

ANNAMALAI UNIVERSITY TAMIL SERIES No. 9

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*General Editor*

T. P. MINAKSHISUNDARAN

*Professor of Tamil*

# TOLKĀPPIYAM-COLLATIKĀRAM

WITH AN ENGLISH COMMENTARY

BY

Vidyaratna

DR. P. S. SUBRAHMANYA SASTRI

*Professor of Sanskrit, Annamalai University*



ANNAMALAI UNIVERSITY

ANNAMALAINAGAR

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## EDITORIAL PREFACE

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[F Sanskrit works enjoy a world-wide reputation, it is due mainly to the translations in English, which have, thus placed the works within the easy reach of the English knowing public. The value, therefore, of the books like the present English translation of Tolkāppiyam, the earliest Tamil work, attempting to achieve for Tamil what has been successfully done for Sanskrit, cannot be easily exaggerated. The translation and the critical notes have made the book more useful and understandable to western readers.

The author of the critical notes, ranking himself in his Preface, as the last link in the great and illustrious chain of ancient commentators, feels, thus, ordained to deliver his Tolkāppiyam message. Even otherwise, this labour of love in Tamil, extending over more than fifteen years in the arduous life of a Professor of Sanskrit, deserves our respect. As is made clear by the Preface, neither this book, nor Mr. Subramaniya Sastriar is new to the Tamil world. Some of the views of Mr. Sastriar inspired, the late lamented Somasundaram Pillai, a retired police officer and a great authority in Tamil Grammar, to examine critically the theses of our Professor in a series of learned articles elucidating the very fundamentals of Tamil Grammar. Therefore I cannot do better than referring the readers to the pages of Tamil Polil (a monthly Literary Journal published by the Karantai-t-Tamil Sangam of Tanjore) where these articles appeared, for getting the other side of the picture.

The present commentator has to be congratulated on his preface wherein he has summarised his conclusions on Tolkāppiyam. It is a masterly survey in spite of its weakness for Sanskrit parallels. But, here again, in fairness, I must refer to the other side-not actually opposed to the views of the present author but differing from him in the amount of varying emphasis laid here and there. I can do no better than refer the reader to the writings of Tiru V. Venkatarajulu Reddiyar of the Madras



University (see especially his book 'Tolkāppiyam Eluttatikāram'); of Miss E. T. Rajeswari of Queen Mary's College (see especially her article on "The TAMILIAN sounds which the TAMILIANS have forgotten" contributed to the Panditamani Maniṇṇamalar) and especially of Nāvalar Tiru S. Somasundara Bharathiar formerly Professor of Tamil at Annamalai University (especially his commentaries on some chapters on Tolkāppiyam). The inductive study of Tolkāppiyam has just begun and our author, as one of the pioneers, has played no mean part; but it is too early to decide in favour of any one view. It is in this view of things, I have desisted, from giving my views in the foot-notes, in spite of my duty as the General Editor to do so, as may be seen from the note herein below, wherein I make mention of a few cases demanding scrutiny. The apparent contradictions in the views held by the research scholars, will resolve into harmony as the conflicting points settle down to their respective places, in the course of wider and deeper research.

#### NOTE—

The translations are not always accurate. For instance, on page 36, in translating the Sutra 47, the word "edibles" is introduced without any warrant, as is borne out by the second example given by the annotator himself.

Nor are the annotations always reliable. It is very unfortunate that on the basis of the mistranslation above referred to, Note 1 thereunder, suggesting the futility of the Sutra in later times, should have been written. Again, on page 67, Note 1 accuses the ancient commentators of introducing Vākyabhēda (breaking up the unity of the sentence) in interpreting the Sutra whereas they only reveal the working of the principle of Vākyāikavākyatā, (the subordination of the dependent sentences to the main sentence) according to which the first two lines of the opening Sutra of Collatikāram forming two dependent sentences are subordinated to the third line forming the main sentence. In this note, the annotator forgets that though the fact 'ai' stands second in the order of case signs could be known by the arrangement in the previous sutra enumerating the case signs, the additional fact that it bears the specific technical name of 'the second case' has not as yet been explicitly stated.

The Sanskrit parallels shown in the annotation require revision in many places. For instance, on page 145, Note 1 states that Sutra 'Artha padam' of the Suklayajur Veda Prâti śākhyā agrees with the Sūtram 155 of Tolkāppiyam. Artha padam occurs as the 3rd sūtra in the III Chapter of Katyayana's Pratisakhya. The ancient commentator Yuvvata (see page 109 of the Benares edition 1888) makes it clear that it is intended to prevent the name 'pada' being applied to the component parts of pada and to those that resemble 'pada' (see critical studies on Katyayana Sukla Yajurveda Pratisakhya by Mm. Venkatarama Sarma p. 261). When for instance, in the word 'helot' the first two letters though by themselves may denote the pronoun elsewhere, ought not to be taken as a word in that particular combination. Therefore according to this Sūtra of Katyayana, if one is to rely upon the tradition of scholars, the meaning determines the unity of word. This Sūtra therefore defines the technical word 'pada'. This certainly is not the scope of the Sūtra 155 of Tolkāppiyam. This Sūtram, if things modern can be compared to things ancient, is so to say an epitome of an argument, something similar to the one developed by Urban in his book on "Language and Reality, in reply to the theories like that of the Logical Positivists denying to certain words which they call pseudo words, any real significance.

Parallelisms are further assumed to imply borrowings. To justify such an implication parallelism relied upon should not be of ordinary world wide ideas like synonyms and homonyms. In addition, it must be traced to specific individuals of known age. Often references are by many an author made to the Mahabharata for establishing Sanskrit influence on Tamil. The Bhandarkar Oriental Research Institute had clearly shown the Mahabharata has assumed unmanageable proportions only in the rescension of the southern (or as I would like to put it, Tamil) country and one has to conclude that this is due to the contribution of the Tamil mind. Such parallelisms as mentioned above therefore amount to the borrowing of the Tamil mind from the Tamil mind—a meaningless jingle.

Probably even certain quotations from Sanskrit need revision; as for instance, on page XXVII of the Preface, we should read (1) tathā dukhāt for taya dukat; in (2) samsravad- vapi for samsravadva and (3) prahara for prahar.

As such slips as those mentioned in this note are inevitable in any human work, this note ought not to be taken to imply that the whole of this work is a series of such slips.

Annamalai University, }  
10—11—'45 }

T. P. MINAKSHISUNDARAN  
*General Editor*

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# BIBLIOGRAPHY & ABBREVIATIONS

## TAMIL

Tolkāppiyam	.. Tol.
Eluttatikāram	.. Elut.
Collatikāram	.. Col.
Poruḷ-atikāram	.. Poruḷ.
Iḷampūraṇam	.. Iḷam.
Cēṇāvaraiyam	.. Cēṇā.
Nacciṇārkkīṇiyam	.. Nac.
Puraṇāṇūṟū	P. N. : Puṇa, Puraṇā.
Akaṇāṇūṟū	.. Akaṇā.
Tirumurukāṟruppaṭai	.. Tirumu.
Perumpāṇāṟruppaṭai	.. Perumpāṇ.
Ciṟupāṇāṟruppaṭai	.. Ciṟupāṇ.
Maturai-k-kāñci	
Mullai-p-pāṭṭū	
Porunar-āṟruppaṭai	
Kuṟiñci-p-pāṭṭū	
Neṭunal-vāṭai	
Paṭṭiṇappālai	
Malaipaṭu-kaṭām	.. Malai-paṭu.
Paṭiṟruppattū	.. Paṭiṟru.
Aiṅkuṟuṇūṟū	
Kuṟuntokai	.. Kuṟun.
Kalittokai	.. Kalit.
Paripāṭal	.. Pari.
Tiru-k-kuṟaḷ	.. Kuṟaḷ
Kaḷavaḷi-nāṟpatū	
Cilappatikāram	.. Cilap.
Periyatirumoli	
Ācāraḱḱōvai	

**Viracōliyam**

**Naṇṇūl**

**Kamparāmāyaṇam**

**Kaiyaṭai-p-paṭalam**

.. Kaiyaṭai.

**Cūḍāmaṇi**

**Pirayōkavivēkam**

**Civañāṇamuṇivar's Tolkāppiya-mutaṭ-cūttira-virutt**

**Tamil Lexicōn, published by the University of Madras**

### **SANSKRIT**

**Rgvēda**

**Mahābhārata (by Vyāsa)**

.. M. B.

**Vanaparvā**

.. Vana.

**Śalyaparva**

.. Śalya.

**Anuśāsanaparva**

.. Anuśāsana.

**Rāmayaṇa (by Vālmīki)**

..

**Pāṇini's Aṣṭādhyāyī**

.. Aṣṭ.

**Dharmaśāstras**

**Taittiriya Prātiśākhya**

**Atharvavēdā—Prātiśākhya**

**Kauṭilya's Arthaśāstra**

**Kāmasūtra**

**Nāṭyaśāstra**

.. N.

**Vākyapadiya**

**Dhvanyālōka**

---

**Caldwell's Comparative Grammar of**

**Dravidian Languages**

.. C. D. G.

**Old Kannaḍa (hala-kannaḍa)**

.. O. K.

**Modern Kannaḍa (hosa-kannaḍa)**

.. M. K.

## SCHEME OF TRANSLITERATION

---

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

Kurriyal-Ukaram' ū

ஃ            ∴

க—k, ங—ñ, ச—c, ஞ—ñ, ட—t, ண—ṇ,  
த—t, ந—n, ப—p, ம—m, ய—y, ர—r, ல—l,  
வ—v, ழ—l, ள—l, ற—r, ன—ṇ.

*Skt.*—क्—k, ख—kh, ग—g, घ—gh; ङ—ñ  
च—c, छ—ch, ज—j, झ—jh, ञ—ñ  
द—t, ध—th, ड—d, ढ—dh, ण—ṇ  
त—t, थ—th, द—d, ध—dh, न—n  
प—p, फ—ph, ब—b, भ—bh, म—m  
य—y, र—r, ल—l, व—v,  
श—ś, ष—ṣ, स—s, and ह—h.  
Visarga — ḥ.

---

## PREFACE

*Tolkāppiyam* is the earliest extant work in Tamil. It contains about 1600 *sūtras* divided into three *atikārams* or sections—*Eluttatikāram*, *Collatikāram* and *Poruḷatikāram*.

*Eluttatikāram* 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.

The following *sūtras* are useful to the *historical* grammarian :

1. Eluttenappaṭupa<sup>1</sup>  
Akaramutal  
Nakara viṇuvāy muppa.∴ tenpa  
Cārntu-vaṇṇ marapiṇ mūṇṇ-alan kaṭaiyē<sup>1</sup> (1)
2. Mūvaḷa p-icaitta l-ōrelut t-iṇṇē<sup>2</sup> (5)
3. Valleḷut t-enpa kacaṭa tapara<sup>3</sup> (19)

1. This *sūtra* reveals that there were only *thirty* primary sounds in Tamil, that the arrangement of the alphabet at that time was the same as it is now, except that *āylam* was not read after *au*.
2. This *sūtra* tells that there were no sounds in Tamil having three *mātras*. In later Tamil *āa* was considered to be the symbol for *a* having three *mātras* on the analogy of the *phata* in Sanskrit. This confusion came before the *Vīracōḷiyam*.
3. This *sūtra* reveals that the sounds represented by *ḷ*, *ḷ̣*, *ḷ̤*, *ḷ̥* and *ḷ̦* were voiceless; hence the pronunciation of *ḷ* as *g* and *h*, of *ḷ̣* as *ś* and *j*, of *ḷ̤* as *ḍ*, of *ḷ̥* as *d* and of *ḷ̦* as *b* came later. It might have been due to the study of Sanskrit and the use of Sanskrit words by Tamilians.



4. Akara ikara m-aikāra m-ākum <sup>1</sup> (54)
5. Akara ukara m-aukāra m-ākum <sup>1</sup> (55)
6. Takāra ṇakāra ṇuṇinā v-aṇṇam <sup>2</sup> (91)
7. Cārentuvari p-allatu tamakkiyal p-ilaveṇa-t  
Tēntu-velip paṭutta v-ēṇai mūṇṇun  
Tattaṇ cārpīr pirappoṭu oivani  
Otta kāṭciyir rammiyal p-iyalum <sup>3</sup> (101)
8. Ellā v-eḷuttum veḷippaṭa-k kiḷantū  
Colliya paḷḷi y-eḷu-taru vaḷiyiṇ  
Pirappoṭu viṭuvaḷi y-uraḷcci vāratṭū  
Aḷavir kōta l-antaṇar maraittē. <sup>4</sup> (102)
9. A. t-iva ṇuvalā t-eḷuntu-pura-t t-icaikkum  
Mey-teri vaḷi-y-icai y aḷapu-nuvaṇ riciṇē. <sup>5</sup> (103)

1. These two *sūtras* tell us that Tamil *ai* and *au* are different from Skt. *āi* and *āu*. The latest South Indian pronunciation of Skt. *āi* and *āu* may have been on the analogy of that of Tamil *ai* and *au*.
2. From this we learn that Tamil *ṭ* and *ṇ* were originally *alveolar* and not *cerebral*. This lends a helping hand to Otto Jespersen who holds that the cerebral sounds in Sanskrit might not have been borrowed from other languages.
3. *Āyṭam* was pronounced in different ways according to its following consonant. In later Tamil its guttural sound was generalised throughout. This should have happened before the time of *Nannūlār*.
4. & 5. From these *sūtras* we learn that the author of the *Tolkāppiyam* was aware of the four phases of speech mentioned in the following *Rgvēdic* verse :—

Catvāri vāk-parimitā padāni  
Tāni vidur-brāhmaṇā yē maṇiṣiṇaḥ |

Guhā triṇi nihitā nēṅgayanti  
Turiyam vācō manuṣyā vadanti. || (R.V I, 164, 45)

10. Vērrumai kuṟitta puṇar-moḷi nilaiyum <sup>1</sup>  
 .. .. . (113)
11. Ellā moḷikku m-uyir-varu valiyē  
 Uṭam-paṭu mey-y-i ṇ-urupu-koḷal varaiyār. <sup>2</sup> (141)
12. Nī-y-e ṇ-oru-peyar neṭu-mutal kuṟukum  
 Ā-vayi ṇ-akara m-orrā kumm-ē. <sup>3</sup> (180)
13. Uyartinaḷ y-āyi ṇam-m-iṭai varum-ē <sup>4</sup> (191)
14. Māmara-k kiḷaviyu m-ā-v-um māvum  
 Nakara m-orru m-āvu māvum <sup>5</sup> (232)
15. Āṭū makatū v-ā-y-iru peyarkkum <sup>6</sup> (272)

1. This tells us that it is impossible to form the *sandhi* between two words in Tamil, unless we know whether the preceding word stands in case-relation to the following word or not. This is possible only if one knows the meaning of the two words.
2. From this it is evident that the use of inter-vocalics in Tamil *sandhi* was only *optional* at the time of the *Tolkāppiyam*.
3. If we compare *nī* in Tamil with O. K. *nīn* and M. K. *nīnu*, it is evident that *nī* is the modified form of *nīṇ* formed from the oblique stem *nīṇ*. Hence the author of the *Tolkāppiyam* here proves himself to be a *descriptive* grammarian and not a *historical* grammarian.
4. This is one of the *sūtras* which proves that *Tolkāppiyam* is the earliest extant Tamil work. The form *ellānammaiyum* sanctioned by this *sūtra* is not found, as far as I see, in any extant Literature in Tamil.
5. By this *sūtra* *ā* (female of the buffalo, ox or deer) + *kōṭū* (horn) became *āṇkōṭū*; but at a later period *āṇkōṭū* was mistaken for *āṇ* + *kōṭū*, so that *āṇ* began to be used in the same sense along with *ā* before the time of *Tivākaram*, a Tamil lexicon.
6. This *sūtra* is read at a place where the *sandhi* is enjoined if the final of the preceding word is *ā*. Hence the words mentioned here are *āṭū* and *makatū*, but modern scholars take them *āṭūu* and *makatūu* even though *u* was added to them here for the sake of metre.

16. Varai-nilai y-iṇṇē y-āciri yarkka <sup>1</sup> (316)
17. Vēṇṇumai y-alvaḷi y-eṇ-ṇ-e ṇ-uṇavu-p-peyar <sup>2</sup> (309)
18. Oṇṇā ṇ-okaramicai-t takara m-orrum. <sup>3</sup> (445)
19. Oṇṇā mutāṇilai muntu-kīḷan taṇṇē <sup>4</sup>  
Vēṇṇumai y-alvaḷi-p puṇar-moḷi nilaiyum  
.. .. (463)
20. Neṇi-p-paṭa vārā-k kuṇai-c-cor kīḷaviyum. <sup>5</sup> (482)
21. Uṭperu puḷḷi y-uruv-ā kum-m-ē. <sup>6</sup> (14)
22. Ekara okara-t t-iyarkai-y-u m-aṇṇē. <sup>6</sup> (16)

Besides the *sūtras* which deal with the initial sound of words in *Molimarapū*, enable us to understand that many words have become obsolete and many have entered into Tamil later than *Tolkāppiyam*.

The *sūtra* :

Oṇṇut t-orumoḷi y-iṇṇut t-orumoḷi  
Iraṇṭiran t-icaikkun toṭarmoḷi y-uḷappaṭa  
Mūṇṇē moḷinilai tōṇṇiya neṇiyē. (45)

deals with the three-fold classification of words into monosyllabic words, dissyllabic words and polysyllabic words. This classification was found necessary for the definition of the *kuṇṇiyal-ukaram*.

1. The word *āciryarkka* suggests that there were grammarians before *Tolkāppiyāṇār*.
2. *Eṇ* was the word that meant gingelly seed ; *eṇney* (*eṇ* + *ney*) seems to have been wrongly split into *eḷ* + *ney* so that *eḷ* ousted the original word *eṇ*.
3. & 4. These two *sūtras* clearly tell us that the formation of the words *tonnūṇṇū* and *tollāyiram* was not definitely known as early as the date of the *Tolkāppiyam*.
5. The expression *kuṇai-c-cor-kīḷavi* suggests that *uriṇṇol* was considered not a complete word, but a part of the complete word.
6. These *sūtras* tell us how the symbol for *makara-k-kuṇṇam* has become obsolete and *e*, *ē*, *o* and *ō* were represented then by *௪*, *௫*, *௭* and *௮*.

Final *u* of polysyllabic words and dissyllabic words whose first vowel was long was *kurriyal-ukaram* if it was preceded by a *vallehuttu* or voiceless consonant. But *Nannūlār* does not seem to understand the significance of this classification and hence included dissyllabic words also under *toṭar-moḷi*. This three-fold classification is unnecessary for the spoken Tamil of today since final *u* in any word is now pronounced only with half a *mātra*. Hence the definition of the *kurriyalukaram* given by *Tolkāppiyaṇār* does not apply to Modern Tamil.

It is significant to note that there are striking parallels between some *sūtras* in the *Pirappiyal* and some in the *Taittirīya Prātiśākhya* and *Atharvavēda Prātiśākhya* and the mention of the initial and the final consonants of words in the *Moḷimarapu* is similar to that in the *Prātiśākhyas*.

*Collatikāram* contains nine chapters of which the first four deal with Syntax and the remaining five with Morphology. All the nine chapters contain about 460 *sūtras*.

The following *sūtras* are useful to the *historical* grammarian :

1. Uyartinaṭai y-eṇmaṇār makkaṭ cutṭē  
A.: riṇai y-eṇmaṇā r-avarala pira-v-ē  
Ā-y-iru tiṇaiyi ṇ-icaiḱkumaṇa collē.<sup>1</sup> (1)
2. Kaṇṇun tōḷu mulaiyum piravum  
Paṇmai cutṭiya ciṇai-nilai-k kiḷavi.<sup>2</sup> (61)
3. Avai-tām  
Peyar-ai oṭu-ku  
In-atu kaṇ-viḷi y-eṇṇu m-irra.<sup>3</sup> (64)

1. The word *eṇmaṇār* suggests that there were grammarians before *Tolkāppiyaṇār*, the technical terms *uyartinaṭai* and *a.: riṇai* existed before him and *col* (i.e.) both noun and verb are either of *uyartinaṭai* or *a.: riṇai*.
2. The words *kaṇ*, *tōḷ*, *mulai* etc. were considered as plural nouns, since, perhaps, they denoted objects occurring in pairs in nature.
3. The cases were named before the time of *Tolkāppiyaṇār* as *peyar-vēṇṇumai*, *ai-vēṇṇumai*, *oṭu-vēṇṇumai*, *ku-vēṇṇumai*, *in-vēṇṇumai*, *atu-vēṇṇumai* and *kaṇ-vēṇṇumai*.

4. Mūṇṛā kuvatē  
Oṭu-v-eṇa-p peyariya vēṛrumai-k kiḷavi  
Viṇai-mutaṛ karuvi y-aṇai-mutaṛ ratu-v-ē.<sup>1</sup> (73)
5. Ai-y-uṇ kaṇ-ṇ-u m-allā-p poruḷ-vayin  
Mey-y-urupu tokāa v-iṛuti yāṇa.<sup>2</sup> (105)
6. Itaṇa t-ituvir r-eṇṇuṇ kiḷaviyun  
Tonṇeri marapiṇa tōṇra l-āṛē<sup>3</sup> (110)
7. Nummin riripeyar.....<sup>4</sup> (143)
8. Col-l-eṇa-p paṭupa peyarē viṇai-y-eṇṛū  
Ā-y-iraṇ t-eṇpa v-aṛintiei ṇ-ōrē<sup>5</sup> (158)
9. Avaṇ-iva ṇ-uvaṇ-eṇa varūm peyarum  
.. ..  
Yāṇ-yām nām-eṇa varūm peyarum  
.. ..  
Pāl-ari vanta v-uyartiṇai.p-peyar-ē<sup>6</sup> (162)

1. This *sūtra* tells us that the case-suffix *oṭu* was used to denote the agent of an action and the instrument. In Modern Tamil only *āl* is used to denote them.
2. Since the suffix *kaṇ* was dropped, words like *vayin* in *poruḷ-vayin* in this *sūtra* was taken by the later grammarians to be the seventh case suffix. Similarly many words denoting place and time are now considered to be seventh case suffixes.
3. *Tonṇeri marapiṇa* suggests that 'Tamil Literary works existed long before *Tolkāppiyam* was written and the fourth case suffix *ku* was wide in its application.
4. I doubt whether *nīyir* was formed from *nī* by the addition of the suffix *ir* or from the oblique base stem *num*. If it is the former, it is certain that the nominative case form *nīyir* was later in origin than the oblique case forms *nummai*, *numakkū* etc.
5. This *sūtra* clearly tells us that Tamil grammarians originally recognised only two parts of speech-noun and verb.
6. Three points are known from this: *Nāṇ* which is now more frequently used than *yāṇ* in Literary works and which is exclusively used in Spoken Tamil of the present day did not exist at the time of *Tolkāppiyam*. It should have

10. Āṇmai y-aṭutta makaṇ-eṇ kiḷaviyum <sup>1</sup> (163)
11. Peṇmai y-aṭutta makaṇ-eṇ kiḷaviyum <sup>1</sup> (164)
12. Kaḷ-i-oṭu civaṇu m-avviyaṛ peyar-ē  
Koḷvaḷi y-uṭaiya pala-v-aṛi coṛkē <sup>2</sup> (169)
13. Teri-nilai y-uṭaiya v-a-ṛiṇai y-iyarpeyar  
Orumai-yum paṇmai-y-um viṇaiyoṭu varin-ē <sup>2</sup> (171)
14. Nīyir nī-y-eṇa varūn kiḷavi  
Pāṛeri p-ila-v-ē y-uṭaṇ-moli-p poruḷa <sup>3</sup> (188)
15. Kālan tām-ē mūn-re-ṇa molipa <sup>4</sup> (199)
16. Irappi nikaḷvi n-etirvi n-eṇṛā <sup>4</sup> (200)

been used at a later period corresponding to the plural *nām* in analogy with *yām-yān* (2) The pronouns of the first person were considered as *uyar-tiṇai*; but *Nannūlār* considers them as *viravu-t-tiṇai* (3) The forms *uvar*, *uval* and *uvar* are now obsolete.

1. From the expressions *āṇmakaṇ* and *peṇmakaṇ*, it is possible to assume that *makaṇ* was used as common gender.
2. These two *sūtras* tell us that the plural suffix *kaḷ* was optionally used after only *a-ṛiṇai* nouns. It gradually extended to *uyar-tiṇai* nouns and to *uyar-tiṇai* verbs also. Hence the forms *yānkaḷ*, *avarkaḷ*, *vantārkaḷ* are all later ones. This suffix may be considered one of the landmarks in the Linguistic history of Tamil.
3. Four points may be noted here:—(1) *nīyir*, the second person nominative plural does not have the same stem as that of the second person oblique cases, which is *num*. Hence it is possible that it was later than oblique case forms and it was formed after the second person singular *nī* was evolved from the oblique stem *niṇ* by the addition of the second person plural termination *ir* to it. (2) *Nīyir* is now obsolete and *nīnkaḷ* is used instead. (3) *Nīyir* also was used after the *Tolkāppiyam* period. (4) The second personal pronoun was used as *a-ṛiṇai* also as early as the *Tolkāppiyam* period.
4. These two *sūtras* tell us that Tamil originally recognised only three tenses. Hence the modern form *vandirukkīrāṇ*, *vandirundāṇ* etc. are later periphrastic formations.

17. Am-m-ā m-em-m-ē m-enṇuñ kiḷavi-y-um  
Um-m-oṭu varūñ ka-ṭa-ta-ṛa v-enṇum  
A-n-nār kiḷaviyo ṭ-āy-eṇ kiḷaviyum  
Paṇmai y-uraikkum taṇmai-c col-l-ē<sup>1</sup> (202)
18. Ka-ṭa-ta-ṛa v-enṇum  
A-n-nāñ k-ūrnta kuṇṇiya l-ukara-mōṭu  
Eṇ-ṇ-ē ṇ-al-l-eṇa varū m-ēḷun<sup>2</sup>  
Taṇvinaṭi y-uraikkun taṇmai-c col-l-ē. (203)
19. Mārai-k kiḷaviyum pallōr paṭarkkai  
Kāla-k kiḷaviyoṭu<sup>4</sup> muṭiyu m-eṇpa<sup>3</sup> (207)
20. Aṇ-āṇ aḷ ā l-eṇṇu nāṇkum  
Oruvar maruṅkiṛ paṭarkkai-c col-l-ē.<sup>5</sup> (205)
21. Ar-ār pa-eṇa varū mūṇṇum<sup>6</sup>  
Pallōr maruṅkiṛ paṭarkkai-c col-l-ē. (206)

1. At the present day all these terminations of the first person plural have become obsolete in Spoken Tamil and *am* and *ām* are used by some scholars in their works. The form *vantōm* which might have been the modified form of *vantām* in analogy with *vantāṇ*—*vantōṇ* is the only one current. *Cēṇāvaraiyar* says that *vantōm* was the modified form of *vantēm*.
2. All the terminations except *eṇ* and *ēṇ* have now become obsolete. *Al* later on metamorphosed to *aṇ*. The author of the *Viracōḷiyam* says that *al* denoted the determination of the speaker. The use of *eṇ* is considered pedantic in speech.
3. In the expression *koṇmār vantār*, both *koṇmār* and *vantār* were considered to be finite verbs and the finite verb *koṇmār* was considered to modify *vantār*. Such a usage is obsolete now; *koḷḷa vantār* has taken its place.
4. *Kāla-k-kiḷavi* here means verb; it is so called since it is the word which denotes time.
5. If these two *sūtras* are read along with  
Na : kā ṇ-orrē y-āṭū v-aṇicol (Col. 5)  
La : kā ṇ-orrē makaṭū v-aṇicol (Col. 6)  
and Ra : kā ṇ-orṇum . . . . . (Col. 7), it is clear that the element *a* denotes third person.

22. Yā r-eṇṇum viṇāviṇ kiḷavi  
A-t-tiṇai maruṅkiṇ muppārku m-urittē<sup>1</sup> (210)
23. Inṇila<sup>2</sup> ..... (220)
24. Ir-ir<sup>3</sup> miṇ-ṇ-eṇa varūu mūṇrum  
Pallōr maruṅkiṇum..... (224)
25. Muṇṇilai taṇmai y-āyī r-iṭattoṭu  
Maṇṇā t-ākum viyaṅkōṭ kiḷavi<sup>4</sup> (226)
26. Pallōr paṭarkkai muṇṇilai taṇmai  
A-v-vayiṇ mūṇru nikaḷuṇ kālattu-c  
Ceyyu m-eṇṇuṇ kiḷaviyoṭu kollā<sup>5</sup> (227)

1. Yār mentioned here is the curtailed form of yāvar, which is sanctioned in the *sūtra*

Palar-aṇi coṇmuṇ yāva r-eṇṇum

Peyariṭai vakaraṇ keṭutalum.... (Eḷut. 173)

It is used as *āṇpāl*, *peṇpāl* and *palarpāl*; but *yāvar* is not so used. The reason perhaps may have been this:—when *yāvan* was contracted to *yāṇ*, confusion might have arisen between this *yāṇ* and the first personal pronoun *yāṇ*. Since it is one of the duties of language not to create confusion even at the risk of using incorrect expressions, *yār* might have been used in connection with all the three *pāls*.

2. Since *inṇu* was singular and *ila* was plural, *ilatū* should have been a later formation.
3. If this *sūtra* is read along with 'Ra. kāṇ-ortum....' (Col. 7), it is clear that the element *i* denotes the second person.
4. This is one of the landmarks in the Linguistic history of Tamil which enables us to determine the posteriority of all works in the extant Tamil Literature to the *Tolkāppiyam*.
5. *Ceyyum* as a finite verb in the present tense is now obsolete. *Ceykiṇṇāṇ* or *ceykiṇṇāṇ*, *ceykiṇṇāl* or *ceykiṇṇāl*, *ceykiṇṇatū* or *ceykiṇṇatū*, *ceykiṇṇāṇa*, have taken its place. *Ceyyum* is now used in the future tense with reference to *onṇanpāl* and *palavinpāl*; this may have been in analogy with the



27. Piṇ-muṇ kāl-kātai vaḷi-y-iṭat t-eṇṇuṁ  
 Anna marapiṛ kālai kaṇṇiya  
 Eṇṇa kiḷaviyu m-avarriyal piṇa-v-ē <sup>1</sup> (229)
28. Iyaṛ-cor riri-cor ricai-c-col vaṭa-col-l-eṇṇū  
 Aṇaitṭē ceyyu ḷ-iṭṭa-c col-l-ē <sup>2</sup> (397)
29. Centamiḷ <sup>3</sup> cērnta paṇ-ṇ-iru nilattun  
 Taṇ-kurip piṇa-v-ē ticai-c-cor kiḷavi (400)
30. Niraṇirai cuṇṇa m-aṭimari moḷimārrū  
 Avai-nāṇ k-eṇṇa moḷi-puṇa r-iyalp-ē <sup>4</sup> (404)

*peyar-eccam ceyyum* which is so used. *Ceyyum* is found as a verb in the imperative mood in the expression *nīr ceyyum*; this may have been the corrupt form of *ceym*, *ceymē* or *ceymin*. Hence *ceyyum* as a finite verb, is one of the words that enables us to fix the date of a composition.

1. This *sūtra* tells us that forms like *ceytaiṇ* is a *viṇai-y-eccam*; but strictly speaking it consists of two words *ceyta* and *piṇ* where *ceyta* is a *peyar-eccam* and *piṇ* is a noun in the seventh case with the case-suffix being dropped. But such adverbial phrases began to be considered as single words before the time of the *Tolkāppiyam*. Hence such forms are periphrastic formations.
2. Since *tiricol* is one which has changed so much in its form on account of frequent use in Literature that its derivation is not understood, Tamil Literature should have lived for a long time before *Tolkāppiyāṇār*. Besides, since *vaṭacol* was allowed to be used in Tamil Literature, Tamil should have borrowed words from Sanskrit and Prākṛt long before his time.
3. The word *Centamiḷ* here denotes the country. Hence the language *Centamiḷ* took its name from the country. This suggests that as early as the period of the *Tolkāppiyam*, Tamilnad was divided into two:—*centamiḷ-nāṭu* and the other. But modern scholars think that *tamiḷ* was first the name of the language.
4. The mention of the different kinds of *anvaya* suggests that there was a vast range of Poetical Literature before the *Tolkāppiyam*.

31. Ellā-t tokai-y-u m-oru-con nātaiya <sup>1</sup> (420)
32. Avai-y-al kilāvi maraittanar kilattal <sup>2</sup> (442)
33. Kaṭi-col l-illai-k kālattu-p paṭiṇē <sup>3</sup> (452)
34. Kurai-c-cor kilāvi kuṛaikkum-vaḷi y-aṛital <sup>4</sup> (453)
35. Munṇilai cuṭṭiya v-orumai-k kilāvi  
Paṇmaiyoṭu muṭiyiṇum varai-nilai y-iṇṇē  
Ārruppaṭai <sup>5</sup> maruṅkiṇ pōṛral vēṇṭum. (462)
36. Ceyyūṇ maruṅkiṇum vaḷakkiyaṇ maruṅkiṇum  
Mey-pera-k kilanta kilāvi y-ellām  
Pal-vēru ceytiyi nūṇeri pilaiyātu  
Col-varain t-aṛiya-p pirittanar kāṭṭal <sup>6</sup> (463)

1. This tells us that *Tolkāppiyānār* had recognised the unitary nature of compounds; but unfortunately Modern Tamil scholars are not fully conscious of this and hence they leave space between the component parts of compound words.
2. Recognition of the use of refined language in societies tells us the high state of civilisation of Tamilnad at the time of *Tolkāppiyānār*.
3. *Tolkāppiyānār* has clearly recognised the growth of Tamil Language.
4. The elision of sounds in words initially, medially and finally was seen in the Literature of *Tolkāppiyānār's* time.
5. The class of composition called *ārruppaṭai* was in existence before *Tolkāppiyānār's* time. Unfortunately we are not in possession of even one *ārruppaṭai* composed before him. Besides we are not aware how poetic compositions had been classified by grammarians before him.
6. This *sūtra* tells us that *Tolkāppiyānār* had clearly realised that Literary Language was different from Popular Language and it was not possible to write grammar in an exhaustive manner to cover all the different kinds of usage in Literature and Speech.

## The sūtras

Na ∴ kâ ṇ-orrē y-āṭū v-aṛicol (5)

La ∴ kâ ṇ-orrē makaṭū v-aṛicol (6)

Ra ∴ kâ ṇ-orrum . . . . .

Nēra-t tōṇrum palar-aṛi col-l-ē (7)

tell us that the ending *ṇ*, *l* and *r* denote masculine singular, feminine singular and epicene plural. Hence in the words *avanai*, *avaḷai*, *avarai*, *ai* denotes the accusative case, *ṇ*, *l* and *r* denote respectively masculine singular, feminine singular and epicene plural. Thus two suffixes do three functions. In Sanskrit nouns also only *two* suffixes denote gender, number and case; but one suffix denotes gender alone and another suffix denotes both number and case. When such is the case, philologists should consider whether it is justifiable to take Sanskrit under Inflexional Languages and Tamil under Agglutinating Languages.

The fact that two suffixes function differently in Tamil and Sanskrit nouns, and the classification of words into *uyartiṇai* and *a ∴ riṇai* in Tamil and the distinction of gender in verbs also are crucial points to decide that Tamil and Sanskrit are members of entirely different families.

The treatment of syntax in the *Kiḷaviyākkam* and the following three *iyals*, that of separate words in the *Peyariyal* and in the *Viṇai-y-iyal*, and that of *iṭai-c-col* and *uri-c-col* in the *Ḫaiyiyal* and the *Uriyiyal* clearly show that *Tolkāppiyāṇār* recognised that the unit of speech was the sentence.

*Uriyiyal*, the chapter dealing with the meaning of roots, bears a close resemblance in plan and treatment to *Yāska's Nirukta*.

*Poruḷ-atikāram* 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*.

The following *sūtras* deserve special notice :—

1. Kaikkilai mutal-ā-p perun-tiṇai y-iruvāy  
Murpaṭak kiḷanta v-eḷu-tiṇai y-eṇpa<sup>1</sup> (1)
2. Mutal-karu v-uri-p-poru ḷ-eṇṇa mūṇṇē  
Nuvalun̄ kālai muṇṇai-ciṇan taṇa-v-ē  
Pāṭaluṭ<sup>2</sup> payiṇṇavai nāṭun̄ kālai (3)
3. <sup>3</sup> Māyōṇ mēya kāṭurai y-ulakamum  
Cēyōṇ mēya mai-varai y-ulakamum

1. *Enpa* shows that the sevenfold classification of *Aka-t-tiṇai* was not done by *Tolkāppiyāṇār*, but by his predecessors.
2. The word *pāṭaluṭ* clearly tells us that the classification into *mutal-poruḷ*, *karu-p-poruḷ* and *uri-p-poruḷ* concerning each *tiṇai* has reference only to Literature and not to the things of the world.
3. This *sūtra* mentions that *Māyōṇ* (Viṣṇu), *Cēyōṇ* (Skanda), *Vēntaṇ* (Indra) and *Varuṇaṇ* are the presiding deities of *mullai-t-tiṇai*, *kuriñci-t-tiṇai*, *maruta-t-tiṇai* and *neytal-tiṇai*. Of the four *Māyōṇ*, *Vēntaṇ* and *Varuṇaṇ* are *R̥gvēdic* Gods and *Cēyōṇ* is considered to be the Dravidian God ; but the description of *Cēyōṇ* in Literature like *Tirumurukārrup-paṭai* and *Paripāṭal* generally agrees with that of *Skanda* in the *Mahābhārata*:—

Mū-v-eyil murukkiya muraṇ-miku celvaṇum

.. .. ..

Ulakaṇ kākku m-onṇu-puri kolḱai-p

Palar-pukaḷ mūvarun̄ talaiva r-āka

.. .. ..

Nālvē riyaṛḱai-p paṭiṇoru mūvarotu

.. .. ..

Antara-k koṭṭiṇar vantuṭaṇ̄ kāṇa-t

Tāvil-kolḱai maṭantaiyoṭu ciṇṇāḷ

Āvi ṇaṇ-kuṭi y-acaital-u m-uriyaṇ.

(Tirumu. 154-176)

Vēntaṇ mēya tīm-puṇa l-ulakamum  
Varuṇaṇ mēya peru-maṇa l-ulakamum

Tatō dēvās-trayastrimśad-diśasca sadigīśvarāḥ |  
Rudrō dhātā ca viṣṇuś-ca yamaḥ pūṣāryamā bhagaḥ ||  
.. .. ..  
Prthag bhūtāni cānyāni yāni dēvaganāni vai |  
Ājagmus-tē-adbhutan draṣṭum kumārañ jvala-  
nātmajam ||  
(M. B. Anuśāsana. 133, 15-17)

Aruvar payanta āramar ceļva  
.. .. .. (Tirumu. 255)  
Tāstu śat kṛttikā garbham pupuṣur jātavēdasah  
(M. B. Anuśāsana. 133, 8)

Vāṇōr vaṇaṅku-viṛ rāṇai-t talaiva. (Tirumu. 260)  
Sāināpatyēna tam dēvāḥ pūjayitvā guhālayam |  
(M. B. Anuśāna. 133, 28)

Kōḷi y-ōṅkiya veṇṛaṭu viṛaṭ-koṭi. (Tirumu. 38)  
Kukkūṭaś cāgninā dattas tasya kētur-alanḱṛtaḥ  
(M. B. Vana. 229, 41)

Umaiyoṭu puṇarnta kāma vatuvaivuḷ  
Amaiya-p puṇarcci y-amaiya nerri  
Imaiyā nāṭṭa-t t-oru-varaṅ koṇṭu  
Viḷaṅkeṇa viṇṇōr vēḷvi mutalvaṇ  
Viri-katir maṇi-p-pū ṇ-avarku-t-tā ṇittatu  
Ariteṇa mārṛāṇ vāymaiya ṇ-ātāliṇ  
Eri-kaṇaṇ rāṇā-k kuṭāri-koṇ ṭ-avaṇ-uruvu  
Tirittiṭ ṭōṇ-iv v-ulakēḷu maruḷa  
.. .. ..  
Vaṭavayin viḷaṅkā l-urai-y-eḷu makaḷiruḷ  
Kaṭavu l-orumīṇ cāliṇi y-oḷiya  
Aruvar marraiyoṛu m-annilai y-ayinraṇar.  
(Paripāṭal 5, 28-45)

Mullai kuṛiñci maruta neyṭal-ṣṇa-c  
Colliyaṁ muṛaiyār collavum paṭum'-ē. (5)

Dēvyā vivāhē nirvṛttē rudrāṇyā bhṛgunandana |  
Samāgamē bhagavatō dēvyā saha mahātmanaḥ ||  
Tataḥ sarvē samudvignā dēvā rudram upāgaman |  
.. ..  
Varam prayaccha lōkēśa trāilōkya-hitakāmyayā ||  
.. ..  
Na dēvyām sambhavēt putrō bhavataḥ surasattama |  
Dhṛtyā dēva nigrhṇiṣva tējō jvalitam uttamam |  
.. ..  
Rudras tu tējō-apratimam dhārayāmāsa vāi sadā |  
Praskannam tu tatas tasmāt kiñcit tatrāpataḥ bhuvi |  
Utpapāta tadā vahnāu vavṛdhē cādbhutō-pamam |  
(M. B. Anuśāsana. 130, 61-78)

Vipaṇṇa-kṛtyā rājendra dēvatā ṛṣayas tathā |  
Kṛttikās codayāmāsur apatyabharanāya vāi |  
Tās tu ṣaṭ kṛttikā garbham pupuṣur jātavēdasah |  
.. ..  
Samam garbham suṣuvirē kṛttikās tā naraṛṣabha |  
Divyam śaravaṇam prāpya vavṛdhē priyadarśanaḥ ||  
(M. B. Anuśāsana. 133, 5-12)

The same idea is expressed in Vālmiki's Rāmāyaṇa  
Bālakāṇḍa 36th sarga.

Avalaṇ ran-meyyir pirittu-c  
Celva vāraṇaṁ koṭuttōṇ(Paripāṭal 5, 57-58)  
Kukkuṭas cāgninā dattaḥ (M. B. Vana. 229, 41)

.....Vāṇattu  
Vaḷaṇ-keḷu celvaṇ.....  
.....Aṇi-mayil koṭuttōṇ  
Tiruntu-kōṇ ṇamaṇ.....  
Iruṅkaṇ veḷ-yāṭ ṭeḷiṇ-maṇi koṭuttōṇ  
Aaṇ k-avarum piraru m-amarntu-patai y-aḷitta  
Maṇiyu maṇṇaiyum vāraṇa-c oēvalum  
.. .. (Paripāṭal. 5, 58-64)

4. Mēlōr muraimai nālvarkku m-uritt-ē.<sup>1</sup> (31)

Suparṇōsya dadāu putram mayūram citra-barhiṇam |  
 Rākṣasāsca dadus tasmāi varāha-mahisāvubhāu |  
 Kukkuṭaṇ cāgnisaṅkāśam pradadau varuṇaḥ svayam  
 Candramāḥ pradadāu mēṣam ādityō ruciṛām prabhām |  
 Chāgam agnir guṇōpētam ilā puṣpa-phalam bahu ||

(M. B. Anuśāsana 133, 21—23)

*Note.*—There is some difference in the givers of gifts mentioned in the Paripāṭal and the Mahābhārata.

*Arumukat t-ārivu tōlāl venṛi* (Paripāṭal. 14, 21)  
*Ṣadānanan kumāran tu dvī-ṣad-akṣam dvija-priyam |*  
*Pināmsam dvādaśa-bhujam..... ||* (M. B.)

*Tevvu-k kuṇṛattu-t tiruntu-vē l-aḷutti*  
*A-v-varai y-aṭaiṭṭōy* (Paripāṭal. 19, 102—3)

*Bībhēda krāuṇcam śaktyā ca pāvakiḥ para-vīra-hā*  
 (M. B. Śalya. 47, 91)

Whatever that may be, it is beyond doubt that the three *R̥gvedic* Gods were recognised to be the presiding deities of the different *tinais*. From this it is evident that long before the *Tolkāppiyam* was written, Aryans and Dravidians lived together.

1. The word *nālvarkku* suggests that the division of castes into Brahmans, Kshatriyas, Vaiśyas and Vēlālas was prevalent in Tamiḻnad before the time of the *Tolkāppiyam*. Some of the modern scholars are of opinion that this *sūtra* is an interpolation. If it is so, *sūtras* 28 to 36, the statement *aru-vakai-p-paṭṭu pāṭṭava-p pakkamum* in *sūtra* 74 *parattai vāyi nālvarkku m-urittē* in *sūtra* 220 and a number of *sūtras* in the *Marappiyal* should also be considered an interpolation.

5. Nāṭaka vaḷakkiṇu m-ulakiyal vaḷakkiṇum  
Pāṭal cāṇra pulaneri vaḷakkam. <sup>1</sup> (56)
6. .. .. .  
Kāma-k kūṭṭaṇ kāṇuṇ kālai  
Maraiyōr tēettu maṇra l-eṭṭaṇuḷ <sup>2</sup>  
Tuṇai-y-amai naḷ-yāl-t tṇaimai-y-ō r-iyal-p-ē. (89)
7. Karp-ēṇa-p paṭuvatu karaṇamoṭu puṇara-k  
Kolark-uri marapiṇ kiḷavaṇ kiḷattiyai-k  
Koṭaikk-uri marapiṇōr koṭuppa-k-kol vatu-v-ē. <sup>3</sup> (140)
8. Mēlōr mūvarukkum puṇartta karaṇaṇ  
Kiḷōr-k k-ākiya kālamu m-unṭ-ē. <sup>3</sup> (142)

1. There is parallelism between the former part of this *sūtra* and the statement *lōkadharmī nāṭyadharmī dharmī dvividhaḥ smṛtaḥ* in *Nāṭyaśāstra* in Sanskrit. This *sūtra* also shows that the classification of *tiṇai* has reference only to Literature.

2. *Tolkāppiyāṇār* was aware of the eight kinds of marriage mentioned in *Dharmaśāstras*. *Marai* here refers to *Vēdas* in Sanskrit. *Maraiyōr* refers to people who believed in the authority of the *Vēdas*. This shows that there were originally people in Tamilnad who did not recognise *Vēdas* as their authority for everyday life.

*Kāma-k-kūṭṭam* means *kaḷavu*, which means the system of marriage where the lover agrees to marry the lady-love without the knowledge of her parents. This is evident from the expression *marainta v-olukkattū* in the *sūtra* 133. Hence it is wrong to translate it as *clandestine marriage*. The lady who married by *kaḷavu* system was as chaste as one who married by *karpū* system.

This is seen from the following lines

Uyiriguṇ ciṇantaṇru nāṇē nāṇiṇuṇ

Ceyir-tīr kātei-k karpu-c-ciṇan taṇṇēṇa

.. .. . (111)

3. From these three *sūtras* six points are known to us :—(1) The *kaḷavu* system of marriage alone existed among those, who did not have *Vēdas* for their authority. It worked very



9. Poyyum vaḷuvun tōṇṇiya piṇṇar  
Aiyar yāttanar karaṇa m-eṇpa <sup>3</sup> (143)
10. Uyarntōr kiḷavi vaḷakkoṭu puṇartaliṇ  
Vaḷakku-vaḷi-p paṭutal *ceyyuḷku-k* kaṭaṇ-ē <sup>1</sup> (213)
11. Nakai-y-ē y-aḷukai y-iḷivaraṇ maruṭkai  
Accam perumitam vekuli y-uvakai-y-eṇṇū  
A-p-pā l-eṭṭ-ē mey p-pā ṭ-eṇpa <sup>2</sup> (247)
12. Eḷḷa l-iḷamai pētaimai maṭaṇ-eṇṇū  
Uḷḷa-p paṭṭa nakai-nāṇ k-eṇpa <sup>3</sup> (248)

satisfactorily for a long time. (2) When men failed to be dutiful to the ladies whom they married and left them in distress, the *karṇṇu* system was newly introduced (3) The *karṇṇu* system was followed by *Brahmans*, *Kṣatriyas* and *Vaiśyas*. (4) It was introduced by *Āryas* to those other than they. (5) Since the system itself was a new one, a new word had to be coined to denote it. It seems to me that the Skt. word *kalpa* which means *vidhāna* was Tamilised into *karṇṇam*, the final *am* was dropped (cf. *inṇu* from *inṇam*—*Kural*) and the word *karṇṇu* was evolved. The word *karaṇam* stands for *agnāukaraṇam* which means *hōmaḥ* (offering in *agni*). (6) Consequently *karṇṇu* system consists of the parents' giving away their daughter to the son-in-law and his performing *hōma* in *agni* with her.

1. This injunction that description in Literature should conform to the affairs of the world clearly tells us that *Poruḷ-atikāram* deals primarily with the *Science of Poetics*. It is useful to see that the same idea is expatiated under *Rasasya syād-virōdhāya vṛtṭyanāucityam ēva ca* in the third *Uddyōta* of *Dhvanyālōka* later on.
2. This *sūtra* classifying *meypṇṇū* into eight is similar to that in the Skt. *Nāṭyaśāstra*

Śṛṅgāra-hāsyā karuṇā rāudra-vīra-bhayānakāḥ |  
Bibhatsādbhuta-samjñāścētyaṣṭāu nāṭyē rasāḥ  
smṛtāḥ || (N. 6—15)

3. Cf. Hāsō nāma para-cēṣṭānukaraṇa-asambaddhapralāpa-pāurōbhāgya-sāukhyāḍibhir vibhāvāir utpadyatē. (N. 7-8)

13. Ilivē y-ilavē y-acaivē vaṛumai-y-eṇa  
Viḷivil koḷkai y-aḷukai nāṅk-ē <sup>1</sup> (249)
14. Aṇaṅkē vilaṅkē kaḷvar-tam m-irai-y-eṇa-p  
Piṇaṅkal cālā v-acca nāṅk-ē <sup>2</sup> (252)
15. Kalvi tarukaṇ ṇ-icaimai koṭai-y-eṇa-  
Collap paṭṭa perumita nāṅkē <sup>3</sup> (253)
16. Urupparai kuṭikō ḷ-aḷai-kolai y-eṇa  
Veruppiṇ vanta vekuḷi nāṅkē <sup>4</sup> (254)
17. Celvam pulaṇ-ē puṇarvu-vilai yāṭṭ-eṇa  
Allal pūṭṭa v-uvakai nāṅk-ē. <sup>5</sup> (255)
18. Pukumukam purital porinutal viyarttal  
Naku-naya maraittal cetaivu-pirark k-inmaiyoṭṭu  
Takumuṛai nāṅk-ē y-oṇreṇa molipa. <sup>6</sup> (257)

1. Iṣṭajana-viprayōgād dāridryād vyādhitaṣṭayā duḥkhāt |  
Paravṛddhiṁ vā dṛṣṭvā nirvēdō nāma sambhavati  
(N. 7—24)  
Iṣṭavadhadarśanād vā vipriyavacanasya saṁśravād vā |  
Ēbhir bhāvaviśēṣaiḥ karuṇarasō nāma sambhavati ||  
(N. 6, 76)
2. Cf. Vikṛtaṛava-sattva darśana-saṅgrāmāraṇya —  
śūnyagrhaḡamanāt |  
Gurunṛpayōr aparādhāt kṛtakaśca bhayānakō  
jñēyaḥ. (N. 6, 69)
3. Cf. Sthāirya-śāurya-tyāga- vaiśāradya-ādibhir anubhāvāiḥ ...  
(N. 6, 66)
4. Cf. Yuddhaprahārgḡhātana-vikṛtaocchēdana-vidāraṇaiścāiva |  
Saṅgrāmasambhramādyāir ēbhiḥ sañjāyatē  
rāudraḥ || (N. 6, 79)
5. Cf. R̥tumālyālaṅkāraiḥ priyajana-gandharva-  
kāvyasēvābbhiḥ |  
Upavana-gamana-vihārāiḥ śṛṅgārarasah  
samudbhavati || (N. 6. 54)
6. Cf. Prahasanti ca nētrāṇām patanaṁ ca parīkṣayēt |  
.. .. svēdākāranigūhanī ||  
(N. 22, 151 and 152)

19. Viṇai-payaṇ mey-y-uru v-eṇṇa nāṅk-ē  
Vakai-peṇa vanta v-uvamai-t tōṇṇam.<sup>1</sup> (272)

20. Uvamam-um poruḷu m-ottal vēṇṭum.

or

Uvamai-y-um poruḷ-u m-ottal vēṇṭum.<sup>2</sup> (279)

21. Poruḷ-ē y-uvamañ ceytaṇar moliyiṇum  
Maruḷ-aṇu ciṇappiṇ-a.: t-uvama m-ākum<sup>3</sup> (280)

22. Avaitām  
Aṇṇa v-ēyppa v-uṇaḷa v-oppa.<sup>4</sup> (282)

1. *Uvamai-t-tōṇṇam* here means 'the point of comparison' (*upamāna-upamēyayōḥ sāmānyadharmah*). This *sūtra* tells us that it may denote action, effect, shape or colour. Here the word *uvamai* is used in the sense of Skt. *upamā*.
2. *Uvamam* or *uvamai* here corresponds to Skt. *upamāna*. *Uvamam* is *Iḷampūraṇar*'s reading and *uvamai* is *Pērācīriyar*'s reading. The word *poruḷ* corresponds to Skt. *upamēya*. This designation *poruḷ* is very appropriate, since it means the object on hand (which is to be compared.)
3. This *sūtra* tells us that, even if the *upamāna* and *upamēya* are interchanged, it was called *upamā*. Under this *sūtra* *Iḷampūraṇar* says that some held the view that *uruvakam* (Skt. *rūpaka*) was considered by *Tolkāppiaṇār* to be a variety of *uvamai*; but *Pērācīriyar* says that some consider expressions like *muka-t-tāmarai* as *uruvakam*, and it is absurd: A study of the *Uvamai-y-iyal* makes us think that *Tolkāppiaṇār* did not think of *rūpaka* here.
4. Here *Tolkāppiaṇār* has given 35 words which may be used to signify *uvamai* and has added the expression *piṇavum* which means *etc.* This shows the vast range of Literature that existed at his time.

23. Nirai-y-ava nīrpi nēru nērpum  
Varai-v-iṇ r-eṇpa vāy-moḷi-p-pulavar<sup>1</sup> (380)
24. Eḷuttu mutal-ā v-iṇṭiya v-aṭiyir  
Kuritta poruḷai mutiya nāṭṭal  
Yāpp-eṇa moḷipa yāpp-aṭi pulavar.<sup>1</sup>
25. Oru-oī r-iṭai-y-iṭ ṭ-etukai y-āyiṇ  
Polipp-eṇa moḷital<sup>1</sup> pulava r-āṛē (403)
26. Mey-peru marapiṛ roṭai-vakai tām-ē  
Aiyi r-rāyirat t-āraiṇ nūrrōṭu  
Tonṭu-talai y-iṭṭa pattu-k-kurāi y-eḷunūrru  
Oṇpa. t-eṇpa v-uṇarntici nōr-ē<sup>1</sup> (466)
27. .. ..  
Vaṇ-pukaḷ mūvar<sup>2</sup> taṇ-poḷil varaippin  
.. ..  
Yāppin valiya t-eṇmaṇār pulavar (384)
28. Mārraruṇ ciṛappin marapiyal kiḷappin  
Pārppum paraḷuṇ kuṭṭiyuṇ kuraḷaiyuṇ  
Kaṇṇum piḷḷaiyu makavu maṛi-y-um-eṇṇu  
Oṇpatuṇ kuḷaviyo t-iḷamai-p peyar-ē.<sup>3</sup> (545)
29. Erutu m-ēṛrai-y-u m-oruttaluṇ kaḷiṇṇum  
Yāṭṭa v-āṇpār peyar-eṇa moḷipa<sup>3</sup> (546)
30. Pēṭai-y-um pēṭai-y-um pēṭṭai-y-um peṇ-ṇ-um  
Antaṇ cāṇṇa piṭiyōṭu peṇ-ṇ-ē<sup>3</sup> (547)

1. The mention of *pulavar* and *uṇarnticinōr* in the above *sūtras* clearly testify the presence of authors on *Prosody* before *Tolkāppiyāṇār*.
2. *Mūvar* here refers to, in the opinion of *Iḷampūraṇar* and *Pēṛācīriyar*, the kings of *Cēra*, *Cōḷa* and *Pāṇṭi* countries. This *sūtra* tells us that the three kings were very famous in his time and the Tamil Language flourished in their lands.
3. These three *sūtras* mention the words to be used to refer to the young, the male and the female of different animals. Does this not show that Tamil Language was in well developed state before the time of *Tolkāppiyāṇār*?

31. Nūl-ē karakam mukḱōl maṇai-y-ē  
 Āyūn kālai y-antaṇar-k k-uriya<sup>1</sup> (615)  
 Paṭai-y-uṇ koṭi-y-uṇ kuṭai-y-u muracum  
 Terivu-koḷ ceṇḱō l-aracar-k k-uriya<sup>1</sup> (616)  
 Vaicikaṇ peṇum-ē vāṇika vāḷḱkai<sup>1</sup> (622)  
 Vēlāṇ māntark k-uḷutū ṇ-allatu  
 Il-l-eṇa molipa piṇa-vakai nikaḷcci<sup>1</sup> (625)
32. Viṇai-yi nūṇki viḷaṇkiya v-aṇiviṇ  
 Muṇaiyaṇ kaṇṭatū mutāṇū l-ākum<sup>2</sup> (640)
33. Vali-y-eṇa-p paṭuva t-ataṇ-vaḷi-t t-ākum<sup>2</sup> (641)
34. Valiyi neṇiy-ē nāl-vakai-t t-ākum<sup>2</sup> (642)
35. Tokuttal virittal tokai-viri molī-peyarttū  
 Atarppaṭa yāttalō ṭ-aṇai-mara p-iṇa-v-ē<sup>2</sup> (643)

There are 32 *uttis* mentioned in the last *sūtra*. Many of them seem to be the translation of the *tantra-yuktis* mentioned in *Kāuṇḍīya's Arthaśāstra*. They are as follows :—

1. *Āṅkāra-muṇai*—

Yam artham adbikṛtya ucyatē tad adhikaraṇam.

2. *Tokuttu-k-kūṇal*—

Samāsavākyam uddēśaḥ.

3. *Vārātātāṇ vantatu muṭittal*—

Vaktavyēna sādhanam pradēśaḥ.

1. These four *sūtras* clearly tell us that four castes were described in the Tamil Literature and those castes are identical in their functions with the castes mentioned in the *Dharmaśāstras* of the Sanskrit Literature.
2. These four *sūtras* mention about original works and works having others for their source, and works of the latter class may abbreviate, enlarge, abbreviate and enlarge and translate the source books. This classification would have been possible only if there had been works of such description. In that case they would certainly have translated many Sanskrit works. It is our great misfortune that not one of them is now known to us.

4. *Vāntai koṇṭu vārātatu muṭittal—*  
Uktēna sādhanam atidēśaḥ.
5. *Muntu-molintataṇ talai-taṭumārṛū—*  
Pratilōmēna sādhanam viparyayaḥ.
6. *Oppa-k-kūral—*  
Dr̥ṣṭēna adr̥ṣṭasya sādhanam.
7. *Oru-talai-moli—*  
Ēvam vartitavyam ṭi upadēśaḥ.
8. *Piraṇ uṭampattatu tāṇ-utampattal—*  
Paravākyam apratiṣiddham anumatam.
9. *Molivām-enṛal—*  
Paścād ēvam vihitam ṭi anāgatāvēkṣaṇam.
10. *Kūrirrenṛal—*  
Purastād ēvam vihitam ṭi atikrāntāvēkṣaṇam.
11. *Tāṇ kuri-y-iṭtal—*  
Parair asaṁjñitaḥ śabdaḥ svasaṁjñā.
12. *Orutalaiyaṇmai muṭintatu kāṭṭal—*  
Sarvatrāyattam ēkāntaḥ.
13. *Aṇai-kūral—*  
Ēvam nānyathā ṭi niyōgaḥ.
14. *Piraṇ-kōṭ-kūral—*  
Ēvam asāu āha ṭi apadēśaḥ.
15. *Uyṭtu-k-koṇṭuṇṛtal—*  
Anuktakaraṇam ūhyam.

Some of the Modern Tamil scholars are under the impression that the section *Poruḷ-atikāram* is found in Tamil *ilakkaṇam* alone. This is due to the fact that they have not understood that the *Poruḷatikāram* deals with *Poetics*.

The contents of the *Poruḷ-atikāram* are found in the *Alaṅkāra* works, works dealing with Prosody, the *Arthaśāstra* and the *Kāma sūtra* in Sanskrit, though there may be differences among them. The five *uri-p-poruḷs* :—*punartal*, *pirital*, *iruttal*, *iraṅkal* and *ūṭal* found in Tamil have their counter-part in Sanskrit. *Punartal*

is *sambhōga-sṛṅgāra* (love in company), *iruttal* and *irankal* are *vipralambha-sṛṅgāra* due to different causes, *ūṭal* is *pranayaḥkalaha*, the result of *irṣyā-vipralambha* and *pirital* is *vipralambha-sṛṅgāra* if the lady-love is not in the company of the lover and it is *sambhōga-sṛṅgāra* if she is in his company.

*Kaḷavu* system of marriage is sure to exist in all countries and at all times if girls are not married before puberty. Such a one is mentioned in the *Kāmasūtra* by *Vātsyāyana* in the fifth chapter.

But it seems that Sanskrit Poetics has not restricted that, when *sambhōga-sṛṅgāra* is delineated, the tract occupied by the lover and the lady-love should be a mountain or mountainous region etc. Hence Tamil Poetics, at the hands of *Tolkāppiyāṇār*, has its own individuality as Tamil Phonology and Tamil Morphology and Syntax have.

### *Tolkāppiyāṇār and his date.*

*Naccinārkkiniyar* says:—The author of the *Tolkāppiyam* is *Tṛṇadhūmāgni*, the son of *Jamadagni*. He was one of the twelve disciples of *Agastya*. He was cursed by *Agastya* for having rescued his wife with a stick. The *nāymarai* mentioned in the *Cirappu-p-pāyiram* by *Alaṅkōṭṭācāṇ* refers to *Taittiriyam*, *Paṭṭikam*, *Talavakāram* and *Cāmaṇvētam* and hence *Tolkāppiyāṇār* lived before the *Vēdas* in Sanskrit were classified by *Vyāsa* into *R̥gvēda*,

*Yajurvēda*, *Sāmaṇvēda* and *Atharvavēda*.

But *Taittiriyam* is a *śākhā* or recension of the *Yajurvēda*; *Paṭṭikam* is the *tadbhava* of *Bāhvṛcyam* which refers to *R̥gvēda*; *Talavakāram* is a *śākhā* of *Sāmaṇvēda*. Hence *Naccinārkkiniyar*'s statement that *Tolkāppiyāṇār* lived before *Vyāsa* classified the *Vēdas* does not seem to be sound.

The commentary under the first *sūtra* of the *Irāiyāṇār-Akapporuḷ* states that *Agastya*, *Śiva*, *Murukan* and *Murañciyūr Muṭinākarāyar* etc. lived at the first Sangam and *Agastya*, *Tolkāppiyāṇār* etc. lived at the second Sangam. But it seems to me that *Murañciyūr Muṭinākarāyar* lived later than *Tolkāppiyāṇār* for the following reason:—The only stanza in

the whole range of extant Tamil Literature ascribed to the authorship of *Murañciyūr Muṭinākarāyar* is the second stanza in the *Puranānūṟū*. There we find the expression *nī niliyar*, where *niliyar* is a *viyañkōḷ viṇai* used in the second person. But *Tolkāppiyāṇār* has stated in Col. 226 that *viyañkōḷ-viṇai* can be used only in the third person. But in *Nannūl* it is stated that it can be used in all persons. Hence it was first used only in the third person and was then generalised to all persons. So I do not agree, at present, with the commentator of the *Iṟaiyaṇār-Akapporūl* that *Murañciyūr Muṭinākarāyar* was anterior to *Tolkāppiyāṇār*.

From a close study of the *Tolkāppiyam* I venture to make the following observations :—There was a vast range of Literature in Tamil before *Tolkāppiyāṇār*'s time and there were many grammarians before him, who had coined many technical terms relating to *Eluttatikāram*, *Collatikāram* and *Poruḷatikāram*. Aryans and Dravidians had been living together long before his time, had taken three *Ṛgvedic* gods as the presiding deities of three *tiṇais* and they had recognised four castes—*Brahmans*, *Kṣatriyas*, *Vaiśyas* and *Vēḷāḷas* whose duties exactly agreed with those mentioned in the *Dharmaśāstras*. *Tolkāppiyāṇār* was conversant with *Vēdas*, *Dharmaśāstras*, *Kāmasūtra*, early *Alaṅkāra* Literature, the source-book of *Nāṭyaśāstra*, *Prātiśākhyas*, works on *Vyākaraṇa*, *Nirukta* etc. in Sanskrit Literature and made use of them in planning *Tolkāppiyam*. He was so clever that the genius of Tamil was not at all interfered with by his knowledge of Sanskrit and he wrote his work in well-planned and scientific manner. Each of his *sūtras* conveys only one idea and one *sūtra* follows another in a natural way.

From the following landmarks in the Linguistic growth of Tamil Language—the suffix *kal*, the third case-suffix *āi*, the *viyañkōḷ* verb, the finite verb *ceyyum* and the oblique case forms of the pronouns *ellūrum* and *ellārum*, it can be inferred, without any fear of contradiction, that the *Puranānūṟū*, the *Kallittokai*, the *Paripāṭal*, the *Tirukkuraḷ* etc. are posterior to the *Tolkāppiyam*. Since scholars ascribe to the *Puranānūṟū* the date from the 1st c. B. C. to 1st c. A. D., the *Tolkāppiyam* cannot be later than 2nd c. B. C., though some recently have ascribed it to a much later date.



## Commentators on the *Tolkāppiyam*

*Iḷampūraṇar*, *Cēṇāvaraiyar*, *Pērācīriyar*, *Nacciṇārkkīṇiyar*, *Teyvaccilaiyār*, *Kallāṭaṇār*, an unknown author, and P. S. Subrahmanya Sastri are the commentators on the *Tolkāppiyam*, known till now.

### *Iḷampūraṇar*

*Iḷampūraṇar*'s commentary alone covers all the three sections:—*Eluttatikāram*, *Collatikāram* and *Poruḷ-atikāram*. Of them, the commentary on the first and the last sections was published by V. O. Chidambaram Pillai and that on the second by C. R. Namasivaya Mudaliar. The commentary is very lucid and testifies that *Iḷampūraṇar* had studied under traditional scholars of Tamil and he had many commentators on the *Tolkāppiyam* before him, which are now lost to us. He seems to have lived long before *Cēṇāvaraiyar*; since the latter does not call him by his name, but calls him *Uraiyaṇṇar* (commentator). Whenever he finds an opportunity to differ from his views on any *sūtra*, he refutes him in a humble way with statements like *avarakkū atu karuttanru enka*. *Civaṇṇānamunivār* thinks that *Iḷampūraṇar* was ignorant of Sanskrit. But his statements

Koṭai eṇṇpatu viḷuppaṁ uṭaiyārai nutaliyakkār koṇṭu  
vaittu koṭuttal (under Col. 99)

Kaṭicūttirattirku-p-poṇ (under Col. 76)

Arthāpatti (under Col. 61) etc.

testify that he had studied Sanskrit. His commentary on some *sūtras* is criticised by *Cēṇāvaraiyar*, even though it looks correct. This shows that *Cēṇāvaraiyar* did not study the *Tolkāppiyam* under the school of *Iḷampūraṇar*. Many of his additions to the ideas contained in the *Tolkāppiyam* were incorporated into *sūtras* by *Nannūlar*. His date is probably 12th c. A.D.

