
Śeyya-vēṇṭum—Must do 46.
Śeyyum—Being done 50.
Śol-vaṉmai—Capacity to use words 47.
Śoṟkaḷāl—With words 47.
Ṉakara-v-iṟuvāy—Group having ṉ at the end.

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