### *Cēṇāvaraiyar*

The name *Cēṇāvaraiyar* is perhaps the Tamilised form of Skt. *Sēnādhipati*. He might have lived near Trichinopoly,

since he makes mention of the hill at Trichinopoly and Uraiyūr<sup>1</sup> east of Karūr.<sup>2</sup> If that be so, it is possible that he was a commander in Cōla kingdom about the 14th c., and he lived later than Nannūlar, since he gives the examples *uṅkinraṇam* etc. under Col. 202, *uṇpākkū* etc. under Col. 229, mentions *a* as a case-suffix and considers that *aḷapetai* and *pluta* are identical. It is the opinion of many scholars that he wrote commentary only on the *Collatikāram*. But a careful study of his commentary on the *sūtras*

Peyari ṇ-ākiya tokai-y-um-ā r-uḷa-v-ē

A-v-v-u m-uriya v-a-p-pāl āṇa. (Col. 67)

Ellā-t tokai-y-u m-oru-coṇ ṇaṭaiya. (Col. 420)

shows that he differs from *Iḷampūraṇar* in the interpretation of the *sūtra*

Peyarun toḷilum pirint-oruṇ k-icaippa

Vērrumai y-urupu ṇilai-peru vaḷiyun

Tōrram vēṇṭā-t tokuti-k kaṇṇum. (133)

in the *Eluttatikāram*; but he does not refute *Iḷampūraṇar* here, but goes on arguing as if he has already refuted him. This, he should have done, in his commentary on the *Eluttatikāram*. His statement '*a-m-muṭipu uṇarttāmaikkuk-kāraṇam*',

Puṇariya ṇilai-y-iṭai y-uṇara-t tōṇrā (Elut. 482)

eṇpuḷi-e collappaṭṭatū (under Col. 250)

also testifies it.

His commentary on the *Collatikāram* is considered best. His style is so scientific that one should think twice before trying to remove even one word from any sentence. His knowledge of Tamil Literature is very wide, though *Naccinārkkiniyar* was bold enough to say otherwise.<sup>3</sup> In addition to his knowledge of Tamil Language and Literature, he possessed sound scholarship in *Vyākaraṇa*, *Mīmāṃsā*, *Vēdānta* and a fair knowledge of *Nyāya*, in Sanskrit.

1. Uraiyūrkkayaṇiṇra cirāpaḷli-k-kuṇrai Uraiyūrkkat-kuṇru eṇrum. - (under Col. 82)
2. Karuvūriṇ kiḷakkū. (under Col. 77)
3. Avar (*Cēṇavaraiyar*) ācīriyar karuttuṇ cāṇrōr-ceyyuḷ-vaḷak-kamum uṇarāmaṇ kūrīṇār eṇpatu ikkūriyavārrāṇ uṇarka (under Tol. Col. Nac.)

The following statements testify his knowledge of *Vyākaraṇa* in Sanskrit :—

1. Aṭaṇṇātal eṇa-k kāraka-v-ētu mur-kūra-p-paṭṭamaiyāṇ,  
itu ṇāpaka-v-ētu v-ām. (under Col. 74)
2. Vaṭaṇūluṭ poruḷ-vērrumai-y-allatu urupu-vērrumaiyāṇ  
oru vērrumai-y-āka v-ōta-p-paṭṭamaiyāṇum.... (under Col. 74)
3. Aintīraṇūlār viḷivērrumaiyai eṭṭām-vērrumai-y-āka  
nērtār. (under Col. 74)
4. ....ṇāpākam āyirru. Allaṇavarriṭku anuvātam  
(under Col. 10)
5. Iyaipinmai-nikkalum piṇṇiṭi-yaipu-nikkalum eṇa  
vicēṭṭital iruvakaittu (under Col. 182)
6. Iyarpeyar āvaṇa....nimittam<sup>1</sup>-inṇi-p poruḷē parri  
varum.... (under Col. 174)
7. Oru-nimittattāṇ<sup>1</sup> iraṇṭu-tinai-p-poruḷum unarttutaliṇ....  
(under Col. 174)
8. Ivarrai vaṭaṇūlār tātu<sup>2</sup>-v-eupār (under Col. 415)
9. Vicēṭṭippatum vicēṭṭikkappaṭuvatum ākiya iraṇṭaṇuḷ....  
(under Col. 416)

10. Vaṭaṇūlārum piriya-t-tokaiyum pira-collāṇ  
virikkappaṭum eṇṇār (under Col. 416)

Besides he has translated the following kārīkā in the *Vākya-padiya* of *Bharṭṛhari* :—

Nirvartyaṇ ca vikāryaṇ ca prāpyaṇ ca trividham  
matam |  
Tatrēpsitatamam karma. (III. 45)

thus ;—

Iyarappaṭuvatum vērupaṭukkappaṭuvatum eytappaṭuvatum  
eṇa-c ceyappaṭuporuḷ mūṇṇām (under Col. 71)

Besides he slightly modifies the following statement of *Hēlārāja*, the commentator on the *Vākya-padiya* :—

Tyāgō dānam.... Anyē tu matēḥ dānasambandhānavagamāt  
gāuṇa ityāhuḥ (II 262)

thus :—

1. Nimittam = Pravṛtti-nimittam = Reason for the use of any term in a particular signification = Connotation.
2. Tātu is the *tadbhava* of Skt. *dhātu*.

*Mānākkarkku nūrporuḷ uraittān ena...koṭuppān-poruḷāy-k koḷvāṇkaḷ cellātu āṇṭu-t tōṇṇum poruḷ ellām aṭaṅkutarkku e-p-poruḷ-āyinuṁ enṇār.* (under Col. 75)

Even though his knowledge of *Vyākaraṇa* was very high, he betrays his ignorance of *Prātiśākhya*s and hence did not clearly grasp that the definition of *col*, in the opinion of *Tolkāp-piyanār*, is *arthavat* and not *suptiṇantam*.

His knowledge of *Pūrva-mīmāṃsā* is clear from the following statements :—

1. I-v-v-āru oru-poruḷ nutalirrāka uraiyā-k-kāl cūttiram  
onṇāmārillai <sup>1</sup> y-eṇka (under Col. 1)
2. Iru-toṭar-paṭa <sup>2</sup> cūttirittu (under Col. 67)
3. Iraṇṭu vēṇṇumai-y-um eytuvataṇai niyamittavārū  
(under Col. 87)

His knowledge of the *Vēdāntaśāstra* is clear from the statement

*Muyarciyum teyvamum ākiya kāraṇaṅkaḷuḷ teyvam ciṇantamaiyān.* (under Col. 242)

His knowledge of the *Nyāya śāstra* is clear from the statement  
*Kuṇattirku-k kuṇam iṇmaiṇi* <sup>3</sup> (under Col. 214)

But he failed to note that the word *viṇai* in Col. 112 denoted *kṛti* and not *kriyā*.

His critical acumen is well seen from his commentary under the *sūtras* 1, 10, 13, 71, 82, 87, 156, 182, 214, 455 etc. His condemnation of *Iḷampūraṇar* is not happy in certain places. It is due to his not having studied under the school of *Iḷampūraṇar*. Particularly his condemnation of *Iḷampūraṇar* under the *sūtras* 67 and 420 is not at all necessary.

Of all the commentators on the *Collatikāram*, *Civaṇṇaṇṇamunivar* had great appreciation towards *Cēṇavaraiyar*. His regard for

1. =ēka-vākyatāyāḥ aprasaktiḥ
2. =vākyabhēdēna.
3. =guṇē guṇa-ananṅikārāt.

him was so great that he went to the extent of passing uncharitable remarks against *Iḷampūraṇar*. He was indebted to *Cēṇāvaraiyar* for his style.

Among those who wrote commentaries on the works in Tamil Language and Literature, no one possesses such high scholarship in the Sanskrit *śāstras* as *Cēṇāvaraiyar*.

### *Pērācīriyar*

His commentary for the last four chapters of the third section is in print. He seems to have been later than *Iḷampūraṇar*. Nothing is definitely known about his date and about his other works.

### *Nacciṇārkkīṇiyar*

*Nacciṇārkkīṇiyar* seems to have written commentary to all the three sections of the *Tolkāppiyam*. But his commentary to the last three chapters of the *Poruḷ-atikāram* has not yet seen the light of the day. He has written commentary to the ten poems constituting the *Pattupṇāṇi* and the *Kalittokai*. He seems to have had *Tolkāppiyam* and many works in Tamil Literature at his finger's ends. Had it not been for his commentary, *Pattupṇāṇi* and *Kalittokai* would not have been as popular as they are now. The following statements testify that he should have lived later than *Nannūlar*.

1. *Pinnuḷḷōr* 'vinai-murrē vinai-y-eccam-ākalum' ena-c cūttirañ ceylār. (Col. Ecce. 61)

2. *I-k-karuttāṇē piṇṇu nūl ceytavarkaḷ ellārum um-m-iru etirkālam-ē uṇartum-enṇōr*. (Col. Ecce. 19)

His statement 'Avar (*Cēṇāvaraiyar*) ācīriyar-karuttuñ cāṇṇōr-ceyyuḷ-valakkamum uṇarāmar kūṇinār enpatu ikkūṇiyavāṇṇān uṇarka' shows that he should have been a younger contemporary of *Cēṇāvaraiyar*.

His commentary is very elaborate. Sometimes his condemnation of his predecessors is good. At times he gives out both the opinion of *Iḷampūraṇar* and *Cēṇāvaraiyar* even though they are opposed to each other. In his eagerness to find sanction

for all usage in Literature, he sometimes splits some *sūtras* of *Tolkāppiyam* in an unnatural way and interprets them in such a way that they convey two unconnected ideas in one *sūtra*. His scholarship in Sanskrit is not of a high order. In many places he seems to have referred to Sanskrit Language and Literature only from what he had heard from Sanskrit scholars. *Civañāpamunivar* does not have a very favourable opinion of him. His commentary on the *Tolkāppiyam* is not as short and lucid as the *Iḷampūraṇam* nor is it as terse as the *Cēṇāvaraiyam*.

His *gōtra* was *Bhāradvāja* and he lived at Madura in the 14th c. A. D.

### *Teyvaccilaiyār*

Of the commentators on the *Tolkāppiyam*, *Teyvaccilaiyār* seems to have had shrewd common sense. It is he that clearly states that the first four *iyals* of *Collatikāram* deals with sentence and the next four with noun, verb, *iṭai-c-col* and *uriccol*, and *uriccol* is nothing but *dhātu* or root. His commentary on the *sūtras*, 17, 24, 25, 104, 106 etc. and his clear exposition of *iru-peyar-oṭṭu* is very interesting. His statements

1. Pāṇinīyār *taṭpuruṭa-camācam eṇṇu kuṟi-y-iṭṭār*  
(Col. Ecca. 19)
2. Vaṭanūl-ācīriyar *tātu eṇṇu kuṟi-y-iṭṭa coṟkaḷē ivai-y-eṇṇu koḷḷa-p-paṭum* (Col. Uri. 1)

and his commentary on the *sūtra*

Oru-viṇai *y-oṭu-c-co l-uyar-piṇ valittē* (Col. 91)

tell us that he had studied *Vyākaraṇa* in Sanskrit. His statement *pukai-y-unmaiyaṇ neruppuṇmai-y-arika* (Col. 74) shows that he was fairly conversant with *Nyāyaśāstra* in Sanskrit. But his scholarship in Sanskrit is not of so high an order as that of *Cēṇāvaraiyar* and it may be said to be next to that of *Parimēl-āḷakar*, the commentator on the *Tiru-k-kuraḷ*. His commentary on Col. 398 tells us that *Karuvūr* and *Koṭunkōḷūr* are different places situated far from each other.

His date is not definitely known. It may be inferred that he was later than *Cēṇāvaraiyar* and *Nacciṇārkkīṇiyar*, even though some think that he lived earlier than *Nacciṇārkkīṇiyar*.

## *Kallāṭaṇār*

The commentary by *Kallāṭaṇār* has not yet been pulished. There is a manuscript in the Government Oriental Manuscripts Library, Madras. A close study of it reveals that the author had carefully studied the three commentaries—*Iḷampūraṇam*, *Cēṇāvaraiyam* and *Nacciṇārkkiniyam* and has adopted the meaning of that which appealed to him to be correct. He has added a few notes also after the explanation of the *sūtras*. The manuscript contains the commentary from the first *sūtra* of the *Tolkāppiyam* to a few *sūtras* in the *Iṭai-y-iyal*. He adopts the commentary of *Iḷampūraṇar* for about 60 *sūtras*, the commentary of *Cēṇāvaraiyar* for about 10 *sūtras* and the commentary of *Nacciṇārkkiniyar* for the remaining *sūtras*.

### *An unknown commentator*

There is a manuscript numbered 56 in the Government Oriental Manuscripts Library, Madras, which contains a commentary on the *Tolkāppiyam-Collatikāram* from the beginning to a few *sūtras* in the *Vērrumai-mayanikiyal*. It enabled me to understand *Iḷampūraṇar's* commentary under some *sūtras* and correct the mistakes found in the printed edition of the *Iḷampūraṇam*. The commentary on the last *sūtra* of the *Vērrumai-y-iyal* tells us that he should have been later than *Cēṇāvaraiyar* and *Nacciṇārkkiniyar*. I learnt the meaning of the words *ven-kaḷamar*<sup>1</sup> and *karuṇ-kaḷamar*<sup>2</sup> only from this commentary.

### *P. S. Subrahmanya Sastri*

His other works are *Kurippurai* (an elaborate commentary in Tamil on *Tolkāppiyam—Eḷuttatikāram*), a short commentary in English on the same, *Tolkāppiya-collatikāra-k-kurippū*, *Bālarurai* on the *Arattuppāl* of the *Tirukkural*, *History of Grammatical Theories in Tamil*, *Tamiḷ-moli-nūl* in Tamil, *Comparative Grammar of the Tamil Language*, *Toṇiviḷakkū* (Tamil translation of Skt. *Dhvanyāloka*), and lectures on *Patañjali's Mahābhāṣya* in English Vol. 1 and *Historical Tamil Reader*.

1. = *vēlāḷar*.

2. = *pulaiyar*.

Since the *Tolkāppiyam* is the earliest extant work among the works in Dravidian Languages, it has been my desire to see this book in print, so that all scholars who wish to do research work in Tamil, Malayalam, Telugu and Kannada may make good use of it. This commentary embodies in it the results of my labour of love for more than 15 years from January 1927 when my senior friends Messrs. M. Raghava Ayyangar and V. M. Gopalakrishnamachariyar were kind enough to read with me *Tolkāppiyam-Collatikāram* with all the available commentaries at Madras when I was the Assistant Editor, Tamil Lexicon, University of Madras, to June 1942 when I resigned the Principalship of the Raja's College of Sanskrit and Tamil Studies, Tiruvadi, after teaching *Tolkāppiyam* and Sangam classics *Puranānūṟū*, *Akanānūṟū*, *Pattuppāṭṭū*, *Kalittokai*, *Paripāṭal* and *Tirukkural* to Vidvan students of the Madras University, to take up the present post.

The authorities of the Journal of Oriental Research, Madras were kind enough to publish the first three chapters in 1937, and also to permit me publish the same along with the remaining six chapters as one of the publications of the Annamalai University. I thank them for their kindness. I thank also the Syndicate of the Annamalai University and Mr. M. Ruthnaswamy, the Vice-Chancellor, for having permitted this publication and the Professor of Tamil, for being its editor. My thanks are also due to His Holiness Si-la-sri Kasivasi Arulnandi Tambiran Swamigal of Tiruppanandal Mutt.

Annamalainagar, }  
8—10—45. }

P. S. SUBRAHMANYA SASTRI.



## ADDENDA & CORRIGENDA

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<i>Page</i>	<i>Line.</i>	<i>For</i>	<i>Read.</i>
2	8	Functional syncretism	Contamination.
10	24	Fccaviyal	Eccaviyal
20	25	dvādśa	dvādaśa
22	8	ecca-v-ummāi	ecca-v-ummai
26	30	சுட்டுபெயர்	சுட்டுப்பெயர்
44	8	maruṇkiṇ	maruṇkiṇ
73	3	Iṛanārai	Iṛantārai
77	23	ōṭu	oṭu
89	20	makkiḷccoyiṛ	makilociyiṛ
111	12	sence	sense
142	11	ī	ī
145	7	prātiśākhyā	prātiśākhyā
150	13	āṇmakana	āṇmakan
152	19	the	he
200	30	ōṭṭum	oṭṭum
206	9	பெண்ணைம	பெண்ணைமப்
..	22	arnaments	ornaments
217	28	Anēkārthāni	Anēkārthāni
220	After line 3, Read <i>cellai</i> and <i>innal</i> mean <i>distress</i>		
222	After line 8, Read <i>Maḷavuṇ kuḷavu m-iḷamai-p poruḷa</i> .		
233	16	celun—	celun—
235	15	repentence	repentance
247	6	nillattu	nilattu
260	14	are	is

# TOLKAPPIYAM

## SECTION II

### COLLATIKĀRAM (Morphology and Syntax.).

#### i. *Kiḷaviyākkam* \*

1. உயர்திணை யென்மனார் மக்கட் சுட்டே  
அஃறிணை யென்மனா ரவரல பிறவே  
ஆயிரு திணையி னிசைக்குமன சொல்லே.

Uyartiṇai y-eṇmaṇār makkaṭ cuṭṭē  
A.:riṇai y-eṇmaṇā r-avarala piṇavē  
Āyiru tiṇaiyi ṇ-icaikkumaṇa collē.

*Uyartiṇai* is that which denotes human beings ; and all the rest is *a.:riṇai*. *Col* (word) is used in either.

*Note 1.*—The words *eṇmaṇār* in the first two lines clearly indicate that the technical terms *uyartiṇai* and *a.:riṇai* were adopted by Tolkāppiyaṇār from the works of the earlier grammarians.

*Note 2.*—Even though there are three sentences in the *sūtra*, yet the *sūtra* should be construed as having only one subject or *uddēśya* and only one predicate or *vidhēya*. The subject is *col* and the predicate is *āyirutiṇaiyiṇ icaikkum* (i.e. *uyartiṇai* and *a.:riṇai*).

*Note 3.*—The reading found in Iḷam. and Nac. is *icaikkuman* instead of *icaikkumaṇa*.

*Note 4.*—*Teyvaccilaiyār* takes *icaikkumaṇa* to be a verbal noun of the type *ceymmaṇa* mentioned in *sūtra* 222

\* This chapter deals with the concord of the subject and the predicate in sentences and the sanction of irregular usage.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Note 5.*—*Collatikāram* consists of 9 chapters:—*Kiḷavi-y-āk-kam*, *vēṟṟumai-y-iyal*, *vēṟṟumai-mayan̄kiyal*, *viḷi-marapū*, *peyar-iyal*, *viṇai-y-iyal*, *iṭai-y-iyal*, *uri-y-iyal* and *ecca-v-iyal*. Of those the first four deal with the formation of sentences: the first with the concord of the subject and the predicate; the second with the meanings of all cases except the vocative; the third mostly with functional syncretism; and the fourth with the use of the vocative case. The first five *sūtras* in *Peyariyal* deal with the definition of *col* and its classification, and the remaining *sūtras* with *peyar* or noun; *Viṇaiyiyal*, *Iṭaiyiyal* and *Uriyiyal* respectively deal with *vinai* or verbs, *iṭai-c-col* or suffixes and particles and *uri-c-col* or roots; and the last deals with miscellaneous topics:—native words, borrowed words, compounds etc.

2. ஆசூஉ வறிசொல் மகசூஉ வறிசொல்  
பல்லோ ரறியுஞ் சொல்லொடு சிவணி  
அம்முப் பாற்சொ லுயர்திணை யவ்வே.

Āṭṭu v-ari-col makaṭṭu v-ari-col  
Pallō r-ariyuñ colloṭu civaṇi  
Ammup pārco l-uyartiṇai yavvē.

*Uyartiṇai-c-col* is of three kinds:—*āṭṭu-v-ari-col* or word of the masculine singular, *makaṭṭu-v-ari-col* or word of the feminine singular and *pallōr-ariyuñ-col* or word of the epicene plural (masculine-feminine, masculine and feminine, plural).

*Note 1.*—'Though, in the *sūtra*, *ammu-p-pārcol* and *uyartiṇaiya* are respectively the subject and the predicate, yet they have to be reversed in the interpretation of the *sūtra*, since this *sūtra* deals with the classification of *uyartiṇai* mentioned in the previous *sūtra*.

*Note 2.*—*Civaṇi* in the *sūtra* is taken by *Teyvaccilaiyār* to mean *along with*; while the other commentators take it to be an indeclinable past participle of the type *ceyṭṭi*. In the former interpretation, the word should be taken to have been added simply for the sake of metre, since its meaning is expressed by *oḷu* in *colloṭu*.

## KĪLAVIYĀKKAM

*Note 3.*—It is worth noting that, in the classification of words in Tamil language, gender and number go together (i. e., there are not suffixes to denote gender and number separately, but one and the same suffix denotes both gender and number) and that there are not separate forms to denote the masculine, and the feminine, plurals. For example *n* in *avan* denotes not only the masculine gender, but also the singular number.

3. ஒன்றறி சொல்லே பலவறி சொல்லென்  
ரூயிரு பார்சொ ல்லிறினை யவ்வே.

Onṇari collē palavarī collen  
Rāyiru pārco l-a-. riṇai yavvē.

*A. : riṇai-c-col* is of two kinds :—*onṇaricol* or word of the neuter singular and *palav-a-ri-col* or word of the neuter plural.

4. பெண்மை சுட்டிய வுயர்தினை மருங்கின்  
ஆண்மை திரிந்த பெயர்கிலைக் கிளவியுந்  
தெய்வஞ் சுட்டிய பெயர்கிலைக் கிளவியும்  
இவ்வென வறியும் தந்தமக் கிலவே  
உயர்தினை மருங்கிற் பால்பிரிந் திசைக்கும்.

Peṇmai cuṭṭiya v-uyartiṇai maruṅkiṇ  
Āṇmai tirinta peyarnilaik kīlaviyun  
Teyvañ. cuṭṭiya peyarnilaik kīlaviyum  
Ivveṇa variyum-an tan-tamak k-ilavē  
Uyartiṇai maruṅkir pālpirin ticaikkum.

Word denoting a hermaphrodite with more of feminine traits which belongs to *uyartiṇai* and words denoting gods do not have a separate suffix, but take the suffix of the *pāls* of *uyartiṇai*.

*Ex.* Pēṭi vantāl, pēṭiyar vantār; tēvaṇ vantāṇ, tēvi vantāl; tēvar vantār, tēviyar vantār.

*Note.*—The need for this *sūtra* is this :—From *sūtra 1*, the word *pēṭi* which denotes a hermaphrodite is *uyartiṇai*, since it denotes *makkal* or human being; but since a *pēṭi* is neither a pure

## TOLKĀPPIYAM—COLLATIKĀRAM

male nor a pure female, the word denoting it cannot be taken either as *āṇpāl* or as *peṇpāl* from *sūtra* 2. As regards the words denoting gods, they will have to be classified as *a.riṇai* on the strength of *sūtra* 1 which says that all but those that denote human beings are *a.riṇai*: But this *sūtra* expresses that the word denoting hermaphrodite may be used in *peṇpāl* and *palarpāl* and the words denoting gods may be used also in *āṇpāl*, *peṇpāl* and *palarpāl*.

The word *pēti* cannot be used in *āṇpāl* according to *sūtra* 12. But some commentators like Iḷampūraṇar have stated that it was used in *āṇpāl* also, though rarely.

5. னஃகா னெற்றே யாடுஉ வறிசொல்.

Na.ka ā n-orrē y-aṭṭu v-aricol.

*Āṭṭu-v-aricol* has n at its end.

*Ex.*—Pāṇṭiyan, avan, uṇṭān, kariyan.

*Note 1.*—Though this *sūtra* appears to mean that the *āṭṭu-v-aricol* is n, it should be taken to mean, that *āṭṭu-v-aricol* has n at its end, since *sūtra* 10 says that n, l etc. mentioned in *sūtras* 5, 6 etc. are suffixes and n, l etc. by themselves cannot denote male or female except when they stand as suffixes in words.

*Note 2.*—This *sūtra* and the following four *sūtras* suggest a *paribhāṣā* that, if a suffix is mentioned in a *sūtra*, it suggests the word with that suffix. (Cf. *Pratyayagrahaṇē tudantagrahaṇam grāhyam* in Sanskrit.)

6. னஃகா னெற்றே மகடுஉ வறிசொல்.

La.ka ā n-orrē makaṭṭu v-aricol.

*Makaṭṭu-v-aricol* has l at the end.

*Ex.*—Tiruviṇāḷ, avaḷ, uṇṭāḷ, kariyaḷ.

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7. ரஃகா னெற்றும் பகா விறுதியு  
மாரைக் கிளவி யுளப்பட மூன்று  
கோத் தோன்றும் பலாநி சொல்லே.

R-a. : kâ ṇ-orrum pakara virutiṇ  
Māraik kiḷavi y-uḷappaṭa mūṇru  
Nēra-t tōṇrum palar-aṇi collē.

Words which are invariably *palar-aṇi-col* are those that end with *r*, *pa* or *mār*.

*Ex.* Nampiyar, avar, uṇṭār, kariyar; uṇpa; tāymār, koṇmār.

*Note 1.* The word *nēra-t-tōṇrum* in the *sūtra* suggests that these three suffixes exclusively denote the epicene plural, while there are others like *kum*, *ṭum*, *tum*, *ṛum* mentioned in *sūtra* 202 which are suffixed not only to *palar-aṇi-col* but also, to verbs having for their subjects, first personal pronoun and *a. : ṛiṇai* nouns together, according to *sūtra* 209. For example in the sentence *yāṇum eṇ e. : kamum cārūm* (I myself and my weapon are sufficient), the subject of *cārūm* is *yāṇ* and *e. : kam* where *e. : kam* is *a. : ṛiṇai*.

*Note 2.*—*R* in *tāymār* does not denote the epicene plural as *r* in *tāyar*, but the whole *mār* does it. Hence *mār* finds separate mention in the *sūtra*.

*Note 3.*—The word *tōṇrum* in the *sūtra* is taken by Ḵam-pūraṇar and Teyvaccilaiyār as the finite verb; while Cēṇāvaraiyar and Naccinārkkaiyār take it as the present relative participle qualifying *palar-aṇi-col*; the latter is better.

8. ஒன்றி கிளவி தறட ஐரந்த .  
குன்றிய லுகரத் திறுதி யாகும்.

Onṇari kiḷavi tarata v-ūrnta  
Kuṇriya lukarat tiruti y-ākum.

*Onṇari-col* has *tū*, *ṛū* or *ṭū* at the end.

*Ex.*—A. : tū, onṇū, iraṇṭū, kūyirū, kuṇṭukaṭṭū; karitū.

## TOLKĀPPIYAM—COLLATIKĀRAM

9. அஆ வளன வருஉ மிறுதி  
அப்பான் மூன்றே பலவறி சொல்லே

Aā va-eṇa varūu m-iruti  
Appāṇ mūṇrē palavarī collē.

*Pala-v-ari-col* has *a*, *ā* or *va* at the end.

*Ex.*—*Pala*, *uṇṭaṇa*, *kariya* ; *yā*, *uṇṇā* ; *uṇkuva*

10. இருதினை மருங்கி னைம்பா லறிய  
ஈற்றுநின் றிசைக்கும் பதினே ரெழுத்தும்  
தோற்றந் தாமே வினையொடு வருமே.

Irutiṇai maruṅki ṇ-aiṁpā l-ariya  
Īrūṇiṇ ricaiikkum patiṇō reḷuttum  
Tōṇṇan tāmē viṇaiyoṭu varumē.

The eleven suffixes mentioned above as denoting the five *pāls* of the two *tiṇais* invariably appear in verbs.

*Note 1.*—The word *tōṇṇan* in the *sūtra* is in the locative case with the case-suffix dropped.

*Note 2.*—The expression *viṇaiyoṭu varumē* suggests that their appearance at the end of nouns is not obligatory. Hence we have nouns like *alavaṇ* (crab), *peṇmakan* (girl), *makkaḷ* (persons), *tāyār* (mother) etc. which do not conform to the above rules.

*Note 3.*—Though the expression *īrūṇiṇricaiikkum* which means 'is used at the end' suggests that the eleven letters *ṇ*, *l*, *r* etc. are suffixes at the end of nouns and verbs, yet it is only *anuvāda* with respect to *pa*, *tū*, *ṭū*, *rū*, *a*, *ā* and *va* since the same idea is conveyed by the word *iruti* in the *sūtras* 7, 8 and 9.

*Note 4.*—Though *mār* is not a single letter, yet the word *eḷuttū* in this *sūtra* is used to include it since all the other ten are each a single letter. This is an illustration of *chatri-nyāya* (the rule of the majority).

## KILAVIYĀKKAM

*Note 5.*—The word *lāmē* in the *sūtra* is used only for the sake of euphony.

11. வினையிற் றேன்றும் பாலறி கிளவியும்  
பெயரிற் றேன்றும் பாலறி கிளவியும்  
மயங்கல் கூடா தம்மர பினவே.

Viṇaiyir rōṇṇum pāl-ari kilaviyum  
Peyarir rōṇṇum pāl-ari kilaviyum  
Mayaṅkal kūṭā tammara piṇavē.

The gender-number denoting element (*pāl*-element) in the predicate should not disagree with that in the subject; but they should conform to usage.

*Ex.*—yāṇ vantēṇ, avaṇ vantāṇ, aṇaṇ vantāl, aṇaṇ vantār, a. . . tū vantatū, aṇaṇ vantaṇa, yāṇ vantēm, niyir vantīr etc.

*Note 1.*—*Ilampūraṇar* and *Naccinārkkiniyar* interpret the word *kilavi* to mean *poruḷ* or meaning. According to them the meaning of the *sūtra* is that the gender and number of the object denoted by the predicate should agree with the gender and number of that denoted by the subject. In that case the expression *tammarapiṇavē* should be meaningless, since usage is only with respect to words and not to the objects denoted by words.

*Note 2.*—*Cēṇāvaraiyar* thinks that *tammarapiṇavē* in the *sūtra* is unnecessary, since it simply repeats the meaning contained in *mayanikal kūṭā*. Hence he splits it into a separate *sūtra* and on its strength, he sanctions the usage of words *pākaṇ* in the sense of 'tender of elephant', *iṭaiyaṇ* in the sense of 'shepherd' etc., which have not been mentioned in *Marapiyal* of the third section, *Poruḷatikāram*. Such a device of splitting one *sūtra* into two or many is called *yōga-vibhāga* in Sanskrit.

*Note 3.*—Though the *sūtra* literally means that the gender-number elements in the subject and the predicate should agree with each other, it should be interpreted to mean that the subject and the predicate should agree in gender and number. Otherwise there is no sanction for the usage *makkal vantār*, *peṇmakal vantāl*, etc.



## TOLKĀPPIYAM—COLLATIKĀRAM

12. ஆண்மை திரிந்த பெயர்நிலைக் கிளவி  
ஆண்மை யறிசொற் கூகிட னின்றேற.

Āṇmai tiriṇṭa peyarnilaik kiḷavi  
Āṇmai y-aricoṛ kākīṭa u-iṇṇē.

The word denoting a hermaphrodite with more of feminine traits cannot be used in the masculine-singular.

*Ex.* Pēti vantaḷ; pēṭiyar vantaṛ.

*Note*—*Iḷampūraṇar* says that the expression *ākīṭaṇṇirē* suggests the sanction of the usage *pēḷi vantaṇṇē*. This is perhaps due to the fact that it was current in his time.

13. செப்பும் வினாவும் வழாஅ லோம்பல்.

Ceppum viṇāvum vaḷāa l-ōmpal.

Question and answer should be correct in form and appropriate in sense.

*Note*—The word *ceppu* means ‘answer to a question.’ It is generally a statement in an assertive form.

14. வினாவஞ் செப்பே வினாவெதிர் வரினே.

Viṇāvun ceppē viṇā-v-etiṛ varinē.

Even a question may be taken as *ceppu*, if it answers a question.

*Ex.* Question : *Cāttā unṇiṇṇō* ?

(Oh Cāttan, did you eat ?)

Answer : *Unṇēṇō* ?

(Will I not eat ?) This means ‘I will eat’.

15. செப்பே வழிஇயினும் வரைக்கை யின்றே  
அப்பொருள் புணர்ந்த கிளவி யான.

Ceppē vaḷiyiṇum varainilai y-iṇṇē  
Apporuḷ puṇarṇṭa kiḷavi yaṇṇa.

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It is not objectionable to use an answer in an irregular form, if it somehow suggests the answer.

*Ex.*—Question: *Cāttā uṇṇiyō?*  
(Oh Cāttā, did you eat?)

Answer: *Vayiru kuttirru.*  
(Stomach ached.) This suggests that he did not eat.

16. செப்பினும் வினாவினாள் சினமுதற் கிளவிக்கு  
அப்பொரு ளாகு முற்ற்துணைப் பொருளே.

*Ceppinūm viṇāvināṇ cinaimutar kiḻavikku*  
*Apporu ḷ-āku m-uraltuṇaiṭ poruḷē.*

Both in *ceppu* and *viṇā* only like objects can be compared, or contrasted, part with part and whole with whole.

*Ex.*—(a) *Ivaḷkanniṇ avaḷkaṇ periya.*  
(Her eyes are bigger than the eyes of this lady.)

*Num aracaṇiṇ em aracaṇ murai ceyyum.*  
(Our king is more just than your king.)

(b) *Ivaḷkaṇ okkum avaḷkaṇ.*  
(The eyes of this lady are similar to those of hers.)

*Em aracaṇai okkum num aracaṇ.*  
(Your king is similar to our king.)

(c) *Ivaḷkanniṇ avaḷkaṇ periyavō?*  
(Are her eyes bigger than those of this lady?)

*Em aracaṇiṇ num aracaṇ murai ceyyumō?*  
(Is your king more just than our king?)

(d) *Ivaḷkaṇ okkumō avaḷkaṇ?*  
(Can her eyes compare with those of this lady?)

*Em aracaṇai okkumō num aracaṇ?*  
(Is your king similar to our king?)

## TOLKĀPPIYAM—COLLATIKĀRAM

17. தகுதியும் வழக்குந் தழீஇயின வொழுமும்  
பகுதிக் கிளவி வரைநிலை யிலவே.

Takutiyum valakkun talīyiṇa v-olūmum  
Pakutik kiḷavi varaiṇilai y-ilavē.

Certain expressions (which do not conform to the previous rule) are not prohibited, if propriety demands or usage sanctions them.

- Ex.*—(a) Innaṇkai-kaṇ nallavō, kayal nallavō ?  
(Are the eyes of this lady better or the carp ?)
- (b) Pakalō iravō ?  
(Is it day or night ?)
- (c) Iruppēṇō pōvēṇō ?  
(Will I live or die ?)

*Note 1.*—In *Ex. 1.* *kaṇ* which is a *cinai* or part is compared to *kayal* which is a *mutal* or whole. Still such a usage is considered proper, since it gives a vivid description of the beauty of the eyes.

*Note 2.*—The above meaning is given by *Teyvaccilaiyār*. The other commentators think that the euphemistic expressions like *avar tuṇciṇṇār* (they slept) for *avar cettār* (they died), etc. expressions like *veṇkaḷamar*<sup>1</sup> *karuṇkaḷamar*<sup>2</sup> *veḷyūṭṭi*, etc. are sanctioned by this *sūtra*. *Teyvaccilaiyār* takes the former part to be sanctioned by *sūtra* 442 '*avaraiyāḷ kiḷavi maraiṭṭaṇṇar kiḷattal*' in *Fccaviyal*.

*Note 2.*—The word *pakuti-k-kiḷavi* is interpreted by *Teyvaccilaiyār* to be 'certain expressions' and by the other three commentators as *pakka-c-col* or related words.

18. இனச்சுட் டில்லாப் பண்புகொள் பெயர்க்கொடை—  
வழக்கா றல்ல செய்யு ளாதே.

Inaccuṭ ṭillāp paṇṇukoḷ peyarkkoṭai  
Valakkā ralla ceyyu lārē.

1. *Veṇkaḷamar* = *Vēḷāḷas* or agriculturists.
2. *Karuṇkaḷamar* = *Pulaiyas* or low class people.

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The use of adjectives which are not restrictive in character is allowed only in poetry.

*Ex.*—Ceññāyirru nilavu vēṇṭiṇṇuṁ (P. N. 38).  
(Even if one wants moonlight from the red sun.)

19. இயற்கைப் பொருளை யிற்பெனக் கினத்தல்.  
Iyarkai-p porulai y-irreṇa-k kiṭattal.

Natural objects should be described by their distinguishing features.

*Ex.*—Nilam valitū (Earth is hard).  
Nīr taṇṇitū (Water is cool).

20. செயற்கைப் பொருளை யாக்கமொடு கூறல்.  
Ceyarkai-p porulai y-ākkamoṭu kūral.

In a sentence describing the change which an object has undergone, the word denoting that object should be followed by the forms of the verb *aku* which means 'to become'.

*Ex.*—Maṇ kuṭam āyirru (Earth became a pot).

21. ஆக்கத் தானே காரண முதற்பே.  
Ākkaṇ tāṇē kāraṇa mutarrē.

The verb *aku* is always preceded by reason, if the reason for the change is given.

*Ex.*—Eṇṇey perramaiyāṇ mayir nalla āyiṇa.  
(Hair became better on account of the application of oil).

22. ஆக்கக் கினவி காரண மின்றியும்  
போக்கின் றென்ப வழக்கி னுள்ளே.  
Ākka-k kiṭavi kāraṇa m-iṇṇiyum  
Pōkkiṇ reṇpa vaṭakki ṇ-uḷḷē.

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Expressions with the forms of the verb *āku* without giving the reason for the change are current in speech.

*Ex.*—Mayir nalla āyiṇa (Hair became better).

23. பாண்மயக் குற்ற வையக் கிளவி  
தானறி பொருள்வழிற் பன்மை கூறல்.  
Paṇ-maya-k k-urra v-aiya-k kiḷavi  
Taṇ-aṛi poruḷ-vayir paṇmai kūral.

When a speaker is sure of the *tiṇai* of the object he is talking about, but not of the *pāl*, he should use a plural verb of the particular *tiṇai*.

*Ex.*—Āṇmakaṇ kollō pentāṭṭi kollō i. : tō tōṇruvār ?  
(Is it man or woman that appears there ?)

Orutti kollō palar kollō maṇalil viḷaiyāṭiṇār ?  
(Is it one lady or many ladies that played on sands ?)

Oṇṛō palavō oey pukkaṇa ?  
(Is it one or many that entered the field ?)

*Note 1.*—The need of this *sūtra* is this :—A person looks at an object or objects at a distance. He determines that it is a person, but cannot determine whether it is a male or a female. If he wants to ascertain it from another, what verb should he use in his question, *ānpāl* verb or *peṇpāl* verb ? This *sūtra* says that he should use *palarpāl* verb. Similarly if he determines that the object or objects at a distance are person or persons, but is not able to determine whether it is one or many, then too should he use the *palarpāl* verb. If, on the other hand, he determines that it is not a person or persons, but is not able to ascertain whether it is one or many, he should use a *palavinpāl* verb.

*Note 2.*—*Iḷampūvaṇar* interprets the expression *pāṇmayak-kurra* in the *sūtra* to mean *ānpāl peṇpāl mayakkurra* and *Naccinārkkiniyar ānpāl peṇpāl mayakkurra*, *ānpāl palarpāl mayakkurra* and *peṇpāl palarpāl mayakkurra* while the other two *ānpāl peṇpāl mayakkurra*, *ānpāl palarpāl mayakkurra*, *peṇpāl palarpāl mayakkurra* and *oṇṛānpāl palavinpāl mayakkurra*.

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24. உருபென மொழியினு மஃநினைப் பிரிப்பினும்  
இருவீற்று முரித்தே சுட்டுங் காலை.

Urupeṇa moliyiṇu m-a.:riṇai-p pirippinūm  
Iru-v-irru m-urittē cuṭṭuṇ kālai.

(When the speaker is not sure of the *tiṇai* of the object at a distance), he may use the word *urupū* (or its synonym) or the word *atu* when he denotes it.

*Ex.*—Kurriyō makaṇḍō tōṇrukiṇra urupū?  
(Is the form there stick or boy?)

Kurriyō makaṇḍō tōṇrukiṇra atu?  
(Is that stick or boy?)

*Note 1.*—This *sūtra* operates when there is confusion in *tiṇai*, while the previous *sūtra*, when there is certainty in *tiṇai* but confusion in *pāl*.

*Note 2.*—The expression *urupēṇa moliyiṇum* in the *sūtra* is interpreted by *Iḷampūraṇar*, *Naccinārkkaiṇiyar* and *Teyvac-cilaiyār*, to refer only to *tiṇaimayakkam*. But *Cēṇāvaraiyar* says that it refers to *ānpāl penpāl aiyam* and *onranpāl palaviṇpāl aiyam* also. When there is only *ānpāl penpāl aiyam*, the speaker may word his question *āṇō penṇō atō tōṇrukiṇra āl* by using the word *āl* instead of *urupū* since he is sure that it is a person. As regards *onranpāl palaviṇpāl aiyam* it is unnecessary for the author to sanction it here, since the *a.:riṇai* noun *urupū* may be taken either as singular or as plural according to context

*Note 3.*—For the expression *a.:riṇai-p-pirippinūm* in the *sūtra*, the three commentators *Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkaiṇiyar* give the example *onrō palavō cey pukka perṛam*. Since *perṛam* is an *a.:riṇai* noun and hence may be taken both as singular and plural, the author need not sanction this usage. *Teyvaccilaiyār*, on the other hand, takes *a.:riṇai-p-pirippū* to refer to the word *atu*. For the words in *a.:riṇai* which have different forms in *onranpāl* and *palaviṇpāl* are *atu*, *avai*, *itu*, *ivai*, *utu* and *uvai*; since doubt may arise only about objects at

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a distance and since the words *itu*, *ivai*, *utu* and *uvai* are not generally used to denote them, *atu* and *avai* are the only two words that may be denoted by the expression *aṣṟinai-p-pirippū* here. *Teyvaccilaiyār* has mentioned only *atu* since such doubts arise more generally with single objects.

25. தன்மை சுட்டலு முரித்தென மொழிப  
அன்மைக் கிளவி வேறிடத் தான.

Taṇmai cuṭṭalu m-uritteṇa molipa  
Aṇmai-k kiḷavi vēriṭat t-āṇa.

The word *aṇmai*, denoting negation may take the gender of the ascertained object, though it (*aṇmai*) is used along with the word denoting the object other than the ascertained one.

Ex.—(1) A-v-v-urupū kurri-y-allan, makaṇ.  
(That form is not a pole, but man.)

(2) Atu kurri-y-allan, makaṇ.  
(It is not a pole, but man.)

*Note 1.*—In the previous *sūtra* it has been said that, when one cannot definitely determine the nature of an object at a distance and doubts that it is one or other, he may use the word *urupū* or *atu*. For example he sees an object at a distance and is not able to ascertain whether it is a male child or pole and hence he questions either himself or another *atu kurriyō makāṇō*?, or *a-v-v-urupū kurriyō makāṇō*?. The next moment he decides that it is a male child. At once he may say *atu* or *a-v-v-urupū kurri-y-aṇṇū*, *makaṇ* or, ‘*atu* or *a-v-v-urupū kurri-y-allan makaṇ*’, since the doubt clears immediately after he says *atu* or *a-v-v-urupū*. If he says *aṇṇū*, after *kurri*, such a usage need not be sanctioned since it is regular. If he says *allan* after *kurri*, it has to be sanctioned since the subject *atu* or *a-v-v-urupū* is neuter-singular and *allan* is masculine-singular. Such a usage is allowed since his doubt has been cleared and he ascertains that the object is a male child immediately after he says the word *atu* or *a-v-v-urupū*.

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*Note 2.*—The word *vēriṭattāṇa* is made up of *vēriṭattāṇ* the instrumental singular of *vēriṭam* and *a* the *cāriyai* which it takes if it is at the end of a verse, as is sanctioned by *sūtra* 108. But it gives the locative sense here. *Iḷampūraṇar* takes *vēriṭattāṇa* along with the word *taṇmai* and interprets them 'the quality (found) in the object other than the first mentioned one'; while *Teyvaccilaiyār* takes it along with *aṇmai-k-kilavi* and interprets 'the word of negation used along with that which is other than the ascertained object'. Both take *taṇmai* to mean the nature of the ascertained object. *Cēṇāvaraiyar* takes *taṇmai* to mean *aṇmai* and *vēriṭattāṇa* to mean the word denoting the object other than the ascertained one and gives the example *ivaṇ kurri-y-aṇṇū, makaṇ*. *Nacciṇārkkiniyar* agrees with *Iḷampūraṇar* in the interpretation of the *sūtra* but gives *ivaṇ kurri-y-allaṇ* as an example. This example, as also the example given by *Cēṇāvaraiyar* does not seem to be appropriate, since the doubt of the hearer is cleared immediately after he hears the word *ivaṇ* which is an *āṇpāl* noun.

*Note 3.*—The importance of the particle *um* in *cuttalam* clearly shows that such usage *atu* or *a-v-v-urupū kurri-y-allaṇ* is rare and the general usage is *atu* or *a-v-v-urupū kurri-y-aṇṇū, makaṇ*.

26. அடைசினை முதலென முறைமூன்று மயங்காமை  
நடைபெற் றியலும் வண்ணச் சினைச்சொல்.

Aṭai-ciṇai mutal-eṇa mūrai-mūṇṇu mayankāmai  
Naṭai-per riyalum vaṇṇa-c ciṇai-col.

(In a group of words denoting a whole, its limb and the quality of the limb), the word denoting the limb invariably follows the adjective and precedes the word denoting the whole.

*Ex.*—Ceṇ-kāl-nārai vantatū.

(Red-footed crane came.)

Perun-talai-c-cāttāṇ vantāṇ.

(Large-headed Cāttāṇ came.)



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*Note 1.*—The word *mayankāmai* in the *sūtra* means *mayankāmal* and is a verbal participle.

*Note 2.*—This *sūtra* enjoins the order of words denoting a whole, its part and the quality of the part. If the quality of the whole is to be mentioned, the order to be adopted then does not come within the province of this *sūtra* cf. *sen-nārai-k-kāl*.

*Note 3.*—The word *vaṇṇam* in the *sūtra* denotes quality. It is the *tadhbava* of the Skt. *varṇa*. *Naccinārkkiniyar* thinks that *vaṇṇa-c-cinai-c-col* is a technical name for the group of words denoting a whole, its limb and the quality of the limb.

*Note 5.*—The word *naṭai* in the *sūtra* is taken by *Iḷampūraṇar*, *Cēnṇavaraiyar* and *Naccinārkkiniyar* to refer to *speech* and not to *poetry*: but *Teyvacciḷaiyār* takes it to refer to both.

27. ஒருவரைக் கூறும் பன்மைக் கிளவியும்  
ஒன்றனைக் கூறும் பன்மைக் கிளவியும்  
வழக்கி எனிய வயர்சொற் கிளவி  
இலக்கண மருங்கிற் சொல்லா றல்ல.

Oruvarai-k kūrum paṇmai-k kiḷaviyum  
Oṇṇanai-k kūrum paṇmai-k kiḷaviyum  
Valakki ṇ-akiya v-uyar-coṭ kiḷavi  
Ilakkaṇa maruṅkiṭ collā ralla.

The use of honorific plural to denote one person or one object is allowed only in speech and not in poetry.

*Ex.*—*Yām vantēm*, *niyir vantir*; *ivar vantār*.

*Note 1.*—The honorific plural even with respect to *a. rinaṭai* is *palarpāl* and not *palavinpāl*. On seeing a fox, one may say *nariyār vantār* and never *nari vantaṇa*.

*Note 2.*—*Iḷampūraṇar* and *Naccinārkkiniyar* think that the expression *ilakkaṇa maruṅkiṭ collā ralla* is unnecessary since its purpose is served by the third line and hence it suggests that *uyartiṇai* may be used for *a. rinaṭai* and vice-versa in certain cases.

*Oṇḍavaraiyar*, on the other hand, thinks that the third line in the *sūtra* sanctions such a usage in speech and the fourth line prevents it in poetry. The use of *uyartiṇai* for *aṣṛiṇai* and *vice-versa* is taken by him by *tannināmuttal*, the mode covering the related points by implication.

28. செலவினும் வரவினுந் தரவினுந் கொடையினும்  
நிலைபெறத் தோன்று மந்நாற் சொல்லும்  
தன்மை முன்னிலை படர்க்கை யென்னும்  
அம்மூ லிடத்து முரிய வென்ப.

Celaviṇuṁ varaviṇuṁ taraviṇuṁ koṭaiyiṇuṁ  
Nilai-pera-t tōṇru m-a-n-nār collum  
Taṇmai muṇṇilai paṭarkkai y-eṇṇum  
A-m-mū viṭattu m-uriya v-eṇpa.

It is said that the four words *celavu*, *varavu*, *taravu* and *koṭai* are used in the first, second and third persons.

29. அவற்றுள்,  
தருசொல் வருசொல் லாயிரு கினவியுந்  
தன்மை முன்னிலை யாய் ிடத்த.

Avarttuḷ,  
Taru-col varu-col l-ā-y-iru kiḷaviyūn  
Taṇmai muṇṇilai y-āyi r-iṭatta.

Of them the words *taravu* and *varavu* are used only along with the pronouns of the first and second persons, i.e., the verbs meaning *to give* and *to come* are respectively used, only when the recipient of the gift and the person approached are in the first, or the second, person.

- Ex.—Eṇakkū-t-tantāṇ (He gave it to me).  
Niṇakkū-t-tantāṇ (He gave it to you).  
Eṇ-ṇ-uḷai vantāṇ (He came to me).  
Niṇ-ṇ-uḷai vantāṇ (He came to you).

30. ஏனை யிரண்டு மேனை யிடத்த.  
Eṇai y-iraṇḷu m-eṇai y-iṭatta.

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The remaining two (i. e., *celavu* and *koṭai*) are used along with the third person.

*Ex.*—*Avarkaṭ ceṇṇāṇ* (He went to him).

*Avarkū-k-koṭu* (Give it to him).

*Note 1.*—*Iḷampūraṇar* takes all the four words *celavu*, *varavu*, *taravu* and *koṭai* in the sense of giving; while *Cēṇṇavaraiyar* and *Nacciṇārkkiniyar* take *celavu* and *varavu* respectively to mean going and coming and *taravu* and *koṭai* to mean giving.

*Note 2* —*Teyvaccilaiyār* takes all the three *sūtras* 28, 29 and 30, to be one. According to him the 28th *sūtra* deals with the opinion of the grammarians earlier than *Tolkāppiyāṇār* and the *sūtras* 29 and 30 deal with his own opinion. 'This view seems to be correct. One may then question whether it does not give room to *vākyabhēda* or sentence-split, since there are three complete sentences. It does not, since the three *sūtras* are interpreted thus :—Of the four words *celavu*, *varavu*, *taravu* and *koṭai* which could be used with all the three persons in the opinion of the grammarians, *taravu* and *varavu* are used along with the first, and the second, personal pronouns and the rest with the third person.

31. யாதெவ னென்னு மாயிரு கிளவியும்  
அறியாப் பொருள்வயிற் செறியத் தோன்றும்.  
*Yāteva ṇ-eṇṇu m-ā-y-iru kiḷaviyum*  
*Ariyā-p poruḷ-vayir ceṇiya-t tōṇṇum.*

The two (interrogative) pronouns *yātū* and *evāṇ* are generally used in questioning about unknown objects.

*Ex.*—*Irāmaṇ eṇṇa cōṅku-p-poruḷ yātu ?*

(What is the meaning of the word *Irāmaṇ* ?).

*Pacu eṇṇa cōṅku-p-poruḷ evāṇ ?*

(What is the meaning of the word *pacu* ?).

*Note 1.*—This *sūtra* sanctions the usage of both *yātū* and *evāṇ* irrespective of the fact whether the object denoted by the word *poruḷ* is *uyartiṇai* or *aṣṭiṇai*.

32. அவற்றுள்,  
யாதென வருஉம் வினாவின் கிளவி  
அறிந்த பொருள்வயி னையந் தீர்த்தற்குத்  
தெரிந்த கிளவி யாதலு முரித்தே.

Avarruḷ,  
Yāteṇa varūum viṇāviṇ kiḷavi  
Arinta poruḷvayi ṇ-aiyan tīrtarkū-t  
Terinta kiḷavi y-ātalū m-urittē.

Of them, the interrogative pronoun *yātū* may also be used in sentences where some doubts are to be cleared regarding the particulars of an object whose general features are known.

- Ex.—I-m-maraṅkaḷuḷ karuṅkāli yātū?  
(Among these trees which is karuṅkāli ?)  
Nam-m-eru taintaṇuḷ keṭṭa erutu yātū ?  
(Of our five bulls, which is the bull lost ?)

Note 1.—From the previous *sūtra* one is inclined to think that *yātū* can be used only in questioning about unknown objects. This *sūtra* sanctions its use even in questioning about the particulars of a known object.

33. இனைத்தென வறிந்த சினமுதற் கிளவிக்கு  
வினைப்படு தொகுதியி னும்மை வேண்டும்.  
Inaitteṇa v-arinta ciṇai-mutaṛ kiḷavikkū  
Viṇai-p-paṭu toku ti-y-i ṇ-ummai vēṇṇūm.

The particle *um* should invariably be used after the group of words which qualify the verb, i.e., immediately preceding the verb or the predicate, where the subject of the verb is a *mutal* (word denoting a whole) or a *ciṇai* (word denoting a part of a whole) qualified by the word which mentions its exact number.

- Ex.—Paṇṇiru kaiyum pārpaṭa-v-iyarri (*Tirumu. 118*).  
(Having placed all the twelve hands so that they might be in their proper places.)

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Cēra-cōla-pāṇṭiyar mūvaruṅ kūṭiṇar.

(All the three kings Cēraṅ, Cōlaṅ and Pāṇṭiyaṅ  
assembled.)

Kaṇ-ṇ-iraṇṭum kuruṭū;

(Both the eyes are blind.)

*Note 1.*—*Iḷampūraṇar* reads in the *sūtra tokaiyiṇ*, while others *tokutiyiṇ*.

*Note 2.*—The word *viṇai* in the *sūtra* should be taken to mean the *muṭikkun̄col* or predicate.

*Note 3.*—*Iḷampūraṇar* and *Teyvaccilaiyār* interpret the expression *viṇai-p-paṭu-tokuti* as the collection of words preceding the verb or predicate. Hence according to them the word *tokai* or *tokuti* means here a collection. But *Cēṇāvaraiyār* and *Naccīṇārkkiniyār* take it to mean the number which qualifies the verb or the predicate. Hence according to them the word *tokuti* means number. They, then according to their interpretation have to justify how the particle *um* is used in the expression *paṇṇirukai-y-um pārpaṭa v-iyarri* where *paṇṇirukai*, the word denoting number qualifies, not the verb *pārpaṭa* but the subject *kai*, and *um* is not found immediately after *paṇṇirukai*. *Cēṇāvaraiyār* explains it thus:—The words *paṇṇirukai* and *kai* denote the same object; hence *um* is used after the word *kai*. He says so perhaps through the analogy of the expression *dvādaśa karāḥ* (twelve hands) where the word *dvādaśa* means not twelve, but twelve objects. It is doubtful whether the word *paṇṇirantū* in Tamil denotes twelve objects when it is followed by a noun. Hence the interpretation given by *Iḷampūraṇar* on the phrase *viṇai-p-paṭu tokuti* seems to be better.

*Note 4.*—It is advisable for the readers to note that the particle *um* is not found in the sentences *nāṇmarai mutalvar vantār* (Brahmans versed in the four Vedas came), *aintalai nākam oṭirrū* (the five-headed cobra ran); for the words denoting number in such sentences do not qualify *mutalvar* or *nākam* the subject for the verb, but only *marai* or *talai* the adjunct of the subject.

34. மன்னாப் பொருளு மன்ன வியற்றே.

Maṇṇāp poruḷu m-aṇṇ-a v-iyarrē.

The same is the case even with words denoting *transient* objects,

*Ex.*—I-v-v-ulakattil oruvar celvamum nilaiyātū.

(Wealth of none is this world is permanent.)

*Note 1.*—According to *Iḷampūraṇar* and *Cēṇṇavaraiyar* the word *maṇṇā-p-poruḷ* means *illā-p-poruḷ* or non-existent objects. Hence they have given the sentence *pavaḷa-k-kōṭṭu nīlayaṇai cātavākanaṇ kōyilullum illai* (the blue elephant with coral tusks is not found even in the temple of *Cātavākanaṇ*). Here there are three objections :—(1) They have to translate the *sūtra* thus :—‘The same is the case when the non-existence of an object in a certain place or at a certain time is predicated.’ There is no word in the *sūtra* warranting the addition of the idea ‘in a certain place or at a certain time’. (2) *um* in the example given by them is only *ecca-v-ummai* and not *murrummai* as found in the examples of the previous *sūtra*. (3) The use of *um* in the example given by them is sanctioned by the *sūtra* ‘*eccam ciṟappē .....ummai-c-collē*’ (Tol. Col. 255) and hence this *sūtra* need not sanction it.

According to *Naccinārkkinīyar* and *Teyvaccilaiyār*, the word *maṇṇā-p-poruḷ* means *transient objects*. But *Naccinārkkinīyar* says that *um* after the word *maṇṇā-p-poruḷ* in the *sūtra* suggests non-existent objects also. ‘This is quite against the spirit of the *sūtra* since *um* in this *sūtra* suggests *inaittenā-v-aṟinta ciṇai-mutar kiḷavi* mentioned in the previous *sūtra*. The examples given by them are respectively *yākkaiyum nilaiyātū* (even the body is not permanent), *cakkaravarthi celvamum nilaiyātū* (the wealth of emperor is not permanent). But in those examples the *um* after *yākkai* and *celvam* are only *ecca v-ummai* and not *murrummai* since they respectively suggest that other objects also are not permanent and that the wealth of others also is not permanent.

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Hence I have taken the word *mannā-p-poruḷ* to mean transient objects and *anna-v-iyarre* to mean that the *murrummai* is used immediately preceding the predicate and after the *viṇai-p-paṭutokuti* and suggested the example *I-v-v-ulakattiḷ oruvar celvamum nīlaiyāḷū* where *mannā-p-poruḷ* is *celvam*, *viṇai-p-paṭutokuti* is *i-v-v-ulakattiḷ oruvar celvam* and *um* after *celvam* is *murrummai* and not *ecca-v-ummāi*.

35. எப்பொரு ளாயினு மல்ல தில்லெனின்  
அப்பொரு ளல்லாப் பிதி துபொருள் கூறல்.

E-p-poru ḷ-āyinu m-alla til-l-eṇiṇ

A-p-poru ḷ-allā-p piritu-poruḷ kūṛal.

If one (a merchant) wishes to inform (a purchaser) of the absence of any commodity by using the expression *allatil*, he should associate that expression with a word denoting any commodity (that he has), and not with that denoting the commodity asked for.

*Ex.*—‘Paruppu uḷavō vaṇikīr?’ eṇṇu viṇāya-vaḷi ‘uḷuntallatū illai’, ‘koḷḷallatū illai’ eṇṇu kūṛal vēṇṭum.

(When a purchaser questions, ‘Oh merchant, have you dhol with you?’, the merchant has to answer ‘I have nothing other than black-gram’ if he has black-gram with him, ‘I have nothing other than horse-gram’ if he has horse-gram with him, and so on.)

*Note 1.*—*Ilampūraṇar* is of opinion that the expression *allatil* in the *sūtra* means the object that he has not and *piritu-poruḷ* means *ina-p-poruḷ* or similar commodity. But in the example he has given, he has made use of the expression *allatil*. *Cēṇḍavaraiyār* criticises him on four grounds:—(1) If *Tolkāppiyāṇār* has not intended the use of the expression *allatil* in the merchant’s answer, what harm is there if the merchant words his answer *paruppu illai* (there is no dhol) if he has not got dhol with him? (2) If *allatū* in *allatil* means *uḷḷatallatū*, the meaning of the word *allatū* is not clear and

*Tolkāppiyāṇār* would not have framed his *sūtra* in such a way that the meaning may not be clearly understood. (3) If the word *piritū-poruḷ* in the *sūtra* refers only to a *similar object*, a merchant who is generally dealing in oil and dholi will be precluded from answering *Enney allatū illai* (there is nothing other than oil), when he has no dholi at the time when a purchaser asks for it, since *enney* is not a commodity similar to dholi. (4) If *Tolkāppiyāṇār* meant *ina-p-poruḷ* (similar object) by the term *piritū-poruḷ* he might as well have used the word *ina-p-poruḷ* in the place of *piritū-poruḷ* in the *sūtra* itself.

As regards the first ground in the criticism, *Cēṇāvaraiyar* may be informed that in the ordinary course of events merchants are not inclined to use such expressions as, 'I do not have dholi' if they do not have it when the purchaser needs it. They generally answer 'I have this by showing a commodity other than dholi'. This shows that they do not like to say *illai* (no). The third ground in the criticism of *Cēṇāvaraiyar* may be met thus:—Why should he not take *enney* as an *ina-p-poruḷ* (similar object) to *paruppu* (dholi)? Though one is a solid and the other is a liquid, yet are they not similar to each other in the fact that each one is a commodity that the merchant deals in? Why should *Cēṇāvaraiyar* take the term *ina* in a restricted sense? The word *allatū* in the *sūtra* clearly means *ina-p-poruḷ*; for the *anmai* (negation) in the word *allatū* denotes *anyōnyābhāva* and hence the word *allatū* means an object partly dissimilar and partly similar (to the object denoted by the word with which it is associated). For example *a-brāhmaṇaḥ* cannot denote a beast which is entirely dissimilar to a brahman, but can denote only a man who is other than a brahman. Evidently such a man is similar to a brahman in being a man and dissimilar to him in not being a brahman.

The fourth ground in his criticism may be met thus:—Since the word *allatū* suggests *ina-p-poruḷ*, *Tolkāppiyāṇār* has not used *ina-p-poruḷ* in place of *piritū-poruḷ*.

*Naccinārkkinīyar* gives the same meaning to the *sūtra* as *Ḵampūraṇar* and in the example he uses the word *allatū* like



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*Cēṇāvaraiyar*. *Teyavaccilaiyār* interprets *allatū* in the same way as *Cēṇāvaraiyar*, but in the interpretation of the word *piritu-poruḷ* he agrees with *Iḷampūraṇar*.

Since all the four commentators have used the expression *allatillai* in their examples, it is quite clear that, as regards the interpretation of the expression *allatū* in the *sūtra*, *Cēṇāvaraiyar* and *Teyavaccilaiyār* are correct.

36. அப்பொருள் கூறிற் சுட்டிற் கூறல்.

A-p-poruḷ kūrir cuṭṭi-k kūral.

If, in the answer given by the merchant, the word denoting the object asked for by the purchaser, is used, it should be preceded by a demonstrative root or adjective.

*Ex.*—‘Paruppu ulavō’ eṇra-vali, ‘i-p-paruppallatu illai’  
eṇrū kūral vēṇṭum.

(When the merchant is questioned ‘Have you dhol?’,  
the answer should be ‘There is no dhol other  
than this’.)

*Note 1.*—The need for this *sūtra* is this ;—The merchant has the commodity asked for by the purchaser in stock ; but the quality of the same commodity is not such as should be given to him without showing it to him and getting his consent. In such a case he has to use the expression *allatū*, but he may associate it with the word denoting the commodity asked for, (though it is against the sanction of the previous *sūtra*) if that word is preceded by a demonstrative element. The demonstrative element is evidently *i* if the commodity asked for is near the seat of the merchant and *a* if it is away from it.

37. பொருளொடு புணராச் சுட்டுப்பெய ராயினும்  
பொருள்கேறு படாஅ தொன்ற கும்மே.

Poruḷotu puṇarā-c cuṭṭu-p-peya r-āyinuṁ  
Poruḷ-vēru paṭāa t-oṇrā kum-m-ē.

Even though the demonstrative element is not associated with the word denoting the commodity asked for, the sense conveyed will be the same.

*Ex.*—Paruppū ulavō vaṇikīr? enṛu viṇāya-vaḷi 'ivai-y-allatū illai' eṇal.

(When questioned 'Oh merchant, have you dhol?' the answer may be 'There is nothing except these'.)

*Note 1.*—The need for this *sūtra* is this:—The 35th *sūtra* states that the expression *allatū* should be associated with the word denoting a commodity other than that asked for by the purchaser. The 36th *sūtra* states that, if it is associated with the word denoting the object asked for, such a word should be preceded by a demonstrative element. The demonstrative element may be used in two ways:—(1) as a *part* of the compound word like *ipparuppū* and *apparuppū* or as a demonstrative *adjective* like *inta paruppū* and *anta paruppū*; and (2) as a demonstrative pronoun *ivai* and *avai*. In the former case there is no opportunity for any doubt to arise; and in the latter case since the plural pronouns *ivai* and *avai* denote not only the object asked for by the purchaser, but also other objects which the merchant has in his possession, a doubt may arise whether such an expression as *ivai-y-allatū illai* is a correct answer to the question *paruppū ulavō*?. This *sūtra* sanctions the correctness of such an expression. It may be noted that all the three *sūtras* 35, 36 and 37 deal with the use of the expression *allatū* in different ways. *Sūtra* 35 deals with it when the merchant has not got in stock the commodity asked for; *sūtra* 36 deals with it when he has in stock the commodity asked for, but is not satisfied with its quality; and *sūtra* 37 deals with it whether he has it in stock or no.

*Note 2.*—*Iḷampūraṇar*, *Cēṇāvaraiyar* and *Teyvaccilaiyār* have interpreted the *sūtra* in the same way as above. *Cēṇāvaraiyar* adds in his commentary that there are some who think that this *sūtra* sanctions the use of a demonstrative pronoun, when the object denoted by it is not expressed, but is in the mind of the speaker. For instance one learned in 'elephantology' (the science dealing with the nature, appearance etc. of elephants)

may say on looking at the *foot-prints* of an elephant in a forest, 'This surely indicates that the elephant will one day become the king's vehicle.' Here what the word *this* refers to cannot be understood by the hearer. But a close examination of *sūtras* 35, 36 and 37 clearly shows that such an interpretation is not quite appropriate.

*Note 3.*—*Naccinārkkiniyar* has given an entirely different meaning to the *sūtra*. He splits the *sūtra* into two parts:—*cutṭu poruḷotū puṇarā āyinum ākum*; *peyar poruḷotū puṇarā āyinum* (*cutṭu-p*) *poruḷ vēru-paiṭtū onrākum*. The former part means that the demonstrative element may be used without mentioning the object to which it refers. *Ex.*—*I. : tū ottaṇ*. (This is some one) (Kalit. 61.) The latter part means that a common noun though used in such a way that it cannot be easily understood to whom it refers, may be used to denote a particular object. In this interpretation the following points are to be carefully considered by the readers:—(1) When *Tolkāppiyonār* has so worded his *sūtras* as not to give room to *vākyabhēda* or sentence-split, would he have combined two different ideas in one *sūtra*? (2) The order of words in the *sūtra* is completely inverted. (3) The word *puṇarā* seems to be a negative relative participle, while it is taken to be a negative verbal participle. (4) The meaning of the word *poruḷ* in the second line is taken to be *cutṭu-p-poruḷ*, the element *cutṭu* being added as an adjunct to the word *poruḷ*. (5) This *sūtra* does not appear to have any relation to the previous *sūtra*.

Hence I think that the interpretation given by the other three commentators is sound.

38. இயற்பெயர்க் கிளவியுஞ் சுட்டுபெயர்ச் கிளவியும்  
வினைக்கொருங் கியலுங் காலந் தோன்றின்  
சுட்டுப்பெயர்க் கிளவி முற்படக் கிளவார்  
இயற்பெயர் வழிய வென்மனஞர் புல்வர்.

Iyar-peyar-k kiḷaviyuñ cutṭu-p-peyar-k kiḷaviyūm  
Viṇaikkoruṅ k-iyaluṅ kālan tōṇriṇ  
Cutṭu-p-peyar-k kiḷavi murpaṭa-k kiḷavār  
Iyar-peyar valiya v-eṇmaṇṇar pulavar.

## KIḶAVIYĀKKAM

If an *iyarpeyar* and a pronoun referring to it do not stand as logical subject and predicate, but take predicate after them or qualify different predicates, it is said by learned men that the pronoun is never used before the *iyarpeyar*, but only follows it.

*Ex.*—Cāttan vantāṇ; avarḱū-c- cōrū koṭu.

(Cāttan came; give him food.)

Cāttan avan vantāṇ.<sup>1</sup>

(Cāttan he came.)

*Note 1.*—*Iyarpeyar* generally means common noun whose meaning cannot be understood from its derivation. *cf.* Tol. Col. 174.

*Note 2.*—The word *iyarpeyar* in the *sūtra* may be taken as a case of *upalakṣaṇa* i.e., *iyarpeyar* suggests *uyar-tiṇai-p-peyar* (proper names of persons and gods) and *a ∴ riṇai-p-peyar*.

*Note 3.*—*Iḷampūraṇar*, *Naccinārkkiniyar* and *Teyvaccilaiyar* have stated that this *sūtra* operates only if the *iyar-peyar* and the pronoun qualify different verbs. *Cēnāvaraiyar* alone thinks that it operates when both take the same predicate or qualify the same verb also.

*Note 4.*—*Iḷampūraṇar* states that there were some grammarians who took the word *iyar-peyar* in the *sūtra* to mean all nouns current in the world. But such a view may not be held by *Tolkāppiyāṇār* since he classifies nouns as *iyar-peyar*, *cinai-p-peyar*, *cinai-mutar-peyar*, *mutai-p-peyar*, etc. in *sūtra* 174 of *Peyariyal*.

*Note 5.*—This *sūtra* does not operate when the noun and pronoun stand as logical subject and predicate. Hence the sentence *Avan Cāttan* (He is Cāttan) is correct though the pro-

1. The use of the pronoun along with the noun which it refers to, between the noun and its predicate seems to have been current at the time of *Iḷampūraṇar*. *Cf.* *Taṇmai-c-collum a ∴ riṇai-c-collum avai eṇṇu miṭattu* (Tol. Col. 43, *Iḷam.*).

## TOLKĀPPIYAM—COLLATIKĀRAM

noun *avan* precedes the noun *Cāttan*. It does not operate also when the pronoun does not refer to the noun mentioned. Hence the sentence *Avanum Cāttanum vaniār* (He and *Cāttan* came) is not in correct since the word *avan* does not refer to *Cāttan* but refers to another person.

39. முற்படக் கிளத்தல் செய்யுளு ளுரித்தே:

Mur-paṭa-k kiḷattal ceyyul-u ḷ-urittē.

(The pronoun referred to in the previous *sūtra*) may precede the noun which it refers to in Poetry.

*Ex.*—Avaṇ-aṇaṅku nōy-ceytā ṇ-āyilāy vēlan

Viṇaṇ-miku-tār-c cēntaṇ-pēr vāḷtti-mukaṇ-amarntū

Aṇṇai y-alar-kaṭappan tāraṇi-y-i leṇṇai-kol

Piṇṇai y-ataṇ-kaṇ viḷaivu.

(Oh, lady beautified with rich ornaments! he has left you to suffer separation. Still why do you expect his garland of kadamba flowers with a smiling face, extolling the name of Cēntaṇ who wears a garland on account of his victory with the help of his javelin?)

Here the pronoun *avan* precedes the word *Cēntaṇ* found in the second line.

40. சுட்டுமுத லாகிய காரணம் கிளவியும்

சுட்டுப்பெய ரியற்றை யிற் செறியத் தோன்றும்.

Cuṭṭu-muta l-ākiya kāraṇa-k kiḷaviyum

Cuṭṭu-p-peya r-iyarkaiyir ceriya-t tōṇṇum.

The word commencing with a demonstrative root and denoting the reason is similar in its usage to the demonstrative pronouns and adjectives.

*Ex.*—Araca r-ḷaiya r-ākavum purai-tapu

Valliyōr-p paṭarkuvar pulava r-ataṇaḷ

Yāṇum..... vantaṇaṇē. (Pura. 154)

(Learned men though patronised by kings go to the liberal-minded. So I too came.)

## KILAVIYĀKKAM

Culaṇṇum-ēr-p piṇṇa t-ulaka m-ataṇḍāl

Uḷantu m-uḷavē talai. (Kuraḷ 1031)

(World is after the plough wherever it may turn ;  
hence agriculture is best though trying.)

Cāttan kai-y-eḷutu-māru vallaṇ, ataṇḍāl tantai uvakkum

(Cāttan writes a good hand and so his father  
appreciates him.)

*Note 1.*—In the *sūtras* 38 and 39 the pronoun refers to a noun. In this *sūtra* it is said that, even when the pronoun refers to the idea contained in a sentence, it should follow the sentence and should not precede it.

*Note 2.*—*Iḷampūraṇar*, *Cēṇḍavaraṇḍar* and *Naccinārkkinḍar* have all given the example given above. *Iḷampūraṇar* thinks that the word *ataṇḍāl* is a noun in the instrumental case, while *Cēṇḍavaraṇḍar* and *Naccinārkkinḍar* take it as *iṭai-c-col*.

41. சிறப்பி னாகிய பெயர்நிலைக் கிளவிக்கும்

இயற்பெயர்க் கிளவி முற்படக் கிளவார்.

Cirappi u-ākiya peyar-nilai-k kilavikkum

Iyar-peyar-k kilavi mur-paṭa-k kilavār.

The original name of a person also should not precede the name of distinction of the same person if both qualify the same verb.

*Ex.*—Teyva-p-pulavar Tiru-valluvaṇḍar kuraḷ pāṭiṇār.

(The holy poet Tiruvalluvar composed the Kuraḷ)

*Note 1.*—The word *viṇṇi-k-k-oruṇk-iyalum-vali* has to be taken here from the *sūtra* 38.

42. ஒருபொருள் குறித்த வேறுபெயர்க் கிளவி

தொழில்வேறு கிளப்பி ஒன்றிட னிலவே.

Oru-poruḷ kuritta vēru-peyar-k kilavi

Toḷil-vēru kilappi u-oruṇṭa u-iḷavē.

Epithets denoting the same person or subject cannot denote one and the same person or object if each takes a different predicate after it.

*Ex.*—In the sentence ‘*Maṇṇaṇ venṇāṇ, ṭantiraiyaṇ tirumpiṇāṇ*’,

[King won, *ṭantiraiyaṇ* (name of king) returned.]

the predicates *venṇāṇ* and *tirumpiṇāṇ* cannot refer to the deeds of the same person since their respective subjects *maṇṇaṇ* and *ṭantiraiyaṇ* have different connotations, though they denote the same person.

*Note 1.*—This *sūtra* suggests that, if different epithets denoting the same person take the same predicate, the whole may be taken as one sentence.

*Ex.*—*Viṭar-c-cilai poritta vēntaṇ vāḷi*

*Pūn-taṇ poruṇai-p-poraiyaṇ vāḷi*

*Māntaraṇ cēraḷ maṇṇavaṇ vāḷi.*

(Long live the king who engraved in the hill

Long live the lord of the river *Poruṇai* filled with  
flowers and cool water

Long live the King *Māntaraṇcēraḷ*.)

Though there are three complete sentences here, yet they may be taken in sense as one sentence, *Viṭar-c-cilai poritta vēntaṇ, Pūn-taṇ-poruṇai-p-poraiyaṇ Māntaraṇ cēraḷ maṇṇavaṇ vāḷi*.

*Note 2.*—If different actions of the same person or object have to be mentioned and also different epithets denoting the same, the predicate should be mentioned at the end, of which all but the last one should be indeclinable past participles and the last should be a finite verb.

*Ex.*—*Maṇṇaṇ ṭantiraiyaṇ venṇū tirumpiṇāṇ.*

(King *ṭantiraiyaṇ* returned after victory.)

43. தன்மைச் சொல்லே யஹினைக் கிளவியென்று  
எண்ணுவழி மருங்கின் விசுவதல் வரையார்.

*Taṇmai-c collē y-a. riṇai-k kiḷavi-y-eṇṇū*

*Enṇu-vāḷi maruṅkiṇ viravutaḷ varaiyār.*

It is not prevented to count an *a. riṇai* noun along with the first personal pronoun.

*Ex.*—Yāṇum eṇ e. : kamum cārum.

(My weapon and myself are sufficient.)

*Note I.* The above meaning is given by *Iḷampūraṇar* and *Tēyvaccilaiyār*; *Cēṇāvaraiyar* and *Nacciṇārkkiniyar* give a different meaning (i.e.) when the subject is a first personal pronoun and an a. : *riṇai* noun, the predicate is in the first person plural. If the latter interpretation is correct, the *sūtra*

Avarruḷ

Paṇmai y-urakkun taṇmai-k kiḷavi

Enṇiyaṇ maruṅkiṇ ṇiripavai y-uḷavē. (*Tol. Col. 209.*)

is unnecessary since it conveys the same meaning. Besides sanction is necessary to count a. : *riṇai* nouns along with first personal pronoun, since one is generally inclined to count like objects. Hence the interpretation given by *Iḷampūraṇar* and *Tēyvaccilaiyār* is, in my opinion, correct.

*Note 2.*—*Cēṇāvaraiyar*'s interpretation of this *sūtra* is clearly seen from his commentary under the *sūtra*-*Viyaṅkō ḷ-enṇu-p-peyar tiṇai-viravu varaiyār*. (*Tol. Col. 55.*)

*Note 3.*—It is worthy of notice that sanction is not accorded anywhere in *Tolkāppiyam* to count an a. : *riṇai* noun and a second personal pronoun, nor for using the predicate in the second person plural (i. e.) such expressions as *niyūm niṇ-patai-k-kalamum cārīr* (your army and yourself are sufficient) have not received sanction at the hands of *Tolkāppiyār*. *Iḷampūraṇar* states that the use of the word *maruṅkiṇ* which serves no purpose in this *sūtra* suggests the sanction of such usage. *Cēṇāvaraiyar* says in his commentary under *Tol. Col. 45*, that such expressions are sanctioned in the last *sūtra* of *Collatikāram* in *Tolkāppiyam*.

44. ஒருமை யெண்ணின் பொதுப்பிரி பாற்சொல்

ஒருமைக் கல்ல தெண்ணுமுறை நிலலாது.

Orumai y-enṇiṇ potu-p-piri pār-col

Orumai-k k-alla t-enṇumurai nilḷātū.

The words (*oruvai* and *orutti*) which respectively mean one man and one woman and have each a suffix denoting the *pāl* or gender-number are not used in counting.



## TOLKĀPPIYAM—COLLATIKĀRAM

*Note 1.*—*Orumai-y-eṇṇin potu-c-col* or the word which denotes a single object and is common to both *ānpāl* and *peṇpāl* is *oruvar*. *Orumai-y-eṇṇin potu-p-piri-pār-col* or the words which separately denote one man and one woman are respectively *oruvan* and *orutti*. In counting, one has to say *oruvar*, *iruvar*, *mūvar* etc., and not *oruvan*, *iruvar*, *mūvar* etc., nor *orutti*, *iruvar*, *mūvar* etc.

*Notes 2.* *Ilampūraṇar* and *Teyvaccilaiyār* have given the above meaning to the *sūtra*. *Cēṇāvaraiyar* and *Naccinārkkiniyar*, on the other hand, have taken the *sūtra* to mean that the words *oruvan* and *orutti* which are *orumai-y-eṇṇin-potu-p-piripār-col* are used only in connection with the number denoting *orumai* and not with the numbers denoting *irumai*, *mummai* etc. (i. e.) the suffixes *n* denoting *ānpāl* and *i* denoting *peṇpāl* are used only in connection with the number denoting single object as *oruvan* and *orutti* and not with those denoting more than one; hence the words *iruvan*, *irutti*, *mūvan*, *mutti* etc., cannot be used. There are six defects in this interpretation:—(1) They take the expression *orumai-y-eṇṇin potu-p-piri-pār-col* to denote the suffixes *n* and *i* instead of the words *oruvan* and *orutti*. (2) They take the expression *eṇṇumurai* to mean in respect of the numbers *irumai*, *mummai* etc., instead of the natural meaning 'while counting'. (3) Such an interpretation of the word *eṇṇumurai* is not suited to the context; for both the *sūtras* that precede and follow this *sūtra* deal with the use of expressions while counting. (Cf. the words *eṇṇu-vali* in Tol. Col. 43 and *eṇṇu-p-peyar* in Tol. Col. 45.) (4) They have to take that this *sūtra* suggests that *oruvar* is used in counting and not *oruvan* or *orutti*, which, *Ilampūraṇar* and *Teyvaccilaiyār* think, is the direct meaning of the *sūtra*. (5) Besides *Cēṇāvaraiyar* has to find an explanation for the use of the singular verb *nillāṭi* as the predicate of the word *potu-p-piri-pār-col*, which, according to his interpretation, is plural in number since it denotes the two suffixes *n* and *i*. (6) Lastly their statement that the words *iruvan*, *irutti*, *mūvan*, *mutti* etc., cannot be used is against the ordinary rules of science; for the use of suffix or suffixes may be prohibited in certain places only if there is a chance of its or their being used in those places on the authority of another *sūtra* (cf. *Prāptasyāiva niṣēdhaḥ*). Here, there is no possibility for the

suffixes *ṇ* and *i* which denote singular number to be used in words *iruvāṇ*, *irutti*, *mūvaṇ*, *mutti* etc. since their bases denote objects more than one.

Hence the interpretation given by *Iḷampūraṇar* and *Teyvac-cilaiyār* is direct, unlaboured and sound.

45. வியங்கோ சென்னுப்பெயர் திணைவிரவு வரையார்.

*Viyaṅkō ḷ-ennu-p-peyar tiṇai-viravu varaiyār.*

It is not prohibited to connect *uyar-tiṇai* nouns and *a ∴ riṇai* nouns by *and*, if both of them have a verb in the potential mood as the common predicate.

*Ex.*—*Ā-v-um āyaṇ-um celka.*

(Let the cows and the shepherd go.)

*Note 1.*—*Iḷampūraṇar* and *Teyvaccilaiyār* have given the above interpretation; while *Cēṇāvaraiyar* and *Naccinārkkēṇiyar*, on the other hand, state that this *sūtra* sanctions the use of one verb in the potential mood when the subject consists of both *uyartiṇai* and *a ∴ riṇai* nouns. Since no other *sūtra* sanctions the counting of *uyartiṇai* and *a ∴ riṇai* and since *viyaṅkōḷ-viṇai* or verb in the potential mood has the same form whether it denotes *uyartiṇai* or *a ∴ riṇai* (cf. *Tol. Col.* 222), the interpretation of *Iḷampūraṇar* and of *Teyvaccilaiyār* is sound.

*Note 2.*—*Cēṇāvaraiyar* condemns *Iḷampūraṇar*'s interpretation of this *sūtra* on four grounds:—(1) Even though in expressions like *ā-v-um āyaṇ-um celka*, *ā* (cows) and *āyaṇ* (shepherd) are respectively *a ∴ riṇai* and *uyartiṇai*, still they may be connected by *and* on account of their having the relation of 'the grazer and the grazed'. Similarly in other expressions such relations may be found. (2) *Iḷampūraṇar* himself quotes *yāṇai*, *tēr*, *kutirai*, *kālāl erintāṇ* (he routed elephants, chariots, cavalry and foot-soldiers) under *Tol. Col.* 291 as an example where *uyartiṇai* and *a ∴ riṇai* nouns qualify the same predicate *erintāṇ* which is not in the potential mood. There is no *sūtra* which sanctions that *uyartiṇai* and *a ∴ riṇai* nouns may be connected by the word *and* when they take a common predicate in the indicative

mood. (3) *Tolkāppiyānār* himself states that *eṇṇu-t-tiṇai viravu-p-peyar* or nouns belonging to *uyartiṇai* and *a : riṇai* counted together take the *a : riṇai* verb in Tol. Col. 51. Hence he may have thought, in this *sūtra*, of the predicate and not of the subject. (4) Since expressions are found in plenty where *uyartiṇai* nouns in third person are counted together with *a : riṇai* nouns, *Tolkāppiyānār* could have said *uyartiṇai-c-collē y-a : riṇai-k-kilavi* instead of *tanmai-c-collē y-a : riṇai-k kilavi* in Tol. Col. 43, so that the use of all *uyartiṇai* nouns and pronouns whether they are in the first person, second person or third person with *a : riṇai* nouns taking the common predicate might have been sanctioned.

As regards the first objection, we may ascribe some relation or other between two objects. When the *sūtra* may be taken to sanction directly that the *uyartiṇai* nouns and *a : riṇai* nouns may be connected by *and*, why should we resort to ascribe some relation between them to sanction such a usage? The second objection is not a serious one. *Cēṇāvaraiyar* himself says that the use of *uyartiṇai* and *a : riṇai* nouns taking a common predicate which is not in the potential mood is to be taken by *tannina-muṭittal*. What harm is there if *Ilampūraṇar* takes such expressions by the same principle *tannina-muṭittal*? The third objection does not seem to be sound. Even though in Tol. Col. 51 *Tolkāppiyānār* says about the predicate, still he need not have mentioned anything about the predicate in this *sūtra*; for the previous *sūtra* decidedly deals with the counting of objects. Hence there is no harm in taking that this *sūtra* deals with the subject of the verb in the potential mood. (4) The fourth objection may be met thus:—It must be clearly noted that, according to *Tolkāppiyānār*, a verb in the first person is always *uyartiṇai* and hence can never be used along with *a : riṇai* subject. Hence there came the necessity for the *sūtra* Tol. Col. 209 which says that a verb in the first person plural may be used if the subject is made up of a pronoun of the first person connected with an *a : riṇai* noun. The sanction of such a use of the verb in the first person plural arises only when the counting of a first personal pronoun and an *a : riṇai* noun is sanctioned. Hence is the need of the expression *tanmai-c-collē* in the *sūtra* Tol. Col. 43.

46. வேறுவினைப் பொதுச்சொ லொருவினை கிளவார்.

Vēru-viṇai-p potu-c-co l-oruviṇai kilavār.

A predicate denoting the *individuality* of an action is not used along with a noun connected with its *genus*; (i.e.) the predicate denoting the genus of the action itself should be used.

For instance the word *aṭicil* means an eatable which is *uṇṇatū* or that is swallowed without the action of the teeth, *tiṇṇatū* or that is masticated, *parukuvatū* or that is drunk like water and *nakkuvatū* or that is licked like viscous fluid. Hence one should not use expressions like *aṭicil uṇṇān*, *aṭicil tiṇṇān*, *aṭicil parukiṇṇān* and *aṭicil nakkīṇṇān*; but one should use *aṭicil aṇṇirān*, *cōru* (rice) *uṇṇān*, *ūn* (flesh) *tiṇṇān*, *nēr* (water) *parukiṇṇān* and *tēn* (honey) *nakkīṇṇān*. Similarly the word *aṇi* means an ornament which is *kavippatū* or that is placed over like the crown, *kaṭṭuvatū* or that is tied like flowers to the hair, *ceṇippatū* or that is put on like bracelets and *pūṇuvatū* or that is hung like garlands, necklaces etc. Hence one should not use expressions like *aṇi kavittān*, *aṇi kaṭṭiṇṇān*, *aṇi ceṇittān*, and *aṇi pūṇittān*, but should use *aṇi aṇittān*, *muṭi* (crown) *kavittān*, *pūkkal* (flowers) *kuḷalir* (tuft) *kaṭṭiṇṇān*, *tōḷvalai* (armlets) *ceṇittān*, and *mālai* (garlands) *pūṇittān*.

Similarly the word *iyaṁ* means a musical instrument which is *koṭṭuvatū* or that is beaten, *ūtuvatū* or that which is blown and *eḷuppuvatū* or that which is provided with strings. Hence one should use *iyaṁ iyampiṇṇār* etc.

*Note 1.*—*Cēṇāvaraiyar* takes the word *micaṇittār* in the same category as *aṇṇirār*. *Nacciṇārkkīṇṇiyar* remarks that both of them cannot be taken to denote the action of eating in a general sense and *uṇṇār* should be used in their place. This shows that such restrictions were not carefully observed in later literature.

*Note 2.*—It is learnt from the commentary of *Iḷampūraṇar* that *orūu-ṇinai* is another reading in the place of *oru-ṇinai* in the *sūtra*.

## TOLKĀPPIYAM—COLLATIKĀRAM

47. எண்ணும் காலு மதுவதன் மாபே.

Ennum kālu m-atu-v-ataṇ marapē.

The same rule (as is mentioned in the previous *sūtra*) should be observed when eatables of different nature are counted, (i.e.) the verb giving the general sense should be used.

*Ex.*—Cōrum kariyum ayiṭṭār.

(They ate rice and meat.)

Yālum kuḷalum iyampiṭṭār.

(They played upon yāl and pipe.)

*Note 1.*—This rule, too, gradually fell into disuse. For the verb *uṇ* is used as one giving general sense in *Puraṇānūrū*. Cf. *Ūn-ruvai kari cōru uṇṭū*. (Having taken in meat, chutney, vegetables and rice.—*Puraṇā*. 14, 14.)

*Note 2.*—*Teyvaccilaiyār* reads *ennum-kālai* in place of *ennum-kālum*. The latter reading seems to be better since the use of the particle *um* is appropriate.

48. இரட்டைக் கிளவி யிரட்டிற் பிரிந் திசையா.

Iraṭṭai-k kiḷavi y-iraṭṭir-pirin t-icaiyā.

There are certain words whose roots are always reduplicated.

*Ex.*—Carukū eriyuṇkālai curu-curu-t-t-atū.

(Dried leaves produced a hissing sound when being burnt.)

Pakaivar koru-koru-t-t-ār.

(Enemies bubbled with anger.)

Araçaṇ mukam kaṇu-kaṇu-t-t-atū.

(The king's face became very dark.)

*Note 1.*—*Iḷampūraṇar* reads *Iraṭṭu-p-pirinticaiyā* in place of *Iraṭṭir-pirinticaiyā*.

*Note 2.*—It is worthy of note that the *iraṭṭai-k-kiḷavi* referred to in this *sūtra* is a word denoting noise, feeling or quality.

*Note 3.*—The difference between *irattai-k-kilavi* mentioned here and *aṭukkū* mentioned in Tol. Col. 411, 424, 425 etc. is that, in the former, the root is doubled like *curu-curu-t-t-atū*, *karu-karu-t-t-atū* etc. and in the latter the whole word is doubled like *kaṇṭirē kaṇṭirē*, *pōyirru pōyirru* etc.

49. ஒருபெயர்ப் பொதுச்சொ லுள்பொரு னொழியத்  
தொரிபுவேறு கிளத்த றலைமையும் பன்மையும்  
உயர்திணை மருங்கினு மஃறிணை மருங்கினும்.  
Oru-peyar-p potu-c-co l-ul-poru l-oliya-t  
Teripu-vēru kilatta ralaimai-y-um paṇmai-y-um  
Uyartinaṁ maruṅkiṇu m-a.:riṇai maruṅkiṇum.

If, in certain expressions, *uyartinaṁ* and *a.:riṇai* words have to be used to denote a group made up of different kinds of persons or objects, those that denote the pre-eminent or the majority are used. For instance one uses the word *pārppaṇa-c-cēri* (the residence of Brahmāns) to denote a place where Brahmāns and members of other communities reside, of whom the Brahmāns are considered superior. Similarly the word *kamukan-tōṭṭam* to denote a garden containing *kamukū* (areca-palm) and other trees. Since *kamukū* is considered to be superior to other trees in the garden, the word *kamukan-tōṭṭam* is chosen. The word *eyinaṁ-nāṭṭu* (the land of hunters) is used to denote a country where *eyinaṁ* are in majority. Similarly the word *oṭu-v-aṇ-kāṭṭu* (forest containing *oṭu* trees) is used to denote a forest which abounds in round-leaved- discous feather-foil trees.

*Note 1.*—*Teyvaccilaiyār* reads the line *uyartinaṁ maruṅkiṇu m-a.:riṇai maruṅkiṇum* found in this *sūtra* in the following *sūtra*.

50. பெயரினுந் தொழிலினும் பிரிபவை யெல்லாம்  
மயங்கல் கூடா வழக்குவழிப் பட்டன.  
Peyariṇum toḻiliṇum piripavai y-ellām  
Mayaṅkal kūṭā valakku-vali-p paṭṭaṇa.

Nouns and verbs (belonging both to *uyartinaṁ* and *a.:riṇai*) denoting different objects or actions should be counted together only according to usage.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Pāṇaruṅ kūttarum vīraliyarum vantaṇar.

(Pāṇars, kūttars and vīraliyars came.)

Ponṇum tukiru muttum.

(Gold, corals and pearls.)

(Purāṇā. 218)

Āṭuvārum, pāṭuvārum nakuvāruṅ kūṭiṇar.

(Dancers, songsters and those that are merry assembled.)

Uṇṇaṇavum, tiṇṇaṇavum, parukuvaṇavum, nakkuvaṇavum eṇakku-kkoṭuttāṇ.

(He gave me eatables that can be swallowed, masticated, drunk and licked.)

*Note 1.*—*Teyvaccilaiyār* instead of reading the line *uyartiṇai maruṅkiṇum- a : riṇai maruṅkiṇum* in this *sūtra* might have read it in the previous *sūtra* and taken its idea here also by the principle of *anuvṛtti*. He takes the word *eṇṇuṅkāl* here from the following *sūtra*. Instead of doing so, he might have taken *eṇṇuṅ-kālum* from Tol. Col. 47.

*Note 2.*—The above meaning belongs to *Teyvaccilaiyār*. *Ṭampūraṇar*, *Cēṇavaraiyar* and *Naccinārkkiniyar*, on the other hand, have given a different meaning, (*i.e.*) It is no mistake if nouns common to men and women and verbs denoting action common to them *both* are used to denote *either* of them. Such expressions should have been sanctioned by usage. For example in the expression *vaṭukar-arucar āyiravar makkaḷai y-utaiyar* (hundred *vaṭuka* kings have children), the word *vaṭukar* which generally means men and women of *vaṭuka* caste here refers to only *vaṭuka* men by the association of the word *arucar*. Hence the word *vaṭukar* is here named *peṇ-ṇ-oli-miku-col* (word which applies to men alone to the exclusion of women). Similarly in the expression *toṭiyōr koy-kuḷai y-arumpiya kumari nāḷal* (young jasmine sprouting on account of its being plucked by those who wear bracelets), the word *toṭiyōr* which should generally mean men or women wearing bracelets here refers to only women wearing bracelets since men are not generally used to wear them. Hence the word *toṭiyōr* is here named *āṇ-oli-mikucol* (word which applies to women alone to the exclusion of men). In the sentence

*ivar vāḷkkai-p-paṭṭār* (these persons have become house-holders), the word *ivar* refers to only women since the expression *vāḷkkai-p-paṭṭal* is generally applied to women. Similarly in the sentence *ivar kaṭṭil ēriṇṇār* (this person ascended the throne), the word *ivar* refers to a man since women were not generally used to ascend the throne in Tamil land.

*Teyvaccilaiyār* thinks that the above examples may come under *cārpū* mentioned in the *sūtra*

Avaṟruḷ,

Viṇai-vērū paṭṭum pala-poru ḷ-oru-col

Vēru-paṭu viṇaiyiṇu m-iṇattiṇuṇ cārpūm

Tēra-t tōṇrum poruṭeri ṇilaiyē. (Tol. Col. 53).

*Teyvaccilaiyār's* meaning to this *sūtra*<sup>2</sup> seems to be better for two reasons:—(1) There is no other *sūtra* sanctioning the counting of like objects. (2) The following *sūtra* best fits in after this, since it deals with the nature of the verb which stands as the common predicate of *uyartiṇai* and *a. r. riṇai* nouns.

*Note 3.*—The examples given by *Iḷampūraṇar* to this *sūtra* are *iṇru i-v-v-ūr-p perram-ellām pāl karakkum* (to-day all the cattle of this village give milk); *iṇru i-v-v-ūr-p perram ellām uḷavu oḷintāṇa* (to-day all the cattle of this village are relieved of ploughing.) *Cēṇṇavaraiyar* remarks that those examples are incorrect; for, the word *perram* in the former example cannot but refer to cows on account of its association with the word *karakkum*, since the power of giving milk always rests only with cows, and the same word in the latter example cannot but refer to bulls on account of its association with the words *uḷavu oḷintāṇa*, since the task of ploughing always rested only with bulls. Since cows also are sometimes used for ploughing fields, *Cēṇṇavaraiyar's* condemnation as regards the second example may not be accurate.

51. பலவயி ன்னு மெண்ணுத்தினை விரவுப்பெயர்  
அஃறினை முடிபின் செய்யு ளுள்ளே.

Pala-vayī n-ṇṇu m-eṇṇu-t-tiṇai viravu-p-peyar  
A. r. riṇai muṭipina ceyyu ḷ-uḷ-ḷ-ē.



If *uyartiṇai* and *a.riṇai* nouns are connected by *and* and take a common predicate, the *a.riṇai* predicate is generally used in Poetry.

*Ex.*—Taḷḷa vilaiyuḷ-un takkārun taḷvilā-c

Celvar-uñ cērvatu nāṭu. (Kuraḷ 731.)

(Kingdom is that which has inexhaustible production,  
right minded men and dignified rich men.)

Kaṭuñ-ciṇatta kol-kalirum

Kaṭaḷ-pariya kali-māvum

Neṭuñ-koṭiya nimir-tērum

Neñcuṭaiya pukaṇ maṇavarum eṇa

Nāṅkutaṇ māṇṭa t-āyiṇum.

(Though the four parts (of the army) consisting of  
fiery war elephants, swift and daring horses, lofty  
chariots with long flags and bold and willing  
warriors were great...)

Here the predicate *māṇṭatu* is *a.riṇai* while the subject consists of *uyartiṇai* noun *maṇavar* and *a.riṇai* nouns *kalirū*, *mā* and *tēr*.

*Note 1.*—The word *pala-vayin-ānum* (in many places) in the *sūtra* suggests that there may be a few places where the *uyartiṇai* predicate may be used.

*Ex.*—Pārppār tavarē cumanantār piṇippaṭṭār

Mūttā r-iḷaiyār pacu-p-peṇṭi r-eṇṇivarkatṭu

Ārra vaḷi-vilaṅki vārē piṇappitai-p

Pōrri y-eṇa-p-paṭu vār. (Ācārakkōvai, 64)

(Great are they among human beings who give way to  
the brahmans, ascetics, load-bearers, the sickly, the  
elders, the youngsters, cows and women if they  
meet them on their way.)

Here though the word *pacu* which is *a.riṇai* is one of the nouns forming the subject, yet the predicate *eṇa-p-paṭuvār* is in *uyartiṇai*.

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*Note 2.*—This *sūtra* also suggests that the demonstrative pronoun which refers to *uyartiṇai* and *aṣṟiṇai* nouns mentioned above may, in many places, be *aṣṟiṇai* and in some places *uyartiṇai*.

- (1) *Ex.*—*Vaṭuka r-aruvālar vāṇ-karu nāṭar*  
*Cuṭu-kāṭu pēy-erumai y-eṇṟivai y-ārum*  
*Kuṇu-kā r-arivuṭai y-ār.*

(Wise persons do not approach these six:—*vaṭukar* (Telugu people), *aruvālar* (a Tamil tribe) *karuṇāṭar* (Canarese people), cremation ground, goblins and buffaloes.)

Here the word *ivai* which is *aṣṟiṇai* refers to *vaṭukar*, *aruvālar*, *vāṇ-karu-nāṭar*, *cuṭu-kāṭu*, *pēy* and *erumai* of which *cuṭu-kāṭu* and *erumai* are *aṣṟiṇai*, and *vaṭukar*, *aruvālar* etc. are *uyartiṇai*.

- (2) *Ex.*—*Pārppā r-aravōr pacu-p-pat tiṇi-p-peṇṭir*  
*Mūttōr kuḷavi y-eṇum ivarai-k kai-viṭṭu,*  
(Cilap. Vañciṇa-mālai.)

(Having deserted brahmans, righteous persons, cows, married women, old persons and children).

Here the word *ivarai* refers to *pārppār*, *aravōr*, *pattiṇi-p-peṇṭir*, *mūttōr* which are *uyartiṇai* and *pacu* and *kuḷavi* which are *aṣṟiṇai*.

*Note 3.*—The word *pala-vayin-āṇum* in the *sūtra* modifies the predicate *aṣṟiṇai-muṭipina*, in the meaning given above. The same is the opinion of *Cēyāvaraiyar* and *Teyvaccilaiyār*. *Iḷam-pūraṇar*, on the other hand, takes it as an adjunct to the subject *eṇṇu-t-tiṇai-viravu-p-pcyar*. Hence he says that the predicate is *aṣṟiṇai* when the subject is, in most cases, made up of *uyartiṇai* and *aṣṟiṇai* nouns and in a few cases made up of *uyartiṇai* nouns alone. The example which he gives for the latter case is :—

*Tuṭiyan pāṇaṇ paraiyan kaṭampan-eṇṟu*  
*I-u-nāṇ k-allatu kuṭi-y-u m-illai.* (Pura. 335)

## TOLKĀPPIYAM—COLLATIKĀRAM

Here the *a.riṇai* noun *nāṇkū* refers to *uyartinaṭ* nouns *tūṭiyaṇ*, *pāṇaṇ*, *paraṭiyaṇ* and *kaṭampaṇ* each of which refers to a low caste among Dravidians of Ancient India. *Cēṇāvaraiyar* is of opinion that *Iḷampūraṇar*'s example is not happy, since the *a.riṇai* word *nāṇkū* was used in consideration of the *a.riṇai* noun *kūṭi* which follows it.

*Naccinārkkiniyar* takes the word *pala-vayin-ṇum* as an adjunct to both the subject and the predicate. Since his purpose is reached by taking it as the adjunct to the predicate alone, the opinion held by *Cēṇāvaraiyar* and *Teyvaccilaiyār* seems to be the correct one.

52. வினாவேறு படுஉம் பலபொரு ளொருசொல்  
வினாவேறு படாஅப் பலபொரு ளொருசொல் என்று  
ஆயிரு வகைய பலபொரு ளொருசொல்.

Viṇai-vēru paṭṭum pala-poru ḷ-oru-col  
Viṇai-vēru paṭṭa-p pala-poru ḷ-oru-col-eṇṇu  
Ā-y-iru vakaiya pala-poru ḷ-oru-col.

*Pala-poruḷ-oru-col*—words having different meanings—are of two kinds :—(1) those which take different verbs after them and (2) those which take the same verb after them.

*Ex.*—Mā pūttatū. (The mango tree put forth flowers.)  
Mā ṭiṇṇū. (Horse ran.)  
Mā niṇṇatū. (Mango tree stood or Horse stood.)

*Note.*—If the verb is such as can be used with all such words, it is not possible for us to determine the particular meaning in which it is used.

53. அவற்றுள்,  
வினாவேறு படுஉம் பலபொரு ளொருசொல்.  
வேறுபடு வினாயினு மினத்தினுஞ் சார்பினும்  
தேறத் தோன்றும் பொருடெரி நிலையே.

Avaiṇṇuḷ,  
Viṇai-vēru paṭṭum pala-poru ḷ-oru-col  
Vēru-paṭu viṇaiyiṇu m-iṇattiyuṇ cārpiṇuṇ  
Tērat tōṇṇuṇ poruṭeri nilaiyē.

Of them the meaning of *vinai-vēru-paṭṭum-pala-poruḷ-oru-col* is clearly determined by *vēru-paṭu-vinai*—distinguishing verbs, *inam*—the words of its class used along with it, or *cārpū*—context.

(1) *Ex.*—*Mā pūttatū.*

The word *mā* which means mango tree, horse, beetle Goddess *Lakṣmī* etc., denotes in this example the mango tree on account of its association with the verb *pūttatū* which means ‘put forth flowers’. It is only the mango tree that can put forth flowers.

(2) *Ex.*—*Mā-v-um marutam-um ōnkiṇa.*

The word *mā* here cannot but refer to the mango tree since it is connected with the word *marutam* which denotes a kind of tree, by the copula *um*.

(3) *Ex.*—*Mā-marutta malar-mārpiṇ (Pura. 7).*

(By having wide chest (which enables) Goddess *Lakṣmī*  
to forsake others.)

That the word *mā* here refers to *Lakṣmī* is learnt from *cārpū* or context.

*Note 1.*—The word *vinai* in the *sūtra* refers to not only the verbs that stand as predicates, but also to nouns that stand as such.

*Ex.*—*I-m-mā vayiram. (This mango tree is of strong fibre.)*

*Note 2.*—The word *cārpū* in the *sūtra* which means context will do; the mention of *vērupaṭu-vinai* and *inam* have been added in the *sūtra* only for the sake of clearness.

54. ஒன்றுவினை மருங்கி னென்றித் தோன்றும்  
வினைவேறு படாதுப் பலபொரு ளொருசொல்  
கிணையுங் காலைக் கிளந்தாங் கியலும்.

Onru-vinai marunki n-onri-t tōṇrum  
Vinai-vēru paṭāa-p pala-poru ḷ-oru-col  
Nipaiyuṅ kālai-k kilant-āṅ k-iyalum.

## TOLKAPPIYAM—COLLATIKĀRAM

Words having different meanings should be clearly mentioned with proper adjuncts to enable the reader to understand its exact meaning, if they are followed by non-distinguishing verbs.

*Ex.*—*Mā-maram vīntatū.* (The tree *mā* fell down.)

*Mā-vilaṅku vīntatū.* (The animal *mā* fell down.)

*Note 1.*—*Ilampūraṇar*, *Naccinārkkiniyar* and *Teyvaccilaiyār* take the first line in this *sūtra* (i. e.) *onru-vinai maruṅki n-onrit-tōṇrum* as a separate *sūtra* and the other two lines as one *sūtra*. *Ilampūraṇar*'s meaning for the former is that words having different meanings cannot definitely denote one object if they are followed by non-distinguishing verbs. For example, if one says *mā vīntatū* which means *mā* fell, the hearer cannot understand whether the speaker intends by the word *mā*, the tree *mā*, the beast *mā*, the beetle *mā* or Goddess *Lakṣmī*. If we take this interpretation, it is evident that there is no need for this *sūtra*.

*Naccinārkkiniyar*, on the other hand, says that this *sūtra* means that, if words having different meanings are followed by non-distinguishing verbs they, in association with certain other factors, denote specific objects. For instance if one says *mā vīntatū*, the hearer may understand what the word *mā* denotes if he takes into consideration the place and the time of stating that sentence. If so, it is evident that, since this idea is conveyed by the word *cārpū* in the previous *sūtra*, this *sūtra* is not necessary. *Teyvaccilaiyār* interprets this *sūtra* more or less in the same way as *Naccinārkkiniyar*. The only point of difference between them is that, according to the former, the word *pira-colloṭū* is understood before the word *onri* and according to the latter, *kālam iṭam mutaliyavarroṭū* is understood before it.

According to *Ilampūraṇar* '*onri-t-tōṇrum*' means 'appear without being distinguished' and according to the other two it means 'exist distinguished by being associated with other words or the time and place of speaking.' All the three take *tōṇrum* to be a finite verb. *Cēṇavaraiyar*, on the contrary, takes it to be a relative present participle qualifying the word, *vinai-vēru-paṭāa-p-pala-poruḷ-oru-col* in the next line.

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The meaning given to the second and the third lines by *Iḷampūraṇar*, *Naccinārkkiniyar* and *Teyvaccilaiyār* is the same as that given by *Cēṇāvaraiyar* for all the three lines.

From the foregoing reasons it may be evident that *Cēṇāvaraiyar*'s view that the three lines should be taken as one *sūtra* is sound.

55. குறித்தோன் கூற்றம் தெரித்துமொழி கிலவி.

Kurittōṇ kūrṛam terittu-moli kilavi.

The idea of the speaker or writer should be definitely expressed.

*Note 1.*—*Kurittōṇ kūrṛam* is the subject in the *sūtra*; the predicate is *ātal-vēṇṭum*, which is understood; and *terittu-moli-kilavi* is the subjective compliment of the predicate and it may be taken as a *viṇai-t-tokai* formed of the words *terittu-molinta* and *kilavi*.

*Note 2.*—*Iḷampūraṇar*, *Cēṇāvaraiyar*, and *Naccinārkkiniyar* have given the above interpretation to the *sūtra*. But *Iḷampūraṇar* seems to take *kūrṛam* to mean 'idea', while *Cēṇāvaraiyar* and *Naccinārkkiniyar* take it to mean 'difference'. Besides, *kūrṛam* seems to be in the nominative case according to *Iḷampūraṇar*, while it is, in the opinion of the other two, in the objective case governing *kurittōṇ*. And according to them both, *kurittōṇ* seems to be the subject and *terittu-moli*, the predicate. In that case *terittu-moli* should be considered the contracted form of *terittu-molika*, which is rare and the word *kilavi* should be taken to mean words.

*Note 3.*—*Teyvaccilaiyār* takes *terittumoli-kilavi* as the subject and *kurittōṇ-kūrṛam* as the logical predicate and *kūrṛam* to mean 'intention not expressed.' He adds that *um* and *ām* are understood in the *sūtra*. The example he gives is *Cēval-aṇ-koḷiyōṇ kāppa* (may the Cēval-bannered protect) (*Kuruntokai*, 1) where, he says, the word *cēval* which is applied to male horse, cock etc, here means cock since the author wants to describe the God *Murukan* who is cock-bannered. But it seems to me that it is the context that determines that the word *cēval* refers to cock,

Hence this example may come under the *sūtra* 53. *Iḷampūraṇar's* interpretation seems to be the best if we consider why this *sūtra* is placed after the previous three *sūtras*.

56. குடிமை யாண்மை யிளமை மூப்பே  
அடிமை வன்மை விருந்தே குழுவே  
பெண்மை யாசே மகவே குழவி  
தன்மை திரிபெய ருறுப்பின் கிளவி  
காதல் சிறப்பே செறற்சொல் விற்றற்சொலென்று  
ஆவறு மூன்று முளப்படத் தொக்கஇ  
அன்ன பிறவு மவற்றொடு சிவணி  
முன்னத்தி னுணருங் கிளவி பெல்லாம்  
உயர்திணை மருங்கி னிலையின வாயினும்  
அஃறிணை மருங்கிற் கிளந்தாங் கியலும்.

Kuṭimai y-aṇmai y-iḷamai mūppē  
Aṭimai vaṇmai viruntē kuḷuvē  
Peṇmai y-aracē makavē kuḷavi  
Taṇmai tiri-peya r-uṇuppin kiḷavi  
Kātal ciṇappē cerar-col virar-col-eṇṇū  
Ā-v-aṇu mūṇru m-uḷappaṭa-t tokaii  
Aṇṇa piṇavu m-avarroṭu civaṇi  
Muṇṇatti ṇ-uṇaruṇ kiḷavi y-ellām  
Uyar-tiṇai maruṇki ṇilaiyiṇa v-āyiṇum  
A ∴ riṇai maruṇkiṇ kiḷantāṇ k-iyalum.

The eighteen words *kuṭimai* (status of a family, family), *aṇmai* (manliness, man), *iḷamai* (youth, young man, or woman), *mūppū* (old age, old person), *aṭimai* (slavery, slave), *vaṇmai* (strength, strong ally,) *viruntū* (feast, guest), *kuḷū* (collection, crowd), *peṇmai* (feminine quality, woman), *aracū* (kingship, king), *makavu* (son-hood, daughter-hood: son, daughter), *kuḷavi* (childhood, child), *taṇmai-tiri-peyar* (noun denoting the change of quality,) *uṇuppin-kiḷavi* (words pertaining to organs like *kurutū* (blindness, blind person), *muḷam* (lameness, lame person etc.), *kātar-col* (terms of endearment), *ciṇappu-c-col* (terms of honour), *cerar-col* (terms of hatred, anger etc.), *virar-col* (terms of valour) and similar ones take *a ∴ riṇai* verbs even when they denote *uyartiṇai* objects.

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*Ex.*—Tuñcā-k-kaṇṇa vaṭa-pula-t-t-aracō. (Pura. 31.)

(Kings of the north! keep awake.)

. . . Koṭitē . . . vēntū. (Kura! 551.)

(Cruel is the King.)

Iraivark-uruti payappat-ān tūtū. (Kura! 690.)

(Ambassador is he who always brings forth credit to his King.)

*Note 1.*—The particle *um* in the word *nilaiyiṇa-v-āyinuṁ* suggests that the above words are *a. rinaṭ* when they denote abstract qualities and that they are *uyartiṇai* when they denote the objects having those qualities.

*Note 2.*—Cēṇḍavaraiyar says that the words *kuṭimai*, *āṇmai*, *iḷamai*, *mūppū*, *aṭimai*, *vaṇmai*, *peṇmai*, *uruppiṇ-kiḷavi*, *cirappu-c-col*, *virar-col* are only *a. rinaṭ* and can denote *uyartiṇai* only when they are *akupeyar*. *Ākupeyar* is the name given to a noun in a sentence when it denotes an object related to its ordinary meaning, as in the figure metonymy or synecdoche. It happens only when the literal meaning of the word does not suit with the meaning of the predicate which follows it in a sentence. Before the predicate is used, it is not right to say that a word denotes something connected with its original meaning. Hence Cēṇḍavaraiyar's view is not correct.

*Note 3.*—The need for this *sūtra* is this :—The words *kuṭimai*, *āṇmai* etc., are *a. rinaṭ* in form but denote *uyartiṇai* objects in certain cases. In such cases the *sūtra* :—

Viṇaiyir rōṇṇum pāl-aṭi kiḷaviyūṁ

Peyarir rōṇṇum pāl-aṭi kiḷaviyūṁ

Mayaṅkal kūṭṭ tam-mara piṇavō. (Tol. Col. 11.)

demands that *uyartiṇai* verbs should be used. But this *sūtra* sanctions the use of *a. rinaṭ* verbs also.

57. கால முலக முயிரே யுடம்பே

பால்வரை தெய்வம் வினையே பூதம்

ஞாயிறு திங்கள் சொல்லென வருஉம்



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ஆய் னாந்தொடு பிறவு மன்ன  
ஆவயின் வருஉங் கிளவி யெல்லாம்  
பால்பிரிந் திசையா வுயர்திணை மேன.

Kāla m-ulaka m-uyirē y-uṭampē  
Pāl-varai teyvam viṭaiyē pūtam  
Nāyiru tiṅkaḷ col-l-eṇa varūm  
Ā-y-i r-aintoṭu piṇavu m-aṇṇa  
Ā-vayiṇ varūn kiḷavi y-ellām  
Pāl-pirin t-icaiyā v-uyar-tiṇai mōṇa.

The ten words *kālam* (god of time); *ulakam* (world), *uyir* (soul), *uṭampū* (body), *pāl-varai-teyvam* (Supreme God), *viṇai* (fate), *pūtam* (elements :—earth, water, light, air, space), *nāyirū* (sun), *tiṅkaḷ* (moon), *col* (Goddess Sarasvatī) and similar ones do not take *uyartiṇai* verbs (i.e., *āṇpāl*, *peṇpāl* or *palarpāl* verbs) after them, but take only *aṣiṇai* verbs.

*Ex.*—*Ulakam vaiyātū.* (Kural 17)

(The world will not consider....)

*Ulakam pacittatū.* (The world suffered from hunger.)

*Uyir ceṇratū.* (Soul departed.)

*Nāyiru paṭṭatū.* (Sun set.)

*Tiṅkaḷ utittatū.* (Moon rose) etc.

*Note 1.*—The word *kālam* is the *tatsama* of the Sanskrit word *kāla* which means *Yama*, the God of Death: *ulakam* is the *taḍbhava* of *lōka* which means people; *uyir* and *uṭampū* respectively denote here the soul and the body of human beings. According to *Teyvaccilaiyār*, *col* means *Vēda*; but *Vēda* is not *uyartiṇai*; hence as is thought by *Iḷampūraṇar* and others, it means only *Sarasvatī*.

*Note 2.*—The need for this *sūtra* is this :—In the previous *sūtra* it is said that the words *kuṭimai*, *āṇmai* etc., which sometimes denote *uyartiṇai* objects and sometimes *aṣiṇai* qualities may take a *ṣiṇai* verbs even when they denote *uyartiṇai* objects. The following *sūtra*, *Ninṇāṇ kicaitta l-ivaṇ-iyal p-inṇē* suggests that they may also take *uyartiṇai* verbs as *aṭimai vantiṇ* without

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any change in the form of the words *aṭimai* etc. But the words *kālam*, *ulakam* etc., mentioned in this *sūtra* never take *ānpāl*, *peṇpāl* and *palarpāl* verbs unless there is a change in the form of words like *kālan* for *kālam* etc.

*Note 3.*—The meaning given above is that accepted by *Ilampūraṇar*, *Cēṇṇavaraṇiyar* and *Naccinṇarkkēṇiyar*.

*Note 4.*—*Teyvaccilaiyār*, on the other hand, differs from them. He splits the *sūtra* into 2 sentences :—*kālam...kīlavi-y-ellām uyartiṇai mēna*; (*avai*) *pāl pirinticaiyā*. (The words *kālam* etc., belong to *uyartiṇai*; but they do not take *ānpāl* *peṇpāl* or *palarpāl* verbs.) That they take *a.riṇai* verbs is sanctioned; according to him, by the *sūtra*—*Icaittalu m-uriya vēṇṇattālāṇa* (Tol. Col. 59).

There are three objections against *Teyvaccilaiyār*'s interpretation. (1) That the words *kālam*, *teyvam* which denote gods are *uyartiṇai* is already learnt from the statement

Teyvañ cuṭṭiya peyar-nilai-k kīlavi  
Uyartiṇai maruṅkiṇ pāl-pirin t-icaikkum.

in the fourth *sūtra* of the *Kīlavi-y-ākkam*. Hence it need not be repeated here. That the word *ulakam* when it means people is *uyartiṇai* has already been mentioned in Tol. Col. 2. (2) If the *sūtra* is split into two sentences, it gives room to *vākyabhēda* or sentence-split. (3) If the *sūtra*—*Icaittalu m-uriya vēṇṇattālāṇa* is taken to mention that *a.riṇai* verbs follow the words *kālam*, *ulakam* etc., there will then be no *sūtra* to sanction the usage *kālan vantiṇ*.

*Note 5.*—This *sūtra* has to be taken as an *apavāda* or exception to the second part of Tol. Col. 4 and *icaittalum...* (Tol. Col. 59) has to be taken as an *apavāda* to this *sūtra* and *pratiprasava*—exception of the exception—to the second part of Tol. Col. 4.

53. நின்னாந் கிணைத்த லிவணியல் பிண்கேற.

Niṇṇ-āñ k-icaitta l-ivaṇ-iyal p-iṇṇē.

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It is not in their nature to take *uyartiṇai* verbs without modification in their form.

*Note 1.*—This *sūtra* suggests that the words *kuṭimai*, *āṇmai* etc., mentioned in Tol. Col. 56 may take *uyartiṇai* verbs without having any change in their form.

59. இசைத்தலு முரிய வேறிடத் தான.

Icattal-u m-uriya vēriṭat tāna.

They (the words *kālam* etc.) may take *āṇpāl*, *peṇpāl* or *palarpāl* verbs in other places.

*Ex.*—*Kālaṇ uyirai-k koṇṭāṇ.* (Yama took away life.)

*Ulakar pacittār.* (People felt hungry.)

*Note 1.*—The word *vēriṭam* (other places) refers to change in their form like *kālaṇ* for *kālam* etc.

*Note 2.*—*Vēriṭam* is taken by *Teyvaccilaiyār* to refer to *a.riṇai*. It has already been mentioned under Tol. Col. 57 that it is not a satisfactory interpretation.

60. எடுத்த மொழியினஞ் செப்பலு முரித்தே.

Eṭutta molī-y-iṇaṇ ceppalu m-urittē.

A sentence which is expressed may suggest related ideas.

*Ex.*—‘*Kīlai-c-cēri-k-kōlī veṇṇatū*’ eṇiṇ ‘*mēlai-c-cēri-k-kōlī vīlntatū*’ eṇpatū pera-p-paṭum.

(If it is said that the cock of the eastern side of the village came out victorious, it is suggested that the cock of the western side was defeated.)

*Note 1.*—It is worthy of note that it is not obligatory that the expression should always suggest related ideas. If one says *antaṇar vālka* (may the brāhmins live), it does not suggest that *aracar* (kings) and *vaṇikar* (merchants) should not live long.

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*Note 2.*—*Iḷampūraṇar* states under this *sūtra* that, if one says that the cock of the western side of the village came out victorious, it is evidently suggested that the cock of the eastern side was defeated and that, if one says that the man carrying a pot fell down, it is evidently suggested that the pot also fell down. He also adds that, if one says that cows and brahmins should live, it is not suggested that others should die. *Cēṇāvaraiaṇar* criticises him thus:—In the first two examples the suggested fact is *anyathāsiddha* or the invariable concomitant to the expressed fact. The suggested meaning comes only by *poruḷ-ārṛal* or the suggestive power of the meaning of the sentence and not by *col-l-ārṛal* or the suggestive power of the sentence. This objection cannot stand since he himself says that, if one says that virtuous man goes to Heaven, it is suggested that the sinner goes to Hell. The suggested meaning here is only from, *poruḷ-ārṛal*. In the third example he seems to have mistaken that *Iḷampūraṇar* meant that the words *ā* (cows) and *antaṇar* (brahmins) never meant related objects.

*Iḷampūraṇar's* example *ā vāḷka, antaṇar vāḷka* is exactly similar to *Cēṇāvaraiaṇar's* example *Iḷivu arintū uṇṇāṇkaṇ inṇam eytūm*.

61. கண்ணுந் தோளு முலையும் பிறவும்  
பன்மை சுட்டிய சினைநிலைக் கிளவி  
பன்மை கூறுந் கடப்பா டிலவே  
தம்வினைக் கியலு மெழுத்தலந் கடையே.

Kaṇṇun tōḷu mulaiyum piṇavum  
Paṇmai cuttiya ciṇai-nilai-k kiḷavi  
Paṇmai kūṇuṇ kaṭappā ṭ-ilavē  
Tam-viṇai-k k-iyalu m-eḷuttalaṇ kaṭaiyē.

The words denoting limbs in plural number like *kaṇ* (eyes), *tōḷ* (shoulders), *mulai* (breasts) etc., need not denote the plural number unless they are followed by *palavinṇaḷ* verbs.

*Ex.*—*Avaḷ kaṇ-ṇallaḷ.* (She is fair-eyed.)  
*Avaḷ kaṇṇāṇ kottai.* (She is blind.)

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*Note 1.*—The following point is worthy of note here. The words *kaṇ*, *tōl* etc., may denote singular or plural since the addition of the particle *kaḷ* to denote plural was only optional (cf. Tol. Col. 169). In the sentences like *kaṇ nontana* (eyes ached), the word *kaṇ* is evidently plural since it is followed by the plural verb *nontana*. Similarly in sentences like *kaṇ nontatū* *kaṇ* is evidently singular, since it is followed by the singular verb *nontatū*. But in expressions like *kaṇṇār kottai*, there is no element to ascertain whether *kaṇ* is singular or plural. Hence it may be singular or plural. Even if a man or woman is blind by one eye, he or she is said to be blind by common people. Similarly in the example *avaḷ kaṇ-ṇallaḷ* where *avaḷ* is the subject and *kaṇ-ṇallaḷ* is the predicate, there is no element to determine whether *kaṇ* is singular or plural. It may be singular or plural. If a woman has one of her eyes very fine, it may be said that she is fair-eyed. Among Tamils the expression *Kaṇṇaki mulai-y-ilāḷ* is frequently heard. It means that *Kaṇṇaki* is devoid of a breast since there were statues of *Kaṇṇaki* with one breast.

*Note 2.*—*Iḷampūraṇar*, *Oṇṇavaraiyar* and *Naccinārkkiniyar* interpret this *sūtra* thus :—The words *kaṇ*, *tōl* etc., which denote limbs and are plural in number need not be followed by a plural verb if they are not followed by verbs denoting their action : they may be followed by such verbs as suit the object or objects of which they are limbs. For example the word *kaṇ* may be followed by the singular predicate *nallaḷ* if the subject is *avaḷ* or *ivaḷ* and may be followed by the *palarpāl* predicate *nallar* if the subject is *avar* or *ivar* etc. In examples like *avaḷ kaṇ-ṇallaḷ*, the subject is *avaḷ* and the predicate is evidently the compound noun *kaṇ-ṇallaḷ*. Here what is the need for saying that *kaṇ* may not be followed by the verb *nallana*. The intention of the speaker is to say something about the lady with respect to the fineness of her eyes and not to say anything about the eyes. Besides the word *kūṟum* which means ‘denoting’ in the sentence *paṇmai kūṟum kaṭappāṭila* does not convey any sense according to their interpretation. If their interpretation was correct, it should have been replaced by *koḷḷum*.

*Note 3.*—*Teyvaccilaiyār*’s interpretation is this :—If the words *kaṇ*, *tōl* etc. are not followed by *palavinpāl* verbs, they may be

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followed by *onṛanpāl* verbs like *kaṇ nontatū*, though such a sentence may mean 'eyes ached'. *Kaṇ etai*, in such cases may be taken as *jātyēkavacana*. Since the use of *jātyēkavacana* is sanctioned by the *sūtra*

Orumai cutṭiya peyar-nilai-k kiḷavi

Paṇmai-k k-āku m-iṭaṇumā r-nṇṭē. (Tol. Col. 461.)

and the sentence *paṇmai-kūruni kaṭappāṭilavē* found in this *sūtra* does not fit in with his interpretation, his interpretation also does not seem to be sound.

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### ii. *Vērrumai-y-iyal*

62. வேற்றுமை தாமே யேழென மொழிப.

*Vērrumai tāmē y-ēl-eṇa molīpa.*

It is said that cases are seven in number.

*Note 1.*—The word *tām* in the *sūtra* may be said to have been used either for the sake of euphony or to make up the number of syllables in the line.

*Note 2.*—*Ēl* is the old form of the modern *ēlu*. Cf. Tol. Eḷut. 389.

*Note 3.*—Case is called *vērrumai* since it brings the object denoted by the noun in some relation to the action denoted by the verb. The nominative case also is included under *vērrumai*, since the object denoted by the noun is made the subject of the action denoted by the verb. This point is clearly mentioned by *Teyvaccilaiyār*. *Cēṇṇavaraiyar* seems to have missed to note this point. Hence he says, at first, that the nominative case is included under *vērrumai* since it is differentiated from other cases—accusative, instrumental etc. Being possibly not satisfied with this explanation he suggests an alternative reason that it is done so by the *chattri-nyāya* or the rule of the majority.

The vocative case is not included under the seven cases since it does not directly denote any relation of the noun to the verb which follows it. Hence it is mentioned separately in the next *sūtra*.

*Note 4.*—It is worth noting that *Tolkāppiyāṇṇār* has mentioned in the *sūtra*

Ai-oṭu ku-iṇ atu-kaṇ ṇ-eṇṇum

A-v-v-ā i-eṇpa vērrumai y-urupē. (Tol. Eḷut. 115)

that the *vērrumai-y-urupū* or case-suffixes are six in number and here the cases are seven in number. Hence it is evident that the nominative case has no suffix.

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*Note 5.*—What is the *iyaipū* (*saṅgati*)—the relationship—of this chapter *Vērrumai-y-iyal* to the previous one *Kiḷavi-y-ākkam*. The answer is found in *Note 5* under the first *sūtra* in *Kiḷavi-y-ākkam*. That is the opinion of *Teyvaccilaiyār*. But the other commentators—*Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkiniyar* have given different opinions on the point, which deserve a careful examination here.

*Iḷampūraṇar* says that the *Kiḷavi-y-ākkam* deals with the four kinds of *col* or word (*i.e.*) *peyar-c-col* or noun, *viṇai-c-col* or verb, *iṭai-c-col* and *uri-c-col* and the following chapter *Vērrumai-y-iyal* deals with *peyar-c-col*.

*Cēṇāvaraiyar* condemns him for the following reasons:—

(1) If the *Vērrumai-y-iyal* deals with nouns, the *sūtras*

Ellā-c collum poruḷ-kurit taṇa-v-ē. (Tol. Col. 155.)

Poruṇmai terital-uñ coṇmai teritalum

Colli ṇāku m-eṇmaṇār pulavar. (ibid. 156.)

Teripu-vēru nilaiyal-uñ kuṟippir rōṇṇal-um

Iru-pār r-eṇpa poruṇmai nilai-y-ē. (ibid. 157.)

Col-l-eṇa-p paṭupa peyar-ē viṇai-y-eṇṇu

Ā-y-iraṇ ṭeṇpa.v-aṟintici ṇ-ōr-ē. (ibid. 158.)

Iṭai-c-coṟ kiḷavi-y-u m-uri-c-coṟ kiḷavi-y-um

Avaṟṇu-vali maruṅkir rōṇṇu m-eṇpa. (ibid. 159.)

which deal with the definition and the classification of *col* or word and which are now found at the commencement of the *Peyar-iyal*, the fourth chapter, should have been mentioned at the commencement of this chapter.

(2) The *sūtras*

Kūriya muṇai-y-i ṇ-urupu-nilai tiriyātu

Iru-peyar-k k-āku m-iyarkaiya v-eṇpa. (Tol. Col. 69.)

Poruṇmai cuṭṭal viyaṅkoḷa varutal. . . (ibid. 66.)

Peyar-nilai-k kiḷavi kālan tōṇṇā. (ibid. 70.)

which, in his opinion, deal with the definition of *peyar-c-col*—that it takes case-suffixes after it or it is followed by a predicate and that it does not denote tense unless it is a *tolir-peyar* or verbal noun—should have preceded the *sūtra*

Vērrumai tāṁē y-ēḷ-eṇa moḷipa. (Tol. Col. 62.)



## TOLKĀPPIYAM—COLLATIKĀRAM

Having thus condemned *Iḷampūraṇar* he states his own reasons which are as follows:—(1) The *Kiḷavi-y-ākkam* deals with the four kinds of words:—*peyar*, *viṇai*, *iṭai-c-col* and *uri-c-col* and this chapter with *peyar* and *iṭai-c-col* since the case-suffixes are *iṭai-c-col* and they have to be suffixed to *peyar*. (2) Since *peyar-c-col* is that which takes case-suffixes after it, the cases should be dealt with before nouns. (3) No other context is more befitting than this.

As regards the first reason, it may be noted that all the *sūtras* in the *Kiḷavi-y-ākkam* except the first ten deal only with sentences and not with words; hence it cannot stand. If the second reason holds good, the *sūtras* Tol- Col. 66, 69 and 70 should have been mentioned at the commencement of this chapter as he himself says in his condemnation of *Iḷampūraṇar*. The third reason needs no answer.

*Naccinārkkiniyar* thinks that this chapter deals with all the four kinds of *col* as the *Kiḷavi-y-ākkam* does, since *vērrumai* has to deal sometimes with a *peyar*, sometimes with a *viṇai*, sometimes with an *iṭai-c-col* and sometimes with an *uri-c-col*. Since *uri-c-col* has nothing to do with case, his reason also cannot stand.

Hence the opinion of *Teyvaccilaiyār* appears to be sound.

63. விளிகொள் வதன்கண் விளியோ டெட்டே.

Viḷi-koḷ vataṇ-kaṇ viḷi-y-ō ṭ-eṭṭ-ē.

The cases are eight when vocative, which is used when one is addressed, is included among them.

*Note 1.*—The subject here is *vērrumai* mentioned in the previous *sūtra*.

*Note 2.*—*Teyvaccilaiyār* takes this *sūtra* and the previous one as one *sūtra*. This seems to be unsound since *Tolkāppiyānār* deals with the first seven cases in two chapters (i. e.) *Vērrumai-y-iyal* and *Vērrumai-maṇṭankiyal* and the vocative in a separate chapter *Viḷi-marapū* and uses the two predicates *molipa* and *eṭṭē* in

the two lines. Besides the subordinate position occupied by the vocative case in relation to other cases will be clearly seen only if the two lines are taken as different *sūtras*.

64. அவைதரம்,  
பெயர் ஐ ஒடு கு  
இன்அது கண்விளி யென்னு மீற்ற.  
Avaitām,  
Peyar ai oṭu ku  
In-atu kaṇ-viḷi y-eṇṇu m-īrra.

They are *peyar-vērrumai* (nominative), *ai-vērrumai* (accusative), *oṭu-vērrumai* (instrumental), *ku-vērrumai* (dative), *in-vērrumai* (ablative), *atu-vērrumai* (genitive), *kaṇ-vērrumai* (locative) along with *viḷi-vērrumai*.

*Note 1.*—The subject in the *sūtra* is *avai* which refers to *vērrumai* mentioned above in the *sūtra* 62; the predicate is the compound word *peyar-ai-oṭu-ku-in-atu-kaṇ*; and the compound word *viḷi-y-eṇṇu-m-īrra* is a *viṇai-y-āl-aṇṇi-y-um-peyar* or verbal noun which stands in adjectival relation to the compound word *peyar-ai-oṭu-ku-in-atu-kaṇ*.

*Note 2.*—*Teyvaccilaiyār* says that this *sūtra* deals with case-suffixes. But since the case-suffixes have already been mentioned in Tol. Elut. 114, this *sūtra* would become unnecessary. Besides there would have been no sanction for *Tolkāppiyāṇār* to name the second case, the third case etc. as *ai-y-eṇa-p-peyar-iyā-vērrumai*, *oṭu-v-eṇa-p-peyariyā-vērrumai* etc. in the succeeding *sūtras* of this chapter.

*Note 3.*—*Cēṇāvaraiyar* says under this *sūtra* that, though *Tolkāppiyāṇār* has named the third, and the sixth cases as *oṭu-vērrumai* and *atu-vērrumai*, yet the suffixes *āṇ* and *a* also may respectively be used in the third and the sixth cases. So far as *āṇ* is concerned, he may be right since *Tolkāppiyāṇār* himself makes mention of it in the *sūtra*

Ku-ai- āṇ-eṇa varūu'm-iruti.... (Tol. Col. 108.)

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But *Tolkāppiyānār* does not seem to have mentioned *a* as a case-suffix, nor has he made use of it as a genitive suffix. *Nannūlar*, on the other hand, says so. How *a* began to be used as the genitive suffix will be discussed later. This statement of *Oṇṭavaraiyār* makes me infer that he may have been later than *Nannūlar*.

65. அவற்றுள்,

எழுவாய் வேற்றுமை பெயர்தோன்று நிலையே.

Avarruḷ,

Eḷuvāy vērrumai peyar-tōṇru nilai-y-ē.

Of them the *peyar-vērrumai* is used to denote the doer or the subject of the active verb.

*Note 1.*—In the interpretation of this *sūtra* there is much difference of opinion. *Iḷampūraṇar*, *Naccinārkkiniyār* and *Teyvaccilaiyār* seem to agree in the point that this *sūtra* deals with the meaning of the nominative case though they differ in the method of arriving at it. *Iḷampūraṇar* seems to take *eḷuvāy vērrumai-p-peyar* as the subject and (*payanilai*)-*tōṇru-nilai* as the predicate. The word *payanilai* is taken here from the following *sūtra*. *Eḷuvāy-vērrumai-p-peyar*, according to him, means the *vērrumai-p-peyar* which is mentioned first (in the previous *sūtra*.) *Payanilai-tōṇru-nilai* means the state of the predicate following it. *Naccinārkkiniyār* seems to take *eḷuvāy-vērrumai* as the subject and (*peyar-payanilai*)-*tōṇru-nilai* as the predicate. He too takes the word *payanilai* from the next *sūtra*; but he introduces it in the middle of the compound word *peyar-tōṇru-nilai*, which does not seem to be appropriate. *Teyvaccilaiyār*, on the other hand, takes *eḷuvāy-vērrumai* as the subject and *peyar-tōṇru-nilai* as the predicate, but seems to take *payanilai-k-ku-mun* as being understood before *peyar-tōṇru-nilai*.

Since the *sūtras* 71, 73, 75, 77, 79 and 81 respectively deal directly with the meaning of the accusative, instrumental, dative, ablative, genitive and locative, it may be better if this *sūtra* also is interpreted in such a way that it may be said to deal directly with the meaning of the nominative case. Hence I venture to

suggest that the word *eluvāy* would have been used before the time of *Tolkāppiyānār* to denote the subject of the verb as other technical expressions like *vērrumai*, *peyar*, *viṇai*, *payanilai* to denote case, noun, verb and predicate respectively. If so, *vērrumai-p-peyar* which means 'the *vērrumai* named *peyar*' may be taken as the subject and *eluvāy-tōṇru-nilai* as the predicate. In that case the meaning would be 'the nominative case is used to denote *eluvāy*'.

*Note 2.*—*Ceṇṇavaraiyar*, on the other hand, seems to think that this *sūtra* deals with the *form* of the noun in the nominative case. This does not seem to be sound for three reasons: (1) The meaning of the nominative case as *ceyvatū* or doer should be mentioned in this chapter since mention is made of it in the *sūtra*

Viṇai-y-ē ceyvatū ceya-p-paṭu poruḷē  
Nilai-ē kālān karuvi y-eṇṇā  
Iṇṇatar k-itu-payan-āka v-eṇṇum  
Anna marapi u-iraṇṇōṭu-n tokai  
Ā-y-eṭ ṭ-eṇṇa toḷiṇ-muta ṇilai-y-ē. (Tol. Col. 112.)

as one of the eight requisites for an action to take place. (2) The *sūtras* 71, 73, etc. deal directly with the *meaning* of the accusative case, the instrumental etc. (3) That there is no suffix for the nominative case is easily inferred from the two *sūtras* Tol. Col. 64 and Tol. Elut. 114 which respectively deal with the names of cases and the case-suffixes.

66. பொருண்மை சுட்டல் வியங்கொள் வருதல்  
வினைநிலை யுரைத்தல் வினாவிற் கேற்றல்  
பண்புகொள் வருதல் பெயர்கொள் வருதலென்று  
அன்றி யனைத்தும் பெயர்ப்பய னிலையே.

Poruṇmai cuṭṭal viyaṅ-kola varutal  
Viṇai-nilai y-uraittal viṇā-v-iṇ k-ēṇṇal  
Pappu-kola varutal peyar-kola varutal-eṇṇū  
Aṇṇi y-aṇṇaittum peyar-p-paya ṇilai-y-ē.

\* The predicate to a subject may denote one of the following:—the existence of the subject, the wish or order of another

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relating to the subject, the kind of action of the subject, question relating to the subject, the quality of the subject, and the number, class, order etc. of the subject.

*Ex.—Poruṇmai-cuṭṭal*

....Curattum

Tām-ē cellum tāyar-um uḷar-ē. (Tol. Poruḷ. 40.)

(There are mothers who themselves go to the desert.)

*Viyaṇ-koḷa-varutal.*

Vaṭuka v-iraiva-niṇ kaṇṇi y-onṇār

Nāṭu-cuṭu kaṇṇai-pukai y-eṇṇa lāṇē. (Pura. 3, 21. 22.)

(Oh king, let your garland fade on account of the fire with fragrant smoke burning the enemies' country.)

*Vinai-nīlai-y-uraittal*

Tāyi rūvā-k kuḷavi pōla

Ōvātu kū-niṇ u-ṇṇariyōr nāṭē. (Pura. 6, 18, 19.)

(Your enemies' country cries un-interruptedly like children devoid of mother.)

*Vinā-v-ir-k-ērral.*

Entai yāṇṭ-uḷaṇ kol? (Pura. 135, 16.)

(Where is my lord?)

Ivar yār? (Pura. 201.)

(Who are these?)

*Paṇṇu-kōḷa-varutal.*

Avar-ē. .... Kaṇṇu-k-k-iṇṇiyar. (Pura. 167.)

(But they are beautiful to look at.)

*Peyar-koḷa-cirutal.*

Yāṇ-ē tantai-tōḷau. (Pura. 201.)

(I am (their) father's friend.)

*Note 1.*— This *sūtra* deals with the classification of the *payanīlai* or predicate in a sentence. Is *Tolkāppiyāṇār* justified in dealing with the classification of *payanīlai* without giving out its meaning? It is one of the technical terms used by his

ancients which he has made use of. In such cases he does not give the definition. Cf. *vērrumai*, *viṇai* etc. Besides, the previous *sūtra* deals with *eluvāy* or the meaning of the first case. *Eluvāy* cannot exist without a predicate. Hence *Tolkāppiyāṇār* has dealt with the classification of *payanilai* here.

*Note 2.*—Almost all the commentators think that this *sūtra* and the previous one suggest that the definition of *peyar* or noun is 'that which is capable of taking case-suffixes or being followed by a predicate.' This is open to one objection. If *urupērral* or the taking of case-suffixes is a definition to *peyar*, the flaw of *anyōnyāśraya* or inter-dependence comes in:—A word becomes a noun if it is capable of taking case-suffixes and case-suffixes are suffixed only to nouns:—Hence it may be said that, according to *Tolkāppiyāṇār*, *peyar* or noun is that which denotes a *poruḷ* or subject. This is evident from the designation *peyar* given to the noun. He suggests this in the *sūtra*

Ellā-ḡ col-l-um poruḷ kurittāṇa-v-ē. (Tol. Col. 155.)

The commentators may have taken *urupērral* as a definition of *peyar* on the model of Sanskrit grammarians like *Pāṇini* who take *subāntam* as the definition of noun. The flaw mentioned above does not arise in Sanskrit since the case-suffixes are added there to the *prātipadika* (the base of a noun as *dēva*) and not to nouns. *Tolkāppiyāṇār* may be said to agree with the definition given to noun in *Ṛgvēda Prātiśākhya*—'Dravyābhidhāyakam nāma.'

*Note 3.*—*Cēṇāvaraiyar* says that, in the sentences *ā pala* (cows are many), *pala* is in the nominative case, though it is not followed by a predicate: for it is capable of being followed by a predicate in other sentences like *pala uḷa* (there are many). According to other commentators, it cannot be taken so, since it is not followed by a predicate and since they take the previous *sūtra* to mean that the noun in the nominative case is followed by a predicate.

*Note 4.*—Though the purpose served by the expression *peyar-kōḷa-varutal* in the *sūtra* may be said to be served by any one of the remaining five mentioned:—*poruṇmai-cuṭṭal*, *viyaṇ-*

*koḷa-varuṭal*, *viṇai-nīlai-y-uraittal*, *viṇā-v ir-k-ērral* and *paṇṇu-koḷa-varuṭal*, yet *Tolkāppiyānār* seems to have mentioned it to show that words which are nouns in form and are used as logical predicates may be taken as predicates in grammar also.

67. பெயரி னாகிய தொகையுமா ருளவே

அவ்வ முரிவ வட்பா லான.

Peyar-i n-ākiya tokai-yu-m-ā r-uḷa-v-ē

A-v-v-u m-uriya v-a-p-pā lāṇa.

There are also compounds made up of nouns which, when they take predicates after them, are in the same category (*i.e.*) they stand in the nominative case.

Ex.—Paḷa-mutir-ōḷai-malai-kilavōṇ

peḷal-arum-paricil-nalkumati. (Tirumuru. 317, 295.)

([Gōṇ Murukan] the owner of the hill named Paḷa-mutireōḷai will give (you) a reward which is very rare to get.)

*Note 1.*—The expression *peyarin-ākiya-tokai* means not only compounds all of whose members are nouns, but also compounds like *kol-kaḷirū* (elephant that killed, kills or will kill) whose final members are nouns. *A-p-pālāṇa* literally means 'in that case. Hence it means here 'when they take *payanilai* after them

*Note 2.*—Though it appears that there are two sentences *peyarin-ākiya tokai-y-um uḷa* and *a-v-v-um uriya a-p-pālāṇa* in the *sūtra*, yet it is really one sentence. The prose order is *a-p-pālāṇa* (those that stand in that category), *a-v-v-um uriya* (those that deserve it (*i.e.*) those that can stand in the nominative case), *peyarin-ākiya tokaiyum* (compounds made up of nouns also), *uḷa* (are). *A-p-pālāṇa* and *a-v-v-um uriya* stand in adjectival relation to *peyarin-ākiya tokai*. *Um* after *tokai* is *ecca-v-ummai*. It suggests that, not only *peyar* mentioned in *sūtra* 65 can stand in the nominative case, but also compounds.

*Note 3.*—*Iḷampūraṇar* says that, in the opinion of some, the word *um* suggests that there are compounds made up of verbs

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and nouns like *kol-kalirū*. But since the expression *peyarin-ākiya tokai* itself may be taken to mean compounds having nouns as their final member, it is better for *um* to connect *peyarin-ākiya tokai* with *peyar* as is mentioned above.

*Cēnāvaraiyar* and *Naccinārkkiniya*, on the other hand, take *um* to suggest that there are compounds made up of nouns and verbs. The reason for saying so is that they take the expressions like *nilaṇ-kaṭantāṇ* (he passed through the land) as a compound word and they have no authority to take so in any *sūtra* of *Tolkappiyam*. This seems to me very unnatural for two reasons :— (1) The context is not suited to it. (2) The *sūtra* will have to be split into two :—*peyarin-ākiya tokai-y-um-ār uḷavē* and *a-v-v-um uriya a-p-pālāṇa* and the former part should be taken to mean 'there are compounds made up of nouns' and to suggest 'there are compounds made up of nouns and verbs', and the latter part 'they may be in the nominative case and take predicate after them'. Besides the suggested meaning of the former parts has to be left out of consideration here. That it is not necessary to take *nilaṇ-kaṭantāṇ* as a compound word will be dealt with in detail under the *sūtra*

*Ellā-t tokai-y-u m-oru-coṇ ḡaṭaiya.* (Tol. Col. 420.)

*Note 4.*—*Cēnāvaraiyar* states that *Ḥampūraṇar* has said that there are compounds like *kol-kalirū* made up of verbs and nouns and condemns that he is wrong in having said so. Both of them agree that expressions like *kol-kalirū* are *viṇai-t-lokai* and may stand in the nominative case : but they differ as regards the part *kol*. *Ḥampūraṇar* takes it to be the curtailed form of the relative participle *konra* or *kollum*, while *Cēnāvaraiyar* takes it as *dhātu* or root and mentions that the compounds like *kol-kalirū* are *nityasamāsa* or unsplittable compounds. *Ḥampūraṇar*'s opinion seems to be better in consideration of the expression *kālattiyaalum* in the *sūtra*

*Viṇaiyū rokuti kālat t-iyalum.* (Tol. Col. 415.)

*Note 5.*—*Cēnāvaraiyar* says that, according to *Ḥampūraṇar*, this *sūtra* sanctions that the compounds may take predicates and the *sūtra*—*Ellā-t tokai-y-u m-oru-coṇ ḡaṭaiya* (Tol. Col. 420.)



sanctions that they may be used in the nominative case, and he is wrong in having said so. On careful examination of his commentary on the two *sūtras*, *Ṭampūraṇar* does not seem to have had that opinion.

38. எவ்வயிற் பெயரும் வெளிப்படத் தேன்றி  
அவ்விய னிலையல் செவ்வி தென்ப.

E-v-vayir peyar-um velippaṭa-t tōuri.  
A-v-v-ya ilaiyal cevvi t-eṇpa.

It is said that it is advisable for every noun to be mentioned explicitly in such places (*i. e.*) when they take predicates after them.

Ex.—(Nī) niṭ-cor-peyaral. (Pura. 3.).  
(You should not break your word.)

*Note 1.*—The word *cevvit* in the *sūtra* suggests that there may be expressions where the subject is not used. For instance verbs in the second, and the first, person are generally used without their subject.

*Note 2.*—*Ṭampūraṇar* gives a different meaning to the *sūtra*:—the words mostly assume when they take case-suffixes the same form as the one they take in the nominative case. *Cēnāvaraiyar* and *Teyvaccilaiyār* have given the meaning mentioned above. *Naccinārkkiniyar* gives both. The interpretation of *Cēnāvaraiyar* and *Teyvaccilaiyār* seems to be suitable to the context.

69. கூறிய முறையி னுருபிலை திரியாது  
ஈறுபெயர்க் காரு மியற்கைய வென்ப.

Kūriya murai-y-i ũ-urupu-nilai tiriyaṭu  
Īru-peyar-k k-āku m-iyarkaiya v-eṇpa.

The case-suffixes mentioned above (in Tol. Elut. 114) are suffixed without any modification in form to nouns.

*Note 1.*—All the four commentators give the same meaning as is mentioned above. But *Ṭampūraṇar*, *Cēnāvaraiyar* and

*Teyvaccilaiyār* differ in their opinion regarding the purpose served by the expression *nilai tiriyāti* in the *sūtra*. *Naccinārkinīyar* agrees with *Oēnāvaraiyar*. *Iḷampūraṇar* says that, since it is mentioned in the *sūtra*

Avaitām,  
Munṇum piṇṇu moḷi-y-aṭuttu varutalum  
Tam-mīru tiritalum..... (Tol. Col. 251.)

that *iṭai-c-col* will undergo modification in form, it is stated here that case-suffixes, though they are *iṭai-c-col*, do not undergo modification. *Oēnāvaraiyar* thinks that the case-suffixes do not form part and parcel of nouns as verbal terminations are of verbs. *Teyvaccilaiyār* states that it suggests that nouns in Tamil do not undergo any modification in form when they take case-suffixes as nouns in Sanskrit. *Iḷampūraṇar*'s opinion seems to be correct.

*Note 2.*—What is the purpose served by this *sūtra*? It is this *sūtra* that explicitly states that the case-suffixes in Tamil are *suffixed* to nouns. The need for this *sūtra* will be highly appreciated if we note that there are languages in the world which denote the case relation in diverse ways.

*Note 3.*—*Oēnāvaraiyar* thinks that this *sūtra* suggests that *urupērral* comes under the definition of a noun. That it does not appear to be so has already been pointed out under *sūtra 66*.

70. பெயர்நிலைக் கிளவி காலந் தோன்ற  
தொழினிலை யொட்டு மொன்றலங் கடையே.

Peyar-nilai-k kiḷavi kālan tōṇrā  
Toliṇilal y-oṭṭu m-oṇr-alan kaṭai-y-ō.

Nouns except a class of *tolir-peyar* or verbal nouns do not denote time.

*Ex.*—Cel-virun t-ōmpi varu-viruntu pārttiruppāṇ  
Nal-viruntu vāṭat t-avarkkū. (Kuraḷ. 86.)

(He who, after welcoming the out-going guests, is expecting the in-coming guests will become a fine guest to gods.)

*Note 1.*—Even though it seems at first sight that this *sūtra* enjoins what is evident (*i. e.*) that nouns do not generally denote time, yet it is this *sūtra* that explicitly reveals to us the one peculiarity of the Tamil language, that the forms of finite verbs may be taken as nouns and declined. For instance the word *pārttiruppān* in the example mentioned above is in form a finite verb; but here it is used as a noun. It may be declined exactly as a noun :—*pārttiruppānai*, *pārttiruppānān* etc. It then means 'he who is expecting'.

*Note 2.*—The meaning of this *sūtra* according to the four commentators is in essence the same. According to all of them the forms like *pārttiruppān* may be used as nouns. But they arrive at it in different ways :—*Ilampūraṇar*, *Cēṇāvaraiyar* and *Teyvacalaiyār* take *peyar-nilai-k-kiḷavi* to mean nouns and *tolil-nilai* verb. *Naccinārkkiniyar*, on the other hand, takes *peyar-nilai-k-kiḷavi* to mean *peyar-k-kiḷavi* (nouns) and *nilai-k-kiḷavi* (verbal nouns of the form *varutal*, *pōtal* etc.). This splitting of *peyar-nilai-k-kiḷavi* into two parts seems to be unnatural and unnecessary, since its purpose is served by the word *onrū* in the second line. *Tolil-nilai-y-oṭṭum-onrū* evidently means one of *tolir-peyar*. *Ilampūraṇar* states that some take *tolinilai* as an adjunct to *peyar-nilai-k-kiḷavi* and interpret the whole expression to denote *tolirpeyar* of the class *varutal*, *pōtal* and take *oṭṭum-onrū* in the sense (*kālam*) *oṭṭum-onrū* so that it may denote *tolirpeyar* which takes tense-sign. They have done so perhaps on account of the fact that nouns generally have no tendency to denote tense. But taking *tolinilai* to qualify *peyar-nilai-k-kiḷavi* is not natural.

*Oṭṭum* is a particle of comparison in the opinion of *Cēṇāvaraiyar* and a relative participle in the opinion of others

71. இரண்டா குவதே

ஐயெனப் பெயரிய வேற்றுமைத் தினவி

எவ்வழி வரினும் வினையே வினைக்குறிப்பு

அவ்வரு முதலிற் றேன்ற மதுகே.

Iranṭā kuvatē

Āi-y-eṇa-p peyariya vērrumai-k kiḷavi

E-v-vaḷi varuṇum viṇai-y-ē viṇai-k-kurippū

A-v-viru mutalir rōṇu m-aṭu-v-ē.

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The second case called *ai* denotes the direct object of a verb or an appellative verb.

*Ex.*—Vali-paṭuvōrai val-l-ariti. (Pura. 10.)

(You easily understand those that submit.)

Nalīyakkōṭaṇai y-uṭaiyai. (Pura. 176 )

(You have Nalīyakkōṭaṇ.)

Arrai-t-tiṅkaḷ....

Entai<sup>1</sup>-y-um uṭai-y-ēm....

Irrai-t-tiṅkaḷ yām

....entai<sup>\*</sup>-y-um ilam-ē. (Pura. 112.)

(We had our father that day, but now we do not have him.)

*Note 1.*—All the four commentators take the *sūtra* to consist of two sentences:—*ai-y-eṇa-p-peyariya vērrumai-k-kiḷavi iraṇṭā-kuvutē*, and *atu e-v-vaḷi varinūm vinai-y-ē vinai-k-kurippu a-v-v-iru-mutalir rōṇrum*. Since *ai* as the second case is known by the *sūtra* 64, and since, if this *sūtra* is taken to contain two sentences expressing different ideas, it will give room to *vākya-bhēda* or sentence-split, it is preferable to take the word *iraṇṭā-kuvutē* to be the adjunct of *ai-y-eṇa-p-peyariya-vērrumai-k-kiḷavi* and the compound word *vinai-y-ē-vinai-k-kuripp-a-v-v-iru-mutalir-rōṇrumatū* as the predicate of *ai-y-eṇa-p-peyariya-vērrumai-k-kiḷavi*.

*Note 2.*—The terms *iraṇṭāvutū vērrumai*, *mūṇṭāvatū vērrumai* etc., to denote the accusative case, the instrumental etc., are, in the opinion of the author of *Pirayōka-vivēkam*, the translation of *dvitīyā-vibhaktik*, *trītiyā-vibhaktik* etc. found in Sanskrit.

*Note 3.*—All the four commentators agree in the interpretation of the first two lines of the *sūtra*:—(i.e.) the case *ai* is the second. And *Ḵampūraṇar*, *Oṇṇāvaraiyar* and *Nacciṇārkkiniyar* agree in the sense conveyed by the third and the fourth lines—(i.e.) *ai* denotes the direct object of a verb or an appellative verb.

\* The accusative case-suffix *ai* is dropped here.

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But they disagree in the interpretation of the expression *vinai-y-ē vinai-k-kurippa-v-v-iru-mutal*:—*Iḷampūraṇar* takes it to mean either, that which qualifies a verb or an appellative verb, or, that which has a verb or an appellative verb for its *nimitta* or cause. If we take the former interpretation, the same may hold good for the third case, the fourth case, the fifth case and the seventh case. The latter interpretation is against the *sūtra*

Vinai-y-ē ceyvatū ceya-p-paṭu poruḷ

.....

Ā-y-eṭ ṭ-eṇpa toḷiṇ-muta ṇilai-y-ē. (Tol. Col. 112.) where it is said that *ceya-p-paṭu-poruḷ* or the direct object is one of the *causes* for an action to take place. *Cēṇāvaraiyar* takes the words *vinai* and *vinai-k-kurippū* to mean, 'the object of *vinai*' and 'the object of *vinai-k-kurippū*.' There is need for this laboured interpretation if the expression *vinai-y-ē-vinai-k-kurippavviru-mutal* cannot give the desired meaning otherwise. But *Nacciṇārkkiniyar* takes it to mean the *mutaṇilai* or *kāraṇa* of *vinai* or *vinai-k-kurippū*. This seems to me to be the correct one. Here the word *mutal* stands for the word *toḷin-mutal* stated in the *sūtra* 112. It is taken to mean here *ceya-p-paṭu-poruḷ* since *ceyvatū*, *karuvi* etc., are mentioned in *sūtras* 65, 73 etc. to be the meaning of the first case, third case, etc.

*Teyvaccilaiyār* takes the word *vinai* to mean *ceyal* or action and the word *vinai-k-kurippū* to mean *vinai-y-ār kurikkappaṭṭa poruḷ*—the object denoted by the verb. This interpretation does not seem to me to be satisfactory,

*Note 4.*—*Cēṇāvaraiyar*, in his commentary, states that the *ceya-p-paṭu-poruḷ* or object is of three kinds:—*iyarra-p-paṭuvatū* (that which is made), *vēru-paṭukka-p-paṭuvatū* (that which is transformed) and *eyla-p-paṭuvatū* (that which is reached). This is exactly the translation of the following *kārikā* in the *Vākya-paḍiṇya* of *Bhartṛhari*:—

Nirvartyañ-ca vikāryaṇ-ca

Prāpyaṇ-ca trividham matam ||

Tatrēpsitatamam karma.....||

(Vākya. iii, 4.)

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*Note 5.*—I venture to doubt whether the original reading was *tōṇṇuvattū* instead of *tōṇṇumatū* in the last line of the *sūtra*. It is left for scholars to decide.

72. கரப்பி ஒப்பி ஓர்த்தியி னிழையின்  
 ஒப்பிற் புழிற் பழியி னென்ற  
 பெறலி னிழலிற் காதலின் வெகுளியின்  
 செறலி னுவத்தலிற் சுப்பி னென்ற  
 அறுத்தலிற் குறைத்தலிற் றெருத்தலிற் பிரித்தலின்  
 நிறுத்தலி னளவி னெண்ணி னென்ற  
 ஆக்கலிற் சார்த்தலிற் செலவற் கன்றலின்  
 நோக்கலி னஞ்சலிற் சிதைப்பி னென்ற  
 அன்ன பிறவு மம்முதற் பொருள  
 என்ன ளளவியு மதன்பால வென்மனார்.

Kāppi ũ-oppī ũ-ūrti-y-i ũ-ilai-y-iṇ  
 Ūppir pukalir paḷi-y-i ũ-eṇṛā  
 Peṛal-i ũ-ilavir kātalin vekulī-y-iṇ  
 Ceṛali ũ-uvattalir karpi ũ-eṇṛā  
 Aruttalir kuraittalir rokuttalir pirittalin  
 Niruttal-i ũ-aḷavi ũ-eṇṇi ũ-eṇṛā  
 Ākkalir cārtalir celavir kaṇṛalin  
 Nōkkali ũ-añcalir cittaippi ũ-eṇṛā  
 Anna pira-v-u m-a-m-mutar poruḷa  
 Eṇṇa kiḷavi-y-u m-atan-pāl-a v-eṇmanāṇ.

They say that the accusative case denotes the direct object which exists as things that are protected, compared, used as vehicle, made, scared away, praised, despised, acquired, lost, loved, scorned, destroyed, appreciated, learned, cut, decreased, gathered, separated, weighed, measured, counted, improved in condition, depended upon, reached, detested, seen, feared, shattered etc.

*Ex.—Kāppū.*

A-m-malai kākkum..naḷli-y-avaṇ (Pura. 150).  
 (He is Naḷli protecting that mountain.)

## TOLKĀPPIYAM—COLLATIKĀRAM

2. Eyil ōmpātū (Pura. 40).  
(Without protecting the fort.)

*Oppū.*

1. Uvavu-mati, mālai-veṇ-kuṭai okkum (Pura. 60).  
(The full-moon compares itself with the white umbrella with garlands hanging from it.)
2. Ol-ī-eri puraiyu m-urn-keḷu paṇu-put-kiḷi-vaḷa-vaṇ  
(Pura 70).  
(Kiḷi-vaḷavaṇ with anklets made of refined gold of fine colour resembling the well-lit fire).

*Ūrti.*

*Tērai ūrum.*

(He has a chariot for his vehicle.)

*Ilaippū.*

1. Kīḷavaṇai neruṇki ilaittū (Tol. Poruḷ. 150).  
(Having approached the lover and said.)
2. Eyilai ilaittāṇ.  
(He painted the fort.)

*Ōppū.*

Kalaṇi-p paṭu-puḷ-ī-ōppunar (Pura. 29).  
(Those who scare away the birds in the fields,)

*Pukaḷ.*

1. Periyōrai viyattalum ilam (Pura. 192).  
(We have not praised the great.)
2. Nīr paḷicci-c-cērum (Pura. 113).  
(We shall go after praising you.)

*Paḷi.*

1. Ciri-yōrai ikaḷtal ataṇṇum ilam (Pura. 192).  
(Much less have we despised the low.)

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2. Illārai y-ellārum eļļavar (Kuraļ, 752).  
(All will despise the destitute.)

### *Peral.*

1. Yānai iñattotū perriavar (Pura. 153).  
(They received elephants with the trappings.)
2. Peruvar penñir peruñ-cirappū (Kuraļ. 58).  
(Women will receive great honour.)

### *Ilavu.*

Avañ porulai ilakkum.  
(He loses his property.)

### *Kātal.*

Taṇṇai-t-tāṇ kātalañ-āyin (Kuraļ, 209).  
(If he loves himself)

### *Vekuļi.*

Pakaivarai vekuļum aracañ.  
(King who scorns his enemies.)

### *Ceral.*

Pēṇārai-t-terutalum (Kalit. 11).  
(Destroying those who do not surrender.)

### *Uvattal.*

1. Īra polutir perituvakkum taṇmakai-c-cāñṛōṇ-eṇa-k  
kēṭṭa tāy (Kuraļ. 69).  
(The mother who hears that his son is a great man  
feels highly pleased with the time when she gave  
birth to him.)
2. Nilai-y-illā-p poruļaiyum naccupa (Kalit. 8).  
(They like to have even transient wealth.)

### *Karpū.*

Pallavaṭ karrum payam-ilarē (Kuraļ. 728).  
(They are of no use though they are highly learned.)



## TOLKĀPPIYAM—COLLATIKĀRAM

### *Aruttal.*

1. (Nī) tū aruttaliṇ (Maturai-k-kāñci, 188).  
(Since you destroy (their) might.)
2. Paciyai mārruvār (Kuraḷ. 225).  
(They will destroy hunger.)
3. Iḷaitāka muṇ-maraṇ kolka (Kuraḷ. 879).  
(Destroy the thorny tree at its infancy.)

### *Kuraittal.*

1. Avaṇ marattiṇ uyarattai-k kuṟaikkum.  
(He shortens the height of the tree.)
2. Allar-paṭ ṭ-ārrā t-aḷuta-kaṇ nīr-aṇṇē  
Celvattai-t tēykkum paṭai (Kuraḷ. 555).  
(Tears coming out of the eyes of the subjects who are  
not relieved of their distress form the means of  
reducing [king's] wealth )

### *Tokuttal.*

1. Toḷu-v-iṭai āyan tokumiṇ (Tol. Poruḷ. 58. Nac.).  
(Collect the cows at the cow-stall.)
2. Avaṇ nellai-t tokukkum.  
(He gathers paddy.)

### *Pirittal.*

Avaṇ vēliyai-p pirikkum.  
(He divides the hedge.)

### *Niruttal.*

Nillā v-ulakattu nilaimai tūkki (Perumpāṇ. 465).  
(Having weighed the transitory nature of this world.)

### *Aḷattal.*

Avai y-aḷantu ariyiṇum (Pura. 20).  
(Though one understands [their limit] by measuring  
them.)

*Enṇutal.*

Turantār perumai tuṇai-k-kuriṇ vaiyattu

Iranārai y-enṇi-k-konṭ arṛu (Kuraḷ 22).

(Recounting the greatness of those who have renounced the pleasures of life is similar to the counting of the deceased in this world.)

*Ākkal.*

Uvantārai y-ākkalum (Kuraḷ, 264).

(Improving the condition of those who are friendly)

*Cārtal.*

1. A-n-nilai<sup>1</sup> y-aṇuka vēṇṭi (Perumpāṇ. 467).

(Desiring to approach the highest bliss)

2. Neṭun-tēr ēri (Pura. 145).

(Having got up the lofty chariot)

*Celavu.*

Nir paḷicci-c cērum<sup>2</sup> (Pura. 113),

(We shall go after praising you)

*Kaṇṭal.*

Cūtiṇai-k-kaṇṭum.

(He detests playing at dice)

*Nōkkal.*

1. Uyaṅku-paṭar varuttamu m-ulaivu nōkki. (Pura. 150)

(Having noted the growing misery and indigence)

2. Iruvarai-k kāṇirō (Kaḷit. 9).

(Will you see both?)

*Añcal.*

Paḷi y-añci (Kuraḷ. 44).

(Fearing the slander)

1. Note that the expression *a-n-nilai* is the literal translation of the Upaniṣadic expression *tat padam*.

2. *Cel + tum = cērum*.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Citaipū.*

Pūñ-kañ-makaḷir puṇai-nalañ citaikkum  
Māya maḷiḷ naṇ parattaimai (Kalit. 75).

(Harlotry which destroys the virtue of flower-eyed women)

*Note 1.*—In some of the examples given above the second case-suffix is dropped. If the noun in the objective case precedes the verb which it qualifies, the suffix may be dropped on the strength of the *sūtra*

Irutiyu m-iṭaiyu m-ellā v-urupum  
Nerī-paṭu poruḷvayī ṇilavutal varaiyār. (Tol. Col. 103)

according to all commentators except *Teyvaccilaiyār*. The latter thinks that it is inferred from the *sūtra*

Ai-y-un kaṇ-ṇ-u m-allā-p poruḷ-vayin  
Mey-y-urupu tokāa v-iruti yāṇa. (Tol. Col. 105)

If the noun follows the verb, even then the second case-suffix may be dropped on the strength of the *sūtra* Tol. Col. 105 noted above.

*Note 2.*—In the examples given above some nouns in the objective case govern verbs and others appellative verbs.

*Note 3.*—*Iḷampūraṇar* takes this *sūtra* and the previous one as one *sūtra*. If so, it gives room for sentence-split.

*Note 4*—What does this *sūtra* deal about? It deals about the special meanings of the second case-suffix *ai*. The previous *sūtra* says that its general meaning is *ceya-p-paṭu-poruḷ*. It may be explained thus. In the word *ūrai* in the expression *avaṇ ūrai-k kakkum*, the part *ūr* means village and the case-suffix *ai* near the verb *kakkum* suggests that *ūr* is the object of being protected. The special meanings of the suffix are determined by the verbs which the noun in the objective case governs. Since a noun may be the object to any transitive verb, it is not possible to exhaust all the transitive verbs in the *sūtra*. Hence the expression *anna piravum* (others similar to them) is used here.

One may say that this *sūtra* is unnecessary, since the purpose served by it is realised in a general way by the previous *sūtra*. It is true; it seems to me that the special meanings of the second case-suffix mentioned here were those mentioned by his predecessors and out of regard for them he has codified them here. This is suggested by the word *enmanār* at the end of the *sūtra*.

*Note 5.*—The word *celaru* in the *sūtra* suggests that the root *cel* was transitive at the time of *Tolkāppiyānār*. Thus the Tamil sentence *avan ūrai-c cellum* (he goes to the village) is exactly similar to the Sanskrit sentence *saḥ grāmam gacchati*. But now the root *cel* is not so used. Hence we meet with the expression *avan ūrukku-c cellum* instead of *avan ūrai-c cellum*.

• *Note 6.*—The expression *a-m-mutar-poruḷa* in the *sūtra* is a *vinai-y-āl-anaiyum-peyar* standing as an adjunct to the noun *kiḷaiyum* and *mutar-poruḷ* means *ceya-p-paṭu-poruḷ*. The word *atu* in *atan-pāla* refers to *iraṇṭām vērrumai* mentioned in the previous *sūtra*. *In* used after the words *kāppū*, *oppū* etc. is only *cāriyai*. *Enrā* used after the words *paḷiyin*, *karpin*, *eṇṇin*, *citaippin* is only an *iṭai-c-col* used in the sense of the conjunction *and*.

73. முன்ற குவதே

ஒடுவெனப் பெயரிய வேற்றுமைக் கினவி  
வினைமுதற் வருவி யனைமுதற் றதுவே.

Māṇṇā kuvatē

Oṭu-v-eṇa-p peyariya vērrumai-k kiḷai

Viṇai-mutar karuvi v-aṇai-mutar ratuvē.

The third case called *oṭu* denotes the agent or instrument of an action.

*Ex.*—1. Nīroṭu nīrainta . . . kaṇ (Pūra. 164).

(Eyes filled with tears.) (agent.)

2. (Peru-nāvāy) kaṭuṇ-kāl-oṭu karai cēra (Maturaik-kāñci-78).

(Big ships reaching the shore with the help of strong winds.) (instrument.)

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Pal-yāṇai-y-u m-ampoṭu tuḷaṅki (Pura 63).

(Many elephants being shattered with arrows.)

(instrument.)

*Note 1.*—Though *Tolkāppiyāṇār* has mentioned only *oṭu* in this *sūtra* as well as in Tol. Elut. 114, yet he mentions *āṇ* as a suffix in the *sūtras*

Ōmpaṭai-k kiḷavik k-ai-y-u m-āṇ-un

Tām-piri v-ilavē tokai-varu kālai. (Tol. Col. 97.)

Ku-ai āṇ-eṇa varū m-iṇuti

A-v-v-oṭu civaṇuñ ceyyu ḷuḷlē (*ibid.* 198.)

after the second case-suffix *ai*. Besides he himself makes use of *āṇ* in many *sūtras* composed by himself.

*Cf.* Colliya *muraiyār* collavum paṭumē (Tol. Poruḷ. 5).

Pāṅkaruñ ciṇappir ṭallār rāṇum (Tol. Poruḷ. 78).

*Note 2.*—Though the suffix *oṭu* was used in Ancient Literature to denote agent and instrument, yet it began to be rarely used to denote them even at the time of *Cēṇāvaraiyar*. This is seen from his statement *vinai-mutal karuvi-k-kaṇ oṭu-v-en-urupū i-k-kālat-t-aruki-y-allatu vārātū*. (The suffix *oṭu* is not now used except rarely to denote agent or instrument). In Modern Literature the suffix *oṭu* is used only to denote association.

*Note 3.*—Dr. Caldwell-remarks that “Dravidian Grammarians have arranged the case-system of their nouns in the Sanskrit order, and in doing so have done violence to the genius of their own grammar... The conjunctive case, though it takes an important position in the Dravidian languages have been omitted in each dialect from the list of cases or added on to the instrumental case simply because Sanskrit knows nothing of it as separate from instrumental. The conjunctive or social stands in greater need of a place of its own in the list of cases in the languages than in Sanskrit, seeing that in these it has several case-signs of its own, whilst in Sanskrit it has none”. (C. D. G. pp. 277, 278) He has made this remark so far as Tamil is concerned on the strength of *Nannāl* commentaries which mention that the suffixes *āṇ* and

*āl* alone denote agent and instrument and *oṭu* denotes only association. But from this *sūtra* and the next and usage in Ancient Tamil Literature, it is evident that both *oṭu* and *ān* were used to denote all the three—agent, instrument and association.

Aivaroṭu ciṇaii ir-aimpatiṇmarum porutu kaḷattoliya  
(Pura. 2.) (Agent)

(So that the hundred may die in battle being treated  
with indignation by the five.)

Peru-nāvāy kaṭuṇ-kāloṭu karai cōra  
(Maturai-kkāñci, 78.) (Instrument.)

(The big ship reaching the shore on account of the  
strong wind.)

Niṇ irum-pēr-okkalōṭu tiṇṇ (Pura. 150.)  
(Eat with your large retinue.) (Association.)

Tiṇṇāṇ cutṭa puṇ (Kural 129.)  
(The wound caused by fire.) (Instrument.)

Tūṇku-kaiyāṇ ōṇku naṭaiya (Pura. 22.)  
(Those having majestic gait with their waving hands.)  
(Association.)

*Note 4.*—It seems only *oṭu* and *ān* were the original suffixes of the third case. *ōṭu* may have been lengthened to *ōṭu* for the sake of metre and *ān* might have metamorphosed to *āl* so that both *ōṭu* and *āl* also joined with them later on : hence the third case suffixes may be considered to have had both morphological and semantic changes.

74. அதனி னியற லதற்றகு கிளவி  
அதன்வினைப் படுத லதனி னுதல்  
அதனிற் கோட லதனோடு மயங்கல்  
அதனோ டியைந்த வொருவினைக் கிளவி  
அதனோ டியைந்த வேறுவினைக் கிளவி  
அதனோ டியைந்த வொப்ப லொப்புரை  
இன்னு னேது வீங்கென வருஉம்  
அன்ன பிறவு மதன்பால வென்மனார்.

## TOLKĀPPIYAM—COLLAṬIKĀRAM

Ataṇi ṇ-iyara l-ataṛṛaku kiḷavi  
 Ataṇ-viṇai-p paṭuta l-ataṇi ṇ-ātal  
 Ataṇir kōṭa l-ataṇoṭu mayañkal  
 Ataṇō ṭ-iyainta v-oru-viṇai-k kiḷavi  
 Ataṇō ṭ-iyainta vēruviṇai-k kiḷavi  
 Ataṇō ṭ-iyainta v-oppa l-oppurai  
 Iṇ-ṇ-ā ṇ-ētu v-iṇkeṇa varṇum  
 Aṇṇa pira-v-u m-ataṇ-pāla v-eṇmaṇār.

They say that the instrumental case denotes the object that stands as the material cause, the object that serves as an appropriate cause, the agent of an action, the object that is responsible for one's present state, the object of exchange, the object that is mixed with another, the object in company with another doing the same action, the object in company with another incapable of doing the same action, the object of unsuitable comparison, the object of particular description with reference to limbs, senses etc., and cause etc.

*Ex.--Ataṇin-iyaral.*

Ponṇāṇ iyaṇṇa paṭṭam. (Pura. 3, Comm.)  
 (Frontlet [of an elephant] made of gold.)

*Ataṛṛaku-kiḷavi.*

Pal-yāṇai-y-um ampoṭu tulaṅki. (Pura. 63)  
 (Many elephants having been shattered with arrows.)

Kūṛrattai-k-kaiyāl viḷittarṛū. (Kuraḷ 894.)  
 (It is similar to inviting the God of Death with hands.)

*Ataṇ-viṇai-p-paṭutal.*

Neyyoṭu turanta mai-y-irun-kūṇṭal. (Pura. 147.)  
 (The black flowing tresses of a woman deprived of oil)

Pacalaiyāl uṇappaṭṭāl. (Kalit. 48.)  
 (She is filled with beauty-spots on her skin.)

*Ataṇin-ātal.*

Kaḷaviṇāl ākiya v-ākkam. (Kuraḷ 283.)  
 (Property made through theft)

## VĒRRUMAI-Y-IYAĻ

*Atanir-kōṭal.*

llaṅku-tā ḷ-aruvi y-oṭṭ aṇi-koṇṭa niṇ-malai. (Kalit. 46.)  
(Your mountain beautified by the shining and flowing stream.)

*Ataṇoṭu-mayaṇkal.*

Vēmpi ṇ-oṇṭalir

Neṭuṇ-koṭi y-uḷṇai-p pavaroṭu milaintū. (Pura. 77.)  
(Having worn the shining sprouts of margosa tree with a piece of the long creeper named uḷṇai.)

Pāloṭu kalanta nīr.

(Water mixed with milk)

Naṇ-poṇ

Paṇ-maṇi-k kuvai-y-oṭum viraii-k koṇṇ. (Pura. 152.)  
(Take the fine gold along with many heaps of gems.)

*Ataṇōṭiyainta oruvinai-k-kiḷavi.*

Kuṭa-ticai-t

Taṇ-katir matiyam pōlavum

Niṇru nilaiya r-ulakamō ṭ-uṭaṇē. (Pura. 56)

(May you live long with all the people like the cool-rayed moon shining in the west !)

Iṇṇ-ṭē r-okkalōṭu tiṇṇ. (Pura. 150)

(Eat with a wide circle of relatives )

Pāvaṭiyār ceraṇōkkin

Oḷiru-maruppir kaliravara

Kāppuṭaiya kayam-paṭiyinai. (Pura. 15)

(You have allowed to bathe in the ponds well attended to by them, the elephants which have shining tusks and fierce look along with broad feet.)

*Ataṇōṭiyainta vēru-vinai-k-kiḷavi.*

Toṭiyōṭu tol-kaviṇ vāṭiya tōḷ. (Kuraḷ 1235)

(The shoulder which was once bright, but has now faded with the armlets.)

Malai-y-oṭu poruta māḷ-yāṇai.

(The big elephant which fought with the mountain)



## TOLKĀPPIYAM—COLLATIKĀRAM

*Ataṇḍiṭṭiyainta oppal-oppurai.*

Kolaiyir koṭiyārai vēntoruttal painkū!

Kalai-kaṭ ṭ-ataṇḍu nēr. (Kural, 550)

(The King slaughtering the wicked is similar to the weeding of plants grown near green crops.)

*Ivṇāṇ.*

Kaṇṇār kottai.

(He is blind by his eye.)

Kālāl muṭavan.

(He is lame by his leg.)

*Note.*—The expressions *kaṇṇār kottai* and *kālāl muṭavan* are respectively parallel to the Sanskrit sentence *akṣṇā kṛṇak* and *pādēna khañjah*.

*Ētū.*

Vali-miku vekuliyāṇ vāl-urra maṇṇarai. (Kalit. 46)

(The kings who had taken their swords on account of their anger increased with their might)

Maṇattāṇā māntark k-uṇarcci. (Kural. 453)

(Feeling is produced in men through mind.)

Nalliya-k kōṭṭai nayanta kolḱaiyoṭṭ

Muṇṇaṭ ceṇṇaṇam. (Cirupāṇ 126-9) "

(We went to see Nalliyakkōṭṭai sometime before.)

*Note 1.*—Sometimes a verbal participle (*viṇai-y-eccam*) with a noun in the objective case is used instead of a noun in the instrumental case.

*Ex.*—Oru-kaṇai koṇṭu mū-v-eyi l-uṭarri. (Pura. 55.)

(Having destroyed three forts with one arrow.)

Here the word *koṇṭu* is used to signify that *kaṇai* is the instrument of *uṭarri*. Here *kaṇai* is in the objective case governing the transitive verb *koṇṭu*. But later on words like *kaṇai-koṇṭu* were taken as one word under the misapprehension that the word *kaṇai* was the base of the noun instead of a noun in the objective case with the case-suffix dropped. Then the

word *koṇṭu* was taken as a *collurupū* (a word used as a case-suffix). Cf. the commentary on the line *Nallār-uruppelāṇ koṇṭiyarriyāl kol*. (Kalit. 56)

*Note 2.*—From the statement *atanō ṭiyainta v-oru-vinai-k kiḷavi* in the *sūtra*, one may think that both the expressions *āciriya-noṭū māṇākkāṇ vantāṇ* (pupil came with the teacher) and *māṇākkāṇoṭū āciriyaṇ vantāṇ* (teacher came with the pupil) were grammatically correct. But the *sūtra*—*Oru-vinai y-oṭu-c-col-uyar-piṇ vaḷittē* (Col. 91) restricts the use of the suffix *oṭu* only to be used along with the noun denoting the superior\*. This is one of the points where *Ancient Tamil* differed from *Sanskrit* in which the third case-suffix is used along with the noun denoting the inferior. Cf. *saha-yuktē apradhāṇē* (Pāṇini Aṣṭ. II, iii, 19). But in *Later Tamil* the ancient restriction was not attended to and hence we see the sentence *vanta nampiyai-t tampi taṇṇoṭū* (the lord who came with his brother) in *Kamparāmāyaṇam* where *nampi* refers to *Rāma* and *tampi* refers to *Lakṣmaṇa*.

*Note 3.*—The expression *innāṇ ēṭū* is split by *Ḵampūraṇar* into two parts *innāṇ* and *ēṭū* and is taken to mean 'one of such description' and 'cause'. The examples given by him under *innāṇ* are *kaṇṇār kottai* and *kālāl muṭavan*. *Cēṇāvaraiyar*, on the other hand, takes *innāṇ-ēṭū* as a compound word to mean *ēṭū* which is denoted both by the suffixes *in* and *āṇ*, i. e., the *jñāpaka-hētu* and condemns *Ḵampūraṇar* that the word *innāṇ* cannot denote a person who is to be described with reference to his limbs. Such examples, in his opinion, come under *anna-piravum* in the *sūtra*. *Naccinārkkiniyar* seems to agree with him. But the interpretation of *Ḵampūraṇar* seems to be better, since the word *ēṭū* here can mean only *jñāpaka-hētu*, the *kāraka-hētu* having been mentioned by *ataraku-kiḷavi*.

*Teyvaccilaiyar* takes *innāṇ-ēṭū* as three suffixes *in*, *āṇ* and *ēṭū* and states *pukai-y-uṇmaiyn neruppuṇmai-y-arika* (learn the

\* Taking two *sūtras* to convey one idea is called *ēkavākyatā* in *Sanskrit*.

## TOLKĀPPIYAM—COLLATIKĀRAM

presence of fire on account of the presence of smoke), *pukai-y-unmaiyaṇ neruppuṇmai-y-arika* and *pukai-y-ētu-v-āka-neruppuṇmai-y-arika* as examples. Since this *sūtra* deals with the specialised meanings of the third case-suffix whose general meaning was mentioned in the previous *sūtra*, such an interpretation of *Teyvaccilaiyār* seems to be far from satisfactory. Besides he states that the word *anna-piravum* in the *sūtra* refers to the words *kāraṇam*, *niṁittam*, *tuṇai* and *māṟū*. This clearly shows that he mistook the words *ēṭū* and *anna-piravum* refer to *collurupū*. But *Tolkāppiyānār* has not made mention of *collurupū* in any of the *sūtras* found in *Vērrumai-y-iyal*, nor *ēṭū* and *annapiravum* can refer to case-suffix when the remaining portion deals with the meaning of the case-suffix.

Note 4.—Under *atanin-iyaral*, *Iḷampūraṇar* gives *taccan ceyta ciru-mā vaiyam* (Kurun. 61). (Small *vaiyam* made by carpenter). *Cēṇāvaraiyar* condemns this, since such sentences form examples for *viṇai-mutal* found in the previous *sūtra*. This seems to be fair.

Note 5.—The word *atu* in *atanin-iyaral*, *ataraku kiḷavi* etc. refers to the object denoted by the word which takes the third case-suffix.

Note 6.—Such examples as *mati-y-oṭu okkum mukam* (face compares itself with moon) with *oṭu* denoting comparison, and *cūloṭu kaḷutai pāraṇ cumantatū* (ass carried the burden with the child in the womb) where *oṭu* is used with a word which denotes an object that is not visible, are taken under *anna-piravum* by *Cēṇāvaraiyar* and *Naccinārkkiniyar*. *Naccinārkkiniyar* in addition to them gives *ural-maniyāṇ uyar-maruppiṇa* (they have their superior tusks with gems on them) etc. *maṇattoṭu vāymai moḷiyiṇāṇ* (a man who is straight-forward in expression accompanied with mind) and states that in the former *āṇ* is used in the sense of *oṭu* and in the latter, *oṭu* in the sense of *āṇ*. This seems to be against the opinion of *Tolkāppiyānār*. *Cēṇāvaraiyar* clearly states that both *oṭu* and *āṇ* were used in all the senses mentioned above.

## VĒRRUMAI-Y-IYAL

*Note 7.*—*Cēṇḍavaraiyar* anticipates the objection made by Dr. Caldwell stated under the previous *sūtra* that, since there are two suffixes *oṭu* and *āṇ*, they should come under two different cases and gives two reasons for not having done so :—(1) both of them are used in all the meanings mentioned above : and (2) in Sanskrit different case-suffixes are taken to belong to one case if they have the same meaning. An objection was raised against the second that, since the vocative case is not taken as a separate case in Sanskrit and it is taken as a case by *Tolkāppiyāṇār*, it is not safe to bring the analogy of Sanskrit. *Cēṇḍavaraiyar* answers this point by the statement that eight cases were mentioned in *Āindra-Vyākaraṇa* and *Tolkāppiyāṇār* has followed it. The latter point is supported by the statement *aintiram niraṇṭa tolkāppiyam* made in the *Pāyiram* by *Paṇampāraṇār*.

*Note 8.*—Some read *innēṇa* for *inikēṇa* in the seventh line of the *sūtra*.

*Note 9.*—In the *Cēṇḍavaraiyam* (*Dāmodaram Pillai Edn.*) the sentence *vaṭanūluṭ poruḷ-vērrumai-y-allatu urupu-vērrumaiyiṇ oru-vērrumai-y-āka ṭappaṭṭamaiyāṇum* is found. It means since, in Sanskrit, it is taken as one case where there are different suffixes without difference in meaning. In the *Śaivasiddhānta* edition the reading is *vaṭanūluṭ poruḷ-vērrumai-y-allatu urupu-vērrumaiyāṇ oru-vērrumaiyāka ṭappuṭṭamaiyāṇum*. This also means the same. But in the former the expression *poruḷ-vērrumai-y-allatū* should be taken as an adjunct to *urupū* in *urupu-vērrumaiyiṇ*, and in the latter it should be taken as a verbal participle modifying *ṭappaṭṭamaiyāṇum*.

78. நான்கா குவதே

குனப் பெயரிய வேற்றுமைக் கிளவி  
எப்பொரு ளாயினும் கொள்ளு மதுவே.

Nāṇkā kuvatē

Ku-eṇa-p peyariya vērrumai-k kiḷavi

E-p-poru ḷ-āyiṇuṇ kolḷu matu-v-ē.

The fourth called *ku-vērrumai* denotes recipient, whatever substance it may be.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Nelli-tiṅkaṇi .emakku ittaṇai-y-ē. (Pura. 91.)

(You gave me the sweet *nelli* fruit.)

Āraṇi y-antaṇark k-arumaṇai pala-pakarntū. (Kalit. 3.)

(Having taught Vēdas to brahmans who had studied six aṅgas.)

*Note 1.*—The significance of the expression *e-p-poruḷ-āyinum* in the *sūtra* is, according to *Ṭampūraṇar*, that the recipient may be in the first person, the second person or the third person. *Cēṇāvaraṇiyar*, on the other hand, states two points:—(1) Even though the word meaning ‘to give’ is not found in such examples as *Māṇākkarkku nūr-poruḷ ūraitān* (he explained the work to his pupils), the fourth case-suffix is used after the word *māṇākkar*. (2) There are two elements in gift:—one is *sva-svatva nivṛtti* or the abandonment of the right of one’s ownership and the other is *para-svatva-āpādana* or the transferring of the right of ownership to another. But in examples like *māṇākkarkku arivu koṭuttān* (he gave knowledge to pupils), *arivu* or knowledge, though it goes to pupils, does not leave the teacher. Still in such cases the fourth case-suffix may be used. That such usages are sanctioned by *Tolkāppiyāṇār* is inferred by the expression *e-p-poruḷ-āyinum* in the *sūtra*. *Naccinārkkiniyar* repeats what has been said by *Cēṇāvaraṇiyar*.

*Note 2* —It is worthy of note that *Cēṇāvaraṇiyar*’s statement *māṇākkarkku arivu koṭuttān* and the explanation under it has its parallel in the statement of the commentator of *Vākyapadīya* —*Tyāgō dānam, dīyamānasya svatvanivṛttyā aparasvatvāpādanam* | ‘*Sūdrāya matim dadāti*’ *ityatrāpi matisantānasya ca ēkadēśas-tyājyamāna iti svatva-nivṛttyaparasvatvāpādana-lakṣaṇē mukhya eva dadātyarikaḥ* — *Anyē tu matēḥ dāna-sambandhānavagamāt gauṇa ityāhuḥ* (*Vākyapadīya*, Kāṇḍa 3, Kārikā 262). *Cēṇāvaraṇiyar* seems to have adopted the *gauṇārtha* of the fourth case-suffix.

76. அதற்குவினை யுடைமையி னதற்குடம் படுதலிற்  
அதற்குப்படு பொருளி னதுவாகு கிளவியிற்  
அதற்குயாப் புடைமையி னதற்பொருட் டாதலிற்  
கட்பிற் பகையிற் றாதலிற் சிறப்பினென்று  
அப்பொருட் கிளவியு மதன்பால வென்மனார்.

## VĒRRUMAI-Y-IYAL

Atarku-viṇai y-uṭaimaiyi ṇ-atarukuṭam paṭutaliṇ  
 Atarku-p-paṭu poruḷi ṇ-atuvāku kiḷaviyiṇ  
 Atarku-yāp puṭaimaiyi ṇ-atar-poruṭ ṭāṭaliṇ  
 Naṭpiṛ pakaiyir kāṭaliṛ ciṛappiṇ-eṇṛū  
 A-p-poruṭ kiḷaviyu m-ataṇ-pāla v-eṇmaṇār.

They say that the dative case denotes the object for which an action is done, the object to which one subjects himself, the object to which another is apportioned, the object of transformation, the object which is suited to another, the aim of an action, the object of friendship, enmity, love, superiority etc.

*Ex.—Atarku-viṇai-y-uṭaimai.*

Piṇikku maruntu pira. (Kurāl. 1102.)  
 (Others serve as medicine to diseases.)

Vari-maṇar puṇai-pāvaikku-k kuḷavi-c-ciṇaipa  
 pū-k-koytū. (Pura. 11)  
 (Having plucked flowers from bent branches for the  
 image made in sand-heap.)

*Atarkuṭampaṭutal.*

Cāṇṛōr kolaikku uṭampaṭṭār.  
 (The great fell victims to slaughter.)

*Atarku-p-paṭu-poruḷ.*

Peru-mita-p pakaṭṭirku-t turai-y-u m-uṇṭō. (Pura. 90)  
 (Is there any landing place [not suited to] a fat bull ? )  
 Oru-ni y-āyiṇai . . . niṛ perriṇṇōrkkē. (Pura. 125)  
 (You have become the only resort for those who came  
 to you)

Porunarkku . . . cēy. (Pura. 14)  
 (You are God Murukaṇ to those who attack you)

*Atu-v-āku-kiḷavi.*

Vaḷaikkup poṇ vāṅkū.  
 (Purchase gold for bracelet)

## TOLKĀPPIYAM—COLLATIKĀRAM

*Atarku-yāppuṭaimai.*

Pāṭiṇi pāṭum vañcikkū

Nāṭal cāura maintiṇṇōy. (Pura. 15)

(Oh King! who possesses valour which fits in with the  
song sung by the lady-minstrel)

*Atar poruṭṭātal.*

Kūlirku-k kurrēval ceyyum.

(He does menial service for his food)

*Natpū.*

Vilunark kiraicēi. (Kālit. 8)

(The desired object to those who desire)

Ketṭarkku natṭār il. (Kural, 1293)

(There are no friends to bad men)

*Pakai.*

Cemmai-y-i ũ-ikantorū-p poruḷ-ceyōrk k-a-p-poruḷ

Immai-yu maṭumaiyum pakai-y-āva r-ariyāyō.

(Kālit. 14)

(Do you not know that the wealth acquired by  
unrighteous means serves as the source of enmity to  
him both in this world and in the next?)

*Kātal.*

Nummoṭū

Tuṇpan tuṇai-y-āka nāṭi ũallatū

Iṇpam-u m-āmō v-emakkū.\*

(How can there be happiness for me unless I follow  
you though we would be attended upon by misery?)

Tantaiyar-k-kū

Aruḷ-van taṇa-vā-r putalvar-tam maḷalai. (Pura. 92)

The indistinct words of children gave pleasure to their  
parents)

Note the use of *emakkū* in the plural number instead of *emakkū*  
in the singular.

## VĒRRUMAI-Y-IYAL

*Cirappū.*

Yām numakku-c cirantaṭam. (Kalit. 5)

(We are superior to you)

*Note.*—In in-words like *ataraku-vinai-y-uṭaimaiyin* is expletive.

77. ஐந்தா குவதே

இன்னொனப் பெயரிய வேற்றுமைக் கிளவி

இதனி னிற்றிது வென்னு மதுவே.

Aintā kuvatē

In-ṇ-eṇa-p peyariya vērrumai-k kiḷavi

Itaṇi ṇ-irritu v-eṇṇu m-atuvē.

The fifth case called *in-vērrumai* denotes the nature of an object in its relation to another. Comparison, contrast, separation, limit, cause etc. form the meanings of this case.

*Ex.—Comparison.*

Kuḷavi kolpavari ṇ-ōmpumati. (Pura. 5)

(Protect like those who tend children)

*Contrast.*

Payau-rūkkār ceyta v-utavi nayan-rūkkiṇ

Naṇmai kaṭaliṇ peritū. (Kural. 103)

(The good deeds of those who do them without expecting any return are bigger than sea)

*Separation.*

Niṇṇiṇ viṭṭā niḷar-pōl. (Kalit 61)

(Like the shadow which is never separated from you)

*Limit.*

Kumariyū terkū. (Pura. 6)

(That which is south of Cape Comorin)

*Cause.*

Aru-viṭar-c ciru-neri y-ēraliṇ varuntī. (Pura. 135.)

(Having suffered on account of the ascent through the narrow path of the steep valley.)



## TOLKĀPPIYAM—COLLATIKĀRAM

78. வண்ணம் வடிவே யளவே சுவையே  
தன்மை வெம்மை யச்ச- மென்றா  
கன்மை தீமை சிறுமை பெருமை  
வன்மை மென்மை கடுமை யென்றா  
முதுமை யினமை சிறத்த விழித்தல்  
புதுமை பழமை யாக்க மென்றா  
இன்மை யுடைமை நாற்றந் தீர்தல்  
பன்மை சின்மை பற்று விடுதலென்று  
அன்ன பிறவு மதன்பால வென்மனார்.

Vaṇṇam vaṭivē y-aḷavē cūvaiyē  
Taṇṇmai vemmai y-acca m-eṇṇā  
Naṇṇmai tīmai ciṛumai perumai  
Vaṇṇmai meṇṇmai kaṭumai y-eṇṇā  
Mutumai y-iḷamai ciṛatta l-iḷittal  
Putumai paḷamai y-ākka m-eṇṇā  
Iṇmai y-uṭaimai nārran tīrtal  
Paṇṇmai ciṇṇmai parru viṭutal-eṇṇū.  
Aṇṇa pīravu m-ataṇ-pāḷa v-eṇṇaṇṇār.

They say that the ablative case denotes colour, shape, measure, taste, coolness, hotness, fear, goodness, badness, smallness, largeness, hardness, softness, ferocity, agedness, youth, superiority, inferiority, newness, oldness, source, absence, presence, smell, separation, many-ness, few-ness, absence of attachment etc.

*Ex.—Vaṇṇam.*

Kākkaiyir karitu kaḷam-paḷam.

(The fruit named kaḷam-paḷam is blacker than crow.)

*Vaṭṭam.*

Itaṇṇi vaṭṭam atu.

(It is more round than this.)

*Alavu.*

Atu itaṇṇi neṭitū.

(It is longer than this.)

## VĒRRUMAI-Y-IYAL

*Cuvai.*

Auvaikkinta nelli-k-kaṇi amiḷṭiṇum iṇitū.

(The nelli-fruit offered to the poetess Auvai was sweeter than ambrosia.)

*Taṇmai.*

Niṇṇiṇum taṇṇitu putalvar toṭukai.

(Children's touch is cooler than water.)

*Vemmai.*

Veyiliṇuṇ kaṭitu avarcol.

(His word is hotter than sun.)

*Accam.*

Kaḷḷariṇ aṇṇum.

(He is afraid of thieves.)

*Naṇmai.*

Niṇṇiṇu nalla ṇaṇrē. (Pura. 66.)

(He is not at all better than you.)

*Timai.*

Iranta vekūliyir rītē ciranta

Uvakai makilecyir cōrvu. (Kural 531)

(Forgetfulness on account of extreme joy is worse than boundless anger.)

*Cirumai.*

Atu itaṇir ciṇitū.

(It is smaller than this.)

*Perumai.*

Ārppelū kaṭaliṇum peritū. (Pura. 81)

(Uproar was bigger than the roar of the seven seas.)

## TOLKĀPPIYAM—COLLATIKĀRAM

*Vanmai.*

Atu itaṇiṇ valitū.

(It is harder than this.)

*Mēnmai.*

Nirinu m-iṇiya cāyal pāri. (Pura. 105).

(Pāri more tender than water.)

Mālarinṇu mellitu kāmam. (Kuraḷ 1236.)

(Sentiment of love is more tender than flower.)

*Kaṭumai.*

Avaṇ-col urumiṇuṇ kaṭitū.

(His word is more dreadful than thunder)

*Mutumai.*

Kaṇṇaṇiṇ mūttōr paṇai-k-koṭiyōṇ

(Balarāma was older than Kaṇṇaṇ)

*Iḷamai.*

Nammir porunaṇu m-iḷaiyaṇ (Pura. 78)

(The warrior is younger than we)

*Cirattal.*

Tammir periyār (Kuraḷ. 444)

(Those who are superior to themselves)

*Iḷittal.*

Atu itaṇiṇ iḷintatū.

(It is inferior to this)

*Putumai.*

Atu itaṇiṇ putitū.

(It is newer than this)

*Paḷamai.*

Atu itaṇir paḷaiyatū.

(It is older than this)

## VĒRRUMAI-Y-IYAL

*Akkam.*

Poruḷ vāṇikattiṇ ākum.

(Property is acquired by trade)

*Iṇmai.*

Varunta-k kāṇṭa l-ataṇiṇu m-ilamē (Pura. 61)

(We see them suffer much less than that)

*Uṭaimai.*

Avan ivanṇiṇ uṭaiyaṇ.

(He possesses much more than this man.)

*Nārram.*

Ātu itaṇiṇ nārum.

(It will smell better than this.)

*Tīrtal.*

Teṇ-pulaṇ kāvali ṇ-orī (Pura. 71).

(Having been deprived of the rule of Pāṇṭiyaṇ land.)

Ciraṇta

Pēr-ama r-uṇka ṇ-ivaḷiṇum pirika (Pura. 71).

(May I be bereft of this superior and noble lady [of mine] who has beautified her eyes with collyrium.)

*Paṇmai.*

Eṇ-kō vāḷiya.....

Naṇṇiṇ-p pa : ruḷi maṇaliṇum pala-v-ē (Pura. 9).

(May our king live for years greater than the sands of the river Paṇruḷi with clear water.)

*Ciṇmai.*

Avārrir cila ivai.

(These are fewer in number than they.)

*Parruviṭtal.*

Avan kāmattir parru-viṭṭāṇ.

(He has turned his mind from love.)

79. ஆறு குவதே,  
அதுவெனப் பெயரிய வேற்றுமைக் கிளவி  
தன்னினும் பிறிதினு மிதன திதுவெனும்  
அன்ன கிளவிக் கிழமைத் ததுவே.

Āṟā kuvatē,  
Atu-veṇa-p peyariya vērrumai-k kiḷavi  
Taṇṇigum piritiṇu m-itaṇa t-itu-v-eṇum  
Aṇṇa kiḷavi-k kiḷamait t-atu-v-ē.

The sixth case called *atu-vērrumai* denotes the relation between an object and its inseparable elements or between one object and another.

*Ex.*—Alitō tāṇē Pāriyatu parampē. (Puṛa. 109.)  
(The Parampū [name of a hill] of Pāri [name of a chieftain] deserves our pity.)

Maṇṇataṇ  
Tuṇṇaruṇ kaṭāam pōla. (Puṛa. 94).  
(Like the state of other elephants in rut.)

*Note 1.*—The *kiḷamai* or relation denoted by the genitive case is of two kinds:—*tar-kiḷamai* or the inseparable relation as of an object with its parts, qualities, actions etc. and *piritiṇ-kiḷamai* or the separable relation as between a master and his servant, a lord and his property etc. *Ḥampūraṇar* classifies *tar-kiḷamai* under five heads:—*onru-pala-kulīiya-tar-kiḷamai* or the relation of many with one of the same sort, as *eḷlatu kuppai* (the heap of gingelly seed); *vēru-pala-kulīiya-tar-kiḷamai* or the relation of one made up of things of different sorts, as *paṭaiyatū kuḷām* (the collection of army—which consists of different things—cavalry, elephants, chariots and foot-soldiers—); *onriyar-kiḷamai*, or the relation of an object and its quality, or its state, as *Cāttanatu perumai* (the greatness of Cāttan); *uruppiṇ-kiḷamai* or the relation of an object and its part, as *Cāttanatu kaṇ* (eyes of Cāttan); and *mey-tirintṭya-tar-kiḷamai* or the relation of an object and its transformed state as *cāttanatu mutumai* (the advanced age of Cāttan.) *Cēṇṇavaraiyar* repeats the same. *Naccinārkkiniyar* quotes *Aimpāl-urimaiyum atāṇrar-kiḷamai* as the *sūtra* of *Agastya* in support of this.

*Piṛittin-kīlamai*, *Cēnāvaraiyar* classifies, under three heads :—  
*Poruḷin-kīlamai* or the relation of different objects, as *Kapilaratu pāṭṭū* (the stanza composed by the poet *Kapilar*), *kāṭṭatu yānai* (elephants of the forest), *nilattin-kīlamai* or the relation of an object and the land occupied by it, as *yāṇaiyatu kāṭṭū* (the forest of elephants) and *kāḷattin-kīlamai* or the relation of an object and the time, as *veḷḷiyatu āṭci* (the period of the rule of *Venus*).

*Note 2.*—All the commentators from *Ilampūraṇar* to *Teyvac-cilaiyār* mention in their respective commentary that *a* should be taken as the genitive suffix if the noun governed is plural as *Cāttana yānai-kal* (the elephants of *Cāttan*). Similar usage is found in earlier works. For example there is a sentence *kaḷiru avara kappuṭaiya kayam puṭiyīnai* in the 15th stanza of *Pura-nāṇūru*, which means 'you have enabled the elephants to plunge into their tanks which are well guarded. Here *a* in *avara* does not seem to be the genitive case-suffix. Strictly speaking *avara kayam* means 'the tanks which belonged to them', where the word *avara* is a *kurippu-viṇaiyāl-aṇaiyum-peyar* in the same way as *avara* in *kayam avara* is a *viṇai-k-kurippū*. Similarly the word *kappuṭaiya* here is a *viṇaiyāl-aṇaiyum-peyar* as the word *uṭaiya* in *tāmuṭaiya neṇcam* (*Kural*, 1299) (the hearts which they have) and means those who had protection. Originally *uṭaiya* was used in such cases where the noun governed was in plural number and later on by confusion, it began to be used as a genitive suffix whether it is followed by a noun in the plural or the singular number. There are two reasons for such confusion :—

(1) The *a* ∴ *riṇai* nouns like *kayam* may have the same form both in singular and plural, on the strength of the *sūtra*

Terinilai y-uṭaiya v-a ∴ riṇai y-iyaṇ-peyar  
 Orumaiyum paḷumaiyum viṇaiyoṭu varumē.

(*Fol. Col. 171.*)

(2) The *viṇai-k-kurippū* and the *viṇaiyāl-aṇaiyum-peyar* have the same form. For instance in the sentence *kayam avara*, *avara* is a *viṇai-k-kurippū* and the final *a* in *avara* is the plural ending sanctioned by the *sūtra*

A ā va eṇa varṇu m-iruti  
 Appaṇ mūṇrē pala-v-aṇi collē.

(*Tol. Col. 9.*)

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So also is *a* in *avara* in the sentence *avara kayam*. Hence in later Tamil *a* in *avara kayam* was taken to be a genitive case-suffix.

*Note 3*.—*Dāmodaram Pillai's* edition of *Cēṇṇavaraiyam* reads *Nirkum-atanār-kilaviyir-rōṇrum*. *Śaiva Siddhānta* edition reads *Nirkum kilaviyir-rōṇrum*. The latter seems to be the correct one.

80. இயற்கையி னுடைமையின் முறைமையிற் கிழமையின்  
செயற்கையின் முதுமையின் வினையி னென்ற  
கருவியிற் றுணையிற் கலத்தின் முதலின்  
ஒருவழி யறுப்பிற் குழுவி னென்ற  
தெரித்துமொழிச் செய்தியி னிலையின் வாழ்ச்சியின்  
திரிந்துவேறு படுஉம் பிறவு மன்ன  
கூறிய மருங்கிற் றேன்றுங் கிளவி  
ஆறன் பால வென்மனார் புலவர்.

Iyarkaiyi u-ṭaimaiyiṇ muraṁmaiṇ kilamaiyiṇ  
Ceyarkaiyiṇ mutumaiyiṇ viṇaiyi n-eṇṇā  
Karuviiyir ruṇaiyir kalattiṇ mutaliṇ  
Oru-vali y-uruppiṇ kuluvi u-ṇṇā  
'Terittu-moli-c ceytiyi ṇilaiyiṇ vāḷceiyiṇ  
'Tirintu-vēṇu paṭṭum piṇavu m-aṇṇa  
Kūriya maruṅkiṇ rōṇruṇ kiḷavi  
Āraṇ pāla v-eṇmaṇār pulavar.

Wise men say that the sixth case denotes the nature, possession, relationship, connection, action, advanced state, effort, instrument, association, document, capital, limb, collection, composition, state, residence and the rest which come under the category of the species of relation.

*Ex.*—*Iyarkai*.

Cāttanatu iyarkai. (Cāttan's nature.)

*Uṭaimai*.

Cāttanatu uṭaimai. (Cāttan's possession.)

*Muraṁmai*.

Āviṇatu kaṇṇū. (Cow's calf.)

## VĒRRUMAI-Y-IYAL

*Kilam'ai.*

Cāttanatu kilamai. (Cāttan's relation.)

*Ceyarkai.*

Cāttanatu ceyarkai. (Cāttan's deed.)

*Mutumai.*

Avaṇatu mutumai. (His advanced state.)

*Viṇai.*

Avaṇatu viṇai. (His attempt.)

*Karuvi*

Cāttanatu vāḷ. (Cāttan's sword.)

*Tuṇai.*

Avaṇatu tuṇai. (His associate.)

*Kalam.*

Cāttanatu orṟi-k-kalam. (Cāttan's lease-deed.)

*Mutal.*

Cāttanatu mutal. (Cāttan's capital.)

*Oruvali-y-uruppū.*

Yāṇaiyatu kōṭṭū. (Elephant's tusk.)

*Kulāu.*

Paṭaiyatu kulūu. (Collection of army.)

*Terittu-moḷi-c-ceyḷi.*

Kapilaratu pāṭṭū. (Kapilar's stanza.)

*Nilai.*

Cāttanatu nilai. (Cāttan's state.)

*Vāḷcci.*

Yāṇaiyatu kāṭṭū. (Forest where elephants dwell.)

*Note 1.*—*Teyvaccilaiyār* mentions that the statement *Kūriya-marunkir-rōṇṇu-kilavi* in the seventh line of the *sūtra* suggests the suffix *uṭaiya*. But this *sūtra* should be taken to specialise the



meaning of the sixth case as the *sūtras* 72, 74, 76 and 78 do, of the second, third, fourth and fifth, case respectively.

81. ஏழா குவதே,  
கண்ணெனப் பெயரிய வேற்றுமைக் கிளவி  
வினைசெய் யிடத்தி னிலத்திற் காலத்தின்  
அனைவரைக் குறிப்பிற் றோன்று மதுவே.

Ēḷā kuvatē

Kaṇ-ṇ-eṇa-p peyariya vērrumai-k kilavi

Viṇai-cey y-iṭatti nilattir kālattin

Aṇai-vakai-k kuṇippir rōṇru matu-v-ē.

The seventh case called the *kaṇ-vērrumai* denotes the place and time of action.

Ex.—Kīl-p-pā l-oruvaṇ kaṇpin

Mēr-pā l-oruvaṇu m-avaṇ-kaṭ paṭumē. (Pura. 183)

(If one of the lower caste becomes educated, one of the higher caste serves under him.)

Ilavēṇi l-iruttanta polutṇ-kaṇ (Kalit. 29)

(When spring had set in )

*Note 1.*—The expression *viṇai-cey-y-iṭattin nilattir-kālattin* is interpreted by *Teyvaccilaiyār* as the place and time where action takes place. But *Ilampūraṇar*, *Cēṇāvaraiyar* and *Nacciṇār-k-kiṇiyar* interpret it as the place where action takes place, place and time. The interpretation of *Teyvaccilaiyār* seems to be correct for two reasons:—(1) If *viṇai-cey-y-iṭattin* denotes the place of action, the word *nilattin* which follows it is unnecessary: (2) Any *kālam* or time is not meant here, but only that time when the action takes place. Hence the word *viṇai-cey-y-iṭattin* should be taken as an adjunct to both *nilattin* and *kālattin*.

*Note 2.*—The significance of the word *kuṇippin* in the *sūtra* is that the case suffixes have to be chosen according to the wish of the speaker. For instance one may choose to say *ūrukku vantāṇ* (he went to the village) in place of *ūriṇ-kaṇ vantāṇ*. Hence the idea contained in the word *kuṇippin* and the principle *vivakṣātaḥ kārakāṇi bhavanti* in Sanskrit grammar are parallel.

*Note 3.*—*Cēṇāvaraiyar* says that the word *kurippu* mentioned in this *sūtra* suggests that the same word should be taken to the *sūtras* 71, 73, 75, 77 and 79 which deal with the accusative, instrumental, dative, ablative and genitive, case respectively.

82. கண்கால் புறமட முன்னுழை கீழ்மேல்  
பின்சா ரயல்புடை தேவகை யெனாஅ  
முன்னிடை கடைதலை வலமிட மெனாஅ  
அன்ன பிறவு, மதன்பால் வென்மனார்.  
Kaṇ-kāl puṭam-aka m-uḷ-ḷ-uḷai kīḷ-mēl  
Piṇ-cā r-ayal-puṭai tēvakai y-eṇāa  
Muṇ-u-iṭai kaṭai-talai valam-iṭa m-eṇāa  
Aṇṇa piravu m-ataṇ-pāla v-eṇmaṇār.

They say that the locative denotes front part near the top or centre, lower portion, outside portion, inside portion, interior part, nearness, bottom, top, back side, neighbouring part, exterior part, the different directions, place in front, middle, end, beginning, right, left etc.

*Ex.—Kaṇ.*

Muḷāviṇ-kaṇ aṭittāṇ.

(He struck at the centre of muḷā.)

*Kāl.*

Ūr-k-kaṇ cēy.

(Land near the end of the village.)

*Puṭam.*

Ūr-k-kaṇ maram.

(The tree outside the village.)

*Akaṁ.*

Eyir-kaṭ pukkāṇ.

(He entered into the fort.)

*Uḷ.*

Iṭ-kaṇ iruntāṇ.

(He was within the house.)

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*Uḷai.*

Aracaṇ-kaṇ iruntāṇ.

(He was near the king.)

*Kiḷ.*

Ā āliṇ-kaṭ kiṭantatū.

(Cow lay at the foot of the banyan tree.)

*Mēl.*

Kuraṅku marattiṇ-kaṇ iruntatū.—

(Monkey was at the top of the tree.)

*Piṇ.*

Ēr-k-kaṭ ceṇṇāṇ.

(He went behind the plough.)

*Cār.*

Kāṭṭiṇ-kaṇ oṭum.

(He runs through the land adjoining the forest.)

*Ayal.*

Cirāppaḷḷi-k-kuṇṇu uraiyūr-k-kaṇ uḷatū.

(The hill at Trichinopoly is near Urai-yūr.)

*Putai.*

Eyir-kaṇ niṇṇār.

(They stood away from the fort.)

*Tēvakai.*

Vaṭakkaṇ. Vēṅkaṭam.

(Vēṅkaṭam on the north.)

*Mun.*

Puli-k-kaṭ paṭṭāṇ.

(He happened to stand before a tiger.)

*Talai, Itai, Kaṭai.*

Nūr-kaṇ maṅkaḷam.

(The auspicious ornaments at the beginning, middle or end of the string.)

*Valam.*

Āciriyaṇ māṇākkariṇ-kaṇ niṇṇār.

(Teacher stood to the right of pupils.) \*

*Iṭam.*

Māṇākkar āciriyaṇ-kaṇ niṇṇār.

(Pupils stood to the left of the teacher.)

*Note 1*—*Cēṇāvaraiyar* has taken this *sūtra* to deal with the specialised meanings of the locative in the same way as the *sūtras* 72, 74, 76, 78 and 80 which respectively deal with the specialised meanings of the accusative, instrumental, dative, ablative and genitive cases. *Iḷampūraṇar* and *Nacciṇārkkiniyar* think that this *sūtra* deals with the different words like *kaṇ*, *kāl*, etc. which serve as locative case-suffixes. *Teyvaccilaiyar*'s opinion is that both are dealt with here. The defects in the interpretation of *Iḷampūraṇar* are :—(1) If this *sūtra* deals with case-suffixes, the word *kaṇ* which has been mentioned in the previous *sūtra* is unnecessary here; (2) the word *tēvakai* † is not used as case-suffix and hence it cannot but be taken to mean the meaning of the locative suffix; (3) since *Tolkāppiyāṇār* deals with the meanings of the different case-suffixes in the *sūtras* 72, 74, 76, 78 and 80, it is fair that he deals with the meanings of the locative suffix here; (4) if, in expressions like *ūr-p-purattu iruntāṇ*, *puṇam* is taken as a locative suffix, the *cāriyai-attu* cannot appear after it, since it is enjoined in the *sūtra*

Avarruvaḷi maruṅkiṇ cāriyai varumē. (Tol. Elut. 118.)

that it is infixed only between the noun and the case-suffix; (5) *Tolkāppiyāṇār* has not stated the *collurupū* with reference to other cases. Of these, the defects (1) and (4) have been mentioned by *Cēṇāvaraiyar*. *Nacciṇārkkiniyar* condemns *Cēṇāvaraiyar* thus—(1) If *kaṇ* in this *sūtra* denotes place, it has already been mentioned in the previous *sūtra*; (2) There is no usage like *marattukkaṭ*

\* Dharmaśāstras ordain that one should keep himself in such a way that his superiors are always to his right.

† *Tēam* + *vakai* = *tēvakpi* where *tēam* is the *tadbhava* of Sanskrit *dēśa* through *tēyam*.

*kurāṅkū* etc.; (3) Instead of the expression *kaṇ-ṇ-akaṇ-ṇālam* (wide place) one should use *kaṇ-kaṇ akaṇ-ṇālam*. The first argument is baseless since *kaṇ* in the previous *sūtra* is the case-suffix and *kaṇ* in this *sūtra* is its meaning. The second argument falls to the ground, since *Naccinṇārkkiniyar* himself has given *marattu-k-kaṭ kurāṅkū* as an example under the *sūtra*

Peyarun tolilum pirintoruṅ k-icaippa  
.....

Uṭaimaiyu m-iṇmaiṇu m-oṭuvayī ṇ-okkum (Tol. Eḷut. 132.)

In the expression *kaṇ-ṇ-akaṇ ṇālam*, the word *kaṇ* may be taken as a noun meaning place or centre so that the expression may mean *iṭam akaṇra pūmi*, though *Cēṇṇavaraiyar* takes *kaṇ* as an *iṭai-c-col*. Expressions where *kaṇ* is used as a noun are plenty. Cf. *Parrarra kaṇṇum* (Kuraḷ, 521) (in places or persons deprived of wealth). If so, the third objection also cannot stand. Hence the interpretation given by *Cēṇṇavaraiyar* seems to be the correct one. The author of the *Ilakkana-viḷakkam* agrees with *Cēṇṇavaraiyar*.

*Note 2.*—The words *kuṇ*, *talai*, etc. are all nouns denoting place. Cf. *Parrarra kaṇṇum* (Kuraḷ, 521); *Nanṇan-talai-nal-l-eyil* (Pura. 15) (the fine port with its head wider or a very wide and fine fort). In many cases when words compounded with them were used after the verbs, the seventh case-suffix was dropped on the strength of the *sūtra*

Aiyuṅ kaṇṇu m-allā-p poruḷvayin

Meyyurupu tokāa v-iruti y-āṇa. (Tol. Col. 106)

*Ex.*—*Alaṅ-kaṭai-ē* (Tol. Eḷut. 1, 30, 62, 72, 434), for (*alaṅ-kaṭai-k-kaṇ-ṇ-ē*); *Poruḷ vayin* for *poruḷ-vayin-kaṇ* (Tol. Col. 501.) etc. Since the locative meaning was present even in the absence of the locative case-suffix, and the words *kaṇ*, *kāl*, *kaṭai*, *vayin*, etc. denoted place, they were mistaken for the case-suffixes in later period.

*Note 3.*—The expression *anna pira* in the *sūtra* may refer to words like *vayin*, *iḷ*, *maruṅkū*, *vali*, etc.

*Note 4.*—In *Naccinārkkiniyar's* commentary the following passage is found :—*Muṇ iraṇṭāvatu mutaliya urupukalai mutit-tarku eṭuttōliya kāppu mutaliya porulkaḷai-p-pōla urupai mutittu nillātu iṇṭu-k-kūriya porulkaḷ kaṇ-ṇ-ēṇnum urupaiyē uṇartti niṇṇaṇa eṇṇalir cēṇṇavaraiyaram i-p-porulkaḷai urupenrē kūriṇār āyirru. Aṇ-naṇaṇ kūri attu-c-cāriyai koṭuttu utāraṇaṇ kāṭṭavē urupin piṇṇarum attu-c-cāriyai varutal tāmum nēṇṭār-āyirru.* (Since *Cēṇṇavaraiyar* says that this *sūtra* deals with the meanings of the suffix *kaṇ* as the *sūtras* commencing with *kāppu* etc. deal with those of other cases, he too thinks these meanings as case-suffixes. If so, the *cāriyai*—*attu* comes after case-suffixes.) Here the statement 'he too thinks these meanings as case suffixes' conveys no meaning. Hence this passage seems to me to be an interpolation. Another reason that may be cited in favour of it is that his condemnation of *Cēṇṇavaraiyar* seems to have ended before the commencement of this passage.

83. வேற்றுமைப் பொருளை விரிக்கும் காலே  
சுற்றுகின் றியலுந் தொடைவயிற் பிரிந்து  
பல்லா ரு டப் பொருள்புணர்ந் திசைக்கும்  
எல்லாச் சொல்லு முரிய வென்ப.  
Vērrumai-p poruḷai virikkun kālai  
Iṇṇu-niṇṇ riyalun tokai-vayir pirintū  
Pallā r-āka-p poruḷ-punarn t-icaiḷkum  
Ellā-c collu m-uriya v-eṇṇpa.

When one wants to expatiate the meanings of the cases mentioned above, it is said that all words which are synonymous with the words found in the collection at the end (*i.e.* in *sūtras* 72, 74, 76, 78, 80, 82) have to be added to the list of words found in each of them.

*Note 1*—The meaning given above is that given by *Civaṇṇa-muṇivar*. I have preferred that meaning since it is the only one that fits in here. The meaning given by each of the other commentators is defective.

*Ḥampūraṇar* splits the *sūtra* into two *sūtras*, the first two lines forming one with the difference in reading—*pirintē* for *pirintū* and the last two lines forming the second. The meaning given by him is that, if a *vērrumai-t-tokai* (*lalpuruṣa* compound) is split, a

number of words may have to be inserted in addition to the case-suffix. For instance when the word *porroṭi* (golden bracelet) is split, it has to be split as *poruṇāl ākiya toṭi*, where the word *ākiya* is inserted and so on.' The same is the meaning given by *Teyvaccilaiyār*, though he takes all the four lines into one *sūtra* with the word *pirintū* at the end of the second line.

*Cēṇāvaraiyar* and *Naccinārkkiniyar*, on the other hand, state that, when a *vērrumai-t-tokai* (*tatpuruṣa* compound) and an *aṇmoli-t-tokai* (*bahuvrīhi* compound) are split, a number of words has to be inserted. The difference between *Iḷampūraṇar* and *Cēṇāvaraiyar* is that the former thinks that this *sūtra* deals how the *vērrumai-t-tokai* alone is split and the latter, how the *vērrumai-t-tokai* and *aṇmoli-t-tokai* are split.

One important defect if these two meanings are taken is that the *sūtra* will be out of place. This *iyal* has been dealing only with case-suffixes and the meanings of cases and never with the splitting of compounds. Other defects are:— the word *vērrumai-p-poruḷ* is taken to mean *vērrumai-t-tokai* and the word *irru-ninriyalun-tokai* to mean *aṇmoli-t-tokai*. (2) The word *tokai* is taken to mean *compound*, though it may be taken here to mean *collection*. (3) *Cēṇāvaraiyar* feeling that, according to his interpretation, this *sūtra* is out of place says that, because *Tolkāppiyāṇār* deals with *tokai-viri* in the following *iyal*—*Vērrumai-mayaṅkiyal*—he has written this *sūtra* here. But in the next *iyal* which contains 34 *sūtras*, only 7 *sūtras* from 94 to 100 deal with compounds; but over they do not seem to deal with *tokai-viri*; nor has *Cēṇāvaraiyar* mentioned in them other words which have to appear when *aṇmoli-t-tokai* is split.

*Īvaṇāṇamunivar* condemns *Cēṇāvaraiyar* thus: (1) If the author meant *vērrumai-t-tokai*, he would have preferred it to *vērrumai-p-poruḷ*. (2) Since the compounds are dealt with in *Ecca-v-iyal*, *Vērrumai-y-iyal* which has to deal only with case-suffixes and the meanings of the cases is not the proper place to deal with *tokai-viri*. The *tokai-viri* of *vērrumai-t-tokai* is learnt from the word *vērrumai-y-iyala* in the *sūtra*—*Vērrumai-t-tokaiyē vērrumai-y-iyala* (Tol. Col. 413); if it is said that the *tokai-viri* has to be definitely explained, there is no *sūtra* to explain the *tokai-viri* of *uvamai-t-tokai*.

iii. *Vērrumai-mayanikiyal*  
(Chapter on contamination etc.)

84. கரும மல்லாச் சார்பென் கிளவிக்கு  
உரிமையு முடைத்தே கண்ணென் வேற்றுமை.  
Karuma m-allā-c cārpeṇ kiḻavikkū  
Urimai-y.u m-uṭaittē kaṇ-ṇ-eṇ vērrumai.

The seventh case also may be used to denote close relationship except direct impact.

*Ex.*—Aracaṇ-kaṭ cārntāṇ. (He sided the king.)

*Note 1.*—This chapter deals primarily with the use of one case-suffix for another i. e. with contamination. It is called *urupu-mayakkam* from the standpoint that one case-suffix is used for another and *poruḷ-mayakkam* from the standpoint that a case-suffix is used in a meaning other than its own. Since some of the cases are not dropped in Tamil as in Greek and Latin, there is no room for syncretism here.

*Note 2.*—*Cārpū* is of two kinds :—*karuma-c-cārpū* or impact and *karumam-il-cārpū* or close relation other than impact. This *sūtra* sanctions the use of the seventh case in addition to the second case sanctioned by the 72nd *sūtra* in the case of the latter *cārpū*. Hence expressions like *tūṇin̄kaṭ cārntāṇ* (he came in contact with the pillar) is of later date.

*Note 3.*—*Teyvaccilaiyār* says that *karumam* in this *sūtra* is a *tadbhava* of Skt. *karma* which means object of a transitive verb. But the word *karumam* means, in the opinion of others, *impact*. But the word *karma* in Sanskrit does not seem to have the meaning—impact: nor is the word *karumam* used in that sense elsewhere in Tamil Literature. Its history both on the phonological and the semantic sides deserves to be investigated.

*Note 4.*—The particle *um* in this *sūtra* suggests that the use of the second case is more frequent than that of the seventh case.



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*Note 5.*—This *sūtra* is a *viśēṣa-vidhi* to the general *vidhi* denoted by *cūrtai* in the 72nd '*sūtra*.

85 சினைநிலைக் கிளவிக் கையுங் கண்ணும்  
வினைநிலை யொககு மென்மனார் புலவர்.  
Cinai-nilai-k kiḷavi-k k-aiyuṅ kannuṁ  
Viṇai-nilai y-okku m-eṇṇaṇṇār pulavar.

Learned men say that the seventh case is used in the same way as the second after words denoting parts, when they qualify verbs other than appellative verbs.

*Ex.*—Kōṭṭai-k-kuraittāṇ (He cut off the tusk).

Kōṭṭiṇkaṭ kuraittāṇ (He cut off the tusk).

*Note 1.*—The word *viṇai-nilai* means *lei-nilai-viṇai* and is in the seventh case here with the suffix dropped; hence the above rule cannot operate if the word denoting part qualifies an appellative verb.

*Note 2.*—Since the *sūtra* sanctions the use of the seventh case in place of the second in the same way as the previous one one may think that this *sūtra* may be read with the previous one as one *sūtra*. But the particle *um* in the previous *sūtra* suggests that the use of the seventh case in the previous instance is very rare and the word *okkum* in this *sūtra* suggests that the use of the seventh case is as common as that of the second.

86. கன்றலுஞ் செலவு மொன்றுமார் வினையே.

Kaṇṇaluṅ celavu m-onṇumār viṇaiyē.

Both the seventh and the second cases are used with verbs derived from the roots *kaṇru-* and *cel*.

*Ex.*—Cūtiṇai-k-kaṇṇiṇṇāṇ ; cūtiṇkaṭ kaṇṇiṇṇāṇ.

(He has got a mastery over playing at dice.)

Ūrai-c-cellum ; ūriṇkaṭ cellum.

(He goes to village.)

*Note 1.*—The words ஐயல் கண்ணும் are taken over to this *sūtra*, and they form the subject of *onrumār*; the words *kanralum* and *celavum* are taken along with *vinai* which is a word in the seventh case with the case-suffix dropped.

*Note 2.*—This *sūtra* sanctions the use of the seventh case-suffix also.

*Note 3.*—This *sūtra* is not made one with the previous *sūtra* since it deals with the case-suffix affixed to words denoting parts irrespective of the verbs which they qualify and this deals with the case-suffixes of the nouns which qualify the verbs formed from the roots *kanru* and *cel*.

*Note 4.*—Since the use of the second case-suffix was already sanctioned by the 72nd *sūtra*, it may be sufficient if the use of the seventh case-suffix is sanctioned by this *sūtra*. But the author has not done so lest one should consider the use of the former to be more frequent than that of the latter.

*Note 5.*—In the *Saiva-siddhānta* edition, the expression ஒரு தொழில் should be corrected as ஒரு தொழில.

87. முதற்சினைக் கிளவிக் கதுவென் வேற்றுமை  
முதற்கண் வரினே சினைக்கை வருமே.

Mutar-ciṇai-k kiḷavi-k k-atu-veṇ vērṇumai  
Mutarkaṇ variṇē ciṇai-k-k-ai varumē.

If, in a sentence, there is mention denoting whole and part and the sixth case-suffix is used along with the word denoting the whole, the second case-suffix alone is used along with the word denoting the part.

*Ex.*—Yāṇaiyatu kōṭṭai-k kuṟaittāṇ.

(He cut off the tusk of the elephant.)

*Iḷampūraṇar* says that this *sūtra* is a *puṇanatai* (exception) to the 85th *sūtra*. But *Cēṇāvaraiyar* says that this *sūtra* is a

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*niyama-vidhi*\* i.e. it restricts the application of the 85th *sūtra*. The opinion of the latter is the correct one.

88. முதன்முனைவரிற் கண்ணென் வேற்றுமை

சினேமுன் வருத றெள்ளி தென்ப.

Mutaṇ-mu ṇ-ai-varir kaṇ-ṇ-eṇ vēṛṛumai

Ciṇai-muṇ varuṭa relli t-eṇpa.

If the second case-suffix is used along with the word denoting the whole, the seventh case is used along with the word denoting the part.

*Ex.*—Yāṇaiyai-k kōṭṭiṇkaṭ kuraittāṇ.

(He cut off the elephant at the tusk.)

*Note 1.*—This *sūtra* also is a *niyamavidhi*.

*Note 2.*—This *sūtra* and the previous one are taken as one *sūtra* by *Teyvaccilaiyār*. But since it gives room to sentence-split, it is not correct to do so.

*Note 3.*—The *sūtra* 86, though it does not deal with whole and part as the *sūtras* 85, 87 and 88, is read in the middle so that the phrase ஐயும் கண்ணும் may follow in the 86th *sūtra* from the 85th *sūtra*.

*Note 4.*—Since expressions like *yāṇaiyai-k kōṭṭai-k kuraittāṇ* also began to be used before the time of *Iḷampūraṇar*, he takes it to be suggested by the word *teḷḷitū*.† But it is clear that such a usage was not current at the time of *Tolkāppiyāṇār*.

*Note 5.*—*Naccinārkkiniyār* takes the previous *sūtra* as mentioning *urupu-mayakkam* and this *sūtra* as *poruḷ-mayakkam*. I am unable to understand why a differentiation should be made.

\* *Niyamavidhi* is a rule which specifies something which, in the absence of that rule, would be optional.

† It may be noted that it was the practice with commentators in Sanskrit and Tamil, without the historical sense of the growth of language, to find out sanction in the *sūtra* for every usage.

89. முதலுஞ் சினையும் பொருள்வேறு படாது  
நுவலுங் காலைச் சொற்குறிப் பினவே.

Mutaluñ ciṇaiyum poruḷ-vēru paṭāa  
Nuvaluñ kālai-c cor-kurip piṇavē.

An object cannot, by itself, be taken either as a whole or as a part. It should be suggested by the expression of the speaker.

For instance *yānai* is a whole in the sentence *yānaiyatu koṭṭai-k kuraittān*, but it is a part in the sentence *paṭaiyatu yānaiyai akarrinān* (he drove away the elephants of the army.) Similarly in the former sentence *koṭṭū* is a part, but in the sentence *koṭṭatu nuṇiyai-k kuraittān* (he cut off the tip of the tusk), *koṭṭū* is a whole and not a part.

*Note 1.*—The expression பொருள் வேறுபடா means ‘they cannot be differentiated by their meaning’; hence பொருள் is a third case with the case-suffix dropped. The verb வேறுபடா is active in form, but passive in meaning.

*Note 2.*—This *sūtra* is intended to make the readers understand correctly that the whole and the part are only relative terms.

90. பிண்டப் பெயரு மாயிய றிரியா  
பண்டியன் மருங்கின் மரீஇய மாபே.

Piṇṭa-p peyaru m-āyiya ririya  
Paṇṭiyan maruṅkiṇ marīya marapē.

The word denoting collection is of the same nature and should be understood as such from the ancient usage.

*Ex.*—Kuppaiyatu talaiyai veṭṭinān; kuppaiyai-t talaikkap veṭṭinān; kuppaiyai-t talaiyai veṭṭinān.

(He cut off the top of the heap.)

*Note 1.*—It is worthy of note that *Tolkappiyanār* did not consider a heap to be a whole.

*Note 2.*—The word பிண்டம் is a *tadbhava* of Skt. *piṇḍa*.

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91. ஒருவனை யொடுச்சொ ளுயர்பின் வழித்தே.

Oru-viṇai y-oṭu-c-co l-uyarpiṇ valittē.

The suffix *oṭu* (of the third case) is used with the word denoting the superior of the two, when both do the same action.

*Ex.*—En.maṇaivi-y-oṭu makkaḷu nirampinaṇ. (Pura. 191, 3).

(My children were filled (with wisdom) along with my wife.)

*Note 1.*—The *sūtras* from 84 to 90 deal with the optional use of the seventh case in place of the second case. Then the author has taken to speak of the third case.

*Note 2.*—*Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkiniyar* interpret *uyarpiṇvalittē* as 'along with the superior' and *Teyvacilaiyār* as 'along with that which adjoins the superior, i.e. the inferior. In the instances where *oṭu* is used in ancient classics like *Puraṇānūṟu*, it is found along with the word denoting the superior. Hence the opinion of the former three seems to be sound.

Why *Teyvacilaiyār* has differed from them may be explained in two ways. *Pāṇini* has stated *sahayuktē apradhānē* (*Aṣṭādhyāyī* II, 3, 19). Besides, in sentences like

Vanta nampiyai-t tampi taṇṇoṭu

Muntai nāṇ-maṇai muṇikku-k kāṭṭi

(Kamparāmāyanam I, Kaiyaṭai, 17.)

(Having shown to the sage well versed in the ancient four vēdas, Rāma who came along with his brother.)

the suffix *oṭu* is used along with the word denoting the inferior. That he wants to follow *Pāṇini* is evident from his sentence *ipporuḷ Pāṇiniyārkkum okkum*.

*Note 3.*—This *sūtra* should be taken along with *atunōṭiyainta v-oru-viṇai-k kiḷavi* in the 74th *sūtra*.

*Note 4.*—*Iḷampūraṇar* explains the use of *oṭu* in the sentence *nāyoṭu nampi vantāṇ* (the master came with the dog) by saying

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that the dog deserved greater recognition for some reason or other —(perhaps gratitude). *Cēṇḍavaraiyar* agrees with him in that point and adds that, if it is not the intention of the speaker, the suffix *oṭu* does not denote association.

*Note 5.*—*Cēṇḍavaraiyar* raises the question why this *sūtra* was not stated next to the 74th *sūtra* and answers that the *Vērrumai-y-iyal* deals with the cases and their meanings only in a general manner and this chapter with the specialised meanings and uses.

92. மூன்றனு மைந்தனுந் தோன்றக் கூறிய  
ஆக்கமொடு புணர்ந்த வேதுக் கிளவி  
நோக்கோ ருனய வென்மனார் புலவர்.

Mūṇṇaṇu maṇṭaṇu tōṇṇa-k kūriya  
Ākkamoṭu puṇarnta v-ētu-k kiḷavi  
Nōkkō r-aṇaiya v-eṇmaṇār pulavar.

Learned men say that, on careful consideration, the use of the third case-suffix and that of the fifth case-suffix to denote cause are of the same nature when they qualify a verb formed of the root *ā-* (meaning to become).

*Ex.*—(1) Vāṇikattāṇ āyiṇāṇ: vāṇikattiṇ āyiṇāṇ.  
(He became a man on account of trade.)

(2) Vāṇikattāṇ āya poruḷ: vāṇikattiṇ āya poruḷ.  
(Wealth raised on account of trade.)

*Note 1.*—*Cēṇḍavaraiyar* raises the doubt that this *sūtra* is unnecessary since it has been said in the *sūtras*

Ataṇ-viṇai-p-paṭutal-ataṇṇ-ātal. (Col. 74.)

and

putumai-paḷamai-y-ākkam. (Col. 78.)

that the third case as well as the fifth denotes cause and answers the same thus—Since this chapter deals with *mayakkam* (contamination), the author has mentioned the same here and hence he cannot be charged with having repeated the same. But it seems to me that the same may be answered thus:—The statement *ataṇṇ-ātal* in the 74th *sūtra* may mean only

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cause and need not mean cause followed by the verb 'to become' and the statement *ākkam* means that the noun in the fifth case should be followed by any word derived from the root *ā-*. Hence one may doubt that, if a word denoting cause is followed by a word derived from the root *ā*, only the fifth case-suffix might be used. This *sūtra* clears his doubt by saying that the third case-suffix also may be used in such instances.

*Note 2.*—The word *nōkkū* is a noun in the seventh case with the case-suffix dropped.

93. இரண்டன் மருங்கி னோக்க னோக்கமவ்  
விரண்டன் மருங்கி னேதுவு மாகும்.

*Iranṭaṇ maruṅki nōkka nōkkam-av*  
*V-iranṭaṇ maruṅki n-ētu-v-u m-ākum.*

The verb meaning 'to observe' may be governed not only by a noun in the second case, but also in the third and fifth cases if the observation is not through the physical eye, but through the mind's eye.

*Ex.*—*Kōlāṇ nōkki vāluṇ kuṭi; kōliṇ nōkki vāluṇ kuṭi.*  
(The subjects living expecting the righteous rule.)

*Note 1.*—*Nōkkam* (observation) is of two kinds:—*Nōkkiya nōkkam* (observation by the physical eye) and *nōkkal-nōkkam* (observation not by the physical eye, i.e., by the mind.) This *sūtra* deals with the use of case-suffixes in the latter case.

*Note 2.*—One may question why this *sūtra* which deals with the optional use of the third case-suffix and the fifth case-suffix in the place of the second case-suffix was not placed after the 90th *sūtra* since it has been said that all the *sūtras* from 84 to 90 deal with the optional use of other case-suffixes in place of the second. It may have been placed there. But since it deals with the optional use of the third and fifth case-suffixes meaning cause and the 92nd *sūtra* also deals with them, it has been placed here.

94. தடுமாறு தொழிற்பெயர்க் கிரண்டு மூன்றுங்  
கடிகிலே யிலவே பொருள்வயி னான.

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Taṭumāru toḷiṭ-peyar-k k-iraṇṭu mūṇruṇ  
Kaṭi-nilai y-ilavē poruḷ-vayi ṇ-āṇa.

The noun (whose case-suffix is dropped) and about the nature of whose action it is difficult to decide is not prevented from being taken either as the second case or as the third from the sense.

*Ex.*—In the sentence ‘*pulī konṛa yāṇai*’ it is difficult to decide whether the act of killing rests with the tiger or the elephant; for it is the genius of the Tamil language to use active forms in passive sense. So *konṛa* may be active or passive in sense and hence it becomes *taṭumārutoḷiḷ*. If the act of killing rests with the tiger, the word *pulī* should be taken as the noun in the third case so that the expression *pulī konṛa yāṇai* means ‘the elephant killed by the tiger’; if, on the other hand, the act of killing rests with the elephant, the word *pulī* should be taken as the noun in the second case so that the same expression means ‘the elephant that killed the tiger’.

*Note 1.*—If *konṛa* is not taken as a *taṭumārutoḷiḷ*, *pulī* may be taken either as the subject of *konṛa* or the object of it.

*Note 2.*—Though there is no contamination here, yet there is room to take the noun either as one case or as the other. Hence this *sūtra* finds a place in this chapter.\*

95. சுற்றுப்பெயர் முன்னர் மெய்யறி பனுவலின்  
வேற்றுமை தெரிப ஷுணரு மோரே.

Īrru-p-peyar muṇṇar mey-y-aṇi paṇuvaliṇ  
Vērrumai toripa v-uṇaru m-ōrē.

The intelligent will discriminate from what follows after the last word.

\* If the author had meant expressions like *pulī konṛa yāṇai* as examples to this *sūtra*, this and the next *sūtra* might have been omitted.



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*Ex.*—If one says ‘puli koṇṇa yāṇai vantatū’ it is evident that the elephant killed the tiger since otherwise it could not come. If, on the other hand, one says ‘puli koṇṇa yāṇai kiṭantatū’ it is evident that the elephant was killed by the tiger.

*Note 1.*—This *sūtra* answers the question which will arise from the previous *sūtra* ‘How is one to decide whether the noun is in the second case or the third?’

*Note 2.*—In the previous *sūtra*, this *sūtra* and the following few *sūtras* I have followed the order adopted by *Teyvaccilaiyār* since it seems to be regular—contamination of the second case, the third case, the fourth case, the fifth case and the sixth case.

*Note 3.*—The word *vērrumai* in this *sūtra* means *difference* and not *case*. *Vērrumaiteri*—may be taken as a root meaning ‘to discriminate.’

96. ஒம்படைக் கிளவிக் கையு மானுந்  
தாம்பிரி விலவே தொகைவரு காலே.  
Ōmpaṭai-k kiḷavi-k k-ai-y-u m-āṇun  
Tām-piri v-ila-v-ē tokai-varu kālai.

The noun which qualifies a verb meaning ‘to protect’ may be in the second case or the third case when the case-suffix is dropped.

*Ex.*—‘Puli pōrri vā’ may mean ‘be protecting a tiger’ or ‘remain protected by a tiger.’

*Note 1.*—*Cēṇāvaraiyār* takes the word *tokai* to mean *compound*; it seems it is quite sufficient if it is taken to mean *elision* (of case-suffix.) According to him *puli-pōrri* is a compound word like *nilai-kāṭantān*.

*Note 2.*—*Naccinārkkiniyār* reads *toka* instead of *tokai*. In the Damodaram Pillai edition of *Naccinārkkiniyam* the reading is *oppa viruntu*, while the manuscript in the Oriental Manuscripts Library, Madras, reads *oppa virintuḷi*. The latter reading is better.

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*Note 3.*—Since this *sūtra* and the *sūtra* commencing with *taṭumāru tolir-peyar* deals with the same cases, one may think that *ōmpatai-k-kiḷavi* may have been read along with *taṭumāru tolir-peyar* and the two *sūtras* may have been read as one; but there is this difference; in the former *sūtra* is found the word *mūnrum* and in the latter *ānum* and it has nowhere been said that the suffix *ān* belongs to the third case. Its use after *ai* in this *sūtra*, perhaps, suggests it.

*Note 4.*—*Cēnāvairaiyar* says that one may think this *sūtra* may have been read with the *sūtra* commencing with *Iranṭan maruṅkiṇ* and both may have been read as *Iranṭan maruṅkiṇ ṇōkka- ṇōkkamum*—*ōmpataik- kiḷaviyu m-ētuvu m-ākum*; if it was so done, *ōmpatai-k-kiḷavi* may be qualified by a noun in the fifth-case also. In order to avoid it, the author has not made them into one *sūtra*.

*Note 5.*—The word *tām* here is only for euphony.

97. குத்தொக வஞ்சங் கொடையெதிர் கிளவி  
அப்பொரு ளாற்ற் குரித்து மாசும்.

Ku-t.toka varūṇ koṭai-y-etir kiḷavi  
A-p-poru ḷ-āṇar k-urittu m-ākum.

The word denoting the recipient of a gift which can afford to have the suffix *ku* dropped may take the sixth case-suffix also.

*Ex.*—Instead of *nākar-pali koṭuttān* (he gave an oblation to *nākar*) one may say *nākaratu pali koṭuttān*.

*Note 1.*—*Cēnāvairaiyar*, *Naccinārkkiniyar* and *Teyvaccilaiyar* say that this *sūtra* states that the compound *nākar-pali* may be split as *nākaratu pali*. According to them there is no sanction for the expression *nākaratu pali* in usage.

*Note 2.*—The word *koṭai-y-etir-kiḷavi* means ‘the word denoting the recipient of a gift’. The only place where the suffix *ku* may be dropped is in sentences like *nākarṅku-p pali koṭuttān*. This *sūtra* enjoins that *nākaratu pali koṭuttān* also may be used. It is worthy of note that *ku* cannot be elided in the expression *pali nākar-k-ku-k koṭuttān*.

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*Note 3.*—In the Namaccivâya Mudaliar's edition of *Iḷam-pūraṇam* the expression *koṭai etirtal eṇpatu viḷupparam-uṭaiyārai nutaliyakkār koṇṭuvaittu virumpi-k-koṭuttal* is found. Here *koṭai-etirtal* should be replaced by *koṭai* since the statement *viḷupparam-uṭaiyārai...koṭuttal* is the meaning of *koṭai* and not of *koṭai-y-etirtal*. Hence the first meaning of the word *koṭai-y-etirtal* given in the Tamil Lexicon published by the University of Madras is incorrect.

*Note 4.*—Since the previous *sūtra* ended with the contamination of the third case, this *sūtra* deals with that of the fourth case.

*Note 5.*—The particle *um* in the *sūtra* suggests that such a usage as *nākaratu paḷi* is rare.

98. அச்சக் கிளவிக் கைந்து மிரண்டும்  
எச்ச மிலவே பொருள்வயி னுன.

Acca-k kiḷavi-k k-aiṇtu m-iraṇṭum  
Ecca m-ilavē poruḷ-vayi n-aṇa.

A verb denoting fear may be qualified by a noun either in the fifth case or in the second case.

*Ex.*—*Paḷiyiṇ aṇcum* ; *paḷiyai aṇcum*.  
(He is afraid of calumny.)

*Note 1.*—Since the use of the fifth case is sanctioned by *accam* in the *sūtra* 78 (p. 89) one may doubt that the use of the second case-suffix sanctioned by the *sūtra* 72 (p. 73) is nullified. This *sūtra* removes his doubt. If *accam* in the *sūtra* 78 cannot nullify *aṇcutal* in the *sūtra* 72, I am not able to understand the necessity for this *sūtra* in this chapter.

*Note 2.*—*Cēṇāvaraiyar* and *Naccinārkkinīyar* state that this *sūtra* enjoins that the compound word *paḷi-y-aṇcum* should be split as *paḷiyai aṇcum* also.

*Note 3.*—The use of such expressions as *vaḷai-kalalutaraku aṇca-vēṇṭā* (one need not fear that the bracelets might slip down) shows that the fourth case also began to be used in later times.

## VĒRRUMAI-MAYĀNKIYAL

99. அதுவென் வேற்றுமை யுயர்திணைத் தொகைவயின்  
அதுவெ னுருபுக்கெட்க் குகாம் வருமே.

Atu-v-en vērrumai y-uyartiṇai-t tokai-vayiṇ

Atu-v-e ṇ-ūrupu-keṭa-k kukaram varumē.

When a word in the sixth case is followed by an *uyartiṇai* noun, the suffix *atu* is replaced by *ku*.

*Ex.*—(1) Paṭaikku-t talaivan. (Leader of the army.)

(2) Nampikku makaṇ. (Son of Nampi.)

*Note 1.*—The meaning given above is that adopted by *Ḥampūraṇar*. According to it this *sūtra* enjoins that, if the noun that is qualified by a noun in the sixth case is *uyartiṇai*, the suffix *atu* should not be used and it should be replaced by the suffix *ku*.

*Cēṇāvaraiyar* and *Teyvaccilaiyār* interpret the *sūtra* thus:—The *uyartiṇai* compound whose members have the relation denoted by the sixth case should have, when it is analysed, the suffix *ku* at the end of the first member and not *atu*. There are three defects in this interpretation:—(1) Do they mean by the word *uyartiṇai-t-tokai* a compound made up of two words, both of which are *uyartiṇai* or only the second member? If it is the latter, what is the reason to interpret it in that manner? (2) The word *keṭa* in the *sūtra* does not suit well. *Cēṇāvaraiyar* explains that *keṭa* suggests the meaning *non-appearance* instead of *disappearance*. (3) There will be no *sūtra* to sanction the use of the suffix *ku* in such expressions as *Paṭaikku-t talaivan*, *Nampikku makaṇ*, etc.

*Naccinārkkiniyar* interprets it thus:—The suffix *ku* is used when an *uyartiṇai* compound is analysed, and the sixth case will be used without the suffix *atu*. In the former part of the interpretation he agrees with *Cēṇāvaraiyar* and the example for the latter part is *niṇ makaṇ*. The defects in this interpretation are: (1) There is sentence-split. (2) The second part is unnecessary since there is a *sūtra* which enjoins that the case-suffixes may be dropped when the nouns which have them precede those

which they qualify. Further he condemns *Iḷampūraṇar* by saying that such expressions as *niṇakku makaḷ* should not be used and they should be read *niṇakku makaḷ ākiyavaḷ*. But there is a sentence *pāṭinikkū...pāṇmakan* in the 11th stanza of *Puraṇānūru* supporting the interpretation of *Iḷampūraṇar*. The commentator on *Puraṇānūru* also agrees with *Iḷampūraṇar*.

*Note 2.*—This *sūtra* deals with the contamination of the sixth case.

*Note 3.*—It deserves to be noted that the word *tokai* here does not mean *compound*,\* but it means *association* in the same way as the word *tokuti* in the *sūtra*

Inaitteu v-aṇinta ciṇai-mutaṇ kiḷavikkū  
Viṇai-p-paṭu tokutiṇi u-ummai vāṇṭum. (Tol. Col. 33)

100. ஆறன் மருங்கின் வாழ்ச்சிக் கிழமைக்கு  
ஏழு மாகு முறைநிலத் தான.

Āraṇ maruṅkiṇ vāḷcci-k kiḷamaikkū  
Ēlu m-āku m-urai-nilat t-āṇa.

The seventh case also may<sup>1</sup> be used instead of the sixth case with nouns denoting dwelling place when its relation to the noun which it qualifies is that of the land inhabited and the inhabiter.

*Ex.*—Kaṭṭiṇkaṇ yāṇai; kaṭṭatu yāṇai.  
(Elephant in the forest.)

*Note 1.*—This *sūtra* also deals with the contamination of the sixth case.

*Note 2.*—*Āṇ* in *urai-nilattāṇa* is used in the sense of *kaṇ*, the seventh case-suffix.

\* One should be very careful in deciding the meaning of the words *tokai* and *tokuti* in *Tolkāppiyam*, since they are used in many senses—compound, association, elision etc.

## VĒRRUMAI-MAYANKIYAḶ

101. அன்ன பிறவும் தொன்னெறி பிழையாது  
உருபினும் டொருளினும் மெய்தடு மாறி  
இருவயி னிலையும் வேற்றுமை யெல்லாம்  
திரிபிட னிலவே தெரியு மோர்க்கே.

Aṇṇa piravum tonṇeri pilaiyātū  
Urupiṇum poruḷiṇum mey-taṭu māri  
Iru-vayi nilaiyum vērrumai y-ellām  
Tiripīṭa ṇ-ilavē teriyu mōrkkē.

There is no confusion in the minds of the learned with regard to the use of one case-suffix for another or of one case-suffix similar to the cases mentioned above, if it is in conformity with the ancient usage.

*Ex.*—Cāttanōṭu vekunṭāṇ for Cāttanai vekunṭāṇ.  
(He felt angry with Cāttan) etc.

*Note 1.*—This *sūtra* suggests that it is impossible to give a comprehensive list of all cases of contamination.

*Note 2.*—The word *iruvayinilaiyum* is taken to mean by *Ḷampūraṇar* and *Teyvaccilaiyār* 'in both the places where one case-suffix is used for another and where one case-suffix is used in the sense of another case-suffix'; but, on the other hand, *Cēṇḱ-varaiyar* and *Naccinārkkinṇiyar* take it to mean 'in both the places where the case-suffix has its original meaning and that of another case-suffix.' The former interpretation is better.

*Note 3.*—Thus we see that the *sūtras* 84 to 101 deal with contamination.

*Note 4.*—From this *sūtra* it is evident that there should have been a vast Literature in Tamil at the time of *Tolkāppiyanaṇr*. It is unfortunate that we are not in possession of any of them.

102. உருபுதொடர்க் தடுக்கிய வேற்றுமைக் கிளவி  
ஒருசொன் னடைய பொருள்சென் மருங்கே.  
Urupu-toṭarn t-aṭukkiya vērrumai-k kiḷavi  
Oru-con ṇaṭaiya poruḷ-con maruṅkē.

## TOLKĀPPIYAM—COLLATIKĀRAM

Words having the same case-suffix may be treated as if they are one if the sense allows it, i. e. they may qualify the same word.

*Ex.*—Antaṇar nūṅkum arattirukum āti (Kural. 543).

(That which preceded Vēdas and Dharma).

*Note 1.*—*Vērrumai-k-kiḷavi* generally means case-suffix. Here it should be taken to denote a word with a case-suffix. Hence this suggests a *paribhāṣā* that wherever case-suffix is mentioned, the noun with the case-suffix should be taken if it is suggested by the context. Cf. The Śkt. *paribhāṣā Pratyayagrahaṇē tadantā grāhyāḥ*.

*Note 2.*—In the interpretation of this *sūtra* the commentators disagree. *Iḷampūraṇar* takes the word *urupū* in the sense *pala urupū*; but he has not explicitly stated that they should not be the same suffix though in the examples *yānaiyatu kōṭṭai nuni-k-kaṭ kuraittāṇ*, *tinaiyir kiḷiyai-k kaṭiyum* which he has given, only different suffixes are used. *Cēṇāvaraiyar* and *Teyvaccilaiyār* have stated that the same suffix should be repeated as *ennoṭu ninnoṭu*. The former condemns *Iḷampūraṇar* that in the examples given by him there is no *aṭukkū* since *nunikkāṇ* and *kiḷiyai* are only *aṭai-moḷi* (adjunct) to the verbs *kuraittāṇ* and *kaṭiyum* respectively. *Naccinārkkiniyar* condemns *Cēṇāvaraiyar* that they are not *aṭai-moḷi*, but does not discuss whether they are *aṭukkū* or not. He states examples wherein words having the same suffix are read together, as also words with different suffixes. When we take into consideration the word *aṭukkū*, the interpretation of *Cēṇāvaraiyār* and *Teyvaccilaiyār* seems to be sound.

103. இறுதியு மிடையு மெல்லா வருபும்

செறிபடு பொருள்வயி னிலவுதல் வரையார்.

Irutiyu m-iṭaiyu m-ellā v-urupum

Neri-paṭu poruḷ-vayi nilavutal varaiyār.

(Learned men) do not prevent words having different case-suffixes at the middle and at the end of the expression from qualifying the same (finishing) word.

## VĒRRUMAI-MAYANĪYAL

*Ex.*—(Cāttanatu) ātaiyai valiyinār kāṭṭinkan parittāṇ.  
(He took by force Cāttan's cloth in the forest.)

*Note 1.*—The word *urupū* in the *sūtra* should be taken in the same way as *vērrumai-k-kiḷavi* in the preceding *sūtra*.

*Note 2.*—The meaning given above is that given by *Teyvacilaiyār*. It is only in his interpretation this *sūtra* has a bearing on the previous *sūtra* and the following *sūtra*. The interpretation of *Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkiniyar* is as follows:—Words with case-suffixes may stand both in the middle of sentences and at their end. *Iḷampūraṇar* does not seem to have noted the difference between *ātai cāttanatu* (the cloth belongs to Cāttan) and *cāttanatu ātai* (Cāttan's cloth). *Cēṇāvaraiyar* and *Naccinārkkiniyar* have noted it. The former has suggested that a word in the seventh case may be used at the end or in the middle of a sentence only if it qualifies a verb and not if it qualifies a noun. For instance the expression *kuṇṇrattukkaṭ-kūkai* (the owl on the rock) cannot be optionally used as *kūkai kuṇṇrattukkan*. *Civañāṇamunivar* states that this *sūtra* speaks of the usage in Sanskrit that no word should have its suffix dropped.\* Since *Tolkāppiyāṇar* has to write *sūtras* dealing only with Tamil usage, *Civañāṇamunivar*'s view is not sound.

*Note 3.*—The sentence *Īru-peyarkkākum enrōtappaṭṭa uruputammaiyē irutiyum iṭaiyum nirkum eṇa vakuttu-k-kūrināṇ enpatū* found in the *Cēṇāvaraiyam* seems to be an interpolation. It is not in conformity with his statements mentioned previous to it. *Civañāṇamunivar* condemns him for this sentence.

*Note 4.*—If we take the interpretation of *Teyvacilaiyār* here, one may question how we get sanction for the use of words with case-suffixes at the end of sentences. It is suggested by the *sūtra*

Aiyuṇ kaṇṇu m-allā-p poruḷ-vaiyiṇ  
Mey-y-urupu toḷāa v-iruti y-āṇa. (Col. 105)

\* From this it is clear that the elision of case-suffixes in Vēdas has escaped his notice.



## TOLKĀPPIYAM—COLLATIKĀRAM

*Note 5*—In the *Naccinārkkiniyam* the expression *cāttanatu ātai enpuḷi...vinaiḱkurippāyirru* is found. It seems to be an interpolation since the same idea has been stated by the sentence *Iruti-k-kaṇ ninrakkāl vinaiḱkurippām enru unarka*.

104. பிந்துபிறி தேற்றலு முருப்தொக வருதலும்  
கெறிபட வழங்கிய வழிமருங் கென்ப.

Piritu-piri t-ērralu m-urupu-toka varutalum  
Neri-paṭa vaḷaṅkiya vaḷi-marun k-eṇpa.

It is said that usage sanctions nouns, with the case-suffixes retained or dropped, qualifying different words in the middle and end of sentences.

*Ex.*—Kātaliyai-k koṇṭu kavunti-y-oṭu kūṭi kōvalaṇ ceṇṇāṇ.  
(Kōvalaṇ went taking his wife and meeting with Kavunti.)

Nilan kaṭantāṇ.

(He crossed the land.)

Cirril narrūṇ parri. (Pura. 86)

(Taking hold of the well-made pillar in the toy-house)

*Note 1.*—The meaning given above is that of *Teyvaccilaiyār*. Since the previous two *sūtras* have stated that words with case-suffixes qualify the same word, the former part of this *sūtra* enjoins that they may qualify different words. In so doing, the case-suffixes also may be dropped ; this is sanctioned by the second part of the *sūtra*.

*Note 2.*—The words *irutiyum*, *itaiyum* and *ellā urupum* are taken here from the previous *sūtra*.

*Note 3.*—The former part of this *sūtra* is interpreted by *Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkiniyar* that one case-suffix may be super-posed on another. Though it has been said as a general case, they take that only the sixth case-suffix will be super-posed on another case-suffix, preferably an unlike suffix. Examples are *Cāttanatanai*, *Cāttanatanāl*, *Cāttanatanatū* etc. *Teyvaccilaiyār* points out two defects in their interpretation :—

(1) *Cāttanai* in *Cāttanatanai* does not mean *Cāttan's*, but means *Cāttan's object* and hence it is not a noun in the sixth case, but it is a noun in the nominative case. (2) If otherwise, *Cāttanatanai* should have the same meaning as *Cāttanai*, which is not the case. *Teyvaccilaiyār* is undoubtedly correct in this condemnation.

*Note 4.*—Since the elision of the case-suffixes is said in connection with *vēr̥rumai-t-tokai* in the *Ecca-v-iyal*, why should the same be enjoined here? *Teyvaccilaiyār* answers this question by saying that the elision of case-suffix mentioned in the *Ecca-v-iyal* is in connection with a compound and its mention here is intended to apply to expressions other than compounds. For instance in the expression *cirril narrūṇ parri*, *cirril* is a noun in the seventh case with the case suffix dropped and *narrūṇ* is a noun in the second case with the case-suffix dropped.

*Note 5.*—The word *neri-paṭa-valāṅkiya-vali-marun̄kin* means 'in accepted usage'.

105. ஐயுங் கண்ணு மல்லாப் பொருள்வயின்  
மெய்யுருபு தொகாது விறுதி யான.

Ai-y-uṇ kaṇṇu m-allā-p poruḷ-vayin  
Mey-y-urupu tokāa v-iṟuti y-āṇa.

No case-suffix will be elided at the end of a sentence except those of the second and the seventh.

*Ex.*—Yām ēttukam palavē (Pura. 10, 13)

[ We shall extol many (of your qualities) ]

Nalla illa ākupa . . . ākaṇṇalai nāṭē (Pura. 7, 13)

(Let the good become extinct in the wide land)

*Note 1.*—This *sūtra* is important since it has given rise to the notion that the words *kāl*, *akam*, *puṇam*, *vayin*, *kaṭai* etc. are seventh case-suffixes. For instance in the word *mūṇṇalaṇ-kaṭai-y-ē* of the first *sūtra* of *Tolkāppiyam*, the word *kaṭai* is a noun meaning place and the seventh case-suffix *kaṇ* is dropped

on the strength of this *sūtra*, since the root—*al* cannot have the seventh case-suffix with the *cāriyai—am* in the middle. But later scholars take it to be a seventh case-suffix.

106. யாத னுருபிற் கூறிற் ருயினும்  
பொருள்சென் மருங்கின் வேற்றுமை சாரும்.  
Yāta u-urupir kūrir r-āyinuṁ  
Poruḷ-ceṇ maruṅkiṇ vēṛṛumai cārum.

The meaning of the case-suffix can be taken in whatever form it is given expression to.

- Ex.—Oru-kaṇai koṇṭu mū-v-eyil uṭarri. (Pura. 55, 2)  
(Having destroyed three forts with one arrow)

Note 1.—Here the word *koṇṭu* serves the purpose of the third case-suffix. Such words are called *collurupū*. This is the only *sūtra* which sanctions it.

Note 2.—Here the word *urupū* does not mean case-suffix, but form as in the *sūtra*

- A-m-mū v-urupina tōṇra l-ārē. (Col. 160)

Note 3.—The meaning given above belongs to *Teyvaccilaiyār*. The other three think that this *sūtra* means that, whatever be the case-suffix, it should be taken to have the meaning of such case-suffix as suits the context. If that is taken to be the meaning of this *sūtra*, it may be said that it simply repeats the idea contained in the *sūtra* 101 mentioned above. Hence the interpretation of *Teyvaccilaiyār* is sound.

107. எதிர்மறுத்து மொழியினுந் தத்த மரபிற்  
பொருணிலை திரியா வேற்றுமைச் சொல்லே.  
Etirmaruttu moliyinuṁ tatta marapir  
Poruṇilai tiriyā vēṛṛumai-c collē.

Case suffixes will have the same meaning even when they qualify a negative verb.

## VĒRRUMAI-MAYĀŅKIYAL

*Ex.*—Yālotuṇ koḷḷā (Pura. 92. 1).

(They cannot be in harmony with the sound produced by *yāl*.)

*Note 1.*—This *sūtra* clears the doubt whether case-suffixes may be used along with negative verbs since the doer, object, instrument etc. can be had only by a positive verb.

108. குஐ ஆனென வருஉ மிறுதி  
அவ்வொடு சிவனுஞ் செய்யு ளுள்ளே.

Ku-ai āṇ-eṇa varū m-iruti  
A-v-v-oṭu oivaṇuñ ceyyu ḷuḷḷē.

The words having suffixes *ku*, *ai* and *āṇ* at the end of a line may be appended by the particle *a* in verse.

*Ex.*—Aḷavu niraivu m-eṇṇum varu-vaḷi  
Neṭu-mutal kuṟukalu m-ukaram varutaluṇ  
Kaṭinilai y-iṇṇē y-āciri yarkka. (Tol. Elut. 390)  
Kāva lōṇa-k kaḷirañ cummē.  
Aiyuṇ kaṇṇu m-allā-p poruḷ-vayin  
Mey-y-urupu tokāa v-iruti y-āṇa. (Tol. Col. 105.)

109. அனனப் பிறத்த லஃறினை மருங்கிற்  
குவ்வும் ஐயு மில்லென மொழிப.

A-eṇa-p piratta l-a.: riṇai maṇṇikir  
Kuvvum ai-yu m-illeṇa molipa.

*Ku* and *ai* cannot append *a* if they are suffixed to *a.: riṇai* names.

*Note 1.*—This *sūtra* suggests that *a* may be appended only to *āṇ* when it is suffixed both to *yuyartiṇai* and *a.: riṇai* nouns.

110. இதன கிதவிற் றென்னுங் கிளவியும்  
அதனைக் கொள்ளும் பொருள்வழி னானும்  
அதனாற் செயற்படற் கொத்த கிளவியும்  
முறைக்கொண் டெழுந்த பெயர்ச்சொற் கிளவியும்

## TOLKĀPPIYAM—COLLATIKĀRAM

பால்வரை கிளவியும் பண்பி னூக்கமுங்  
காலத்தி னறியும் வேற்றுமைக் கிளவியும்  
பற்றுவிடு கிளவியுந் தீர்ந்துமொழிக் கிளவியும்  
அன்ன பிறவு நான்க னுருபின்  
தொன்னெறி மாபின தோன்ற லாறே.

Itaṇa t-ituvir r-eṇṇuṇ kiḷaviyum  
Ataṇai-k koḷḷum poruḷ-vayī ṇṇṇum  
Ataṇār ceyar-paṭar kotta kiḷaviyum  
Murai-k-koṇ ṭ-olunta peyar-c-cor kiḷaviyum  
Pāl-varai kiḷaviyum paṇṇi ṇ-ākkamuṇ  
Kāḷatti ṇ-ariyum vēṇṇumai-k kiḷaviyum  
Paru-viṭu kiḷaviyun tīntu-moli-k kiḷaviyum  
Aṇṇa piṇavu nāṇka ṇ-urupiṇ  
Tonṇeri marapiṇa tōṇra l-ārē.

The fourth case is used from very ancient times in the following meanings :—in place of the sixth case in such sentences as 'this of this is of this sort'; in place of the second case in expressions like 'this will hold that'; in the place of the third case in sentences like 'this is fit to be done by him'; in place of sixth case denoting relationship; in place of the fifth case denoting the exact position of land and comparison; in place of the seventh case denoting time; and before the roots *paru-viṭu* and *tir*—which generally take the fifth case.

*Ex.*—1. Yāṇaikkuk-k kōṭu kūrītū.

(The tusk of the elephant is sharp.)

2. Ivaṭkuk koḷḷum i-v-v-aṇi.

(This ornament will suit her.)

3. Avaṭku-c ceyya-t takum i-k-kāriyam.

(This act deserves to be done by him.)

4. Āviṭku-k kaṇṇū.

(The calf of the cow.)

5. Karuvūrkku-k kiḷakkū.

(East of Karūr.)

6. Cāttarku neṭiyaṇ.

(He is taller than Cāttan.)

## VĒRRUMAI-MAYAN̄KIYAL

7. Kālaikku varum.  
(He comes in the morning.)
8. Maṇai-vāḷkkaikku-p parru-viṭṭāṇ.  
(He extracted himself from the attachment of a house-holder.)
9. Ūrkkū-t tīrntāṇ.  
(He removed himself from the village.)

*Note 1.*—Under *anna piravum* examples like *kaṇṇaṇi nīruttal eḷitō . . . kuṇṇil akavun̄ kural kēṭṭōrkkū* (Akanāṇṇūrū 97). (Is it easy to refrain from weeping for those who have the sweet notes of the cuckoo?) may be taken.

*Note 2.*—Why should not the author have stated this *sūtra* after *sūtra 100*, since this also deals with contamination? He may have done it. But *Cēṇāvaraiyar* says that *sūtras 84 to 100* dealt with the contamination of the case-suffixes used in splitting compounds and this *sūtra* does not deal with the splitting of compounds.

111. ஏனை யுருபு மன்ன மாபின  
மான மிலவே சொன்முறை யான.  
Ēṇai y-urupū m-aṇṇa marapiṇa  
Māṇa m-ilavē coṇ-murai y-āṇa.

There will be no harm if other case-suffixes also are used in a similar manner.

*Ex.*—‘Nūlai-k kurraṇ̄ kūrīṇāṇ’ in place of ‘nūlatu kurraṇ̄ kūrīṇāṇ.’

(He found fault with the work.)

*Note 1.*—The reading in all the books at the beginning of the second line is *māṇam* and it means *harm*. It seems to me that *māṇam* is a *tadbhava* of the Sanskrit word *māna* which does not have that meaning. Hence my conjecture is that it should be *āṇam*, the *tadbhava* of *hāṇam*. One should explain the appearance of *m* at the beginning. In *sūtras* like *valleḷuttu mikiṇu māṇa millai*

(Tol. Eḷut. 231, 247, etc.) the splitting should have been wrongly done thus—*valleḷuttu milkiṇum māṇam illai*. Since *Tolkāppiyāṇār* is fully conversant with Sanskrit, I am sure he would not have committed this mistake. In later Tamil lexicons like *Cūḍāmaṇi* the word *māṇam* has been given the meaning *harm*.

112. வினையே செய்வது செயப்படு பொருளே

நிலனே காலம் கருவி யென்ற

இன்னதற கிதுபய னாக வென்னும்

அன்ன மரபி னிரண்டொடும் தொகைஇ

ஆயெட் டென்ப தொழின்முத னிவையே.

Viṇaiyē ceyvatu ceyappaṭu poruḷ-ē

Nilanē kālaṇ karuvi y-eṇṇā

Inṇatar k-itu-paya ṇ-āka v-eṇṇum

Aṇṇa marapi ṇ-iraṇṭoṭun tokaii

Ā-y-eṭ ṭ-eṇṇa toḷin-muta nilaiyē.

(Learned men) say that there are eight things that should precede an action :—*kṛti* (effort within the body of the doer), doer, object of a verb, place, time, instrument, the recipient and the purpose of doing.

*Note 1.* The word *viṇai* in this *sūtra* means *kṛti*<sup>1</sup> and not *kriyā*.<sup>2</sup> But *Cēṇāvaraiyār* mistakes *viṇai* to mean *kriyā*; that is unsound since *kriyā* cannot precede *kriyā*. From this one may infer that he did not study *Nyāya-śāstra*. *Naccinārkkinīyār* takes *viṇai* to mean verbal roots like *uṇ*, *tiṇ* etc; this is also unsound since the verbal roots are not one of the requisites for an action to take place.

*Note 2.*—*Teyvaccilaiyār* takes *toḷin-mutaṇilai* to mean *kāraṇam*.<sup>3</sup> Since *viṇai* is not a *kāraṇam*, the interpretation is unsound.

1. *Kṛti* = Volitional effort.

2. *Kriyā* = Activity.

3. *Kāraṇam* = The relation subsisting between a noun and a verb.

*Note 3*—*Tayvaccilaiyār* states that the fifth case meaning is not mentioned here perhaps with the idea that it is not a *kāra-kam*; but it seems to me that the word *nilan* may stand both for the seventh case meaning and for the fifth case meaning.

*Note 4*—The word *mutanilai* means 'that which precedes' and hence 'cause'

*Note 5*.—The mention of *innatarkū* and *itu payan āka* as a group separated from *vinai*, *ceyvatū*, *ceya-p-paṭu-poruḷ*, *nilan*, *kālam* and *karuvi* is due to the fact that the former group is not so important as the latter.

*Note 6*.—*Cēṇāvaraṇiyar* says that, though the case meanings have been mentioned in the *Vērrumai-y-iyal*, this *sūtra* is necessary since here the word *ceyappaṭuporuḷ* gives the meaning of the second case in a comprehensive manner, *karuvi* includes *ētū*, *kālam* includes *vinai-cey-y-iṭam* and it has newly mentioned *vinai*. But it seems to me that, had it not been for this *sūtra*, the *sūtra* 71 cannot be taken to mention the object as the meaning of the second case; besides this *sūtra* serves as a sort of introduction to *sūtra* 114.

113. அவைதாம்

வழங்கியன் மருங்கிற் குன்றுவ குன்றம்.

Avai-tām

Vaṇṇkiyaṇ maruṅkir kuṇṇuva kuṇṇum.

Some of them may not be used in actual usage.

*Note 1*.—This *sūtra* is important since, otherwise, it may be taken that all the eight mentioned in the previous *sūtra* should invariably be mentioned in a sentence.

114. முதலிற் கூறுஞ் சினையறி கிளவியுஞ்

சினையிற் கூறு முதலறி கிளவியும்

பிறந்தவழி கூறுதலும் பண்புகொள் பெயரும்

இயன்றது மொழிதலு மிருபெய ரொட்டும்

வினைமுத லுரைக்குங் கிளவியொடு தொகைஇ

அனையமர பினைவே யாகுபெயர்க் கிளவி.



## TOLKĀPPIYAM—COLLAṬIKĀRAM

Mutalir kūruṇ ciṇai-y-ari kiḷaviyuṇ  
 Ciṇai-y-iṇ kūru mutal-ari kiḷaviyuṇ  
 Piṇanta-vali-k kūralum paṇpu-koḷ peyarum  
 Iyaṇratu molitalu m-irupeya r-oṭṭum  
 Viṇai-muta l-uraikkuṇ kiḷaviyoṭu tokaii  
 Aṇaiya-mara piṇavē y-ākupeyar-k kiḷavi.

*Akupeyar* or metonymy is of the following kinds:—whole put for the part, part for the whole, the place of production for the product, quality for the object possessing it, cause for effect, *irupeyarottū* (the compound made up of two words of which the second member denotes a part and the first an object similar to it or its action), the doer for the object done etc.

### 1. Tenku tiṇṇāṇ.

(He ate the cocoanut.)

*Tenku* generally means ‘cocoanut tree.’ Here it means cocoanut fruit.

### 2. Paṇivār cimaiyaṇ kāṇam pōki. (Maturaikkāñci, 168.)

(Having traversed the forests full of mountains covered with snow.)

*Cimaiyam* which generally means ‘peak’ denotes here ‘mountains having peaks.’

### 3. Cil-pūṇ-kaliṇkattal (Kalittokai 56)

(She wears the cloth made in Kalinga which has a few flowers.)

*Kaliṇkam* which means ‘the province Kalinga’ here means ‘the cloth made in Kalinga’.

### 4. Muruku urala-t talai-c-ceṇṇū (Maturaikkāñci, 181)

(Having gone against [the enemies] like Murukan.)

Here the quality *Murukū* is put for *Murukan*.

### 5. I-k-kuṭam poṇ.

(This pot is gold.)

Here the word *poṇ* is put for the object made of *poṇ*.

## VĒRRUMAI-MAYANĀKIYAL

6. (a) Tuṭi-y-iṭai vantāl.

(The woman having her waist like *tuṭi*, came.)

(b) Īr-ōti y-eṭ-rōliyum varumē. (Akanāṇṭrū 107.)

(My friend also who has her hair cool comes.)

Here *tuṭi-y-iṭai* and *īr-ōti* are *iru-peyar-oṭṭū*.

7. Tiruvalluvar paṭi.

(Read the Kural written by Tiruvalluvar.)

*Note 1.*—Some may question the need of this *sūtra* here. But from the *sūtra* 112 the sentences like *tenkū tinrān* may be viewed as incorrect since *tenkū* is not any one of the eight mentioned there. But since such sentences have come in vogue, their usage must receive the sanction of *Tolkāppiyānār*. Hence, he has read this *sūtra* here.

*Note 2.*—As regards *iru-peyar-oṭṭū*, there is difference of opinion among commentators. *Ilampūraṇar* and *Cēṇāvaraiyar* feel that it is identical with *aṇmoli-t-tokai*; *Naccinārkkiniyar* takes compounds like *makkat-cuṭṭū* in Tol. Col. 1 where the second member denotes by metonymy *cuṭṭappaṭum-poru*, as *iru-peyar-oṭṭū*. *Civañānamuṇivar* agrees with *Naccinārkkiniyar*. *Teyvaccilaiyār*, on the other hand, takes such instances like *tuṭi-y-iṭai* and *tāl-kulal* as are taken by others as *uvamai-t-tokai-p-purattu-p-piranta-v-aṇmoli-t-tokai* and *vinai-t-tokai-p-purattu-p-piranta-v-aṇmoli-t-tokai* and states two reasons for his view :—(1) *Tolkāppiyānār* has not stated in *sūtra* 418 *uvamai-t-tokai-p-purattu-p-piranta-v-aṇmoli-t-tokai* and *vinai-t-tokai-p-purattu-p-piranta-v-aṇmoli-t-tokai* (2) the second member of the compound here—*iṭai* (waist), *kulal*, *ōti* (hair)—is a part of the whole which the compound denotes, while that of *aṇmoli-t-tokai* is not so. *Teyvaccilaiyār*'s opinion seems to agree with *Tolkāppiyānār*'s.

*Note 3.*—Since, in the opinion of *Cēṇāvaraiyar*, *iru-peyar-oṭṭū* and *aṇmoli-t-tokai* are identical, he raises the question that this need not be mentioned here since *aṇmoli-t-tokai* is treated in the *Ecca-v-iyal* and answers it thus :—In the section on compounds he mentioned *aṇmoli-t-tokai* and here in the section dealing with nouns like *iyar-peyar* and *aku-peyar*, he has mentioned *iru-peyar-oṭṭū*. The reason does not seem to be sound.

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*Note 4.*—Under *vinai-mutal-uraiḱkuṇ-kiḱavi*, *Iḱampūraṇar* has given *Tolkāppiyam*, *Kapilam* as examples. Since they are different from the words *Tolkāppiyaṇ* and *Kapilaṇ*, *Cēṇāvaraiaṇar* condemns *Iḱampūraṇar*. *Naccinārḱḱiṇiaṇar* cites under this *sūtra* the example *i-v-vāṭai kōḱikaṇ* given by *Cēṇāvaraiaṇar* and under the *sūtra* *kiḱanta v-alla vēru-pira tōṇṇinum* (Tol. Col. 117) the examples *Tolkāppiyam* and *Kapilam*. This is one of the instances wherein *Naccinārḱḱiṇiaṇar* sides both with *Iḱampūraṇar* and *Cēṇāvaraiaṇar* when both of them differ in their opinion.

*Note 5.*—In the *Cēṇāvaraiaṇam* the sentence *Āku-peyaṇar eḱuvāy-vērrumai-mayakkam-ātalāṇ iṇṭṭu kūrinar-eṇṇārāl Uraiaṇḱiriyar eṇṇin* is found. This sentence is not found in the *Namacciṇāya Mudaliyār's Iḱampūraṇam* edition. But *Naccinārḱḱiṇiaṇar* states at the last *sūtra* of his chapter *I-v-v-āku-peyaṇkaḱ eḱuvāy-vērrumai mayakkam-eṇṇu uṇarka*. If he had stated this after meeting the objections raised by *Cēṇāvaraiaṇar* against *Iḱampūraṇar*, it would have been correct.

### 115. அவைதாம்

தத்தம் பொருள்வயிற் றம்மொடு சிவனலும்  
ஒப்பில் வழியாற் பிறிதுபொருள் சுட்டலும்  
அப்பண் பினவே துவலுங் காலை  
வேற்றுமை மருங்கிற் போற்றல் வேண்டும்.

Avaitām

Tattam poruḱ-vayir rammoṭu civaṇalum

Oppil valiyār piritu-poruḱ cuṭṭalum

A-p-paṇ piṇavē nuvaluṇ kālai

Vērrumai maruṇkiṇ pōrral vēṇṭum.

They are of two kinds ; one denoting those that are connected with them and the other denoting those that are not connected with them. If there is any deviation in literature, they should be taken into account.

*Note.*—This *sūtra* deals with another kind of classification of *āku-peyaṇar*. I think that *tattam-poruḱ-vayir-rammoṭu civaṇal* and *aḱahallakṣaṇā* in Skt. are identical and *oppil-valiyār-piritu-poruḱ-cuṭṭal* and *aḱahallakṣaṇā* are identical. The fourth line, in my opinion,

## VĒRRUMAI-MAYANĪYAL

should be a different *sūtra* dealing with *jahad-ajahal-lakṣaṇā*. *Iḷampūraṇar* and *Naccinārkkiniyar* take it as a separate *sūtra*, but they interpret *vērrumai* as *case-suffix* instead of *deviation*. *Teyvaccilaiyār* takes all the four lines as one *sūtra* and states that *aku-peyar* is of four kinds:—*tattam-poruḷ-vayir-civaṇal*, *tammoṭu civaṇal*, *oppil-valiyār-cuṭṭal* and *pirilu poruḷ-cuṭṭal* and interprets *vērrumai* to be the *case-suffix*. *Cēṇḍavaraiyar* also takes all the four lines into one *sūtra* and takes *a-p-paṇṇiṇavē* to be the adjunct of *vērrumai*.

116. அளவு கிறையு மவற்றொடு கொள்வழி  
உளவென மொழிப வுணர்ந்திடு னோரே.

Aḷavu niraṇṇi m-avarroṭu koḷ-vaḷi  
Uḷa-v-eṇa moḷipa v-uṇarntici ōrō.

Learned men say that words denoting measures and weights are taken with them.

*Ex.*—(1) *Kuruṇi koṭu*.

( Give me a *kuruṇi* [four measures of corn.] )

(2) *Oru oēr koṭu*.

( Give me one seer [of oil, etc.] )

*Note 1.*—These are cases of *jahad-ajahal-lakṣaṇā*. In order to serve as an introduction to this I think we should take the fourth line of the previous *sūtra* as a separate one.

*Note 2.*—*Cēṇḍavaraiyar* and *Naccinārkkiniyar* think that the words denoting number are not *aku-peyar*; they have said so perhaps because similar words in Sanskrit denote both numbers and numerical objects. *Civaṇḍamunivar* condemns them. I agree with him.

117. கிளந்த வல்ல வேறுபிற தோன்றினுங்  
கிளந்தவற் றியலா னுணர்ந்தனர் கொளலே.

Kiḷanta v-alla vēru-pira tōṇṇiṇuṇ  
Kiḷantavar riyalā u-uṇarntaṇar koḷalē.

If anything not mentioned here appears in Literature, it should be taken into account on the lines chalked above.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Yāl kēttāṇ.

(He listened to the notes of yāl.)

(Here the instrument yāl is put for its notes.)

Yāṇai vantāṇ.

(Elephant-like person came.)

(Here the word yāṇai refers to a person resembling it.)

*Note.*—This *sūtra* suggests that the kinds of metonymy are so varied that they have not been mentioned in an exhaustive manner in *sūtra 114*.

118. விளியெனப் படுப கொள்ளும் பெயரொடு  
தெளியத் தோன்று மியற்கைய வென்ப,  
Vili-y-eṇa-p paṭupa koḷḷum peyarōṭu  
Teḷiya-t tōṇru m-iyarkaiya v-eṇpa.

They say that what is called *vili* or the vocative case is of the nature of being explicitly seen in words which take a special form in the vocative case.

*Note 1.*—The meaning of the vocative case is not mentioned here since the name *vili*<sup>1</sup> itself suggests it.

*Note 2.*—The expression *koḷḷum peyarōṭu* suggests that there are certain nouns (*peyar*) which do not take a special form in the vocative case.

119. அவ்வே  
இவ்வென வறிதற்கு மெய்பெறக் கிளப்ப.  
A-v-v-ē  
Iv-v-eṇa v-aritarku mey-pera-k kiḷappa.

In order to understand what the words which take a special form in the vocative case are, they will be explicitly mentioned.

*Note 1.*—Since the following *sūtras* explicitly mention the change which words undergo in the vocative case, I am at a loss to understand the exact need for this *sūtra*.

*Note 2.*—The word *av*<sup>2</sup> denotes *vili-koḷ-peyar* according to *Cēṇāvaraiyar* and words in the vocative case according to *Teyvaccilaiyār*. *Cēṇāvaraiyar* himself condemns the latter interpretation since *avaṭāṁ* in the next *sūtra* will not suit well.

1. The root *vili* means 'to call', 'to summon'.
2. *Av* and *Avaṭ* have the same meaning.

120. அவைதாம்

இஃ ஐஔ வென்னு மிறுதி  
அப்பா னுன்கே யுயர்திணை மருங்கின்  
மெய்ப்பொருள் சுட்டிய விளிகொள் பெயரே.

Avai-tām

I-u ai-ō v-eṇṇu m-iṟuti

Appā ṇṇṇkē y-uyartinaṁ maruṅkin

Mey-p-poruḷ outṭiya viḷi-kol peyarē.

Among *uyartinaṁ* nouns those which clearly undergo modification in the vocative case are those that end in the vowels *i*, *u*, *ai* and *ō*.

*Note 1.*—The expression *avai-tām* may be taken as a separate *adhiḱṣṛa sūtra*, since it has to be taken along with the *sūtra 128* or it may be taken there by *anuvṛtti*.

*Note 2.*—*Teyvaccilaiyār* reads *avarruḷ* in place of *avaitām* in the *sūtra*.

121. அவற்றுள்

இஃ யாகும் ஐயா யாகும்.

Avarruḷ

li y-ākum ai-y-ā y-ākum.

Of them nouns ending in *i* change to *i* and those ending in *ai* change to *āy*.

*Ex.*—Onṭoṭi nāṇilaṇ ivan (Kalit. 61)

(Oh lady with lustrous armlets, this man has no modesty)

Teri-y-iḷāy nī-yu-niṇ kēlum puṇara (Kalit. 39)

(Oh lady with nice ornaments, in order that you may join with your lover)

122. ஓவும் உவவும் ஏயொடு சிவனும்.

Ō-v-um u-v-v-um ē-y-oṭu civaṇum.

(Of them) nouns ending in *ō* and *u* take *ē* after them.

*Ex.*—Ceruppiṇ...kōvē (Patirru. 21)  
 (Oh the King of the mountain called *ceruppu*)  
 Vēntē...tavāliyar (Patirru. 14)  
 (Oh King may you be free from destruction!)

*Note 1.*—The *u* referred to in the *sūtra*, is *kurriyalukaram*, which is evident from the following *sūtra*.

*Note 2.*—*Avarru!* follows in this *sūtra* from *sūtra 121*.

123. உகரந் தானே குற்றிய லுகாம்.  
 Ukaran t̃āṇ-ē kurriya lukaram.

The *u* referred to above is *kurriyalukaram*.

124. ஏனை யுயிரே யுயர்தினை மருங்கின்  
 தாம்விளி கொன்னா வென்மனார் புலவர்.  
 Ēṇai y-uyir-ē y-uyartiṇai maruṅkiṇ  
 Tām-ṽilī kollā v-eṇmaṇār pulavar.

Learned men say that *uyartiṇai* nouns ending in other vowels do not undergo change in form in the vocative case.

*Note.*—The word *uyir* in this *sūtra* has to be interpreted as a noun ending in *uyir* and hence suggests the *paribhāṣā* that *final elements refer to the words having them as finals*.

125. அளபெடை மிகுஉ மிகா விறுபெயர்  
 இயற்கைய வாகுஞ் செயற்கைய வென்ப.  
 Aḷapeṭai mikū m-ikara v-irupeyar  
 Iyarkaiya v-ākuṇ ceyarkaiya v-eṇpa.

They say that the nouns having *i* as *aḷapeṭai* at the end do not change *i* to *ī* but take only *i* after them.

*Ex.*—tolī i i... .... (Kalit. 103.)  
 (O friend.... ..)

*Note.*—*Iḷampūraṇar* and *Teyvaccilaiyār* take this *sūtra* to mean that words ending in *aḷapeṭai* 'i' do not undergo any



modification. But in Literature we find forms like *tōḷi*. *Cēnā-varaiyar* and *Naccinārkkiniyar*, on the other hand, interpret that words ending in *i* having three *mātrās* add *i* alone in the vocative case. The only mistake in the interpretation of the latter two is that they take *aḷapeṭai* to have three *mātrās*.

126. முறைப்பெயர் மருங்கி னையெ னிறுதி  
ஆவொடு வருதற் குரியவு முளவே.

Murai-p-peyar maruṅki n-ai-y-e n-iṟuti  
Ā-v-oṭu varutar k-uriya-v-u m-uḷavē.

There are some in words of relationship ending in *ai* that even change to *ā* (in place of *āy*.)

Ex.—Annai (Mother.) — Annā (Oh mother.)

Note.—The particle *um* suggests that there is the form *annūy* also.

127. அண்மைச் சொல்லை யியற்கை யாகும்.  
Anmai-c col-l-ē y-iyarkai y-ākum.

Word in the vocative case which is used to call one near at hand undergoes no modification.

Ex.—Kāṇiya vā tōḷi (Kalit. 42.)  
(Oh friend, come to see.)

Ni nīṭu vāliya neṭuntakai (Pura. 55.)  
(Oh King of long fame, may you live long!)

Note.—Though the word *anmai-c-col* literally means ‘word at-hand,’ yet it means here ‘the word which is used to call one near at hand.’

128. னாரலா வென்னு மந்நான் கென்ப  
புள்ளி யிறுதி விளிகொள் பெடரோ.

Na-ra-la la v-eṇṇu m-a-n-nān k-eṇpa  
Puḷli y-iṟuti viḷi-kol peyar-ē.

## VĪḤI-MARAPU

Of the words that end in consonants, only those which end in one of the four consonants *ṇ*, *r*, *l* and *ḷ*, undergo modification in the vocative case.

*Note 1.*—*Avai-tām* is to be taken here from *sūtra* 120.

*Note 2.*—It is worthy of note that, later on, words ending in *ṇ* also underwent modification in the vocative case.

*Cf.*—*Uṇkaṇṇāy* (Kalit. 37.)  
(Oh lady with anointed eyes.)

129. ஏனைப் புள்ளி யீறுவிளி கொள்ளா.  
*Ēṇai-p pulḷi y-īru-viḷi kollā.*

Words ending in other consonants do not undergo change in the vocative case.

*Note.*—This *sūtra* may as well be omitted since its purpose is served by the previous one.

130. அவற்றுள்  
அன்னெ னிறுதி யாகா கும்மே.  
*Avaṛṛuḷ*  
*Aṇ-a-e ṇ-iṛuti y-ā-v-ā kum-m-ē.*

Of them, those that end in *aṇ* change to *ā*.

*Ex.*—*Cākā*. . . . . (Kalit. 22.)  
(Oh servant . . . . .)

131. அண்மைச் சொல்லிற் ககர மாகும்.  
*Aṇmai-c col-l-iṛ k-akara m-ākum.*

*Aṇ* in *aṇmai-c-col* is changed to *ā*.

*Ex.*—*Perum-paṭai-t-talaiva* (*Patirru*. 24)  
(Oh lord of a large army)

*Note.*—In *vāṭuvāṇ vāḷiya nī* (Kalit. 96) there is no modification in *vāṭuvāṇ*.

## TOLKĀPPIYAM—COLLATIKĀRAM

132. ஆனெ னிறுதி யியற்கை யாகும்.

Āṇ-e ṇ-iruti y-iyarkai y-ākum.

Words ending in *āṇ* do not undergo any change.

Ex.—Cēramāṇ (Oh cēramāṇ)

133. தொழிலிற் கூறு மானெ னிறுதி

ஆயா கும்மே விளிவயி னான,

Tolilir kūru m-āṇ-e ṇ-iruti

Āy-ā kum-m-ē vīḷi-vayi ṇ-āṇa.

Verbal and gerundial nouns ending in *āṇ* change *āṇ* to *āy* in the vocative case.

Ex.—Āḷiyum uṭaiyōy (Pura. 2)

[Oh (king) who has mercy]

Note.—*Ā* in *āy* changes to *ō* by Tol. Col. 195.

134. பண்டுகொள் பெயரு மதனோ ரற்றே.

Paṇṇu-kol peyar-u m-ataṇṇō r-arṛē.

Words denoting quality also are of the same nature.

Ex.—Neytalaṅkāṇal neṭiyōy (Pura. 10).

(Oh king of long descent at the place Neytalaṅkāṇal)

135. அளபெடைப் பெயரே யளபெடை யியல்.

Ālapetai-p peyar-ē y-ālapetai y-iyala.

Words having *ālapetai* before the final *ṇ* are of the same nature as words ending in *ālapetai*.

Ex.—Āḷaṇṇ

136. முறைப்பெயர்க் கிளவி யேயொடு வருமே.

Murai-p-peyar-k kiḷavi y-ē-y-oṭu varum-ē.

Words of relationship ending in *ṇ* take *ē* after them.

Ex.—Yāṇō v-āyīṇa māaṇ makaṇṇē (Kalit. 21)

## VIḪI-MARAPŪ

137. தானென் பெயருஞ் சுட்டுமுதற் பெயரும்  
யானென் பெயரும் வினாவின் பெயரும்  
அன்றி யனைத்தும் வினிகோ விலவே.

Tāṇ-eṇ peyar-uñ cuṭṭu-mutar peyar-um  
Yāṇ-eṇ peyar-um viṇā-v-iṇ peyarum  
Aṇṇi y-aṇaittum viḷi-kō ḷ-ila-v-ē.

The pronouns *tāṇ*, *aṇṇ*, *ḷaṇ*, *yaṇ*, *yāṇ*, *yāṇ* etc., do not take the vocative case.

138. ஆரு மருவு மீரோடு சிவனும்.  
Ār-u m-aṛ-uvu m-īr-oṭu ciṇaṇum.

*Words ending in ar and ar change to ir.*

*Ex.*—Peṇṭir-um piṇi-y-uṭai-irum . . num araṇ cērmīṇ (Pura. 9)  
(Oh women and those who are ill retire to your place of safety)

Pōrrumīṇ maraṇir (Pura. 104)  
(Oh brave warriors, protect)

*Note.*—In *pāṇṇar kaṇṇikivāṇ kaṭumpiṇaiṭṭimpai* (Pura 173) *pāṇṇar* undergoes no modification in the vocative case.

139. தொழிற்பெய ராயி னேகாரம் வருதலும்  
வழுக்கின் றென்மனார் வயங்கி யோரே.

Tolir-peya r-āyi ṇ-ēkāram varutalum  
Valukkiṇ ṇ-eṇmaṇār vayaṅki yōrē.

Those who know the usage say that it is not wrong if verbal and gerundial nouns take *ē* also in addition to the modification mentioned in the previous *sūtra*.

*Ex.*—Ciru-kuṭi-y irē . . . . . (Kalit. 39.)  
(Oh citizens of small hamlets . . . . .)

140. பண்டுகொள் பெயரு மதனோ ரற்றே.  
Paṇṇu-koḷ peyar-u m-ataṇō r-arṛē.

## TOLKĀPPIYAM—COLLATIKĀRAM

Words denoting quality also are of the same nature.

*Ex.*—Pal-cāṇṇirē . . . . . (Pura. 195.)  
(Oh men of many qualities . . . . .)

141. அளபெடைப் பெயரே யளபெடை யியல்.  
Aḷapeṭai-p peyarē y-aḷapeṭai y-iyala.

Words ending in *r* and preceded by *aḷapeṭai* are of the same nature as nouns having *aḷapeṭai* mentioned before.

*Ex.*—Ciṇṇār . . . . . (Pura. 29.)  
(Oh young men . . . . .)

142. சுட்டுமுதற் பெயரே முற்கினந் தன்னீ.  
Cuṭṭu-mutar peyarē mur-kiṇan taṇṇa.

Demonstrative pronouns ending in *r* are of the nature of demonstrative pronouns ending in *n* mentioned above (*i.e.*) they do not take vocative case.

143. தும்கின் றிரிபெயர் வினாவின் பெயரென்று  
அம்முறை மிரண்டு மவற்றியல் பியலும்.  
Num-m-iṇ riripeyar viṇāvin peyar-eṇṇu  
A-m-murai y-iraṇṭu m-avarriyal p-iyalum.

*Niyir*, the modified form of *num* and interrogative pronouns ending in *r* are of the same nature.

*Note.*—*Niyir* is said to be the modified form of *num* in *alvāḷi-p-puṇarcci*. *Of. Tol. Elut. 327.*

144. எஞ்சிய விரண்டி னிறுதிப் பெயரே  
கின்ற வீற்றய னீட்டம் வேண்டும்.  
Eñciya v-iraṇṭi i-iruti-p peyar-e  
Niṇṇa v-irraya iṭṭam vēṇṭum.

Nouns ending in other two (*i. e.*) *l* and *ḷ* have their penultimate vowel lengthened.

## VIḸI-MARAPU

*Ex.*—Onṇutāl namakku avar varutum. (Kalit. 35)

(Oh lady with lusturous forehead, he will come to us.)

*Note.*—*Vayamān rōṇṇal* (Pura. 44) and *Tiṇṇēraṇṇal* (Pura. 198) are used without lengthening the penultimate vowel.

145. அயனெடி தாயி னியற்கை யாகும்.

Ayaṇeṭi t-āyi ṇ-iyarkai y-ākum.

If the penultimate is long, they undergo no change.

*Ex.*—Maṇṭamar aṭṭa mataṇṭai nōṇrāl. (Pura. 213)

(Oh king of wonderful effort and strength so as to win in a strong fight.)

*Note.*—There is *aḷapeṭai* in the vocative *pulī-ṭai mḍal* in Pura. 201.

146. வினையினும் பண்பினு

கினையத் தோன்று மாளெ னிறுதி

ஆயா கும்மே விளிவயி னுன.

Viṇai-y-iṇ-um paṇṇiṇu

Niṇaiya-t tōṇru m-āḷ-e-ṇ iṇuti

Āy-ā kum-mē viḷi-vayi ṇ-āṇa.

Verbal and participial nouns denoting quality ending in *aḷ* change *aḷ* to *āy* in the vocative case.

*Ex.*—Iḷaiyōy kiḷaiyai maṇ-ṇ-eṇkēḷ veyyōrkū. (Pura. 144)

(Oh young lady, are you related to him who is eager of our friendship?)

147. முறைப்பெயர்க் கிளவி முறைப்பெய ரியல.

Murai-p-peyar-k kiḷavi murai-p-peya<sup>1</sup> r-iyala.

Words denoting relationship ending in *l* are of the same nature as those ending in *ṇ*.

*Ex.*—Makaḷē vā.

148. சுட்டுமுதற் பெயரும் வினாவின் பெயரும்  
முற்கிளந் தன்ன வென்மனார் புலவர்.  
Cuttu-mutar peyar-um viṇṭa-v-iṇ peyar-um  
Mur-kiḷan t-aṇṇa v-eṇmaṇār pulavar.

Learned men say that demonstrative pronouns and interrogative pronouns ending in *l* are of the same nature as those mentioned above; (*i. e.*) they do not take vocative case.

149. அளபெடைப் பெயரே யளபெடை யியல.  
Alapeṭai-p peyar-ē y-aḷapeṭai y-iyala.

Words ending in *l* and *l*-preceded by *aḷapeṭai* are of the same nature as those which end in *n* and *r* preceded by *aḷapeṭai*.

*Ex.*—~~Valam~~ Valam puri-t taṭakkai māal.

(Oh *Viṣṇu* having conch in your hand)

Mēvār t-tolaiṭta varaṇ mikū vēḷ.

(Oh *vēḷ* with great valour who has routed the enemies)

*Note.*—Considering *vātuvan*, *pāṇar*, *kuricil*, *tonral*, as vocative case without any modification in form, I am led to believe that there might have been here a *sūtra* *Aṇmai-c collē y-iyarkai y-ākum* similar to *sūtra* 127 to apply for nouns ending in consonants.

150. இளந்த விதுதி யஹிணை விரவுப்பெயர்  
விளம்பிய நெறிய விளிக்குங் காலே.  
Kiḷanta v-iṭuti y-a.ṛ. riṇai viravu-p peyar  
Viḷampiya neṇiya viḷikkun kālai.

Nouns common to *uyartiṇai* and *a.ṛ. riṇai* ending in the four vowels and consonants mentioned above undergo the same modification in the vocative case when they are used in *a.ṛ. riṇai*.

*Ex.*—Cāttā, Cātti, Kuruṭā, Kuruṭi etc.

151. புள்ளிய முயிரு மிதுதி யாகிய  
அஹிணை மருங்கி னெல்லாப் பெயரும்  
விளிநிலை பெறுஉங் காலந் தோன்றின்  
தெளிநிலை புடைய வேகாரம் வாலே.

## VII-I-MARAPU

Puḷḷiyu mu-uyir-u m-iṟuti y-ākiya  
A.: riṇai maruṅki ṇ-ellā-p peyar-um  
Viḷi-nilai perūuṅ kālan tōṇṇi  
Teḷi-nilai y-uṭaiya v-ēkāram varal-ē.

All nouns in *a. riṇai* ending in consonants and vowels take *ē* after them in the vocative case.

Nāyirē eṇ kēḷvaṇ yāṅku uḷaṇ āyiṇṇum kāṭṭimē.  
(Kalit. 147.)

(Oh sun, will you not show me my lover wherever he is?)

*Ex.*—Vāli-y-er puṇarnta pālē. (Pura. 176.)

(Oh my fate! may you prosper!)

Evvaḷi nallavar āṭavar, avvaḷi nallai vāḷiya nilaṇē.

(Pura. 187.)

(Oh earth! may you prosper since you are good  
because people there are good.)

*Note.*—Expressions like *elu-v-iṇi neṇcam* in *Pura 207* show that sometimes even *a. riṇai* nouns undergo no modification in vocative case.

152. உளவெனப் பட்ட வெல்லாப் பெயரும்  
அளபிறந் தனவே விளிக்குங் காலைச்  
சேய்மையி னிசைக்கும் வழக்கத் தான.  
Uḷa-v-eṇa-p paṭṭa v-ellā-p peyarum  
Alap-iraṇ taṇa-v-ē viḷikkunṅ kālai-c  
Cēymai-y-i ṇ-icaikkum vaḷakkat taṇa.

All the nouns which are said to undergo modification in the vocative case increase the quantity of the vowels when they are used to summon persons or objects at a distance.

*Ex.*—Naṅ kātalar varuvar kol vayaṅkiḷāy. (Kalit. 11)

(Will my lover return, oh friend with shining  
ornaments?)

153. அம்ம வென்னு மசைச்சொன் னீட்டம்  
அம்முனைப் பெயரொடு சிவண தாயினும்  
விளியொடு சொன்ப தெளியு மோரே.



# TÖLKĀPPIYAM—COLLATIKĀRAM

Amma v-eṇṇu m-acai-c-coṇ ṇiṭṭam  
A-m-murai-p peyarotu civaṇḍa t-āyiṇum  
Viḷi-y-oṭu koḷpa teḷiyu mōr-ē.

Scholars take that the word *amma* used to draw the attention lengthen its final though it is not included among words of relationship.

Ex—Nakaiyiṇ mikkataṇ kāmamum oṇṇeṇpa-v amma  
(Kalit. 147)

154. தநநு என்ன வவைமுத லாகித்  
தன்மை குறித்த னாளவெ னிறுதியும்  
அன்ன பிறவும் பெயர்நிலை வரினே  
இன்மை வேண்டும் விளியொடு கொளலே.

Ta-na-nu e-eṇṇa v-avai-muta l-āki-t  
Taṇmai kuritta ṇa-ra-ḷa-v-e ṇ-iṇṇutiyum  
Aṇṇa piṇa-v-um peyar-nilai varṇi-ē  
Iṇmai vēṇṇum viḷi-y-oṭu koḷal-ē.

Words commencing with *t*, *n*, *nu* and *e* and ending in *ṇ*, *r* and *l* and denoting relationship and those of the same nature, do not take vocative case.

Note.—Such words are *taman*, *tamaḷ*, *tamar*, *naman*, *namaḷ*, *namar*, *numan*, *numaḷ*, *numar*, *emaṇ*, *emaḷ*, *emar* etc.

155. எல்லாச் சொல்லும் பொருள்குறித் தனவே.

Ellā-c col-l-um poruḷ-kuriṭ taṇa-v-ē.

All words denote meaning.

*Note 1.*—This *sūtra* deals with the definition of word. It agrees, with *arthah padam*, the definition given in *Suklayajurveda-prāśādhya*.

*Note 2.*—This *sūtra* and the following four do not, strictly speaking, belong to the *peyar-iyal*; they are common to all words which form parts of sentences which were dealt with in the previous four chapters.

*Note 3.*—*Teyvaccilaiyār* states that this *sūtra* may also mean that all words denote all meanings and the meaning of a word made up of particular sounds is to be determined in each language. But since *Tolkāppiyāṇār* has not defined word elsewhere and it is not evident from the meaning of the word *col*, this alternative meaning is not quite happy.

156. பொருண்மை தெரிதலுஞ் சொன்மை தெரிதலுஞ்  
சொல்லி னுரு மென்மனார் புலவர்.

Poruṇmai terital-uṇ coṇmai terital-uṇ

Colli ṇ-āku m eṇmaṇār pulavar.

Learned men say that both the meaning and the form may be denoted by a word.

*Ex.*—In *sūtra* 162 *avan*, *ivan*, etc. denote only their form, while in *sūtra* 165, *nila-p-peyar*, *kuṭi-p-peyar* etc. denote their meaning.

*Note*—This *sūtra* may be compared with *Pāṇini's sūtra* 'Svam rūpam śabdasya aśābdasañjñā'

## TOLKĀPPIYAM—COLLATIKĀRAM

157. தெரிபுவேறு நிலையலுங் குறிப்பிற் றேன்றலும்  
இருபாற் றென்ப பொருண்மை நிலையே.

Teripu-vēru nilaiyal-uṉ kurippir rōṇṇal-um  
Iru-pār r-eṇṇa poruṇmai nilaiyē.

They say that denoting meaning is of two kinds.—one by connotation and the other by suggestion.

*Note 1.*—Nouns and verbs *cannot* their meanings, while case-suffixes, verbal terminations etc. which are classified as *iṭai-c-col* suggest their meanings.

*Note 2.*—*Oēṇṇavaraiyar* gives *nank-aṭṭāy* (you have prepared the food well) and *tenkū tīṇṇaṇ* (he ate cocoanut) when they respectively mean “you have not prepared the food well” and “he ate cocoanut fruit” as examples for *kurippir-rōṇṇal*. But since the former may be taken as an example under *sūtra* 459 and the latter under *sūtra* 114, his statement deserves careful examination.

158. சொல்லென்ப படுப பெயரே வினையென்று  
ஆயிரண் டென்ப வறிந்திகி னோரே.

Col-l-eṇa-p paṭupa peyar-ē viṇai-y-eṇṇu  
Ā-y-iraṇ ṭ-eṇṇa v-aṇintici nōr-ē.

Learned men say that word is of two kinds :—noun and verb.

159. இடைச்சொற் கிளவியு முரிச்சொற் கிளவியும்  
அவற்றுவழி மருங்கிற் றேன்று மென்ப.

Iṭai-c-cor kiḷavi-y-u m-uri-c-cor kiḷavi-y-um.  
Avaṇṇu-vali maruṅkir rōṇṇu m-eṇṇa.

They say that *iṭai-c-col* and *uri-c-col* form part of them or are used along with them.

*Note 1.*—It deserves notice that *uri-c-col* is the stem of a noun or a verb and *iṭai-c-col* consists of case-suffix, verbal termination, conjunction, interjection, expletive particle etc. *Teyvaccilaiyār* clearly states that *uri-c-col* is the root or *dhātu*.

*Note 2.*—From these two *sūtras* it is evident that only two parts of speech were recognised in Tamil.



is need for this *sūtra*. Though this is suggested by the statement *Tōrram tāmē vinaiyoṭu varumē* in *sūtra 10*, yet the author perhaps thought that is better to explicitly state it here.

*Note 2.*—*Naccinārkkaiṇiyar* interprets this *sūtra* thus verbs which follow nouns of one *pāl* may denote other *pāls* also wherever suitable. For instance if one says *nañcunṭāṇ cām* (he who swallows poison dies), it may also mean *nañcunṭāl cām*, *nañcunṭatu cām* etc. Since there is no word *vinai* in this *sūtra* and this meaning does not suit the context, his interpretation is not sound. It has to be inferred from the text of the *Cēṇāvaraiyaṁ* that *Iḷampūraṇar* too would have meant so. But in the present edition of the *Iḷampūraṇam* that passage is not found.

*Note 3.*—The meaning given above is the same as that given by *Cēṇāvaraiyaṁ* and *Teyvaccilaiyaṁ*.

162. அவ்வழி

அவனிவ னுவனென வருஉம் பெயரும்  
அவனிவ னுவனென வருஉம் பெயரும்  
அவனிவ ருவனென வருஉம் பெயரும்  
யான்யாம் நாமென வருஉம் பெயரும்  
யாவன் யாவன் யாவ ரென்னும்  
ஆவயின் மூன்றோ டப்பதி னைந்தும்  
பாலறி வந்த வுயர்தினைப் பெயரே.

Avvaḷi

Avaṇ-iva ṇ-uvaṇ-eṇa varūm peyarum  
Avaḷ-iva ḷ-uvaḷ-eṇa varūm peyarum  
Avaṛ-iva r-uvaṛ-eṇa varūm peyarum  
Yāṇ-yām nām-eṇa varūm peyarum  
Yāvaṇ yāvaḷ yāva r-eṇṇum  
Āvayin mūṇṇō ṭ-a-p-pati naintum  
Pāl-ari vanta v-uyartinaḷ-p peyar-ē.

Of them the following fifteen mentioned in three groups are *uyartinaḷ* nouns denoting different *pāls*:—(1) *avaṇ*, *ivaṇ*, *uvaṇ*, *avaḷ*, *ivaḷ*, *uvaḷ*, *avar*, *ivar* and *uvar*; (2) *yāṇ*, *yām* and *nām*; (3) *yāvaṇ*, *yāvaḷ* and *yāva*.

*Note 1.*—Though both nouns and pronouns are called *peyar* in Tamil, yet it is to be noted that pronouns are given here in a separate *sūtra*.

*Note 2.*—It is worthy of notice that the word *nān* (I) which is most frequently used in later Tamil does not at all find a place here. It seems that it came into existence at a later period on the analogy of the two forms *yām* and *nām* in the first person plural. Besides its base is not used in the oblique cases even to-day, though the base of *nām* was used from ancient times.

*Note 3.*—*Cēṇḍavaraiyar* states that, though *yān* does not denote masculine or feminine gender, the expression *pāl-ari-vanta* in the *sūtra* is used since it is applicable to the remaining fourteen. Though from its form it does not denote *āṇpāl* or *penpāl*, it may be taken to be *āṇpāl* or *penpāl* according as it is used by a man or a woman.

*Note 4.*—*Yān*, *yām* and *nām* are *uyartiṇai* according to *Tolkāppiyāṇār* and *viravuttiṇai* according to *Nannulār*.

*Note 5.*—*Naccinārkkiniyar* states that *yām* means 'He, you and I' and *nām* means 'you and I'. Since *Tolkāppiyāṇār*, *Iḷampūraṇar* or *Cēṇḍavaraiyar* has not said so, such a usage should have been current only in his time.

*Note 6.*—From this *sūtra* one may learn that the forms *yāṇkaḷ*, *nāṇkaḷ* and *avarkaḷ* are of later date.

163. ஆன்மை யடுத்த மகனென் கிளவியும்  
பெண்மை யடுத்த மகளென் கிளவியும்  
பெண்மை யடுத்த விகா விறுதியும்  
நம்மூர்ந்து வருஉ மிகாவை காராமும்  
முறைமை சுட்டா மகனு மகரும்  
மாந்தர் மக்க னென்னும் பெயரும்  
ஆடுஉ மஃடுஉ வாயிரு பெயருஞ்  
சுட்டுமுத லாகிய வன்னு மானும்  
அவைமுத லாகிய பெண்டென் கிளவியும்  
ஒப்பொடு வருஉங் கிளவியொடு தொகைஇ  
அப்பதி னேந்து மவற்றோ ரன்ன.

Āṇmai y-aṭutta makaṇ-eṇ kiḷavi-y-um  
 Peṇmai y-aṭutta makaḷ-eṇ kiḷavi-y-um  
 Peṇmai y-aṭutta v-ikara v-iruti-y-um  
 Nam-m-ūrntu varūu m-ikara-v-ai kāram-um  
 Muṛaimai cūṭṭā makaṇ-u makaḷ-um  
 Māntar makka ḷ-eṇṇum peyar-um  
 Āṭūu makaṭūu v-āyiru peyar-añ -  
 Cūṭṭu-mula l-ākiya v-aṇ-ṇ-u m-āṇ-um  
 Avai-muta l-ākiya peṇṭ-eṇ kiḷavi-y-um  
 Oppoṭu varūuñ kiḷavi-y-oṭu tokaii  
 Ap-pati ũaintu m-avāṭṭō raṇṇa.

The following fifteen belong to the same category :—*āṇmakāṇs* *peṇmakāṇ*, *peṇṭāṭṭi*, *nampī*, *naṇkai*, *makaṇ* and *makaḷ* not denoting relationship, *māntar*, *makkaḷ*, *āṭū*, *makaṭū*, words beginning with demonstrative roots and ending in *aṇ* and *aṇ* like *attaṇmaiyaṇ*, *aṇaiyaṇ*, words beginning with demonstrative roots and ending in feminine suffix like *attaṇmaiyaḷ*, *aṇaiyaḷ*, words ending in *aṇ*, *aṇ*, *al*, *āl*, preceded by the particle denoting similarity like *poṇṇaṇṇaṇ*, *poṇṇaṇṇaḷ* etc.

*Note. 1*—Commentators differ in the interpretation of “*Avai-muta-l-ākiya peṇṭeṇ kiḷavi*”. *Iḷampūraṇar* states that it refers to *a-p-peṇṭū*, *i-p-peṇṭū* and *u-p-peṇṭū*, *Cēṇāvaraiyaṇ* says that they had become obsolete in his time. *Naccinārkkiniyaṇ* agrees with *Iḷampūraṇar*. *Teyvaccilaiyaṇ* takes *peṇṭeṇ-kiḷavi* to mean feminine suffix.

*Note 2*.—*Cēṇāvaraiyaṇ* gives an alternative reading *peṇṭaṇ-kiḷavi* and states that it refers to *a v-v-āṭṭi*, *i-v-v-āṭṭi* and *u-v-v-āṭṭi*.

*Note 3*.—Though *avaṇ*, *ivaṇ* and *uvaṇ* may come under *cūṭṭu-muta-l-ākiya-aṇ* mentioned in this *sūtra*, still they were mentioned in the previous *sūtra* where all pronouns were mentioned. Hence *cūṭṭumuta-l-ākiya aṇ* of this *sūtra* has to refer to words other than they.

164. எல்லாரு மென்னும் பெயர்நிலைக் கிளவியும்  
எல்லீரு மென்னும் பெயர்நிலைக் கிளவியும்  
பெண்மை யடுத்த மகனென் கிளவியும்  
அன்ன வியல வென்மனார் புலவர்.

Ellāru m-eṇṇum peyar-nilai-k kiḷavi-y-um  
Ellīru m-eṇṇum peyar-nilai-k kiḷavi-y-um  
Peṇmai y-aṭutta makaṇ-eṇ kiḷavi-y-um  
Aṇṇa v-iyala v-eṇmaṇār pulavar.

Learned men say that *ellārum*, *ellīrum* and *peṇmakan* too are of the same nature.

*Note 1.*—Even now in certain parts of Tamilnad the word *peṇ-makan* is used to denote very young girls. Hence it is possible that the word *makan* was used in ancient times in common gender meaning *child* as Mod. *mahavū*.

*Note 2.*—It is worthy of comparison that the poet *Oṭṭakkūttar* mentioned the word *peṇ-cakkaravartti* and the word *peṇ-ṇ-aracū* is current in Malabar even to-day. It seems *peṇ-makan* became obsolete at the time of *Naccinarkkiṇiyar*.

165. நிலப்பெயர் குடிப்பெயர் குழுவின் பெயரே  
வினைப்பெய ருடைப்பெயர் பண்புகொள் பெயரே  
பல்லோர்க் குறித்த முறைநிலைப் பெயரே  
பல்லோர்க் குறித்த சினைநிலைப் பெயரே  
பல்லோர்க் குறித்த தினைநிலைப் பெயரே  
கடிகவரு வழக்கி னாடியற் பெயரே  
இன்றிவ ரென்னு மெண்ணியற் பெயரோடு  
அன்றி யனைத்து மவற்றியல் பினவே.

Nilā-p-peyar kuṭi-p-peyar kuḷu-v-iṇ peyar-ē  
Viṇai-p-peya r-uṭai-p-peyar paṇpu-kol peyar-ē  
Pallōr-k kuṟitta murai-nilai-p peyar-ē  
Pallōr-k kuṟitta ciṇai-nilai-p peyar-ē  
Pallōr-k kuṟitta tiṇai-nilai-p peyar-ē  
Kūṭi-varu vaḷakki u-ṭṭiyar peyar-ē  
Inṇiṇa r-eṇṇu m-eṇṇiyar peyarōṭṭu  
Aṇṇi y-aṇaittu m-avarṇiyal piṇa-v-ē.



Personal names derived from country, family, group, profession, possession and quality, plural nouns denoting relationship, peculiarity of limbs, and caste, catch-names used at play by children and personal nouns derived from numerals—all are of the same nature.

*Ex.*—Cēranāṭṭāṇ, malaiyamāṇ, avai-y-attāṇ, taccāṇ, muṭiyāṇ, kariyāṇ, tāyar and tantaiyar, peruṅkālar, pārppār, paṭṭi-puttīrar, iruvar.

*Note 1.*—*Iḷampūraṇar* and *Cēṇāvaraiyar* cite *pārppār*, *aracar vaṇīkar* and *vēḷālar* as examples for *tiṇai-nilai-p-peyar*, while *Naccinārkkiniyar* cites them as examples for *kuṭi-p-peyar*.

*Note 2.*—*Paṭṭi-puttīrar* is the example given by *Iḷampūraṇar* *Cēṇāvaraiyar* and *Naccinārkkiniyar* for *kuṭivaru-valakkin-āṭiyar-peyar* while *cāḷḷanmār* is the example given by *Teyvac-cilaiyār* for the same.

*Note 3.*—As regards the words denoting relationship, peculiarity of limbs and caste the author mentions only plural nouns as *uyartiṇai*. Hence he seems to suggest that singular nouns of those classes may be taken both as *uyartiṇai* and *a. r. ṇai*.

*Note 4.*—The example given by *Naccinārkkiniyar* for *kuḷuvuṇ-peyar* is *vaṇīka-k-kirāmattār*. Inscriptions mention *maṇi-k-kirāmattār* referring to the assembly of merchants.

166. அன்ன பிறவு முயர்க்கினை மருங்கிற்  
பன்மையு மொருமையும் பரலறி வந்த  
என்ன பெயரு மத்தினை யவ்வே.

Aṇṇa piṭa-v-u m-uyartiṇai maruṅkir  
Paṇmai-y-u m-orumai-y-um pāl-aṇi vanta  
Eṇṇa peyar-u m-a-t-tiṇai y-a-v-v-ē.

Similar nouns denoting *uyartiṇai* used in singular and plural to denote the *pāls* are of that *ṇai*.

*Ex.*—Ēṇāti, piṇaṇ, piṇaḷ, piṇār etc.

167. அதுவிது வதுவென வருஉம் பெயரும்  
அவைமுத லாகிய வாய்தப் பெயரும்  
அவைஇவை யுவையென வருஉம் பெயரும்  
அவைமுத லாகிய வகரப் பெயரும்  
யாதுயா யாவை யென்னும் பெயரும்  
ஆவயின் மூன்றே டப்பதி னைந்தும்  
பாலறி வந்த வஹிணைப் பெயரே.

Atu-v-itu v-utu-v-eṇa varūum peyar-um  
Avai-muta l-ākiya v-āyta-p peyar-um  
Avai-ivai y-uvai-y-eṇa varūum peyar-um  
Avai-muta l-ākiya vakara-p peyar-um  
Yātu-yā yāvai y-eṇum peyar-um  
Āvayin mūṇṇē ṭ-a-p-pati naintum  
Pāl-ari vanta v-a-.riṇai-p peyar-ē.

*Atu, itu, utu, a. : tu, i. : tu, u. : tu, avai, ivai, uvai, av, iv, uv, yāti, yā, yāvai* \*—these fifteen mentioned in three groups are *a. : riṇai* nouns denoting *pāl*.

168. பல்ல பலசில வென்னும் பெயரும்  
உன்ன வில்ல வென்னும் பெயரும்  
வினைப்பெயர்க கிளவியும் பண்புகொள் பெயரும்  
இனைத்தெனக் கிளக்கு மெண்ணுக்குறிப் பெயரும்  
ஒப்பி னாகிய பெயர்கிலை யுளப்பட  
அப்பா லொன்பது மவற்றே ரன்ன.

Palla pala-cila v-eṇum peyaram  
Ulla v-illa v-eṇum peyar-um  
Viṇai-p-peyar-k kiḷavi-y-um paṇpu-koḷ peyaram  
ṇaitteṇa-k kiḷakku m-eṇu-k-kuri-p peyar-um  
Oppi ṇ-ākiya peyar-ṇalai y-uḷappaṭa  
Appā l-onpatu m-avarro r-aṇṇa.

*Palla, pala, cila, ulla, illa* and names derived from words denoting action, quality and numerals and words ending in suffixes preceded by particles of comparison—these nine also are of the same value.

\* *utu, u. : tu, av, iv, uv* and *yā* have now become obsolete.

169. கன்னொடு சிவனு மவ்வியற் பெயரே  
கொள்வழி யுடைய பலவறி சொற்கே.

Kaḷ-ḷ-oṭu civaṇu m-a-v-v-iyar peyar-ē  
Koḷ-vaḷi y-uṭaiya pala-v-aṛi coṛkē.

*A ∴ riṇai-iyarpeyar* may also optionally take the suffix *kaḷ* to denote *palavinpāl*.

*Ex.*—Nāy, nāykaḷ.

*Note.*—This is one of the important *sūtras* which help us to prove the different periods in the growth of the Tamil language. It is here mentioned that the particle *kaḷ* is *optionally* used with *a ∴ riṇai* nouns to denote plural. From this it is evident that even without using the particle *kaḷ*, *a ∴ riṇai* plural nouns existed. Since pronouns of the second person were used both as *uyartiṇai* and *a ∴ riṇai*, the form *nīyirkaḷ* might have been used in *a ∴ riṇai*. Gradually it might have crept to *uyartiṇai*. On the analogy of it the forms like *nāṅkaḷ*, *avarkaḷ* etc. might have come into existence. When it is used along with *uyartiṇai* nouns, it is mostly used after the suffix denoting plural. Then the suffix crept to the participial nouns as in *colmālai colluvārkaḷ*.... *vāḷvārē*. (Periyatirumoli 7, 2, 10) and then crept to finite verbs also, since the participial nouns in the nominative case and the finite verbs had the same form.

170. அன்ன பிறவு மஃறிணை மருங்கிற்  
பன்மையு மொருமையும் பாலறி வந்த  
என்ன பெயரு மத்தினை யவ்வே.

Aṇṇa pira-v-u m-a ∴ riṇai maruṅkir  
Paḷmai-y-u m-orumai-y-um pāl-aṛi vanta  
Eṇṇa peyar-u m-atṭiṇai ya-v-v-ē.

Similar nouns denoting *a ∴ riṇai* used in singular and plural to denote the *pāls* are of that *tiṇai*.

*Ex.*—Piritū, pira etc.

171. தெரிநிலை யுடைய வஃறினை யியற்பெயர்  
ஒருமையும் பன்மையும் வினையொடு வரினே.

Teri-nilai y-uṭaiya v-a ∴ riṇai y-iyarpeyar  
Orumai-y-um paṇmai-y-um viṇai-y-oṭu varin-ē.

The common noun in *a ∴ riṇai* which is not suffixed with *kaḷ* is determined to be singular or plural according as it is followed by a singular, or plural, verb.

Ex.—*Ā-vantatū*; (cow came.)  
*Ā vantaṇa*; (cows came.)

172. இருதினைச் சொற்குமோ ரன்ன வரிமையின்  
திரிபுவேறு படுஉ மெல்லாப் பெயரும்  
வினையுங் காலைத் தத்த மரபின்  
வினையோ டல்லது பாறெரி பிலவே.

Iru-tiṇai-c corḱum-ō r-aṇṇa v-urimaiyiṇ  
Tiripu-vēru paṭūu m-ellā-p peyar-um  
Niṇaiyuṇ kālai-t tatta marapiṇ  
Viṇai-y-ō ṭ-allatu pārerī p-ila-v-ē.

All nouns which may be used both as *uyartiṇai* and *a ∴ riṇai* do not clearly show to which *tiṇai* they belong except through the verbs which they take after them.

Ex.—The word '*Cāttan*' is *uyartiṇai* in '*Cāttan vantaṇ*' and *a ∴ riṇai* in '*Cāttan vantatū*'.

*Note 1.*—*Ceṇṇavaraiyar* says that the *tiṇai* of *Cāttan* is determined even through nouns as in *Cāttan oruvan* and *Cāttan onri* and hence the author has stated *vinai-y-oṭu* in the *sūtra* following the maxim *cirappuṭai-p poruḷai-t taṇ initū kiḷattal* (mention of the most important.) But if *vinai* is taken in the sense of *mutikkun col* (logical predicate), he need not take recourse to that maxim.

*Note 2.*—Having mentioned *uyartiṇai* nouns and *a ∴ riṇai* nouns, the author begins to mention *viravu-t-tiṇai* nouns or nouns which may be used both as *uyartiṇai* and *a ∴ riṇai* nouns.

173. நிகழ்வு உகின்ற பவர்வரை கிளவியின்  
உயர்திணை யொருமை தோன்றலு முரித்தே  
அன்ன மரபின் வினைவயி னுன.

Nikaḷūu niṇṇa palar-varai kiḷaviyṇ  
Uyartṇai y-orumai tōṇṇalu m-urittē  
Aṇṇa marapiṇ viṇai-vayi ṇāṇ-a.

A noun common to *uyartṇai* and *a. rṇai* may also be determined to denote *uyartṇai* singular through particular verbs of the form *ceyyum* suited to it.

Ex.—Cāttan yāl eḷṇum. — (*Uyartṇai*)

(Cāttan plays upon fiddle.)

Cāttan pul tiṇṇum. — (*A. rṇai*)

(Cāttan eats grass.)

Note 1.—*Nikaḷūu niṇṇa palar-varai-kiḷavi* literally means 'the verb which is used only in the present tense and does not denote *palarpāl*'. That it refers to verbs of the form *ceyyum* is clear from the *sūtra* 227.

Note 2.—*Um* in *uyartṇai-y-orumai tōṇṇalum* may be taken to refer to *a. rṇai-y-orumai tōṇṇalum* as is done by *Teyvacilaiyār*. *Cēṇavaraiyār*, on the other hand, says that it may not be determined by *ceyyum*, which is not very happy.

Note 3.—This *sūtra* says that the *tiṇai* is determined by the meaning of the stem of verbs and not by the verbal termination.

Note 4.—*Iḷampūraṇar* and *Naccīṇṇarkkiṇiyar* read *pāl-varai-kiḷavi* instead of *palar-varai-kiḷavi* which is the reading of the other two. In the light of *sūtra* 227, the latter reading is better.

174. இயற்பெயர் சினைப்பெயர் சினைமுதற் பெயரோ  
முறைப்பெயர்க் கிளவி தாமே தானே  
எல்லா நீயிர் நீயெனக் கிளந்து  
சொல்லிய வல்ல பிறவு மாஅங்கு  
அன்னவை தோன்றி னவற்றொடுங் கொளலே.

Iyar-peyar ciṇai-p-peyar ciṇai-mutar peyar-ē  
 Murai-p-peyar-k kiḷavi tām-ē tāṇ-ē  
 Ellā nīyir nī-y-eṇa-k kiḷantū  
 Colliya v-alla pira-v-u m-āṇkū  
 Aṇṇavai tōṇṇi ṇ-avarroṭuṇ koḷal-ē.

Noun other than a derivative name, noun denoting the peculiarity of limbs, noun denoting the peculiarity of limb and whole, noun denoting relationship, *tāṇ*, *tām*, *ellām*, *nīyir*, *nī* and others of the same nature should be taken to belong to that class.

*Ex.*—Iyarpeyar — Cāttan, Korraṇ etc.

Ciṇai-p-peyar — Cīttalai-c-cāttan etc.

Murai-p-peyar — Tantai, tāy etc.

Pira — may include maka, kuḷavi etc.

*Note 1.*—*Cēṇṇavaraiyar* says that *viravu-p-peyar* is different from a word having more than one meaning, since the meanings of the former have the same connotation (skt. *pravṛttinimitta*) and those of the latter have different connotations.

*Note 2.*—*Teyvaccilaiyār* reads *nīrē* in place of *nīyir* in the *sūtra*.

175. அவற்றுள்

நான்கே யியற்பெயர் நான்கே சினைப்பெயர்  
 நான்கென மொழியினார் சினைமுதற் பெயரே  
 முறைப்பெயர்க் கினவி யிரண்டா கும்மே  
 ஏனைப் பெயரே தத்த மரபின.

Avarruḷ

Nāṇkē y-iyarpeyar nāṇkē ciṇai-p-peyar  
 Nāṇk-eṇa molimaṇār ciṇai-mutar peyar-ē  
 Murai-p-peyar-k kiḷavi y-iraṇṭā kum-m-ē  
 Eṇai-p peyar-ē tatta marapiṇa.

Of them *iyar-peyar*, *ciṇai-p-peyar* and *ciṇai-mutar-peyar* are each of four kinds, *murai-p-peyar* is of two kinds and the rest is of only one kind sanctioned by usage.

176. அவைதாம்

பெண்மை யியற்பெய ராண்மை யியற்பெயர்  
பன்மை யியற்பெய ரொருமை யியற்பெயரென்று  
அந்நான் கென்ப லியற்பெயர் கிலையே.

Avai-tām

Peṇmai iyaṟ-peya r-āṇmai y-iyar-peyar  
Paṇmai y-iyar-peya r-orumai y-iyar-peyar-eṇṇū  
A-n-nāṇ k-eṇpa v-iyar-peyar nilai-y-ē.

The kinds of *iyar-peyar* are those denoting *peṇmai* (female), *āṇmai* (male), *paṇmai* (plural), and *orumai* (singular).

177. பெண்மைச் சினைப்பெய ராண்மைச் சினைப்பெயர்  
பன்மைச் சினைப்பெய ரொருமைச்சினைப் பெயரென்று  
அந்நான் கென்ப சினைப்பெயர் கிலையே.

Peṇmai-c ciṇai-p-peya r-āṇmai-c ciṇai-p-peyar  
Paṇmai-c ciṇai-p-peya r-orumai-c-ciṇai-p peyar-eṇṇū  
A-n-nāṇ k-eṇpa ciṇai-p-peyar nilai-y-ē.

The kinds of *ciṇai-p-peyar* are those denoting *peṇmai*, *āṇmai*, *paṇmai* and *orumai*.

Note.—*Avai-tām* has to be taken here from the previous *sūtra*.

178. பெண்மை சுட்டிய சினைமுதற் பெயரே  
ஆண்மை சுட்டிய சினைமுதற் பெயரே  
பன்மை சுட்டிய சினைமுதற் பெயரே  
ஒருமை சுட்டிய சினைமுதற் பெயரென்று  
அந்நான் கென்ப சினைமுதற் பெயரே.

Peṇmai cutṭiya ciṇai-mutar peyar-ē  
Āṇmai cutṭiya ciṇai-mutar peyar-ē  
Paṇmai cutṭiya ciṇai-mutar peyar-ē  
Orumai cutṭiya ciṇai-mutar peyar-eṇṇū  
A-n-nāṇ k-eṇpa ciṇai-mutar peyar-ē.

The kinds of *ciṇai-mutar-peyar* are those denoting *peṇmai*, *āṇmai*, *paṇmai* and *orumai*.

*Note.*—*Avai-tām* has to be taken here too from *sūtra* 176.

179. பெண்மை முறைப்பெய ராண்மை முறைப்பெயரென்று  
ஆயிரண் டென்ப முறைப்பெயர் நிலையே.

Peṇmai murai-p-peya r-āṇmai murai-p-peyar-eṇṇu  
Ā-y-irāṇ ṭ-eṇṇa' murai-p-peyar nilai-y-ē.

The kinds of *murai-p-peyar* are those denoting *peṇmai* and *āṇmai*.

*Note* —*Avai-tām* has to be taken here too from *sūtra* 176.

180. பெண்மை சுட்டிய வெல்லாப் பெயரும்  
ஒன்றற்கு மொருத்திக்கு மொன்றிய நிலையே.

Peṇmai cuṭṭiya v-ellā-p peyarum  
Oṇṇarku m-oruttikku m-oṇṇiya nilai-y-ē.

All nouns denoting *peṇmai* can denote an 'object of  
*a. ∴ riṇai* or *uyarṭiṇai* of the female sex.

*Ex.*—Cātti vantatū

(The cow named Cātti came)

Cātti vantāl.

(The woman named Cātti came.)

Muṭatti vantatū.

(The lame [cow] came)

Muṭatti vantāl.

(The lame woman came)

Muṭakkorri vantatū.

(The lame [cow] named Korri came)

Muṭakkorri vantāl.

(The lame woman named Korri came)

Tāy vantatū.

(The mother animal came)

Tāy vantāl.

(The mother woman came)



## TOKKĀPPIYAM—COLLATIKĀRAM

*Note.*—*Onṛiya-nilai* is an *anmolī-t-tokai* (*bahuvrihi* compound.)

181. ஆண்மை சுட்டிய வெல்லாப் பெயரும்  
ஒன்றற்கு மொருவற்கு மொன்றிய நிலையே.  
Āṇmai cuṭṭiya v-eḷḷā-p peyarum  
Oṇṛarku m-oruvarku m-oṇṛiya ṇilai-y-ē.

All nouns denoting *āṇmai* can denote an object of *a. rīnai* or *yartīnai* of the male sex.

- Ex.*—Cāttan vantatū.  
(The [bull named] Cāttan came)  
Cāttan vantaṭṭu.  
(The man named Cāttan came) etc.

182. பண்மை சுட்டிய வெல்லாப் பெயரும்  
ஒன்றே பலவே யொருவ ரென்னும்  
என்றிப் பாற்கு மோரன் னவ்வே.  
Paṇmai cuṭṭiya v-eḷḷā-p peyar-um  
Oṇṛē pala-v-ē y-oruva r-eṇṇum  
Eṇṛ-i-p pārku m-ōraṇ ṇa-v-v-ē.

All nouns denoting *paṇmai* can denote one or more objects of *a. rīnai*, one man or one woman.

- Ex.*—Yāṇai vantatū, yāṇai vantaṭṭa; yāṇai-vantaṭṭu, yāṇai vantaṭṭi etc.

*Note 1.*—*Yāṇai* in examples 3 and 4 denotes a man or woman having the gait of an elephant.

*Note 2.*—Adjuncts are of two kinds:—*anya-yōga-vyavacchēda* or *piritīy-iyaiṇu-nikkīya-vicēṭṭam* (the adjunct which restricts the application of the noun which it qualifies) and *nyōga-vyavacchēda* or *tan-ṇ-iyaiṇuṇmai-nikkīya-vicēṭṭam* (the adjunct which denies the absence of the quality denoted by it in the object denoted by the noun which it qualifies). For instance, the element *cemmai* in *cen-nāy* (red dog) restricts the application of

the word *nāy* only to red dogs and prevents it from being applied to dogs other than red dogs. On the other hand, the element *cemmai* in *ceññāyirū* (red sun) denies the absence of *cemmai* or redness in the sun. *Cēṇṇavaraiyar* states that *veṇkuṭai* in *veṇkuṭai-p-peru-viral* is *iyaipiyimai-nikkīya-vicēṭaṇam*, since kings used only white umbrellas. In this *sūtra* the element *paṇmai* *cuṭṭiya* should be taken to be of the latter sort, so that such nouns can denote not only *paṇmai* but also *oṇrū*, *pala* and one of male or female.

But *Civaññānamuṇivar*, in his commentary under the *sūtra*—*Onrē y-iru-tiṇai t tan-pā l-ērkuṁ*—in *Nannūl*, takes this *paṇmai* *cuṭṭiya* to be *anya-yoga-vyavacchēda* and interprets *paṇmai* as *pala pāl*. Such an interpretation of *paṇmai* does not seem to be sound when compared with the meaning in which it is used in the previous *sūtras*.

183. ஒருமை சுட்டிய வெல்லாப் பெயரும்  
ஒன்றற்கு மொருவர்க்கு மொன்றிய கிலையே.

Orumai cuṭṭiya v-ellā-p peyarum  
Oṇṇarṇku m-oruvarkku m-oṇṇiya nilai-y-ē.

All nouns denoting *orumai* denote an object of *a.riṇai* or *uyārtiṇai*.

Ex.—*Kōtai vantatū, kōtai vantāṇ, kōtai vantāḷ*.

Note.—*Dāmōdaram Pillai's* edition of *Cēṇṇavaraiyam* reads *oruvaram* for *oruvarkkuṁ* in the *sūtra*. The latter reading alone is correct.

184. தாமென் கிளவி பன்மைக குறித்தே.

Tām-eṇ kiḷavi paṇmai-k k-urittē.

The word *tām* is plural in number.

Ex.—*Aḷiyar tām-ē ivaṭaṇṇaimār-ē*. (Pura. 345)  
(Mothers of this lady deserve to be pitied).

Avai-tām vantaṇṇa.

## TOLKĀPPIYAM—COLLATIKĀRAM

185. தானென் கிளவி யொருமைக் குரித்தே.

Tāṇ-eṇ kiḻavi y-orumai-k k-urittē.

The word *tāṇ* is singular in number.

*Ex.*—Avaṇ tāṇ vantaṭṭu; aṇaḷ tāṇ vantaḷ; atu tāṇ vantatū.

186. எல்லா மென்னும் பெயர்நிலைக் கிளவி

பல்வழி துதலிய நிலைத்தா கும்மே.

Ellā m-eṇṇum peyar-nilai-k kiḻavi

Pal-vaḷi nutaliya nilaittā kuṁ-m-ē.

The word *ellām* is plural in number.

*Ex.*—Yām ellām vantaṭṭu; avai y-ellām vantaṭṭa.

187. தன்னு ஞாறுத்த பன்மைக் கல்லது

உயர்கினை மருங்கி ஞக்க மில்லை.

Taṇ-u 'l-urutta paṇmai-k k-allatū

Uyartiṇai maruṅki ṇ-ākka m-illai.

*Ellām* is not used in *uyartiṇai* except in first person plural.

*Note 1.*—The words corresponding to it in *uyartiṇai* second person and third person are respectively *ellīrum* and *ellārum* mentioned in *sūtra* 164. They are so mentioned in Tol. Eḷut. 192. They are determined to be plural from the element *r* in the same way as *avaṇ*, *iṇar* etc.

*Note 2.*—The expression *ellām eṇṇum peyar-nilai-k kiḻavi* is taken here from the previous *sūtra*.

*Note 3.*—This *sūtra* and the previous one are read as one *sūtra* by *Teyvaccilaiyār*.

*Note 4.*—*Cēṇāvaraiaṇṇār*, in his commentary, says as follows ;—  
“*Ellā-p-pārppārum ellā-c-cāṇṇārum eṇa-p paṇarṇkai-k-kaṇ varu-  
talun kōṭarku-t taṇṇuḷ-urutta paṇmai-k-kāṇkāl uyartiṇai  
maruṅkiṇ allatākaṇṇa mōḷimārri uraittārāl uraiyāciriyaṇ eṇiṇ*”;  
such a sentence as “*Ellā-p-pārppārum . . . . uraittār*” is not  
found in *Namasivāya Mudaliyār*'s edition of *Iḷampūraṇam*.

188. நீயிர் நீயென வஞ்சங் கிளவி  
பாமெரி பிலவே யுடன்மொழிப் பொருள.

Nīyir nī-y-eṇa varuṇṇ kiḷavi  
Pāmeri p-ila-v-ē y-uṭaṇmoli-p poruḷa.

The words *nīyir* and *nī* do not express the *pāl* from their form and they are common to many *pāls*. (i.e.) the word *nīyir* is common to *palarpāl* and *palavīṇpāl* and the word *nī* is common to *ānpāl*, *penpāl* and *onṇarānpāl*.

Note.—*Teyvaccilaiyār* reads *nīir* for *nīyir* in the *sūtra*.

189. அவற்றன்  
நீயென் கிளவி யொருமைக் குறித்தே.  
Avarru!  
Nī-y-eṇ kiḷavi y-orumai-k k-urittē.

Of them *nī* is singular in number.

190. ஏனைக் கிளவி பன்மைக் குறித்தே.  
Eṇai-k kiḷavi paṇmai-k k-urittē.

The other word (*nīyir*) is plural in number.

Note 1.—*Avarru!* is to be taken here from the previous *sūtra*.

Note 2.—This *sūtra* and the previous one are read as one *sūtra* by *Teyvaccilaiyār*.

191. ஒருவ ரென்னும் பெயர்நிலைக் கிளவி  
இருபாற்கு முறித்தே தெரியுங் காலே.  
Oruva r-eṇṇum peyar-nilai-k kiḷavi  
Iru-pārku m-urittē teriyuṇ kālai.

The noun *oruvār* is seen to be common to the two *pāls*—*ānpāl* and *penpāl*.

Note.—*Irupāl* in this *sūtra* refers only to *ānpāl* and *penpāl* is clear from the mention of *onṇrē* along with *oruvār* in the *sūtra* 182.

192. தன்மை சுட்டிற் பன்மைக் கேற்கும்.

Taṇmai cuṭṭir paṇmai-k k-ēr̥kum.

If one uses it as the subject, it takes a plural predicate after it.

*Ex.*—Oruvar vaṇtār; orūvar āvar.

*Note.*—Oruvar *ennum* peyar-nilai-k-kiṭavi is to be taken here from the previous sūtra.

193. இன்ன பெயரோ விவைமுனல் வேண்டித்

முன்னஞ் சேர்த்தி முறையி னுணர்தல்.

Irūṭa peyar-ē y-ivai-y-eṇal vēṇṭiṭ

Muṇṇaṇ cērtti murai-y-i ũ-unartal.

If one wishes to understand the nature of these words (*i. e.*) *nīyir*, *nī* and *oruvar*, he has to determine it from the context combined with the intention of the speaker.

194. மகடுஉ மருங்கிற் பாறிரி கிளவி

மகடுஉ வியற்கை தொழில்வயி னுன.

Makaṭū maruṅkir pāṇiri kiṭavi

Makaṭū v-i-yarkai tolil-vayi ũṭṭa.

The word *peṇmakaṇ* which takes a masculine ending though denoting a female is of the nature of *peṇpāl* words when it takes a predicate after it.

*Ex.*—Peṇmakaṇ vaṇṭāl: peṇmakaṇ iṇal.

195. ஆவோ வாகும் பெயருமா குளவே

ஆயிட னற்தல் செய்யு னுள்ளே.

Ā-v-ō v-ākum peyar-um-ā r-uṭa-v-ē

Ā-y-iṭa ũ-aṇital ceyyu ṭuṭ-ē.

There are words wherein *ā* changes to *ō* and they have to be determined from Poetic Literature.

*Ex.*—Villōṇ kāṭaṇa kaṭal-ē (Kuruntokai 7)

(Anklelets are on the legs of the bow-man.)

196. இறைச்சிப் பொருள்வயிற் செய்யுளுட் கிளக்கும்  
இயற்பெயர்க் கிளவி யுயர்தினை சுட்டா  
கிலத்துவழி மருங்கிற் றேன்ற லான.

Iraicci-p poruḷ vayir ceyyuḷuḷ kiḷakkum  
Iyaṟ-peyar-k kiḷavi y-uyartiṇai cuṭṭā  
Nilattu-vaḷi maruṅkiṟ rōṇra lāṇa.

The nouns which can denote both *uyartiṇai* and *a. r. ṛiṇai* do not denote the former, if they are used in Poetry to denote the *karu-p-poruḷ* (animal, bird etc.) of a tract of land.

*Ex.*—Kaṭuvaṇ, mutu-makaṇ etc.

*Note.*—This *sūtra* deals with exceptions among *viravu-p-peyar*.

197. திணையொடு பழகிய பெயரலங் கடையே.

Tiṇai-y-oṭu paḷa-kiya peyar-alan̄ katai-y-ē.

Except those which have been used to denote both the *tiṇais* (i. e.) some which have been so used may denote *uyartiṇai*.

*Ex.*—Kālai, viṭalai etc.

Ellunar-c cekukkuṅ kālai (Pura. 303)

(The great warrior who can destroy his enemies.)

*Note.*—This *sūtra* deals with exceptions to exceptions.

198. வினையெனப் படுவது வேற்றுமை கொள்ளாது  
நினையுங் காலைக் காலமொடு தோன்றும்.

Viṇai-y-eṇa-p paṭuvatu vērrumai koḷḷātu  
Niṇai-y-uṇ kālai-k kālam-oṭu tōṭrum.

That which is called *vinai* (verb) does not take case-suffixes after it and denotes tense on scrutiny.

*Ex.*—Uṇṭaṇ (he ate); Kariyaṇ (he is black.)

*Note 1.*—The word *ninai-y-uṇ-kālai* is used in the *sūtra* to suggest that in certain verbs—*vinai-k-kurippū*—tense is not explicitly known.

*Note 2.*—All commentators think that this *sūtra* defines *vinai*; but, since it is suggested by the name *vinai* itself, I think that this *sūtra* deals with one aspect of it.

199. காலந் தாமே மூன்றென மொழிப.

Kālan tām-ē mūṇṇ-eṇa molipā.

They say that tenses are three in number.

*Note.*—The word *tāmē* in the *sūtra* is used for the sake of euphony.

200. இறப்பி னிகழ்வி னெதிர்வி னென்ற  
அம்முக் காலமுங் குறிப்பொடுங் கொள்ளும்  
மெய்க்கலை யுடைய தோன்ற லாதே.

Irappi nikaḷvi u-etiṛvi u-eṇṇā  
A-m-muk kālam-uṇ kurippoṭuṇ koḷḷum  
Mey-n-nilai y-uṭaiya tōṇṇa l-ārē.

The three tenses—past, present and future—are denoted even by *vinai-k-kurippū*.

*Note 2.*—The particle *um* suggests that they are clearly denoted by *teri-nilai-vinai*.

*Note 2.*—The mention of three tenses here is only *puruṣārtha* of what is mentioned in *Irappē nikaḷavē y-eḷir v-eṇṇum* .... (Ceyyuliyal 202.)

201. குறிப்பினும் வினையினு நெறிப்படக் தோன்றிக்  
காலமொடு வருஉம் வினைச்சொ லெல்லாம்  
உயர்தினைக் குரிமையு மஃறினைக் குரிமையும்  
ஆயிரு தினைக்குமோ ரன்ன வுரிமையம்  
அம்மு வருபின தோன்ற லாதே.

Kurippinūm viṇaiyiṇu nerī-p-paṭa-t tōṇri-k  
Kālamotu varūm viṇai-c-co l-eḷlām  
Uyartinaṭ-k k-urimai-y-u m-a-ṭ-riṇai-k k-urimai-y-um  
Āyiru tiṇaikkum-ō ranna v-urimai-y-um  
A-m-mū v-urupiṇa tōṇra l-āṛē.

All verbs denoting tense consisting of appellative verbs\* and *terinilai viṇai* are, when they are used, of three kinds :—those belonging to *uyar-tiṇai*, those belonging to *a-ṭ-riṇai* and those belonging to both.

202. அவைதாம்  
அம்மா மெம்மே மென்னுந் கிளவியும்  
உம்மொடு வருஉந் கடதற வென்னும்  
அந்நாற் கிளவியொ டாயெண் கிளவியும்  
பன்மை யுரைக்குந் தன்மைச் சொல்லே.

Avaitām  
Am-m-ā m-em-m-ē m-eṇṇuṇ kiḷavi-y-um  
Um-m-otu varūṇ ka-ṭa-ta-ra v-eṇṇum  
A-n-nār kiḷaviyo ṭ-ā-y-eṇ kiḷavi-y-um  
Paṇmai y-uraikkun taṇmai-c- coll-ē.

The first person plural verbs are those that take the eight terminations *am*, *ām*, *em*, *ēm*, *kum*, *ṭum*, *hum*, and *rum*.

\* The presence of appellative verbs in Tamil and the absence of similar verbs in Sanskrit is one of the salient points to prove that Tamil and Sanskrit belong to different families of languages.



## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Ēttukam pala (Pura. 10)

(We shall extol in many ways.)

Malaintōr vāla-k-kaṇ ṭaṇrum ilam (Pura. 61)

(We have not seen (your) foes thriving.)

Pāṭuvām tōḷi (Kalit. 40)

(Oh friend, let us sing.)

Cāvēm yām (Pura. 68)

(We will die.)

Vallēm allēm (Pura. 126)

(We are not capable.)

Iḷantu vaikutum (Pura. 17)

(We shall lose.)

....uṇkum (Pura. 125)

(We shall eat)

*Note 1.*—This *sūtra* and the following ones suggest a *paribhāṣā* that, if a termination is mentioned in the *sūtra*, it suggests the verb with that termination at the end. *Cf. Note 2* under *sūtra 5*.

*Note 2.*—*Avai-tām* will have to be taken to the *sūtras* 203, 205, 206, 216 and 217. Hence *avai-tām* may also be taken to be a separate *adhikāra-sūtra*.

*Note 3.*—*Avai-tām* is not found in the *sūtra* in *Teyvaccilaiyār's* edition.

*Note 4.*—It is worthy of notice that *Tolkāppiyānār* has not mentioned that a particular element in verbs denotes tense. -

*Note 5.*—*Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkiniyar*, say that the terminations *am* and *ām* are used when the subject is 'you and I,' *em* and *ēm* when the subject is 'he and I' and *kum*, *ṭum*, *tum* and *rum* when it is 'he you and I' or otherwise etc.

*Note 6.*—In later Tamil, we find the form with the termination *ōm*. *Cf. tantōm*, *veṇrōm* (*Periyatirumōḷi* 195, 5). This form should have crept in verbs through the same form in participial nouns which is sanctioned by the *sūtra* 195.

*Note 7.*—*Cēṇḍavariyar* says that the terminations *am*, *āṁ*, *em* and *ēm* will be preceded by *nil* and *kiṇru* in the present tense, *p* and *v* in the future tense and by *an* or nothing in the past tense. *Teyvaccilaiyār* says that they are preceded by *tu*, *kiṇru* and *pu* which show respectively the past, present, and future, tense. In this context it may be noted that the author of the *Vīracōḷiyam* stated that *tēm*, *ēm*, *lōm* and *ōm* are the terminations in the past, *kirēm*, *kirōm*, *niṇrēm* and *niṇrōm* are the terminations in the present and *vēm*, *pēm*, *vōm* and *pōm* are the terminations in the future. (*Vīracōḷiyam*, *Kiriyāpaṭalam* 6, 7 and 8).

*Note 8.*—*Cēṇḍavariyar* says that *kum*, *ṭum* *tum* and *rum* are used only in the future tense.

*Note 9*—The forms *ceykiṇrēm*, *ceykiṇrām* etc. with the element *kiṇru* are not found in Sangam classics and the form *ceyyāṇiṇraṇam* is taken to be two words *ceyyā* and *niṇraṇam* by the commentator on the *Vīracōḷiyam*.

203. கடதற வென்னும்

அந்நான் கூர்ந்த குன்றிய ஓதாமோடு

என்னே எல்லென வரூஉ மேழும்

தன்வினை யுரைக்குந் தன்மைச் சொல்லே.

Ka-ṭa-ta-ṭa v-eṇṇum

A-n-nāṇ k-ūrnta kuṇṇiya l-ukaramōṭṭu

Eṇ-ṇ-ē ṇ-al-l-eṇa varūu m-ēlum

Taṇ-viṇai y-urakkun taṇmai-c-col-l-ē.

The first person singular verbs are those that take any one of the seven terminations *kū*, *ṭū*, *lū*, *rū*, *eṇ*, *ēṇ* and *al*.

*Ex.*—*Yāṅkaṇam molikō yāṇ-ē.* (*Pura.* 39)

(How will I express?)

*Niṇ-kāṇṇār kāṇṇeṇ maṇ.* (*Kalit.* 39)

(I wish I see with your eyes)

*Vāḷ-al-ēṇ yāṇ nī nīppiṇ.* (*Kalit.* 47)

(I won't live if you go away)

*Varuntuval yāṇ.* (*Kalit.* 47)

(I am sure to suffer)

## TOLKĀPPIYAM—COLLATIKĀRAM

**Note 1.**—*Cēṇḍavaraiyar* says that *kū*, *tū*, *tū*, *rū*, and *al* will be used in the future tense. But in *kaṇṭaṇṇ varuval* (Pura. 23, 17), *uvakaiyoṭu varuval* (Pura. 165, 14), *varuval* denotes past tense. *Nacciṇṇarkkiṇiyar* says that mostly the first four will be used in the future tense. *Iḷampūraṇar* does not mention anything about the tense here.

**Note.**—The author of the *Viracōḷiyam* says that the termination *al* denotes determination.

204. அவற்றன்

செய்கென் கினவி வினையொடு முடியினும்  
அவ்விய நிரியா தென்மனார் புலவர்.

Avarruḷ

Ceyk-eḷ kiḷavi viṇaiyoṭu muṭiyiṇum

A-v-viya iriyā t-eṇmaṇār pulavar.

Learned men say that, of them, the form *ceyki* does not lose its finite form when it is followed by another finite verb.

**Ex.**—*Kāṇku vantiṇ peruma* (Pura. 17).

(Oh great king I came to see-you).

205. அன்ஆன் அன்ஆ னென்னு நான்கும்

ஒருவர் மருங்கிற் படர்க்கைச் சொல்லே.

Aṇ-āṇ aḷ-ā ḷ-eṇṇu nāṅkum

Oruvar maruṅkiṇ paṭarkkai-c col-l-ē.

The third person singular verbs of *uyartiṇāi* are those that take the terminations *aṇ*, *āṇ*, *aḷ* and *āl*.

**Ex.**—*Cāy-uyar-verpaṇum vantaṇaṇ* (Kalit. 39)

(The owner of the lofty mountain too came)

*Matukaiyum uṭaiyaṇ* (Kalit. 47)

(He had the valour too)

*Irāiyē tavaruṭaiyaṇ*. (Kalit. 56)

(It is the king who is to be blamed)

Yāmatun tuyil-al-aḷ (Kalit. 45)

(She did not sleep even at midnight.)

Eṇṇaiyarkku... uraittāl yāy (Kalit. 39)

(Mother informed my elders).

*Note 1.*—That *an* and *ān* are *aṇṇāl* terminations and *aḷ* and *āl*, are *peṇṇāl* terminations is evident from the *sūtras*

*Na* ∴ *kā n-orrē y-āṭū v-aṇi-col* (5)

*La* ∴ *kā n-orrē makaṭū v-aṇi-col* (6)

*Note 2.*—The word *paṭarkkai* in this *sūtra* is significant. It clearly shows that the *sūtras* *Na* ∴ *kān-orrē*... etc. do not deal with *paṭarkkai* though *Cēṇṇavaraiyar* takes them so and expresses it in his commentary under the *sūtras* 10 and 208.

206. அர் ஆர் பன வகு மூன்றும்  
பல்லோர் மருங்கிற் படர்க்கைச் சொல்லே.

*Ar-ār pa-eṇa varū mūṇṇum*  
*Pallōr maruṅkiṭ paṭarkkai-c col-l-ē.*

The third person plural verbs of *uyartiṇai* are those that take the terminations *ar*, *ār* and *pa*.

*Ex* — *Pulavar-eḷlām niṇ ṇōkkiṇar-ē* (*Pura*. 42)

(All the poets looked at you)

... *Eṇṇaṇār pulavar* (*Col*. 1)

(Learned men say....)

*Vērrumai tām-ē y-ēḷ-eṇa molipa* (*Col*. 62)

(They say that the cases are seven in number)

*Note.*—It is worthy of note that *a* and *ā* in *ar* and *ār* as in *an*, *ān*, *aḷ* and *āl* are respectively the demonstrative root and the lengthened form of it. The idea that *a* denotes objects at a distance should have had its origin in its having referred to objects of third person.

## TOLKĀPPIYAM—COLLATIKĀRAM

207. மாரைக் கிளவியும் பல்லோர் படர்க்கை  
காலக் கிளவியொடு முடியு மென்ப.

Mārai-k kiḷavi-y-um pallōr paṭarkkai  
Kāla-k kiḷavi-y-oṭu muṭiyu m-eṇpa.

The third person plural verbs of *uyartiṇai* may take the termination *mār* also which will qualify another verb, or participial noun.

*Ex.*—Aruṇ-kaṭaṇ iṇmār vayavar eṇiya (Pura. 282)

(The strong soldiers to attack (the enemy's army) to do their severe duty.)

Kaṭun-tār-muṇpu talai-k-konmār naṇai-tara-vantōr  
naṇai-pirakkoliya (Pura. 15)

(In order that the expectations of those who came eager to route the strength of the van-guard of the enemy)

*Note.*—*Tolkāppiyāṇār* has mentioned the word *kāla-k-kiḷavi* instead of *viṇai* so that it may apply to participial nouns also.

208. பன்மையு மொருமையும் பாலறி வந்த  
அந்நா லேந்து மூன்றுதலை யிட்ட  
முன்னுறக் கிளந்த வயந்திணை யவ்வே.

Paṇmai-y-u m-orumai-y-um pālari vanta  
A-n-nā l-aintu mūṇru-talai y-iṭṭa  
Muṇṇura-k-kiḷanta v-uyar-tiṇai y-a.v-v-ē.

The twenty three verbs mentioned above denoting plural and singular belong to *uyartiṇai*, which has already been mentioned in *sūtra* 201.

*Note.*—*Oṇṇavaraiyar* tells us that the *sūtras* 205, 206 and 207 contain the same idea as that of the *sūtras* 5, 6 and 7. But, on careful scrutiny, it is evident that *sūtras* 5, 6, and 7 are common to *nouns* and *verbs* and also to the different persons, say second person and third person, while *sūtras* 205, 206 and 207 deal only with *verbs* of *third person*.

For instance in *sūtra* 6 *r* is said to be the sign of *palar-ari-col*, while in *sūtra* 206 *ar* and *ār* are said to be *pallōr maruṅkir-paṭarkkai-col* and from *sūtra* 224 *ir* and *īr* are learnt to be *pallōr maruṅkin munnilai-c-col*. Hence it is evident that *a* and *ā* denote the third person and *i* and *ī*, the second person.\* Besides it is only from *sūtras* 5, 6, 7 and 8 we learn that *avan* and *yāvan*, *avaḷ* and *yāvaḷ*, *avar*, *yāvar*, *ellirum* and *ellārum* and *atu* and *yātū* are respectively *ānpāl*, *penpāl*, *palarpāl* and *onṣanpāl*.

209. அவற்றுள்

பன்மை யுரைக்குந் தன்மைக் கிளவி  
எண்ணியன் மருங்கிற் றிரிபவை யுளவே.

Avaṟṟuḷ

Paṇmai y-uraikkun taṇmai-k kiḷavi  
Eṇṇiyaṇ maruṅkir iripavai y-uḷa-v-ē.

Of them the verbs of the first person plural may, when used with objects that are counted, change in its use, (*i. e.*) may be used along with a subject in *a. ∴ riṇai*.

Ex.—Yāṇum eṇ e. ∴ kamum cārum.†  
(My weapon and I are sufficient)

* Paṭarkkai ātūu-v-ari-col	an, ān.
Ātūu-v-ari-col	n.
Paṭarkkai-c-col	a, ā.
Paṭarkkai makaṭūu-v-ari-col	aḷ, āḷ.
Makaṭūu-v-ari-col	ḷ.
Paṭarkkai-c-col	a, ā.
Paṭarkkai-p pallōr-ariyuñ-col	ar, ār.
* Pallōr-ariyuñ-col	r.
Paṭarkkai-c-col	a, ā.
Munnilai-p pallōr-ariyuñ-col	ir, īr.
Pallōr-ariyuñ-col	r.
Munnilai-c-col	i, ī.

Cf. Ai u-am mūṇṇuñ cuṭṭū. (Tol. Elut. 31)

† Cārum = Cāl + tum.

## TOKKĀPPIYAM—COLLATIKĀRAM

*Note.*—*Iḷampūraṇar* and *Teyvaccilaiyār* interpret this *sūtra* differently. *Iḷampūraṇar* says that, by this *sūtra*, verbs with *am* and *ām* take for their subject “you and I”, verbs with *em* and *ēm* take for their subject “he and I” and those with *kum*, *ṭum*, *ṭum* and *rum* take for their subject “he, you and I”. *Teyvaccilaiyār*, on the other hand, says that, by this *sūtra*, *yām iruvar* may be used in place of *yām iruvēm*. *Cēṇḍavaraiyar* and *Naccinṇārkkiniyar* give the meaning given above. But if we carefully see this *sūtra* and *sūtra* 43, the opinion of *Cēṇḍavaraiyar* and *Naccinṇārkkiniyar* seems to be sound.

210. யாஅ ரென்னும் வினாவின் கிளவி  
அத்தினை மருங்கின் முப்பாற்கு முரித்தே.

Yāa r-enṇum viṇāvin kiḷavi  
A-t-tiṇai maruṅkiṇ muppārku m-uritt-ē.

The interrogative predicate *yār* can be used with nouns of the three *pāls* of *uyartiṇai*.

*Ex.*—Avaṇ yār ? Aval yār ? \* Avar yār ?

*Note.*—It is clear from Tol. Elut. 173 that *yār* is the abbreviated form of the *palarpāl*—*yāvar*. If so, one may doubt why the plural form is used along with *yāvan* and *yāval*. At one time *yāvan* too might have been used as *yān* and a confusion would have arisen between this *yān* and *yān* of the first person singular. To avoid the confusion the plural form *yār* might have been used along with *ānpāl* nouns like *avaṇ*. Through analogy it may have been used with *penpāl* nouns like *avaḷ*.

211. பாலறி மாபி னம்மு வீற்றும்  
ஆவோ வாருஞ் செய்யு ளுள்ளே.

Pāl-ari marapi ṇ-a-m-mū vīrṭum  
Ā-v-ō v-ākuṇ ceyyu ḷ-ul-ḷ-ē

Ā in those endings *ān*, *āl* and *ār* denoting *pāl* may change to *ō* in Poetry.

\* Cf. *avaṇ yāvan* and *avaḷ yāval*.

*Ex.*—Viṇavi nīrrantō-ē. (Akanā. 48)

(He gave you after asking)

Nakūu-p peyarntō-ē. (ibid. 248)

(She moved smiling)

Uṇṭi koṭuttōr uyir koṭuttōr-ē. (Pura. 18)

(Food-givers are life-givers)

*Note.*—If one questions why *ā* of *mār* does not become *ō*, he has to be answered thus :—(1) The author has said *mū-v-īrrum* and not *nāl-īrrum*. (2) The *r* of *mār* does not denote *palarpāl* as *r* of *ār*, but the whole *mār* itself is said to denote it.

212. ஆயென் கிலவியும் மவற்றொடு சிவனும்.

Āy-eṇ kiḷavi-y-u m-avarroṭu civaṇum.

The termination *āy* (to be said in the *sūtra* 223) also will be similar to them.

*Ex.*—Vantōy maṇṭa taṇ-kaṭar-cērppa. (Akanā. 80)

(Oh king, the lord of land near the cool sea, you came.)

*Note.*—Since the verbs in the second person are mentioned as belonging to both *uyartiṇai* and *a. r. riṇai*, why should *Tolkāp. piyaṇār* read this *sūtra* here? The answer is perhaps to show that the change of *ā* to *ō* in *āy* happens only in *uyartiṇai*.

213. அதுச்சொல் வேற்றுமை யுடைமை யானும்

கண்ணென் வேற்றுமை கிலத்தி னானும்

ஒப்பி னானும் பண்பி னானுமென்று

அப்பாற் காலங் குறிப்பொடு தோன்றும்.

Atu-c-col vērrumai y-uṭaimai yāṇum

Kaṇ-ṇ-eṇ vērrumai y-uṭaimai yāṇum

Oppi ṇ-āṇum paṇṇi ṇ-āṇum-eṇṇū

A-p-pār kālaṇ kurippoṭu tōṇrum.

The appellative verbs will have for their stem words denoting possession which is the meaning of the sixth case, words denoting place which is the meaning of the seventh case and words denoting comparison and quality.



## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—*Arrai-t-tiṅkaḷ* . . . . . *entaiyum uṭaiyēm*. (Pura. 112)  
(That day we had our father)

*Kāṇakanāṭṭai ni-y-ō* (Pura. 5)  
(Oh you are the lord of the forest-region)

*Enṇai* . . . . . *umaṇar verūun turaianaṇṇaṇṇē*. (Pura. 84)  
(My lord is like the port which gives alarm to the salt merchants)

*Ārvurra v-aṇṇiṇṇē yāṇ*. (Kalit. 46)  
(I am in great love)

*Note.*—In the expression *kālan kurippoṭu tōṇrum* commentators think that *kālam* is the subject of *tōṇrum* and *kurippoṭu* means ‘by suggestion.’ In the light of *kurippinnum* . . . . . *kālamōṭu varūum viṇai-c-col* in the *sūtra* 201, *viṇai-c-col* may be taken to be understood after *kālan-kurippoṭu* so that the whole may mean appellative verb.

214. அன்மையி னின்மையி னுண்மையின் வன்மையின்  
அன்ன பிறவுங் குறிப்பொடு கொள்ளும்  
என்ன கிளவியுங் குறிப்பே காலம்.  
*Aṇmaiṇi n-iṇmaiṇi n-uṇmaiṇiṇ v-aṇmaiṇiṇ*  
*Aṇṇa pira-v-uṇ kurippoṭu koḷḷum*  
*Enṇa kiḷaviyūṇ kurippē kālam*.

Words denoting *anyōṇyābhāva*, *atyantābhāva*, existence and capacity and other words of the same nature which express their meaning by suggestion are appellative verbs.

*Ex.*—*Yām avaṇ kiḷaiṇarēm allēm*. (Pura. 144)  
(We are not his relatives)

*Irrai-t-tiṅkaḷ* . . . *yām entaiyum ilam-ē*\* (Pura. 112)  
(To-day we do not have our father)

*Uraṇ-uṭaiyār-kēṇmai-y-oṭu iyainta vaikal*  
*uḷavākiyar-ō*. (Pura. 190)

(May the days come when we will have the friendship with men of valour !)

\* In the Ancient Period *ilam* was a transitive verb.

Aruḷa vallai. (Pura. 27)

(You are capable of showing mercy)

*Note 1.*—*Iḷampūraṇar* and *Cēḷāvaraiyaṛ* mention under *aṇṇa pīravum*, *nallaṇ*, *tīyaṇ* etc. They have done so perhaps *naṇmai* and *tīmai* are not included under 24 *guṇas* mentioned in *Nyāya* works.

*Note 2.*—Since *aṇmai*, *iṇmai*, *uṇmai* and *vaṇmai* are not included under *paṇṇu* mentioned in the previous *sūtra*, there is need for this *sūtra*.

*Note 3.*—*Iḷampūraṇar* takes this *sūtra* and the previous one as one *sūtra*.

215. பன்மையு மொருமையும் பாலறி வந்த  
அன்ன மாபிற் குறிப்பொடு வருஉங்  
காலக் கிளவி யுயர்தினை மருங்கின்  
மேலைக் கிளவியொடு வேறுபா டிலவே.

Paṇmai-y-u m-orumai-y-um pāl-ari vanta  
Aṇṇa marapiṛ kuṛippoṭu varūuṅ  
Kāla-k kiḷavi y-uyartiṇai maruṅkiṇ  
Mēlai-k kiḷaviyoṭu vērupā ṭ-ila-v-ē.

Appellative verbs of *uyartiṇai* do not differ from *terinilai* verbs mentioned above in taking the verbal terminations of the different *pāls* denoting singular or plural.

*Note.*—Since it is said that appellative verbs do not differ from *terinilai* verbs in taking terminations, it should be understood that the former do not take any termination that is not taken by the latter. Hence there is no necessity that the former should take *all* the terminations taken by the latter. Hence the commentators say that *eṇ* and *ēṇ* are used in first person singular, *em*, *ēm*, *am* and *ām* in first person plural, *aṇ* and *āṇ* in *āṇpāl*, *aḷ* and *āḷ* in *peṇpāl* and *ar* and *ār* in *palarpāl*.

216. அஃ வன வரூஉ மிறுதி  
அப்பான் மூன்றே பலவற்றுப் படர்க்கை.  
A-ā va-eṇa varūu m-iruti  
A-p-pāṇ mūṇṇrē palavaṇṇu-p paṭarkkai.

## TOLKĀPPIYAM—COLLATIKĀRAM

The third person neuter plural verbs take the terminations *a*, *ā* and *va*.

- Ex.*—Vāḷ.... cevvāṇattu-vaṇappu-p pōṇṇaṇa (Pura. 6)  
 (Sword had the grandeur of the red horizon.)  
 Niṇaikka vēṇṭā (Pura. 70)  
 (It need not be doubted.)  
 Avai uṇkuva  
 (They eat.)

*Note.*—Finite verbs ending in *ā* appear to have always negative meaning.

217. ஒன்றன் படர்க்கை தறட ஆர்ந்த  
 குன்றிய ஊகாத் திறுதி யாகும்.  
 Oṇṇaṇ paṭarkkai ta-ra-ṭa v-ūrnta  
 Kuṇṇiya l-ukarat t-iruti y-ākum.

The third person neuter singular verbs take the terminations *tū*, *rū* and *tū*.

- Ex.*—Orumai-k-kallatu eṇṇumuraḷai nillātū. (Tol. Col. 44)  
 Ākkan taṇ-ē kārāṇa mutarr-ē. (Tol. Col. 21)  
 Aintin- vakai-terivāṇ-kaṭṭē y-ulakū. (Kuraḷ 27)

*Note.*—The expression *oṇṇaṇ paṭarkkai* is different from the expression *oṇṇari kiḷavi* mentioned in *sūtra* 8.

218. பன்மையு மொருமையும் பாலறி வந்த  
 அமலும் விரண்டு மஃறினை யவ்வே.  
 Paṇmai-y-u m-orumai-y-um pāl-ari vanta  
 A-m-mū v-iraṇṭu m-a.:riṇai ya-v-v-ē.

The six verbs mentioned above denoting plural and singular belong to *a.:riṇai*.

219. அத்கினை மருங்கி னிருபாற் கிளவிக்கும்  
 ஒக்கு மென்ப வெவனென் வினாவே.  
 A-t-tiṇai maruṅki u-irupār kiḷavikkum  
 Okku m-eṇpa v-evaṇ-eṇ viṇā-v-ē.

The interrogative predicate *evan* can be used with nouns of both *pāls* of *a.riṇai*.

*Ex.*—A .: tu *evan* ? (What is it ?)

Avai *evan* ? (What are they ?).

220. இன்றில வுடைய வென்னுந் கிளவியும்  
அன்றுடைத் தல்ல வென்னுந் கிளவியும்  
பண்டுகொன் கிளவியு முளவென் கிளவியும்  
பண்டி னாகிய சினைமுதற் கிளவியும்  
ஒப்பொடு வருஉந் கிளவியொடு தொகைஇ  
அப்பாற் பத்துந் குறிப்பொடு கொள்ளும்.

*Inṛ-ila v-uṭaiya v-enṇuṇ kiḷavi-y-um*  
*Anṛ-uṭait t-alla v-enṇuṇ kiḷavi-y-um*  
*Pappu-koḷ kiḷaviyu m-uḷa-v-eṇ kiḷavi-y-um*  
*Pappi u-ākiya ciṇai-mutar kiḷavi-y-um*  
*Oppoṭu varṇuṇ kiḷaviyoṭu tokaii*  
*Appār pattuṇ kurippoṭu kollum.*

Appellative verbs are ten :—*inṛū*, *ila*, *uṭaiya*, *anṛū*, *uṭaittū*, *alla*, verbs with stem denoting quality, *uḷa*, verbs with stem denoting qualified limbs, and verbs with stem denoting comparison.

*Mūvala p-icaittal ōr-eḷutt-inṛ-ē.* (Tol. Eḷut. 5)  
*Eñciya v-ellāṁ eñcutal ila-v-ē.* (ibid. 77)  
*Varaṇ-murai mūṇruṇ kurṛeḷut t-uṭaiya.* (ibid. 137)  
*Puraiya t-aṇṛār cāriyai y-iyarkai.* (ibid. 166)  
*Arai-y-aḷapu kurukaṇ makaram uṭaittē.* (ibid. 13)  
*Ina-c-out ṭ-illā-p paṇpu-koḷ peyar-k-koṭai*  
*Valakkā r-alla.* (Tol. Col. 18)  
*A-v-v-iyal nilaiyal cevviṭū.* (ibid. 68)  
*Uriyavai uḷavē.* (Tol. Eḷut. 112)  
*Pulam kaṇṇakkaṇ-vaippirṛū.* (Pura. 18)  
(The cultivatable land has wide space)  
*Turaṇtār perumai tuṇai-k-kūṇiṇ vaiyattū*  
*Iraṇṭārai eṇnikkoṇ ṭarrū.* (Kuraḷ 22)

## TOLKĀPPIYAM—COLLAṬIKĀRAM

*Note.*—We have to add *uṇṭu* also to the above list since the author makes use of it in the *sūtra*—*u-m-m-un t-āku m-iṭaṇumā r-uṇṭ-ē*. (Col 292)

221. பன்மையு மொருமையும் பாலறி வந்த  
அன்ன மரபிற் குறிப்பொடு வருஉங்  
காலக் கிளவி யஃறிணை மருங்கின்  
மேலைக் கிளவியொடு வேறுபா டிலவே.

Paṇmai-y-u m-orumai-y-um pāl-ari vanta  
Aṇṇa marapiṛ kuṛippoṭu varuṇ  
Kāla-k kiḷavi y-a-.riṇai maruṅkiṇ  
Mēlai-k kiḷaviyōṭu vēru-pā ṭ-ila-v-ē.

Appellative verbs of *a-.riṇai* do not differ from *terinilai* verbs mentioned above in taking the verbal terminations of the *pāls* denoting plural and singular.

*Note.*—*Iḷampūraṇar* takes this *sūtra* and the previous one as one *sūtra*.

222. முன்னிலை வியங்கோள் வினையெஞ்சு கிளவி  
இன்மை செப்பல் வேறென் கிளவி  
செய்ம்மன செய்யுஞ் செய்த வேன்னும்  
அம்முறை நின்ற வாயெண் கிளவியும்  
திரிபுவேறு படுஉஞ் செய்திய வாசி  
இருதிணைச் சொற்குமோ ரன்ன வரிமைய.

Muṇṇilai viyaṅkōḷ viṇai-y-eṇcu kiḷavi  
Iṇmai ceppal vēṛ-eṇ kiḷavi  
Ceymmaṇa ceyyuṇ ceyta v-eṇṇum  
A-m-murai niṇṇa v-ā-y-eṇ kiḷaviyum  
Tiripu-vēru paṭṭuṇ ceytiya v-āki  
Iru-tiṇai-c coṛkum-ō r-aṇṇa v-urimaiya.

Verbs of the second person and verbs of the potential mood, infinitives, the words *illai*, *il* etc. that denote negation, the word *vēṛu* and the verbs of the type *ceymmaṇa*, *ceyyum* and *ceyta*—all these eight may be used in both the *tiṇais* differing in their meaning when used in either.

*Note.*—The word *ceyyum* denotes both the finite verb and the *peyar-eccam* and hence *Tolkāppiyāṇār* has placed it between the finite verb *ceymmaṇa* and the *peyar-eccam ceyta*. It should be noted that, whenever he deals with that *peyar-eccam* also, he makes us understand it either by explicitly stating *ceyyum ennum peyar-eñcu-kiḷavi* as in *sūtra* 238 or by reading it with *ceyta* alone as in *sūtra* 234. Besides *ceyyum* (*peyar-eccam*) denotes both the present and future tenses.

Kollai mēvalai. . .iyarēr-vaḷava (Pura. 7)

(Oh King with fine chariot, you desire plunder).

Aṇṇa-c-cēval. . . vaṭa-malai-p peyarkuvai-y-āyin

(Pura. 67)

(Oh male-swan, if you go to the Himalayas).

Maṇṇiya peruma nī (Pura. 6).

(Oh great king, may you live long !)

Niṇ ~~or~~ peyaral (Pura. 3).

(May not your word go unaccomplished !).

Ni. . . oppa nāṭi y-a-t-taka v-orutti (Pura. 10).

(You, having properly investigated it, offer due punishment).

Aṇṇa-c-cēval. . . ayirai māṇṭi vaṭamalai-p peyarkuvai  
āyiṇ (Pura. 67).

(Oh male-swan, you having eaten *ayirai* fish go to the Himalayas),

Aḷukkaru akaṇṇārū illai. (Kuraḷ 170).

(None became prosperous on account of jealousy).

Mey-n-nilai mayakka m-āṇam illai (Tol. Elut. 47).

Vaṇcittu vālvāriṇ vaṇkaṇār il (Kuraḷ. 276).

(More cruel men than impostors do not exist).

Kaḷavu. . . aḷavennuṇṇu āṇṇal-purintārkaṇ il (Kuraḷ 287)

(Deception is not found among those who measure their greatness).

Avaṇ vēṛū; atu vēṛū

Ā-y-irutiṇaiyiṇ iṇaiṇkumaṇa col-l-ē (Tol. Col. 1).

(Word will be used in those two *tiṇais*.)

## TOLKĀPPIYAM—COLLATIKĀRAM

Kūm niṇ uṭarriyōr-nāṭē (Pura. 4)

(The country of your enemies cries).

Teṇ-pula-vāḷ narkku aruṇ-kataṇ irukkum

.... putalvar-p-perātīrum (Pura. 9).

(Those of you who have not given birth to sons who  
can give oblations to manes).

Colluṇ col kēṭṭi (Kalit. 47)

(Listen to the words said).

Vēntu mēmpaṭṭa pūṇ-tār-māra (Pura. 55).

(Oh Pāṇḍyan king with flower-garland on, the best  
among kings).

Ucci niṇra uvavu-mati kaṇṭū (Pura. 60)

(Having seen the full moon right above the head).

223. அவற்றுள்

முன்னிலைக் கிளவி

இஃ ஆயென வருஉ முன்றும்

ஒப்பத் தோன்று மொருவர்க்கு மொன்றற்கும்.

Avārṭuḷ

Muṇṇilai-k kiḷavi

I-ai āy-eṇa varūu mūṇṇum

Oppa-t tōṇru m-oruvarkku m-oṇṇarṅkum.

Of them, the verbs which take the second person terminations  
*i*, *ai* and *āy* denote the singular both in *vyartinaḥ* and in *a. rinaḥ*.

Īṅku evaṇ ceyti-y-ō pāṇa (Pura. 68)

(Oh bard, what are you doing here?)

Kāṇakanāṭaṇai nī-y-ō (Pura. 5)

(You are the lord of forest region.)

Āṇṇa-o-cōval . . . vaṭamalai-p-peyarkuvai āyin

(Pura. 67)

(Oh male swan, if you go to the Himalayas.)

Cuṭar-t-toṭṭi kēḷāy (Kalit. 57)

(Oh lady with dazzling ornaments, listen.)

*Note 1.*—*Iḷampūraṇar* says that forms like *uṇṇi* and *tiṇṇi* denote past tense. *Cēṇṇavaraṇiyar* and *Naccinṇarkkēṇṇiyar* mention that *i* preceded by *t*, *ṭ* and *r* denotes future tense.

*Note 2.*—*Iḷampūraṇar* says that the use of the termination *i* in one tense alone suggests that forms of the form *cey* may be used. The other commentators take it on the authority of the *sūtra* 450.

224. இரீர் மின்னென வருஉ மூன்றும்  
பல்லோர் மருங்கினும் பலவற்று மருங்கினுஞ்  
சொல்லோ ரினைய வென்மனார் புலவர்.

Ir-ir miṇ-ṇ-eṇa varūu mūṇṇum  
Paḷḷōr maruṅkiṇum paḷavaru maruṅkiṇuṇ  
Sol-l-ō r-aṇaiya v-eṇmaṇār pulavar.

Learned men say that the verbs which take the terminations *ir*, *ir* and *miṇ* are of the same form in the plural number of the second person both in *uyartinaṇi* and in *a. r. iṇai*.

*Ex.*—Mūvirum . . tāḷir koḷḷalir (Pura. 109)  
(All of you three cannot take hold of with your effort.)  
Viṇṭōy-kaṇ-ṇāṭaṇum nīyum vatuvaiyuṭ paṇṭariyātupōr  
paṭarkirpir (Kalit. 39)  
(The lord of the high mountain and yourself will  
behave at the time of marriage as if you did not  
know each other before.)  
Kaḷam-pukal ṇmpumiṇ tevvir (Pura. 87)  
(Oh foes, avoid entry into the battlefield)

*Note.*—The expression *avaruḷ muṇṇilai-k. kiḷavi* has to be taken here from the previous *sūtra*.

225. எஞ்சிய கிளவி யிடத்தொடு சிவணி  
ஐம்பாற்கு முரிய தோன்ற லாதே.  
Eṇciya kiḷavi y-iṭattoṭu civaṇi  
Aimpārku m-uriya tōṇṇa l-āṭē.

The rest may be used in the three persons of the five *pals*.



## TOLKĀPPIYAM—COLLATIKĀRAM

226. அவற்றுள்  
முன்னிலை தன்மை யாய் ரிடத்தொடு  
மன்னு தாகும் வியங்கோட் கிளவி.

Avarṭuḷ  
Muṇṇilai taṇmai y-āyī r-iṭattoṭu  
Maṇṇā t-ākum viyaṅkōṭ kiḷavi.

Of them, the verb in the potential mood is not used either in the second person or in the first person.

*Note 1.*—This is one of the important *sūtras* which help us to determine the different stages in the growth of the Tamil Language. Even in *Puraṇānūrū*, we have examples where the verb in the potential mood is used in the second person and in the first person. This clearly shows that it was written later than the *Tolkāppiyam*.

*Note 2.*—*Cēṇāvaraiyar* says that forms like *ōmpal* with the termination *al* should be taken as belonging to *viyaṅkōḷ* from *Tolkāppiyānār's* usage. It seems to me that in such cases the word *vēṇṭum* is understood. This is suggested by the expression *ceyal vēṇṭum* in the *sūtra* 243. Still later grammarians have taken *al* as one of the terminations of *viyaṅkōḷ*.

*Note 3.*—It is also noteworthy that *Tolkāppiyānār* has not explicitly stated the terminations of *viyaṅkōḷ*.

*Note 4.*—This *sūtra* restricts the application of *viyaṅkōḷ*, though the previous *sūtra* says in general terms that the rest will be used in the three persons of all *pāls*.

*Note 5.*—*Nacciṇārkkiniyar* interprets this *sūtra* thus:—Verb in the potential mood is not generally used in the first and second persons of *a. rinaḷ*, but it is used in *uyartiṇai*. This does not appear to be sound, since *Tolkāppiyānār* has definitely mentioned the verbs of the first person among *uyartiṇai* (*sūtras* 202 & 203) and there is nothing in this *sūtra* differentiating its use in *uyartiṇai* from that in *a. rinaḷ*.

227. பல்லோர் படர்க்கை முன்னிலை தன்மை  
அவ்வயின் மூன்று நிகழுங் காலத்துச்  
செய்யு மென்னுங் கிளவியொடு கொள்ளா.

Pallōr paṭarkkai muṇṇilai taṇmai  
A-v-vaṇiṇ mūṇru nikaḷuṇ kālattu-c  
Ceyyu m-eṇṇuṇ kiḷaviyoṭu kollā.

The finite verb of the form *ceyyum* which is used only in the present tense is not used in *palarpāl* and in the second and first persons.

*Note.*—This *sūtra* restricts the application of the finite verb of the form *ceyyum*.

228. செய்து செய்யுச் செய்து செய்தெனச்  
செய்யியர் செய்யிய செயின்செயச் செயற்கென  
அவ்வகை யொன்பதும் வினையெஞ்சு கிளவி.

Ceytu ceyyū-c ceypu ceytena-c  
Ceyyiyar ceyyiya ceyiṇ-ceya-c ceyark-eṇa  
A-v-vakai y-onpatum vinai-y-eṇcu kiḷavi.

Infinitives are of nine types—*ceytū*, *ceyyū*, *ceypū*, *ceytena*, *ceyyiyar*, *ceyyiya*, *ceyiṇ*, *ceya* and *ceyarkū*.

*Ex.*—Tāḷir rantū (Pura. 18)

(Having obtained with effort.)

Āṅku niṇṇa v-eṇ-kāṇū (Pura. 377)

(Having seen me who stood there.)

Teripu vēru kiḷatta (Tol. Col. 49)

Kaliru paṭintu uṇṇa-k kalaṅkiya turaiyum (Pura. 23)

(The ghat where water is disturbed on account of the  
elephants having remained and drunk water.)

Vaiyakam velīya celvōy (Mullai-p-pāṭṭū 57)

(Oh king, who goes to conquer the world.)

Ni....tīmai kāṇiṇ (Pura. 10)

(If you find out the mistake)

## TOLKĀPPIYAM—COLLATIKĀRAM

Mā-v-um mākkalūm paṭu-piṇam uṇiyar (Patirru. 36, 7)

(Beasts and men to eat the corpses)

Vaiyaṇ kāvalar vaḷi-molintu oluka (Pura. 8)

(In order that the kings of the world may accept his suzerainty)

Vinikirai-p-panaittōḷ varaintaṇaṇ koḷarkū (Kalit. 58)

(He requested him having stout shoulders to take her to wife.)

*Note 1.*—The roots which end in *kurriyal-ukaram* do not take *tu* after them but take *i*. *Ex.*—*Urāṅki*; *ōṭi* etc. The roots ending in a long vowel also take *i*, which sometimes alternates with *y*. *Ex.*—*Pōy*, *cinaii*, *uraii* etc. But in later Tamil *cinaintu*, *uraittu* are used instead.

*Note 2.*—Though *Tolkāppiyāṇār* has mentioned only nine types here, yet he makes mention of another type *ceyyā* in Tol. Eḷut. 223.

*Note 3.*—Of these *ceyyū*, *ceypū*, *ceytena*, *ceyyiyar* and *ceyyiya* have almost become obsolete.

*Note 4.*—Of these it may generally be stated that *ceytu*, *ceyyū* and *ceypū* denote the past time, *ceytena* denotes the cause, *ceyyiyar*, *ceyyiya* and *ceyarkū* denote the purpose, *ceyin* denotes the condition, and *ceya* denotes the simultaneousness of the action, cause, effect and purpose.

*Note 5.*—The forms *ceyyiyar* and *ceyarkū* are respectively identical with the potential form *ceyyiyar* and the fourth case of the verbal noun *ceyal*.

229. பின்முன் கால்கடை வழியிடத் தென்னும்  
அன்ன மரபிற் காலங் கண்ணிய  
என்ன இளவியு மவற்றியல் பினைவே.

Piṇ-muṇ kāl-kaṭai vaḷi-y-iṭat t-eṇṇum  
Aṇṇa marapiṛ kālaṇ kaṇṇiya  
Eṇṇa kiḷavi-y-u m-avarriyal piṇaṇ-ē.

## VINAI-Y-IYAL

Words ending in *pin*, *mun*, *kāl*, *kaṭai*, *vali*, *iṭam* and those ending in words denoting time are of the same nature.

*Ex.*—Cerrārkum iṇṇāta ceyta-piṇ uyyā viḷuman tarum.

(Kuraḷ 313).

(Ascetic doing harm even to his enemies, it will bring great trouble to him).

Vikkul vārā-muṇ (Kuraḷ 335)

(Before he gets hiccup)

Ni arav-añcāy vanta-k-kāl (Kalit. 38)

(You were not afraid of serpents while coming).

Piṭu-keḷu-nōṇṇaḷ pāṭuñ-kāl-ē (Pura. 39)

(When praising your strong and worthy feet)

Iṇitu atūm iṭal iyaiyā-k-kaṭai (Kuraḷ. 230)

(It too is sweet when it is not possible to give charity)

Vērrūmai-y-urupū nilai-peru-valiyum (Tol. Eḷut. 133)

Valiyār-muṇ taṇṇai niṇaikka taṇ-taṇṇi

Meliyārmēḷ cellum-iṭattū (Kuraḷ. 250)

(One should think how he wishes to be treated by his superiors when he is handling his inferiors).

Muttai varūñ-kālan tōṇṇi (Tol. Eḷut. 165)

Niṇaiyūñ-kālai-k kalamoṭu tōṇṇum (Tol. Col. 198)

Eṇ-ṇ-uyir yākkaiyir piriyaṁ-poḷutū (Pura. 175)

(When my soul separates itself from the mortal body)

*Note.*—It deserves notice that all the examples under this *sūtra* were once a phrase or a compound word consisting of a peyar-eccam followed by a noun denoting time or place with the seventh case-suffix dropped.

230. அவற்றுள்

முதனிலை முன்றும் வினைமுதன் முடிபின்.

Avarruḷ

Mutaṇilai mūṇṇum viṇai-mutaṇ muṭipina.

Of them, the first three (i.e. *ceylū*, *ceyyū* and *ceypū*) modify a verb which has for its subject its own.

## TOLKĀPPIYAM—COLLATIKĀRAM

231. அம்மும் கிளவியுஞ் சினைவினை தோன்றின்  
 சினையொடு முடியா முதலொடு முடியினும்  
 வினையோ ரினைய வென்மனார் புலவர்.

A-m-mu-k kiḷavi-y-uñ ciṇai-viṇai tōṇṇin  
 Ciṇaiyoṭu muṭiyā mutaloṭu muṭiyiṇum  
 Viṇai-y-ō r-aṇaiya v-eṇmaṇār pulavar.

Though those three take for their subject a limb, yet they may modify a verb whose subject is the whole.

*Ex.*—Kai irru avaṇ viltāṇ.

(His hands being broken, he fell down).

232. ஏனை யெச்சம் வினைமுத லானும்  
 ஆன்வந் தியையும் வினைநிலை யானும்  
 தாமியன் மருங்கின் முடியு மென்ப.

Ēnai y-eccam viṇai-muta l-āṇum  
 Āṇ-van t-iyaiyum viṇai-nilai y-āṇum  
 Tām-iyāṇ maruṅkiṇ muṭiyu m-eṇpa.

The other infinitives may modify verbs which have for their subjects their own or other verbs that may suit.

233. பன்முறை யானும் வினையெஞ்சு கிளவி  
 சொன்முறை முடியா தடுக்குந வரினும்  
 உன்னது முடிய முடியுமன் பொருளே.

Paṇ-murai y-āṇ-um viṇai-y-eñcu kiḷavi  
 Coṇ-murai muṭiyā t-aṭukkuna variṇum  
 Uṇṇatu muṭiya muṭiyu-maṇ poruḷ-ē.

Infinitives of different kinds used in one sentence, though that which precedes does not modify that which follows, may be used if they modify the last.

*Ex.*—Vaiyaṇ kāvalar vaḷi-molin t-oḷuka-p  
 Pōkam vḷḷi-p potu-e-cor porāatū  
 Iṭaṇ-ciri t-eṇṇu m-ūkkan turappa  
 . . . . . cēralātaṇai  
 Yāṅkaṇam oḷiyō. (Puṭa. 8)

234. நிலனும் பொருளுங் காலமுங் கருவியும்  
வினைமுதற் கிளவியும் வினையு முளப்பட  
அவ்வது பொருட்குமோ ரன்ன வரிமைய  
செய்யுஞ் செய்த வென்னுஞ் சொல்லே.

Nilai-um poruḷ-un kālam-uṅ karuvi-y-um  
Viṇai-mutar kiḷavi-y-um viṇai-y-u m-ūḷappaṭa  
A-v-varu poruṭkum-ō r-aṇṇa v-urimaiya  
Ceyyūñ ceyta v-eṇṇuñ col-l-ē.

The *peyar-eccams ceyyum* and *ceyta* qualify the following six words denoting land, object, time, instrument, agent and action.

*Ex.*—Mā-p-piṇai..... tuñcum por-kōṭṭimayam (Pura. 2)  
(The Himalayas with golden peaks where female deer sleep)

Vilaṅkakaṇṇa viyaṇ-mārpa. (Pura. 3)  
(Oh king with wide well-built chest)

Muḷaṅkum munnīr. (Pura. 18)  
(The roaring sea)

Nuti-maḷuṅkiya veṅkōṭṭi. (Pura. 4)  
(White tusk with its end blunted)

Num-paṭai celluṅ kālai. (Pura. 169)  
(The time when your army went)

Koṅkar-k kuṭa-kāṭal oṭṭiya nāṇṇai. (Pura. 130)  
(On the day when Koṅkar were driven towards the Arabian sea)

Amar kaṭakkum vōl. (Pura. 172)  
(The spear which could bring victory in battle)

Vēntu erinta vēl-ē. (Pura. 308)  
(The spear which shattered the enemy)

Mā-k-kāṭal nivantu eḷutaruñ ceññāyirū (Pura. 4)  
(The red sun that rises from the wide ocean)

Niṇ-kāṭar piranta nāyirū (Pura. 2)  
(Sun that rose from your sea).

Ömpātu iyum ārral (Pura. 22)  
(Capacity to give without reserve).

Tavirā v-ikai (Pura. 3)  
(Unabated charity).

235. அவற்றொடு வருவழிச் செய்யுமென் கிளவி  
முதற்கண் வரைந்த மூவீற்று முரித்தே.  
Avarroṭu varu-vaḷi-c ceyyum-eṇ kiḷavi  
Mutar-kaṇ varainta mū-viṛru m-urittē.

When *ceyyum* qualifies the above six, it may be used even in such *pāls* as were not sanctioned before (for the finite verb *ceyyum*).

236. பெயரெஞ்சு கிளவியும் வினையெஞ்சு கிளவியும்  
எதிர்மறுத்து மொழியினும் பொருணிவை திரியா.  
Peyar-eñcu kiḷavi-y-um viṇai-y-eñcu kiḷavi-y-um  
Etir-maruttu moliyinnum poruṇilai tiriya.

*Peyar-eccam* and *viṇai-y-eccam*, though used in the negative form, are treated in the same way.

Note 1.—*Ceyyāta* is the only negative *peyar-eccam* used in all tenses. In compound words where it is the first member, it assumes the form *ceyyā*. But *Cēṇṇavaraiyar* and others take it to be an alternative form.

Note 2.—*Ceyyāṭi*, *ceyyāmai* and *ceyyāmal* are the negative *viṇai-y-eccams* used in all tenses corresponding to the positive *viṇai-y-eccam ceyyū*, *ceyyū* and *ceyyū*.

237. தத்த்மெச்சமொடு சிவனுங் குறிப்பின்  
எச்சொல் லாயினு மிடைநிலை வரையார்.  
Tatta m-eccamoṭu civaṇuṇi kurippin.  
E-c-ōl l-āyinu m-iṭai-nilai varaiyar.

They do not discredit the use of a suitable word between *peyar-eccam* and *viṇai-y-eccam* and the words which they qualify or modify.

Ex.—Nuti-muka maḷuṅka maṇḷi y-oṇṇār

Kaṭi-matil pāyū-niṇ kaḷir-aṭaṇ kala-v-ē. (Pura. 31)

(Your elephants are innumerable which pounce against well-guarded forts of enemies and dash so that the tips of their tasks become blunt)

Puḷḷuru puṅkaṇ tīrtta vel-vēr

Cinaṇ-keḷu tāṇai-e cempiyaṇ maruka. (Pura. 37)

(Oh the descendant of Cempiyaṇ who deprived the bird of its grief and who has armies fierce with victorious javelins)

238. அவற்றுள்

செய்யு மென்னும் பெயரெஞ்சு கிளவிக்கு  
மெய்யொடுங் கெடுமே யீற்றுமிசை யுகரம்  
அவ்விட னறித லென்மனார் புலவர்.

Avaṇṇuḷ

Ceyyu m-eṇṇum peyar-eṇcu kiḷavikkū

Mey-y-oṭu-ṇ keṭum-ē y-īṇṇumicai y-ukaram

A-v-v-iṭa ṇ-aṇṇa l-eṇmaṇār pulavar.

Learned men say that *yu* in the *peyar-eccam ceyyum* is dropped sometimes and it should be found out (by scholars.)

Ex.—Ulaku avām pēr-arivāḷaṇ riru. (Kurāl. 215).

(Avām for avāvum)

(The greatness of the highly intelligent man whose intellect comprehends the whole world)

Note.—*Teyvaccilaiyār* reads *peyar-eṇcu-kiḷavikkum* so that the same may hold good for the finite verb also, since such a usage is also found.

Cf. *Pariyṇum ākāvām pāl-alla* (Kurāl. 376).

Those which one is not destined to have are lost though well protected.

239. செய்தே செச்சத் திறந்த காலம்

எய்திட னுடைத்தே வாராக் காலம்.

Ceyt-e ṇ-eccat t-iranta kālam

Eytiṭa ṇ-uṭaitt-ē vārā-k kālam.



## TOLKĀPPIYAM—COLLATIKĀRAM

The infinitive *ceytu* which denotes past tense may also denote future tense.

*Ex.*—Koṭiyaṇ em-m-irai eṇa-k kaṇṇir *parappi-k*  
Kuṭi paḷi-tūrruṇ *kēlēṇ ākuka.* (Pura. 72)

(Let me become the ruler whom the subjects slander  
that 'our king is cruel', shedding tears)

240. முந்நிலைக் காலமுந் தோன்று மியற்கை  
எம்முறைச் சொல்லு நிகழுந் காலத்து  
மெய்ந்நிலைப் பொதுச்சொற் கினத்தல் வேண்டும்.

Munnilai-k kalamun tōṇru m-iyarkai  
Emmurai-c col-l-u nikaḷuṇ kālattu  
Mey-n-nilai-p potu-c-cor kiḷattal vēṇṭum.

The form of the finite verb *ceyyum* should be used to denote things which prove true for all times—past, present and future.

*Ex.*—Veṇ-katir-k-kaṇaliyoṭu mati-valan-tiritaruṇ  
Taṇkaṭal-varaippiṇ. (Perumpāṇ. 17).

(In the land of cool sea which is gone round by the  
moon with hot-rayed sun)

241. வாராக் காலத்து நிகழுந் காலத்தும்  
ஓரான்கு வருஉம் வினைச்சொற் கிளவி  
இறந்த காலத்துக் குறிப்பொடு கினத்தல்  
விரைந்த பொருள வென்மனார் புலவர்.

Vārā-k kālattu nikaḷuṇ kālattum  
Ōrāṇḷ varūm viṇai-c-cor kiḷavi  
Iṇanta kālattu-k kuṇippoṭu kiḷattal  
Virainta poruḷa v-eṇmaṇār pulavar.

Learned men say that a verb is used in the past tense instead of in the present and future tenses to denote haste.

*Ex.*—If one puts the question *nī vara-v-illai-y-ā?*, both the one who is coming and the one who is to come answer *vantēṇ*.

242. மிக்கதன் மருங்கின் வினைச்சொற் சுட்டி  
அப்பண்பு குறித்த வினைமுதற் கிளவி  
செய்வ தில்வழி கிகழுங் காலத்து  
மெம்பெறத் தோன்றும் பொருட்டா கும்மே.

Mikkataṇ maruṅkiṇ viṇai-c-cor cuṭṭi  
A-p-paṇpu kuritta viṇai-mutaṛ kiḷavi  
Ceyva t-ilvaḷi nikaḷuṇ kālattū  
Mey-pera-t tōṇṇum poruṭṭā kum-m-ē.

The verb that is used in a general statement to denote the fruit of an extra-ordinary action (whether noble or heinous) is used in the present tense, even though a particular man has not done it.

*Ex.*—Tavañ ceytāṇ turakkam pukum.  
(One who does penance reaches Heaven)

Tāyai-k koṇṇāṇ nirayam pukum.  
(One who kills his mother enters Hell).

*Note.*—*Ceyvali* in *ceyvatilvaḷi* means *doing* to *Iḷampūraṇar* and *agent* to other commentators.

243. இதுசெயல் வேண்டு மென்னுங் கிளவி  
இருவயி னிலையும் பொருட்டா கும்மே  
தன்பா லானும் பிறன்பா லானும்.

Itu-ceyal vēṇṭu m-eṇṇuṇ kiḷavi  
Iru-vayi ṇilaiyum poruṭṭā kum-m-ē  
Taṇ-pā lāṇ-um piraṇ-pā lāṇ-um.

The verb *ceyal-vēṇṭum* may be both *taṇ-viṇai* or simple verb and *pira-viṇai* or causal verb.

*Ex.*—Yāṇ ōtal-vēṇṭum  
(I should study).  
Eṇ tantai eṇṇai ōtal-vēṇṭum  
(My father wants me to read).

## TOLKĀPPIYAM—COLLATIKĀRAM

244. வன்புற வருஉம் வினாச்சொல்  
எதிர்மறுத் துணர்த்துதற் குரிமையு முடைத்தே.

Vanpura varūum viṇā-v-uṭai viṇai-c-col  
Etir-marut t-unarttutar k-urimai-y-u m-uṭaittē.

Interrogative verb used to denote certainty may also denote negation.

*Ex.*—Yān vaitēṇā ?

(Did I scold you ? It means ' I did not scold you ').

245. வாராக் காலத்து வினாச்சொற் கிளவி  
இறப்பினு நிகழ்வினுஞ் சிறப்பத் தோன்றும்  
இயற்கையுந் தெளிவுந் கிளக்குங் காலே.

Vārā-k kālattu viṇai-c-cor kiḷavi  
Irappinu nikaḷviṇuñ sirappa-t tōṇṇum  
Iyarkai-y-un telivun kiḷakkuṇ kālai.

Verbs are used in the past and present tenses to denote future in general statements and statements of assertion.

*Ex.*—Kāṭṭu! pōkinṇavan kūrai-kōṭ-paṭukinṇāṇ.

(He who goes into a forest is robbed of his cloth).

Kāṭṭu! pōkinṇāṇ kūrai-kōṭ-paṭṭāṇ.

(He who went into a forest was robbed of his cloth).

246. செய்ய்படு பொருளைச் செய்தது போலத்  
'தொழிற்படக் கிளத்தலும் வழக்கியன் மாபே.

Ceya-p-paṭu porulai-c ceytatu pōla-t  
Tolir-paṭa-k kiḷattalum vaḷakkiyaṇ marap-ē.

There is usage where object is also used as subject.

*Ex.*—Tinnai melukirru.

(The pial cleaned).

247. இறப்பே யெதிர்வே யாயிரு காலமும்  
சிறப்பத் தோன்று மயங்குமொழிக் கினவி.

Irappē y-etirvē y-ā-y-iru kālamum  
Cīrappa-t tōṇṇu mayan̄ku-moli-k kiḷavi.

Past tense is used for future and *vice-versa*.

*Ex.*—Paṇṭu in̄kē nām viḷai-y-āḷuvām.

(Here we will play in olden times).

Nāḷai nām aṅku vantiḷ nī eṇ ceykuvai.

(If we come there tomorrow, what will you do ?)

248. ஏனைக் காலமு மயங்குதல் வரையார்.

Ēnai-k kālam-u mayan̄kutaḷ varaiyār

They do not forbid the use of one tense for another in the case of other tenses also.

*Ex.*—Ivaḷ nāḷai aṅku varum.

(She goes there to-morrow).

249. இடையெனப் படுப பெயரொடும் வினையொடும்  
நடைபெற் றியலுந் தமக்கியல் பிலவே.

*Iṭai-y-eṇa-p paṭupa peyaroṭum viṇaiyoṭum*  
*Naṭai-per i-yalum tamakkiyal p-ila-v-ē.*

*Iṭai-c-col* is used only with nouns and verbs and not separately.

*Note 1.*—*Cēṇāvaraiyar* and *Nacciṇārkkiniyar* think that it is called *iṭai-col* because it mostly comes within a word. But if we carefully consider the different kinds of *iṭai-c-col* mentioned in the following *sūtra*, it is clear that most of them, say, case-suffixes, verbal terminations, expletive particles, euphonic particles are not found within a word. Hence the word *iṭai-c-col* should be taken to mean *pakkaccol* (i.e.) the part of the word used at the side of a word.

*Note 2.*—*Cēṇāvaraiyar* states that *tamakkiyalpilavē* in the *sūtra* suggests that *iṭai-c-col* is not *vācaka* (i.e.) it does not have a meaning of its own, but only *dyōtaka* (i.e.) it suggests that the noun or verb with which it comes has a particular meaning. This may hold good in the case of case-suffixes, but in words like *tīmai-y-aṇ* (evil doer), *tīmai* denotes only the quality and *aṇ* denotes the possessor. Similarly in the word *naṭantāṇ*, the element *naṭa* denotes only action and *āṇ* denotes the nature of the doer. Similarly in the word *yāṇai-y-ai*, the element *yāṇai* may be taken to mean the object 'elephant' and *ai* to denote the *karma* or object. It is clear that the particles *antil*, *taṇcam* etc., suggest meanings by themselves. Hence *Cēṇāvaraiyar's* interpretation does not seem to be sound. The element *tamakkiyalpila* tells us that *iṭai-col* cannot have any meaning unless it is used along with a noun or a verb.

*Note 3.*—If so, one may doubt whether the purpose of this *sūtra* is not served by the *sūtra* 159. True, but this *sūtra* enables us to understand two points:—(1) *Iṭai-c-col* is the less-important

portion of a word (2) *Sūtra 159* should not be interpreted that *iṭai-c-col* is used with nouns and *uri-c-col* with verbs.

250. அவைதாம்

புணரிய னிலையிடைப் பொருணிலைக் குதாவும்  
வினைசெயன் மருங்கிற் காலமொடு வருகவும்  
வேற்றுமைப் பொருள்வயி னுருபா குகவும்  
அசைநிலைக் கிளவி யாகி வருகவும்  
இசைசிறைக் கிளவி யாகி வருகவும்  
தத்தங் குறிப்பிற் பொருள்செய் குகவும்  
ஒப்பில் வழியாற் பொருள்செய் குகவுமென்று  
அப்பண் பின்னவே துவலுங் காலே.

Avai-tām

Puṇariya ṇilai-y-iṭai-p poruṇilai-k kutanavum  
Viṇai-ceyaṇ maruṅkiṛ kālamotu varunavum  
Vērumai-p poruḷ-vayi n-urupā kunavum  
Acai-nilai-k kiḷavi y-āki varunavum  
Icai-niṛai-k kiḷavi y-āki varunavum  
Tattaṅ kuṛippir poruḷ-cey kunavum  
Oppil valiyār poruḷ-cey kunavum-eṇṇū  
A-p-paṇ piṇa-v-ē nuvaluṅ kālai.

They (*iṭai-c-cols*) are *cāriyais* which are used in *sandhi*, verbal terminations, case-suffixes, expletive particles, euphonic particles, suggestive particles and particles of comparison not derived from the roots which mean similarity.

*Note.*—Suggestive particles are *man*, *kon* etc. and the particles of comparison are *aṇṇa*, *ēyppa*, *uraḷa* etc.

251. அவைதாம்

முன்னும் பின்னு மொழியடுத்து வருதலுங்  
தம்மீறு திரிதலும் பிறிதவ ணிலையலும்  
அன்னவை யெல்லா முரிய வென்ப.

Avai-tām

Munṇum piṇṇu moḷi-y-aṭuttu varutalum  
Tam-m-iru tiritalum pirit-ava ṇilaiyal-um  
Aṇṇavai y-ellā m-uriya v-eṇṇa.

They say that they come after or before words, that they may be modified at their ends and that one may be followed by another and so on.

*Ex.*—Atu maṇ (Pura. 147)  
 Koṇṇūr (Kurun. 138)  
 Uṭaṇ-uyir pōkuka tilla (Kurun. 57)  
 Varuka til-l-amma (Akanā. 276)

252. கழிவே யாக்க மொழியிசைக் கிளவியென்று  
 அம்மூன் றென்ப மண்ணைச் சொல்லே.  
 Kaḷivē y-ākka m-oli-y-icai-k kiḷavi-y-eṇṇū  
 A-m-mūṇ r-eṇpa maṇṇai-c col-l-ē.

The particle *maṇ* denotes what is past, what is to come and what is left understood.

*Ex.*—*Kaḷivu.*

Ciriya kaḷ perinē emakku iyumaṇ-ṇ-ē (Pura. 235)  
 (If he got wine in small quantities, he would give me)

*Ākkaṁ.*

Paḷa-viṭarṛāyam.....ciriyoṇ perin atu ciraṇ-taṇṇū  
 maṇ-ṇ-ē (Pura. 75)

(If a small man gets sovereignty from his ancestors  
 acquired by their valour, it becomes too heavy for  
 him to bear.)

*Oli-y-icai.*

Naṇṇaṇ-marukaṇ-aṇṇiyum niyum muyaṇkarku ottanaṇi  
 maṇ-ṇ-ē (Pura. 151)

(Even you, in spite of your being a descendent of  
 Naṇṇaṇ, deserve to be approached, but....)

253. விழைவே கால மொழியிசைக் கிளவியென்று  
 அம்மூன் றென்ப தில்லைச் சொல்லே.

Viḷaivē kāla m-oli-y-icai-k kiḷavi-y-eṇṇū  
 A-m-mūṇ r-eṇpa tillai-c col-l-ē.

## ĪTAI-Y-IYAĪ

The particle *til* denotes desire, time and something which is understood.

*Ex.—Vilaivu.*

Pōr-arun-tittay kāṇka til-l-amma (Pura. 50)

(I desire that *Tittay* who cannot be met in battle see [him].)

*Kālam.*

Perrāṅkū aṟika til-l-amma i-v-v-ūrē (Kurun. 14)

(Let the people of this village know at the time they get it.)

*Oḷi-y-icai.*

Varuka til-l-amma eñcēri

{Let him come to our quarters and . . . }

254. அச்சம் பயமிலி காலம் பெருமையென்று  
அப்பா னுன்கே கொன்னைச் சொல்லே.

Accam payam--ili kālam perumai-y-eṇṇū  
A-p-pā ṇāṅkē koṇṇai-c- col-l-ē.

The particle *koṇ* denotes fear, uselessness, time and greatness.

*Ex.—Accam.*

Koṇ-muṇai iravūr pōla (Kurun. 91)

(Like the village afraid of you.)

*Payam-ili.*

Ñāyiru koṇ viḷaṅkuti-y-āl vicumpiṇāṇ-ē (Pura. 374).

(Oh sun, what is the use of your shining in the sky ?)

*Kālam.*

Koṇ-varaḷ-vāṭai

(The wind knowing the time of your coming.)

*Cirappū.*

Koṇ-n-ūr tuñciṇum (Kurun. 138).

(Though the great village sleeps).



## TOLKĀPPIYAM—COLLATIKĀRAM

255. எச்சஞ் சிறப்பே யைய மெதிர்மறை  
முற்றே யெண்ணே தெரிநிலை யாக்கமென்று  
அப்பா லெட்டே யும்மைச் சொல்லே.

Eccañ ciṟappē y-aiya m-etir-maṟai  
Murrē y-eṇṇē teri-nīlai y-ākkam-eṇṇu  
A-p-pā l-eṭṭē y-ummai-c col-l-ē.

The particle *um* denotes the following eight :—incompletion, superiority, doubt, negation, completion, number, definiteness and that which is to come.

*Ex.—Eccam.*

Maṇṇā-p poruḷum aṇṇa v-iyarrē (Col. 34).  
(Even transient objects are of that nature)

*Ciṟappū.*

Kuṟavarum maruḷuṇi kuṟattu-p paṭiṇ  
(Malaipaṭu. 275).  
(If you go to the hill where even kuṟavas get terrified)

*Aiyam.*

Purappāṇ pōlvatōr matukaiyum uṭaiyaṇ  
Nallārkaṭ tōṇru m-aṭakkamum uṭaiyaṇ (Kalit. 47).  
(He seemed to have valour like protectors and modesty  
like great men).

*Etirmaṟai.*

Taṇmai cuṭṭalum urittēṇa molipa (Col. 25).

*Murrū.*

Ra ∴ kā ṇ-orruṇ pakara v-iṟutiyaṇ  
Mārai-k kiḷavi y-uḷappaṭa māyruṇ  
Nēra-t tōṇruṇ palār-aṟi col-l-ē. (Col. 7).

*Ep.*

Ra ∴ kāṇ ṍrruṇ pakara v-iṟutiyaṇ (Col. 7.)

*Teri-nīlai.*

Ai-tēyn t-aṇru piṟai-y-um aṇru  
Mai-tiṇu t-aṇru mati-y-um aṇru (Kalit. 55).

## ITAI-Y-IYAL

It is wonderfully lean, but is not crescent and it is devoid of stain and it is not moon.

*Akkam.*

Ceppē vaḷiyyiṇum varai-nilai y-inṛē (Col. 15).

256. பிரிநிலை வினாவே யெநிர்மறை யொழியிசை  
தெரிநிலைக் கிளவி சிறப்பொடு தொகைஇ  
இருமூன் றென்ப வோகா ரம்மே.

Piri-nilai viṇā-v-ē y-etir-marai y-oli-y-icai  
Teri-nilai-k kḷavi ciṛappoṭu tokaii  
Iru-mūṇ r-eṇṇa v-ōkā ram-m-ē.

The particle *ō* donotes the following six :—exclusion, question, negation, that which is left understood, definiteness and superiority.

*Ex.—Piri-nilai.*

Kānaṇ kār-eṇa-k kūṇiṇum yāṇō tērēṇ avar  
poy vaḷaṇkalar. (Kurun. 21)

(Even though the forest shows that it is winter,  
will I decide so since my lover will never prove a  
liar ?)

*Viṇā.*

Ariyavai-kūntaliṇ nariyavum uḷa-v-ō. (Kurun. 2)

(Is there anything which is more scented than the  
tresses of the lady-love ?)

*Etir-marai.*

Tāvā-vaṇciṇam uraittatu nōyō tōḷi niṇ-vayināṇ-a.

(Kurun. 36)

(Will his never-failing assertion become a source of  
trouble to you, oh friend ?)

Avan inku paṇam vāṇkavō vantāṇ ?

(Did he come here to get money ? No, for something  
else)

## TOLKĀPPIYAM—COLLATIKĀRAM

*Teri-nilai.*

Tiru-makaḷō ?, allaḷ.

(Is she Lakṣmī ? No)

*Cirappū.*

Kāṇaka-nāṭaṇai, nī-y-ō peruma. (Pura. 5)

(Oh great king, it is you that are the lord of forest region)

257. தேற்றம் வினாவே பிரிநிலை யெண்ணே  
ஈற்றை யிவ்வைத் தேகா ரம்மே.

Tērram viṇā-v-ē piri-nilai y-eṇ-ṇ-ē

Irracai y-i-v-v-ain t-ēkā ram-m-ē.

The particle *ē* denotes the following five :—Certainty, question, exclusion, number and final expletive syllable.

*Ex.—Tērram.*

Maṇattirkum a ∴ tē tuṇai (Kurāl. 76)

(It is the only one that helps to avoid sinful acts)

*Viṇā.*

Yāṇē maruḷvēṇ (Kurun. 94)

(Will I get confused ?)

*Piri-nilai.*

Aṇattirk-ē aṇṇu cārp-eṇṇa (Kurāl. 76).

(They say that love helps doing meritorious acts).

*Eṇ.*

Kaṭi-y-eṇ kiḷavi

Varai-v-ē . . . kāpp-ē . . . (Col., 383).

*Irracai.*

Na ∴ kāṇ-orrē y-āṭūu-v-aṇi-col (Col. 5).

258. வினையே குறிப்பே யிசையே பண்பே  
எண்ணே பெயரோ டவ்வறு களவியுந்  
கண்ணிய நிலைத்தே யெனவென்று களவி.

## IṬAI-Y-IYAL

Viṇai-y-ē kuripp-ē y-icai-y-ē paṇp-ē  
 Eṇ-ṇ-ē peyar-ō ṭ-a-v-v-aṇ kiḷavi-y-uṇ  
 Kaṇṇiya nilaittē y-eṇa-v-eṇ kiḷavi.

The particle *eṇa* denotes the following six :—verb, suggestion, sound, quality, number and noun.

*Ex.—Vinai.*

Malai vāṇ kolḷ-ēṇa (Pura. 143).

(So that cloud may surround the mountain).

*Kurippū.*

Pol-ḷ-ēṇa v-āṅkē puram vērār (Kuraḷ 487).

*Icai.*

Kal-l-ēṇa-k kaviṇ-perra viḷavārru-p-paṭutta piṇ  
 (Kalit. 5).

*Paṇpū.*

Takuti eṇa oṇṇu naṇṇē (Kuraḷ 111).

(The one called impartiality is good).

*Eṇ.*

Niḷaṇ eṇa nīṇ eṇa....

(Earth and water)

*Peyar.*

Aḷukkāru eṇa oru pāvi (Kuraḷ 166).

(A heinous thing called envy)

259. என்மென் கிளவியு மதனே ரற்மே.

Eṇreṇ kiḷavi-y-u m-ataṇō r-arṇē.

The particle *eṇṇū* also is of the same nature.

*Ex.—Vinai.*

Ilam eṇṇū ve.: kutaḷ ceyyār (Kuraḷ. 174).

(They do not covet other's property thinking that they are poor).

## TOLKĀPPIYAM—COLLATIKARAM

*Kurippū.*

Payir paca paca v-eṇru irukkum.

*Icai.*

Ol-l-eṇru olittatū.

*Paṇṇū.*

Takuti eṇru oṇru iruppiṇ.

(If there is only impartiality)

*Eṇ.*

Aḷavin eṇṇiṇ eṇrā (Col. 72).

(In measure and number)

*Peyar.*

Meyyē uyir eṇru ā-y-īr-iyala (Tol. Elut. 104).

260. விழைவின் தில்லை தன்னிடத் தியலும்.

Vilai-v-iṇ rillai taṇ-ṇ-iṭat t-iyalum.

The particle *til* when it denotes desire is used along with the verb of the first person.

261. தெளிவி னேயுஞ் சிறப்பி னேவும்

அளவி னெடுத்த விசைய வென்ப.

Telivi ṇ-ē-y-uñ ciṇappi ṇ-ō-v-um

Aḷapi ṇ-eṭutta v-icaliya v-eṇpa.

The particle *ē* denoting certainty and the particle *ō* denoting superiority may lengthen their mātras.

Ex.—Ēe y-i.: t-otbaṇ nāṇilaṇ (Kalit. 62).

(This one man is certainly devoid of shame)

Ōo kaṭal-ē (Kālit. 144).

(What a sea !)

262. மற்றென் கிளவி வினைமாற் தசைநிலை

அப்பா விரண்டென மொழிமனார் புலவர்.

Marr-eṇ kiḷavi viṇai-mār t-acaiṇilai

A-p-pā l-iraṇṭ-eṇa molimaṇār pulavar.

Learned men say that the particle *marṛū* denotes change of *viṇai* and expletion.

*Ex.*—Ketuppatūn ketṭārkkū-c cārvāy-mar r-āṅkē  
Etuppatū m-ellā malai (Kuraḷ. 15).

(Rain not only unmakes but also makes the people in distress).

Atu marṛu avalaṅ kollātu (Kurun. 12),

(It not being disheartened).

263. எற்றென் கிளவி யிறந்த பொருட்டே.

Err-en kilavi y-iranta poruṭṭē.

The particle *errū* denotes what is past.

*Ex.*—Erren uṭampin eṇṇalam

(The beauty of my body is a thing of the past)

264. மற்றைய தென்னுங் கிளவி தானே  
சுட்டுநிலை யொழிய வினங்குறித் தன்றே.

Marraiya t-eṇṇuṅ kilavi tān-ē

Cuṭṭu-nilai y-oḷiya v-iṇaṅ-kurit t-aṇṇ-ē.

The particle *marraiyatū* denotes objects of the same class as those which have been excluded.

*Note.*—*Marraiyavar*, *marraiyār* etc. are nouns, derived from *marraiyatū*.

*Ex.*—Aravar eṇṇār avāvarrār marraiyār

Arāka v-arra t-ilar. (Kuraḷ. 365)

(Those who are devoid of desire are said to be those devoid of next birth; others are not completely devoid of next birth.)

Talai-p-paṭṭār tira-t turantār mayāṅki

Valai-p-paṭṭār marrai yavar. (Kuraḷ. 348)

(Those who have completely renounced (the pleasures of life) can get liberation and others are caught in the net of saṁsāra)

265. மன்றவென் இளவி தேற்றஞ் செய்யும்.

Maṇṇa-v-eṇ kiḷavi tēṭṭraṇ ceyyum.

The particle *maṇṇa* denotes certainty.

Ex.—Iṇṭu-niṇ rōṙkkun tōṇṇuṇ ciṇu-varai

Ceṇṇu-niṇ rōṙkkun tōṇṇu maṇṇa.

It will, certainly, be visible to those who stand here and to those who stand a little far-off from the limit.

266. தஞ்சக் இளவி யெண்மை பொருட்டே.

Taṇca-k kiḷavi y-eṇmai-p poruṭṭē.

The particle *taṇcam* denotes the state of being easy.

Ex.—Muracu-keḷu-tāya-t-t-aracō taṇcam. (Puṇa. 73)

(It is easy to give the sovereignty which came from the ancestors and which is provided with *muraṇa*.)

267. அந்தி லாங்க வசைநிலைக் இளவியென்று

ஆயிர ண்டாரு மியற்கைத் தென்ப.

Anti l-āṅka v-acaiṇilai-k kiḷavi-y-eṇṇu

Ā-y-ira ṇṭ-āku m-iyarkai-t t-eṇṇa.

They say that the particle *anti* denotes 'that place' and is used as an expletive.

Ex.—Varum-ē cēyilai y-antiṇ koḷuṇar kāṇiya. (Kurun. 293)

(The lady with fine ornaments comes there to see her lover)

Antiṇ kacaiṇaṇ kaḷaiṇaṇ. (Akanā. 76)

(He is provided with *kaccu* and *kaḷal*)

268. கொல்லை யையம்.

Kol-l-ē y-aiyam.

The particle *kol* denotes doubt.

*Ex*—Neṭuntakai kaḷintamai y-aṟiyātū

Inṭum *varuṇ-kol* pāṇaratu kaṭumpē. (Pura. 264)

(I doubt that pāṇars and their followers may come even today without knowing the demise of the lord)

269. எல்லே யிலக்கம்.

El-l-ē y-ilakkam.

The particle *el* denotes brightness.

*Ex*.—El-vaḷai. (Pura. 24)

(Dazzling bracelet)

270. இயற்பெயர் முன்ன ராரைக் கிளவி

பலர்க்குரி யெழுத்தின் வினையொடு முடிமே.

Iyar-peyar muṇṇa r-ārai-k kiḷavi

Palar-k-k-uri y-eḷuttiṇ viṇaiyoṭu muṭim-ē.

The termination *ār* which is used in the verbs of *palarpāl* is used with *iyar-peyar*.

*Ex*.—Cāttaṇār vantār; tāyar vantār.

*Note 1*.—Singular noun takes *ār* after it to show respect.

*Note 2*.—*Cēṇāvaraiyar*, *Nacciṇārkkīṇiyar* and *Teyvaccilaiyār* interpret this *sūtra* thus :—*Iṇṇarpeyar* followed by *ār* takes a verb in *palarpāl*. But *Iḷampūraṇar* takes the meaning given above.

271. அசைநிலைக் கிளவி யாகுவழி யறிதல்.

Acai-nilai-k kiḷavi y-āku-vaḷi y-aṟital.

One should understand where it becomes an expletive.

*Ex*.—Peyari ṇ-ākiya tokai-y-um-ā r-uḷa-v-ē (Col. 67)

272. ஏயுங் குவையு மிசைநிறை யசைநிலை

ஆயிரண் டாகு மியற்கைய வென்ப.

Ē-y-uṇ kurai-y-u m-icainiṇṇai y-acainilai

Ā-y-iraṇ ṭ-āku m-iyarkaiya v-eṇpa.



## TOLKĀPPIYĀM—COLLATIKĀBAM

The particles *ē* and *kurai* are used both as euphonic particles and expletives.

*Ex.*—*Ē*-y-i.: tottaṇ (Kalit. 61)

*Ē*-y-eṇ colluka

Alitō tāṇē y-atu peral aruṇ kuraittē (Pura. 5)

Pal-kurai-t-tuṇpaṇkaḷ (Kuraḷ 1045)

*Note.*—*Iḷampūraṇar* interprets this *sūtra* thus. *Ē* and *kurai* are respectively used as euphonic particle and expletive. *Cēṇā-varaiyar* condemns him. *Naccinārkkiniyar* and *Teyvaccilaiyār* agree with *Cēṇā-varaiyar*.

273. மாவென் இளவி வியங்கோ னைச்சச்சொல்.

*M*-ā-v-eṇ kiḷavi viyaṇkō ṭ:acai-c-col.

The particle *mā* is used as an expletive with a *viyaṇkōḷ* verb.

*Ex.*—*Pur*kai uṇka mā koṇkai yōṇ-ē.

274. மியாயிக மோமதி யிகுஞ்சின் னென்னும்

ஆவயி னுது முன்னிலை யைச்சச்சொல்.

*Miyā*-y-ika mō-mati y-ikuñ-ciṇ ṇ-eṇṇum

Ā-vayi ṇ-āru muṇṇilai y-acai-c-col.

The following six *miyā*, *ika*, *mō*, *mati*, *ikum* and *ciṇ* are used as expletives with verbs of second person.

*Ex.*—*Kēṇ*miyā

Kaṇpaṇi yāṇṇ-ika

Kaṇṭatu moḷi-mō. (Kurun. 2)

Viṭumati y-attai kaṭu-māṇ-rōṇṇal (Pura. 382)

Mellam pulampa kaṇṭikum

Naṭatti-cir ciṇitē (Pura. 255)

275. அவற்றன்

இகுமுஞ் சின்னு மேனை யிடத்தொடுந்

தகுக்கிலை யுடைய வென்மனார் புலவர்.

*Av*arṇuḷ

*I*kum-uñ ciṇṇu m-ēṇai y-iṭattoṭun

*T*aku-nilai y-uṭaiya v-eṇmaṇār pulavar.

Learned men say that, of them, *ikum* and *cin* are used with verbs of other persons also.

*Ex.*—Maḷḷar kaṇṭikum (Pura. 251)

(Kaṇṭikum = kaṇṭēm)

Pukaḷntiku mallarō peritē

(Pukaḷntikum = Pukaḷntār)

Kāṇku vanticiṇ (Pura. 17)

(Vanticiṇ = vantēṇ)

Pāṭiṇiyum . . . ilai perriciṇ-ē (Pura. 11)

(Perriciṇ = Perrāl)

276. அம்மகேட் பிக்கும்.

Amma-kēṭ pikkum.

The particle *amma* is used to invite the attention of the hearer.

*Ex.*—Iṇṇātu amma iṇku (Pura. 42)

277. ஆங்க அரையசை.

Āṅka v-urai-y-acai.

The particle *āṅka* is used as an expletive.

*Ex.*—Āṅka-k kuyilum mayilun kātṭi.

278. ஒப்பில் போவியு மப்பொருட் டாகும்.

Oppil pōliyu m-a-p-poruṭ ṭ-ākum.

The particle *pōli* not meaning resemblance is also used as an expletive.

*Ex.*—Avar vantār pōlum.

279. யர்கா

பிறழிற் றோபோ மாகென வருகம்

ஆயேழ் சொல்லு மசைகிலக் கிளவி.

## TOLKĀPPIYAM—COLLATIKĀRAM

Yā-kā

Pīra-pīrak k-arō-pō māt-eṇa varū-um

Ā-y-ēl col-l-u m-acainilai-k kiḷavi.

The following seven *yā*, *kā*, *pīra*, *pīrakku*, *arō*, *pō*, *mātū* are used as expletives.

*Ex.*—Yā paṇṇiruvār māṇākkar uḷar Akattiyaṇārkkū

Ivaḷ ivaḷ kāṇṭikā (Kalit. 99)

Tāṇ pīra-varicai y-aritaliṇ (Pura. 140)

Atu-pīrakku

Nō-taka v-irūṅkuyil ālum-arō (Kalit. 33)

Vālāteṇ-pō

Vilintanru mātava-t teḷinta eṇ-ṇeñc-ē (Narriṇai. 178)

280. ஆக வாக லென்ப தென்னும்

ஆவயின் மூன்றும் பிரிவி லசைநிலை.

Āka v-āka l-eṇpa t-eṇṇum

Ā-vayiṇ mūṇṇum piri-vi l-acainilai.

*Āka*, *āka* and *eṇpatū* are doubled when they are expletives.

*Note.*—If one says *Cāttan inṇāy* (*Cāttan* is of that nature) and another says in reply *āka*, *āka* or *āka āka* it suggests either his disagreement or disregard. If he says in reply *eṇpatū eṇpatū*, it suggests the meaning 'well said' or "ill said". These particles are now obsolete.

281. ஈனா பிசைக்கு யிறுதியி லுயிரோ

ஆயிய னிலையுங் காலத் தானும்

அளபெடை நிலையுங் காலத் தானும்

அளபெடை யின்றித் தான்வருங் காலையும்

உளவென மொழிப பொருள்வேறு படுதல்

குறிப்பி னிசையர னெறிப்படத் தோன்றும்.

Īraḷa p-iṇai-kku m-iṇṭiyi l-uyirē

Ā-y-ya ṇilaiyuṅ kāla-t t-āṇum

Ālapetai ṇilaiyuṅ kāla-t t-āṇum

Ālapetai y-iṇṭi-t tāṇ-varuṅ kālaiyum

Uḷa-v-eṇa molipa poruḷ-vēru paṭutal .

Kurippi ṇ-iṇaiyā ṇerippaṭa-t tōṇum.

They say that the vowel *au* which has two *mātras* and which has been said that it cannot be final has difference in meaning when it is doubled as said in the previous *sūtra* or lengthens its *mātra* and is used alone. Its meaning has to be determined by the difference in the tone of the speaker.

*Note 1.*—The meanings denoted are superiority, disagreement etc. In modern days *ō* is used instead.

*Note 2.*—*Nacciṇārkkiniyar* takes *kau* and *vau* as *iraḷapicaik-kum irutiṇiluyir* and *Teyvaccilaiyār* takes all long vowels except *ā*.

282. கன்றீற் றேயு மன்றீற் றேயும்  
அந்தீற் றேவு மன்னீற் றேவும்  
அன்ன பிறவுங் குறிப்பொடு கொள்ளும்.

Naṇṇīr rē-y-u m-aṇṇīr rē-y-um  
A-ntīr rō-v-u m-aṇṇīr rō-v-um  
Anna pira-v-uṇ kurippotu koḷḷum.

The particles *naṇṇrē*, *aṇṇrē*, *aniō* and *aṇṇō* and those of the same nature denote different meanings through the difference in tone.

*Note.*—*Cēṇāvaraiyar* thinks that *aṇṇrē* and *naṇṇrē* are doubled and the other two are optionally doubled, while *Teyvaccilaiyār* thinks that they may be used singly.

283. எச்ச வும்மையு மெதிர்மறை யும்மையுந்  
தத்தமுண் மயங்கு முடனிலை யிலவே.

Ecca v-ummayu m-etirmarai y-ummayun  
Tattamuṇ mayanku m-uṭaṇilai y-ila-v-ē.

The particle *um* denoting *eccam* and that denoting *etir-marai* are not used together in a sentence.

*Ex.*—One cannot use the sentence Cāttan vantāṇ,  
Korranum varaḷ-uriyaṇ.

*Note.*—*Nacciṇārkkiniyar* interprets this *sūtra* thus:—*Ecca-v-ummai* and *etirmaraiyummai* can be used together, but they cannot qualify verbs of the same nature.

## TOLKAPPIYAM—COLLAṬIKĀRAM

284. எஞ்சுபொருட் கிளவி செஞ்சொ லாயிற்  
பிற்படக் கிளவார் முற்படக் கிளத்தல்.

Eñcu-poruṭ kiḷavi ceñ-co l-āyir  
Piṟ-paṭa-k kiḷavār mur-paṭa-k kiḷattal.

If one of the words connected by *and* and is devoid of the particle *um*, it may be used as the former member and not as the latter member.

*Ex.*—Cāttan vantāṇ, Korraṇum vantāṇ.

*Note.*—*Ceñcol* and *ummai-y-il-col* are synonyms.

285. முற்றிய வம்மைத் தொகைச்சொன் மருங்கின்  
எச்சக் கிளவி யுரித்து மாகும்.

Murriya v-ummai-t tokai-c-coṇ maruṅkiṇ  
Ecca-k kiḷavi y-urittu m-ākum.

The particle *um* denoting completion used after a word denoting number may also denote *eccam*.

*Ex.*—If one says ‘pattuṇ koṭāl’ (do not give all the ten), it may mean that he may give less than ten.

286. சுற்றுகின் நிசைக்கு மேயெ னிறுதி  
கூற்றுவயி னோள பாகலு முரித்தே.

Īrru-niṇ i-icaikku m-ē-y-e u-iruti  
Kūrru-vayi u-ōraḷa p-ākalu m-urittē.

Ī used at the end of a stanza may have also one *mātrā*.

*Ex.*—Kaṭal-pōr rōṇṇala kāṭiṇ tōrē (Akanā. 1)

287. உம்மை யெண்ணு மெனவெ னெண்ணுந்  
தம்வயிற் றொகுதி கடப்பா டிலவே.

Ummāi y-enṇu m-enṇa-e u-enṇun  
Tam-vayir rokuti kaṭappā ṭ-ila-v-ē.

The particles *um* and *enna* denoting number may also be followed by a word denoting number.

*Ex.*—Uyartinai-k k-urimaiyu m-a .: rinai-k k-urimaiyum  
 Ā-y-iru tinakkum ō r-aṇṇa v-urimaiyum (Col. 160)  
 Nilan-ena nīr-ena-t ti-y-ena vaḷi-y-ena nāṇkum.

288. எண்ணே கார மிடையிட்டுக் கொளினும்  
 எண்ணுக்குறித் தியலு மென்மனார் புலவர்.  
 En-ṇ-ē kārā m-iṭai-y-iṭṭu-k koḷinum  
 Enṇu-k-kuṛit t-iyalu m-enṇmanār pulavar.

Learned men say that *ē* denoting number, though not used incessantly but used at intervals, may be taken to denote number.

*Ex.*—Malai-nilam pū-v-ē tulā-k-kōl-eṇ rinṇar.

289. உம்மை தொக்க வெனுவென் கிளவியும்  
 ஆவீ ருகிய வென்றென் கிளவியும்  
 ஆயிரு கிளவியு மெண்ணுவழிப் பட்டன.  
 Ummai tokka v-eṇā-v-eṇ kiḷaviyum  
 Ā-vī r-ākiya v-eṇṇeṇ kiḷaviyum  
 Ā-y-iru kiḷaviyu m-enṇu-vaḷi-p paṭṭana.

The particles *enavum* and *enrum* are used without *um* to denote number.

*Ty.*—Nilan-eṇā nīr-eṇā  
 Nīlan-eṇrā nīr-eṇrā.

290. அவற்றின் வருஉ மெண்ணி னிறுதியும்  
 பெயர்க்குரி மாயிற் செவ்வெ னிறுதியும்  
 ஏயி னுகிய வெண்ணி னிறுதியும்  
 யாவயின் வரினுந் தொகையின் றியலா.

Avarrin varūu m-enṇi ṇ-iruti-y-um  
 Peyar-k-k-uri marapiṇ cevve ṇ-iruti-y-um  
 Ē-y-i ṇ-ākiya v-enṇi ṇ-iruti-y-um  
 Yā-vayin variṇun tokai-y-in r-iyalā

*Eṇā*, *eṇrā*, *cevveṇ* and *ē* denoting number are not used without being followed by a word denoting number.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Nilan-ēnā nīr-ēnā v-iraṇṭum  
 Nilan-ēnā nīr-ēnā v-iraṇṭum  
 Nila-nīr-ēnā v-iraṇṭum  
 Nilan-ē nīr ē y-ēnā v-iraṇṭum

291 உம்மை யெண்ணி னுருபுதொகல் வரையார்.

Ummai y-enṇi ṇ-urupu-tokal variyār.

They do not prevent the elision of *um*.

*Ex.*—Kunṇi kōpaṇ koṭi-viṭu pavaḷam  
 Oṇ-ceṇ kāntaḷ okku niṇṇiṇam.

(Your color resembles kunṇi, kōpam, pavaḷam and red kāntaḷ).

292 உம்முந் தாகு மிடனுமா ருண்டே.

Um-m-un t-āku m-iṭaṇum-ā r-unṭ-ē.

The particle *um* in *ceyyum* is also changed to *unṭi* in certain places.

*Ex.*—Maintar el-vaḷai-makaḷir talai-k-kai tarūuntū. (Pura. 24)

(Men give their first hand to women with dazzling bracelets).

*Note.*—This modification appears both in the *peyar-eccam ceyyum* and the finite verb *ceyyum*, since the author has stated *um* without mentioning this or that. Cf. note on the *sūtra* 222. Hence the statements “*i-t-tiripū peyar-eccattirkū irāya vaḷi enṇatu karuti-p-pōlum*” in the *Oṇṇavaraiyam* and “*iṭayumār unṭe enṇatanēn i-t-tiripū peyar-eccattirkē koḷka*” in the *Naccinṇark-kiṇṇiyam* are interpolations.

293. வினையொடு நிலையினு மெண்ணுகிலை திரியா  
 தினையல் வேண்டு மவற்றவற் றியல்பே.

Viṇai-y-oṭu nilaiyiṇu m-enṇu-nilai tiriya  
 Ninaiyal vēṇṭu m-avarraavar r-iyalp-ē.

## ITAI-Y-IYAI.

It should be remembered that the particles used in the sense of *and* do not change their nature even when they are used with verbs.

*Ex.*—Caman *tāṅkavum* . . . . . mā *tāṅkavum* cāpa-nōṭṭ-ñāṇ  
vaṭu-k-koḷa *vaḷaṅkavum* . . . . . (Pura. 14).

*Note.*—Cēṇṇavaraiyar says that the word *niṇaiyal vēṇṭum* in the *sūtra* is unnecessary and hence suggests that such a state of things happens only in the *viṇai-y-eccam* and not in the *finite verb* or the *peyar-eccam*.

294. என்று மெனவு மொடுவுந் தோன்றி  
ஒன்றுவழி யுடைய வெண்ணினுட் பிரிந்தே.

*Enru m-eṇa v-u m-oṭu-v-un tōṇṇi*  
*Oṇru-vaḷi y-uṭaiya v-eṇṇiṇuṭ pirint-ē.*

The particles *enru*, *eṇa* and *oṭu* though used once may be taken along with others when they are used in the sense of *and*.

*Ex.*—Viṇai pakai y-enru iraṇṇiṇ eccam (Kuraḷ. 674).  
Kāṇṇimai noṭi y-eṇa (Tol. Eḷut. 7).  
Poruḷ karuvi kālam viṇai-y-iṭaṇōṭu aintum  
(Kuraḷ. 675).

295. அவ்வச் சொல்லிற் கவையவை பொருளென  
மெய்பெறக் கிளந்த வியல வாயினும்  
வினையொடும் பெயரொடு வினையத் தோன்றித்  
திரிந்துவேறு படினுந் தெரிந்தனர் கொளலே.

*A-v-v-a-c collu k-avai-y-avai poruḷ-eṇa*  
*Mey-pera-k kiḷanta v-iyala v-āyiṇum*  
*Viṇai-y-oṭum payaroṭu viṇaya-t tōṇṇi-t*  
*Tirintu-vēru paṭiṇum terintaṇar koḷal-ē.\**

\* This *sūtra* reveals not only the modesty of the author, but also the vastness of the range of Tamil Literature in his time.



## TOLKĀPPIYAM—COLLATIKĀRAM

Learned men should take such meanings not specified here but suggested in particular combinations with nouns and verbs, even though it has been clearly shown that each particle denotes particular meanings.

*Ex.*—Nir rakaikkunar yār-ō (Akanā. 46)

(Here *ō* is *irricai*)

Ōrka mā tōliyavar. (Akanā. 273)

(Here *mā* is *munnalai-y-acai-c-col*)

296. கினந்த வல்ல வேறுபிற தோன்றினுங்

கினந்தவற் றியலா னுணர்ந்தனர் கொளலே.

Kilanta v-alla vēru-pira tōṇṇinuṅ

Kilantavar iyalā u-uṇarntaṇar koḷal-ē.\*

Learned men will have to take, in the light of what has been mentioned, other particles not mentioned here which come to their notice.

*Ex.*—Kuṇru-toru m-āṭal. (Tirumurukā. 217)

(Here *toru* means *wherever*)

Paṇiyum ām eṇṇum perumai. (Kural. 928)

(Here *ām* is expletive)

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This *sūtra* also reveals not only the modesty of the author but also the vastness of the range of Tamil Literature in his time.

297. உரிச்சொற் கிளவி விரிக்குங் காலை  
 இசையினுங் குறிப்பினும் பண்பினுங் தோன்றிப்  
 பெயரினும் வினையினு மெய்தடு மாறி  
<sup>1</sup> ஒருசொற் பலபொருட் குரிமை தோன்றினும்  
<sup>2</sup> பலசொல் லொருபொருட் குரிமை தோன்றினும்  
 பயிலாத வற்றைப் பயின்றவை சார்த்தித்  
 தத்த மரபிற் சென்றுநிலை மருங்கின்  
 எச்சொல் லாயினும் பொருள்வேறு கிளத்தல்.

Uri-c-cor kiḷavi virikkun kālai  
 Icaiyiṇu-ṇ kurippiṇu-um paṇṇiṇu-un tōṇṇi-p  
 Peyariṇu-um viṇaiyiṇ-u mey-taṭu māṇi  
 Oru-cor paḷa-poruṭ k-urimai tōṇṇiṇu  
 Paḷa-col l-oru-poruṭ k-urimai tōṇṇiṇu  
 Payilāta varrai-p payiṇṇavai cārtti-t  
 Tatta marapiṇ ceṇṇu-nilai maruṅkiṇ  
 Ē-c-col l-āyiṇuṇu poruṭ-vēṇu kiḷattal.

*Uri-c-col*, when classified in detail, denotes sound, suggestion or quality and has its form modified both in nouns and verbs; one of them may have many meanings or many of them may have one meaning; one should give, from usage, the meaning of that which is not frequently used through another which is frequently used.

*Note 1.*—All the commentators think that this *sūtra* deals with the definition of *uriccol*. If so, the *sūtrakāra* would not have given expression to all the lines except the first two in the *sūtra*. Hence this *sūtra* may be taken to deal only with its classification.

1. Cf. *Apēkārthāni ēkaśabdāni*. - (Yāska's Nirukta 4, 2)
2. Cf. *Ekārtham anēkaśabdāni*. (ibid. 4 1)

## TOLKĀPPIYAM—COLLATIKĀRAM

Its definition is patent from the name *uriccol* which means (the prominent part of a word.) *Teyvaccilaiyār* clearly expresses that *uriccol* in Tamil and *dhātu* in Sanskrit are synonymous. Since, according to it, we have to take the view of *Sākaṭāyana* that all words are derivable from roots, it is better to take *uriccol* to refer the basic part of a noun or a verb; for it is not possible to derive all words from roots as in the opinion of *Gārgya*. *Teyvaccilaiyār* rightly points out that *uriccol* cannot be used separately except in combination with *īaiccol*, noun, or verb since *Tolkappiyār* himself states at the end of the *Eluttatikāram* in the last but one *sūtra* (482) that it is *kurai-c-coṭ-kiḷavi*.

*Note 2.*—It is worth noting that the plan adopted in the *Uriyiyal* here and that in *Yāska's Nirukta* are similar:—First the list of synonymous words is given and then the list of words which bear more than one meaning is given.

*Note 3.*—This *iyal* deals only with the meanings of roots which were not easily understood at the time of *Tolkappiyār* and hence it is not directly connected with the morphological or the syntactical portion of grammar.

298. வெளிப்படு சொல்லே<sup>1</sup> கிளத்தல் வேண்டா  
வெளிப்பட வாரா ஆரிச்சொன்<sup>2</sup> மேன.

Veli-p-paṭu col-l-ē kiḷattal vēṇṭā  
Veli-p-paṭa vāra v-uriccon mēṇa.

It is not necessary to give the meaning of roots easily known and it is necessary to give below the meaning of roots not easily known.

299. அவைதாம்

<sup>3</sup> உறுதவ் னனியென வருஉ முற்ற  
சிகுதி செய்யும் பொருள் வென்ப.

1. *Yatra svarasamskārah samurthāu prādesikēna guṇēna anvīṭāu śyātām samvijnātāni tāni.* (ibid. 1, 4)
2. *Anavagatasamskārah niḡamān* (ibid.)
3. *Uru tuvi puru. . . iti dvādaśa bahunāmāni* (ibid. 3, 1)

## URI-Y-IYAL

Avaitām

Uru-tava nani-y-eṇa varūu mūṇṇum

Mikuti ceyyum poruḷa v-eṇpa.

They are the three roots *uru*, *tava* and *nani* which mean *much* or *many*.

*Ex* —Taṇ-ṇ-uru-viḷumam kaḷaiṇarō v-ilal-ē. (Kurun. 397)

(She has none to ward off her great uneasiness.)

Iyātu viyum uyir tava-p-pala-v-ē (Pura. 235)

(There are very many lives who die without giving anything)

Naṇi varuntinai (Aka. 19)

(You suffered much)

*Note.*—*Avai-tām* has to be taken along with the following *sūtras*.

300. உருவுட் காகும் புரையுயர் பாகும்.

Uru-v-uṭ k-ākum purai-y-uyar p-ākum.

*Uru* means *dread* and *purai* means *greatness*.

*Ex.*—Uru-keḷu-muracam (Pura. 50)

(Muraja which inspires dread)

Nī y-aḷantu ariti niṇ puraimai (Pura. 36)

(You are able to gauge your greatness)

*Note.*—*Teyvaccilaiyār* reads this as two *sūtras*.

301. குருவும் செழுவு நிறனா கும்மே.

Kuru-v-un keḷuvu niraṇḷā kum-m-ē.

*Kuru* and *keḷu* denote *colour*.

*Ex.*—Kuru-maṇi-t-tāli.

(Tāli with coloured beads)

Ceṇkēḷ-men-koṭi. (Aka. 80)

(Red-coloured slender creeper)

302. செல்ல விண்ண விண்ணு மையே.

Cella l-inṇa l-inṇā mai-y-ē.

*Ex.*—Men-rōl nekiltta cellal. (Kurun. 111)

(The distress which emaciated the slender shoulders)

Veyil puran-tarūm-inṇal-iyakkattū. (Malaipaṭu. 374)

(In the way where sunshine wards off distress)

303. மல்லல் வளனே.

Mallal valaṇ-ē.

*Mallal means fertility.*

*Ex.*—Mallaṇ-mūtūr-vaya-vēntē. (Pura. 18)

(Oh valourous king of the fertile old city)

304. ஏபெற் றாகும்.

Ē-per r-ākum.

*Ē means abundance.*

*Ex.*—Ē-kal-l-aṭukkam. (Narriṇai, 116)

(Heap of abundant stones)

*Note.*—*Iḷampūraṇar* and *Naccinārkkinīyar* have taken the above two *sūtras* as one, which does not seem to be proper.

305. உகப்பே யுயர்த லுவப்பே யுவகை.

Ukappē y-uyarta l-uvappē y-uvakai.

*Ukappu means height and uvappu means delight.*

*Ex.*—Nārai. . . . . alku-vicumpu ukantū (Pura. 209)

(The crane having flown high to the sky where it resided)

Iruvar-neṇcamum uvappa. (Pura. 159)

(So that the hearts of both may rejoice)

## URI-Y-IYAL

*Note*—*Teyvaccilaiyār* reads this *sūtra* as two *sūtras*, which seems to be proper.

306. பயப்பே பயனும்.

Payappē payaṇ-ām.

*Payappū* means *fruit* or *profit*.

*Ex.*—Payavā-k-kalar-aṇaiyar kallātavar. (Kuraḷ 406)

(The illiterate are like the barren tract of land which does not give any fruit)

*Note.*—The Skt. *phala* is related to Tamil *paḷam*, *payam* and *payaṇ*.

307. பசப்புநீர அகும்.

Pacappu-nīra ṇ-ākum.

*Pacappū* denotes *sallow complexion*.

*Ex.*—Taṅkutark-uriyataṇṇū..... pāya-pacappē

(The spreading sallow complexion does not deserve to remain)

308. இயைபே புணர்ச்சி.

Iyaipē puṇarcci.

*Iyaipū* means *unilīng*.

309. இசைப்பிசை யாகும்.

Icaipp-icai y-ākum.

*Icaippū* denotes *sound*.

*Ex.*—Mā-k-kiṇai... .. icaii. (Pura. 374)

(The big drum having sounded)

310. அலமர றெருமர லாயிரண்டுஞ் சுழற்சி.

Alamara rerumara l-ā-y-iraṇṭuñ culaṛci.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Alamaral* and *terumaral* mean *reeling*.

*Ex.*—*Alamarum eṇ tōḷi.* (Kalit. 45)

(My friend is bewildered)

*Avarum* . . . . . *terumantu\** *cāyttār talai.* (Kalit. 39)

(Even they felt bewildered and then turned down  
their heads signifying consent)

311. மழவுங் குழவு மிளமைப் பொருள்.

*Maḷa* and *kuḷa* mean *infancy*.

*Ex.*—*Maḷa-kaḷirū.* (Pura. 38)

(Young elephant)

*Kuḷa-k-kaṇṇū* (Pura. 103)

(Young calf)

312. சீர்த்தி மிகுபுகழ்.

*Cīrtti miku-pukaḷ.*

*Cīrtti* means *great fame*.

*Ex.*—*Aruñ-cīrtti* . . . . . *vēḷvi murri.* (Pura. 15)

(Having finished the sacrifice of very great fame)

313. மாலை யியல்பே.

*Mālai y-iyalp-ē.*

*Mālai* means *nature*.

*Ex.*—*Avan-mūtūr-mālai.* (Malaipaṭu. 93)

(The nature of his old city)

314. கூர்ப்புங் கழிவு முள்ளது சிறக்கும்.

*Kūrppu-ñ kaḷivu m-uḷḷatu ciraḷakkum.*

Note that *r* of *terumaral* is dropped in *terumantu*. The same might have been the case in *vantu*.

*Kūrppu* and *kalivu* mean *superiority*.

*Ex.*—*Kūr-il-āṇmai*. (Pura. 75)

(Manliness not of superior quality)

*Kaḷi-kaṇṇōṭṭam*. (Patirru. 22)

(Mercy of superior quality)

315. கதழ்வுந் துணையும் நினைவின் பொருள்.

*Kataḷvu-n tunai-v-um viraiviṇ poruḷa*.

*Kataḷvu* and *tunai* mean *hastiness* or *quickness*.

*Ex.*—*Kataḷ-viḷ-aruvi*. (Kurun. 134)

(The streamlet which falls with great speed)

*Tunai-pari*. (Kurun. 316)

(Quick pace)

316. அதிர்வும் விதிர்ப்பு நடுக்கஞ் செய்யும்.

*Atirvum vitirppu naṭukkaṇ ceyyum*.

*Atirvu* and *vitirppu* mean *shaking* or *trembling*.

*Ex.*—*Atira varuvatōr nōy* (Kural. 429)

(A disease causing trembling)

*Vitirppura v-aṇṇiyā v-ēma-k-kāppiṇai* (Pura. 20)

(You protect yourself with fort etc. which has made you not acquainted with tremor)

*Note.*—*Cēṇūvariyaṇ* gives *atilvu* as an alternate reading for *atirvu*.

317. வார்தல் போக லொழுதன் மூன்றும்

நேர்பு நெடுமையுஞ் செய்யும் பொருள்.

*Vārtal pōka l-oḷukan mūṇṇum*

*Nērpū neṭumai-y-uṇ ceyyum poruḷa*.

*Vārtal*, *pōkal* and *oḷukal* mean *the state of being straight and long*.



## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Vārntilaṅku-vai-y-eyirru-c-cinmoli-y-arivai

(Kurun. 14)

(Lady-love of a few words with her sharp teeth set straight)

Vār-kōl (Kurun. 335)

(Long arrow)

Narampir kēlvi pōkiya . . totaiyal (Porunar. 18)

(Succession of sounds of strings which were straight)

Kaḷḷi pōkiya kaḷar (Puṇa. 237)

(Barren land where the kaḷḷi creeper has grown long)

Oḷukiya vakai-y-amaī-y-akaḷam (Cīrupāṇ 224)

(Body of the lute which was straight)

Māl-varai y-oḷukiya vālai (Cīrupāṇ. 21)

(Plantains which grew high in great mountains)

318. தீர்தலுந் தீர்த்தலும் விடற்பொருட் டாகும்.

Tīrtal-un tīrttal-um viṭar-poruṭ ṭ-ākum.

*Tīrtal* and *tīrttal* mean *separation*.

*Ex.*—Cīrutalai-p-piṇaiyiṇ tīrnta neri-kōṭ-ṭ-iralai (Kurun. 183)

(Male deer with straight horns which separated itself from the female deer with small head)

*Note 1.*—Cēṇāvaraiyar says that *tīrttal* is not *piraviṇai* but only *taṇviṇai*, while *Teyvaccilaiyār* says that it is the former. Since *Tolkāppiyāṇār* has not given a list of *piraviṇai*, Cēṇāvaraiyar's opinion seems to be sound.

*Note 2.*—The word *viṭar-poruṭṭi*, since it is singular, has to be taken once with *tīrtal* and once with *tīrttal*.

319. கெடவரல் பண்ணை யாயிரண்டும் விளையாட்டு.

Keṭavaral paṇṇai y-āy-iraṇṭum viḷaiyāṭṭū.

*Keṭavaral* and *paṇṇai* both mean *play*.

## URI-Y-IYAL

320. தடவுங் கயவு நனியும் பெருமை.

Taṭa-v-uṅ kaya-v-u naḷi-y-um perumai.

*Taṭa, kaya and naḷi mean greatness or bigness.*

*Ex.*—Taṭa-k-kai (Pura. 14)

(Big hands)

Kaya-vāy-p-perunkai-yāṇai (Āka. 118)

(Elephant having big mouth and trunk)

Naḷi-kāṭal (Pura. 26)

(Big sea)

321. அவற்றன்

தடவென் கிளவி கோட்டமுஞ் செய்யும்.

Avarruḷ

Taṭa-v-eṇ kiḷavi kōṭṭam-uṅ ceyyum.

Of them the word *taṭa* may also mean *curvedness*.

*Ex.*—Taṭavaral koṭṭa . . . virali (Pura. 135)

(*Virali* with bent body)

322. கயவென் கிளவி மென்மையு மாகும்.

Kaya-v-eṇ kiḷavi meṇṇaiy-u m-ākum.

The word *kaya* may also mean *tenderness*.

*Ex.*—Kayan-talai-k-kuḷavi (Kurun. 394)

(Calf with tender head)

323. நனியென் கிளவி செறிவு மாகும்.

Naḷi-y-eṇ kiḷavi ceṇivu m-ākum.

The word *naḷi* may also mean *denseness*.

*Ex.*—Naḷi-y-in-munnir (Pura. 66)

(This sea full of water)

*Note.*—*Teyvaccilaiyār* reads the above three *sūtras* as one.

## TOLKĀPPIYAM—COLLATIKĀRAM

324. பழுதுபய மின்றே.

Paḷutu-paya m-inṛē.

*Paḷutū* means *uselessness*.

*Ex.*—Paḷutaṅṟu amma i-v-v-ā-y-ilai-tuṇivē (Kurun. 366)

(The determination of this lady with fine ornaments is  
not useless)

325. சாயன் மென்மை.

Cāyaṇ meṇmai.

*Cāyal* means *weakness* or *tenderness*.

*Ex.*—Taṇṇiṇum peruñ-cāyal-ar (Puṟa. 262)

(They are much weaker than he)

326. முழுதென் கிளவி யெஞ்சாப் பொருட்டே.

Muḷut-eu kiḷavi y-eñcā-p poruṭṭē.

The word *muḷutū* means *completeness*.

*Ex.*—Muḷutuṭan viḷainta veṇṇel (Kurun. 216)

(The white paddy which yielded fully)

327. வம்புநிலை யின்மை.

Vampu-nilai y-iṇmai.

*Vampū* means *transitoriness* or *insecurity*.

*Ex.*—Vampu-maḷḷar (Puṟa. 79)

(Warriors whose life was insecure)

328. மாதர் காதல்.

Mātar kātal.

*Mātar* means *desire* or *love*.

*Ex.*—Mātar-nōkku (Akanā. 130)

(Amorous look)

329. நம்பு மேவு நசையா கும்மே.

Nampu mēvu nacai-y-ā kum-m-ē.

*Nampu* and *mēvu* mean *desire*.

Ex.—Niṇ-ṇ-icai nampi (Pura. 136)

(Having desired your fame)

Kollai mēvalai (Pura. 7)

(You desire plunder)

330. ஓய்த லாய்த னிழத்தல் சாஅய்

ஆவயி ஒன்கு முள்ளத னுன்கம்.

Ōyta l-āyta ṇilattal cāy

Ā-vayi nāṅku m-uḷḷata ṇuṇukkam.

*Ōyatal*, *āyatal*, *ṇilattal* and *cāy*, all the four, mean *decrease*, *emaciation* or *fatigue*.

Ex.—Kaiyuṇ kālum ōyvaṇa v-aḷuṅka (Kurun. 383)

(Hands and feet paining on account of fatigue)

Pāyntu āynta tāṇai (Kalit. 96)

(Army which got fatigued on account of onslaught)

Ṇilatta yāṇai (Maturaik. 303)

(Fatigued elephants)

Aruntoḷil cāyā-k karuṅkai-y-oḷvāṭ-perum-peyar-valuti

(Pura. 3)

(Oh lord of the Pandyan kingdom with long fame,  
dazzling sword and black hand which did not lag  
behind to do the valorous deed)

331. புலம்பே தனிமை.

Pulampē taṇimai.

*Pulampū* means *loneliness*.

Ex.—Pulampoṭu varunti (Neṭaṇal. 5)

(Having suffered on account of loneliness)

## TOLKĀPPIYAM—COLLATIKĀRAM

**332.** துவன்றுநிறை வாகும்.

Tuvanru-nirai v-ākum.

*Tuvanru* means *fulness*.

*Ex.*—Akaṇ-kaṭ-pārai-t tuvaṇṇi (Malaipaṭu. 276)  
(Having assembled in full on the wide rocks)

**333.** முரஞ்சன் முதிர்வே.

Murañcaṇ mutirvē.

*Murañcal* means *maturity*.

*Ex.* Murañcu koṇṭu iṭaiñciṇa v-alaṅku-ciṇai-p-palavē  
(Malaipaṭu. 144)  
(The jack trees with moving branches bent down with  
ripe fruits)

**334.** வெம்மை வேண்டல்.

Vemmai vēṇṭal.

*Vemmai* means *desire*.

*Ex.*—Virai-veñ-cēy (Puṛa. 22)  
(Oh lord eager of victory)

**335.** பொற்பே பொலிவு.

Porpē polivu.

*Porpu* means *magnificence*.

*Ex.*—Peru-varai-y-aṭukkam porpa (Narriṇai. 34)  
(So that the chain of big mountains may look  
magnificent)

**336.** வறிதுசிறி தாகும்.

Varitu-ciri t-ākum.

*Varitu* means *smallness*.

*Ex.*—Varitu vaṭakku iraṇciya. (Patir. 24)  
(Who stayed in the north for a short time)

337. ஏற்ற நினைவும் துணிவு மாகும்.  
Ērra niṇaivun tuṇivu m-ākum.

Ērram means *remembrance* and *determination*.

*Ex.*—Cērppaṇ koṭumai y-ērrī. (Kurun. 145)  
(Having remembered the hashness of the chief of the  
maritime tract)

Yāṇ ērram-illātēṇ.  
(I have no determination)

338. பிணையும் பேணும் பெட்பின் பொருள்.  
Piṇai-y-um pēṇ um peṭṭiṇ poruḷa.

Piṇai and pēṇ mean *love*, *desire* or *regard*.

*Ex.*—Arum-piṇai y-ārri.  
(Having discarded his great desire)  
Amarar-p pēṇi. (Pura. 99)  
(Having worshipped dēvas)

339. பிணையே பிழைத்தல் பெருப்பு மாகும்.  
Paṇai-y-ē piḷaittal peruppu m-ākum.

Paṇai means *escaping* or *becoming stout*.

*Ex.*—Paṇaitta pakali. (Narriṇai. 165)  
(The arrow which missed the aim)  
Paṇai-t-tōl. (Akanā. 1)  
(Shoulders which were being stout)

340. படரே யுள்ளல் செலவு மாகும்.  
Paṭar-ē y-uḷḷal celavu m-ākum.

Paṭar means *thinking* and *going*.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Valliyōr-p paṭarntū. (Pura. 47)

(Having thought of the strong)

Karavaḥ kaṇṇu-vayin paṭara. (Kurun. 108)

(The cow going towards the calf)

341. பையுளுஞ் சிறுமையும் கோயின் பொருள.

Paiyuḷ-uñ ciṟumai-y-u nōyin poruḷa.

*Paiyuḷ* and *ciṟumai* mean *sickness*.

*Ex.*—Paiyuṇ mālai. (Kurun. 172)

(Evening which gives pain)

Ciṟumai y-urupa cey-p-aṟi y-alarē.

(Those who do not know how to do will suffer)

342. எய்யா மையே யறியா மையே.

Eyyā mai-y-ē y-aṟiyā mai-y-ē.

*Eyyāmai* means *avidyā* or *incorrect knowledge*.

*Ex.*—Eyyā maiyalai. (Kuriñci. 8)

(You have ignorance on account of imperfect knowledge)

*Note.*—*Cēṇāvaraiyar* equates *eyyāmai* with *avidyā* and hence states that it does not give a negative sense. Besides he mentions that the form *eyttal* was not found in Classics. But *Nacciṇārkkinīyar* quotes a sentence *Eyttu nīr-c-cilampin kuṟai-mēkalai* where *eyttu* was used and hence differs from the opinion of *Cēṇāvaraiyar*.

343. நன்றுபெரி தாகும்.

Naṇṇu-peri t-ākum.

*Naṇṇu* means *greatness*.

*Ex.*—Naṇṇu melliya peruma (Pura. 12)

(Oh great king, even the great became small.)

344. தாவே வலியும் வருத்தமு மாகும்.

Tāvē vali-y-um varuttam-u m-ākum.

*Tāvu* means *strength* and *pain* or *distress*.

Ex.—Tāviṇaṇ-pon (Pura. 152)

(Gold which is not strong).

Karuṇ-kaṭ-ṭā-k-kalai (Kurun. 69)

(Monkey with black eyes in distress)

345. தெவுக்கொன்ற பொருட்டே.

Tevu-k-koḷar poruṭṭē.

*Tevu* means *taking*.

Ex.—Nir-t tevu-nirai-t toḷuvar (Maturaik, 89)

(Crowds of workmen taking water)

Note.—This *sūtra* is read by *Iḷampūraṇar* between the *sūtras* “*Nanruperi tākum*” and “*tāvē valiyum* . . . . .”

346. தெவ்வுப்பதை யாகும்.

Tevvu-p-p-pakai y-ākum.

*Tevvu* denotes *enmity*.

Ex.—Tevvar (Pura. 6)

(Foes).

347. விறப்பு முறப்பும் வெறுப்புஞ் செறிவே.

Virappu m-urappum veruppu-ñ cerivē.

*Virappu*, *urappu* and *veruppu* mean *denseness*.

Ex.—Ulakkai-pāṭu viṇantu ayala (Perumpāṇ. 226)

(The noise of the pestle increasing).

Uṇanta v-iñci

(Ginger which was dense).



## TOLKĀPPIYAM—COLLATIKĀRAM

Urai cela varutta avan (Malaipaṭu. 93)

(He whose fame was so great as to spread far and wide).

348. அவற்றுள்

விறப்பே வெஞ்சுப் பொருட்டு மாகும்.

Avaṟṟuḷ

Virappē verūu-p poruṭṭu m-ākum.

Of them *virappu* also means *the state of being terrified*.

349. கம்பலை சும்மை கலியே யழுங்கல்

என்றிவை நான்கு மாவப் பொருள.

Kampalai cummai kali-y-ē y-aḷuṅkal

Enṟ-ivai nāṅku m-arava-p poruḷa.

*Kampalai, cummai, kali* and *aḷuṅkal*—all these four mean *noise*.

Ex.—Kampalai mūtūr (Pura. 54)

(The noisy old city)

Kali-e-cummai viyalāṅkaṇ (Pura. 22)

(In the extensive place full of great noise)

Kali-kīḷ-ūr (Kalit. 52)

(Noisy city).

I-v-v-aḷuṅkal-ūrē (Kurun. 12)

(This city of noise).

350. அவற்றுள்

அழுங்க லிரக்கமுங் கேடு மாகும்.

Avaṟṟuḷ

Aḷuṅka l-irakkam-uṅ kēṭu m-ākum.

Of them *aḷuṅkal* also means *piteousness and disaster*.

Ex.—Aḷuṅkal-ālai (Pura. 220)

(Piteous stable).

Piṇaṇ aḷuṅka-k kaḷaṇ uḷakki (Pura. 98)

(Having disturbed the battle-field in such a way that the corpses may have their forms destroyed).

351. கழுமென் கிளவி மயக்கஞ் செய்யும்.

Kaḷum-eṇ kiḷavi mayakkaṇ ceyyum.

The word *kaḷum* means bewilderment.

Ex.—Ā tara-k kaḷumiya tukaḷaṇ (Pura. 258)

(He who was in dust creating bewilderment while he carried away cattle).

352. செழுமை வளனுங் கொழுப்பு மாறும்,

Ceḷumai vaḷaṇ-uṅ koḷuppu m-ākum.

*Ceḷumai* means fertility and stoutness.

Ex.—Ceḷum-paḷ-kupram (Kurun. 287)

(Many fertile hills).

Ceḷun-taṭi tiṇṇa cennāy

(Red dog which ate fat flesh).

353. விழுமஞ் சீர்மையுஞ் சிறப்பு மிடும்பையும்.

Viḷumaṇ cīrmai-y-uṅ ciṇappu m-iṭumpai-y-um.

*Viḷumam* means regularity, magnificence and trouble.

Ex.—Viḷumiyōr (Pura. 4)

(Men of regularity).

Viḷumiyam..yām (Pura. 78)

(We are magnificent people).

Niṇ-u-uru-viḷumam kaḷaintōṇ (Akanā. 170).

(He who destroyed your great distress).

Note.—*Ilampūraṇar* reads “ *Viḷumaṇ cīrmai-yu-m-iṭumpai-yuṇ ceyyum* ” and *Teyvaccilaiyār* reads “ *Viḷumam—cīrmai-yuṇ ciṇappu m-iṭumai-yuṇ ceyyum* ”.

354. கருவி தொகுதி.

Karuvi tokuti.

*Karuvi* means *collection*.

*Ex.*—Karuvi vāṇam (Pura. 159)

(Dense cloud).

355. கமநிறைந் தியலும்.

Kama-niraiṇ t-iyalum.

*Kama* means *fulness*.

*Ex.*—Kamañ-cūṇ mā-maḷai (Akanā. 43)

(Extensive clouds full of vapour).

356. அரியே யைம்மை.

Ari-y-ē y-aimmai.

*Ari* means *slenderness* or *nicety*.

*Ex.*—Ari-mayir-t-tiraṇ-muṅkai (Pura. 11)

(Stout fore-arm with slender hair.

357. கவவகத் திடுமே.

Kavav-akat t-iṭum-ē.

*Kavavu* means *wearing* or *embracing*.

*Ex.*—Āraṇ kavai-iya mārpē (Pura. 19)

(Chest embracing a garland)

358. துவைத்தலுஞ் சிலைத்தலு மியம்பலு மிரங்கலும்  
இசைப்பொருட் கிளவி யென்மனார் புலவர்.

Tuvaittal-uñ cilaittal u m-iyampal-u m-iraṅkal-um  
Icai-p-poruṭ kiḷavi y-euṇmaṇār pulavar.

Learned men say that *tuvaittal*, *cilaittal*, *iyampal* and *iraṅkal* are words denoting *sound*.

*Ex.*—Tōl tuvaittampiṇ ruḷai tōṇruva (Pura. 4)

(Shields which had holes made by the arrows penetrating into them with noise)

Cilaittu aluntu (Pura 78)

(Having risen up making noise)

Maran-taṭiyum-ōcai . . . iyampa (Pura. 36)

(The noise made while cutting the trees sounding)

Iranḱuṇ katal-vī-aruvi (Kurum. 134)

(Streamlet which falls swiftly making noise)

359. அவற்றன்

இரங்கல் கழிந்த பொருட்டு மாகும்.

Avarruḷ

Iranḱal kalinta poruṭṭu m-ākum.

Of them *iranḱal* also means *repentence*.

*Ex.*—Ceytu iranḱā viṇai . . . neytalanḱāṇal-neṭiyōṇ (Pura. 10)

(The lord of *Neytalanḱāṇal* whose deeds never gave room for repentence)

360. இலம்பா டெரற்க மாயிரண்டும் வறுமை.

Ilampā ṭ-orḱa m-ā-y-iranṭum vaṇumai.

*Ilampāṭu* and *orḱam* both mean *poverty*.

*Ex.*—Ilampaṭu-pulavar (Malaipaṭu. 576)

(Poor poets)

Okkal-orḱaṇ coliya (Pura. 327)

(To drive off the poverty of relatives)

361. நெமிர்தலும் பாய்தலும் பரத்தற் பொருள்.

Nemirtal-um pāyṭal-um parattar poruḷa.

*Nemirtal* and *pāyṭal* mean *spreading*.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Maṇaṇ ṇemiriya tirunakar-murrattū. (Neṭunal. 90)  
(In the court-yard of the palace where sand was spread)

Pāya pacappū. (Kurun. 143)  
(Spreading spots)

362. கவர்வு விருப் பாகும்.

Kavarvu-virup p-ākum.

*Kavarvu* means *desire*.

*Ex.*—Ilai kavarpū. (Kurun. 115)  
(Having eaten the leaves with desire)

363. சேசே திரட்சி.

Cēr-ē tiraṭci.

*Cēr* means *collection*.

*Ex.*—Cērntu . . . . . vālai. (Cīrupāṇ. 20, 21)  
(Plantains having crowded together)

364. வியலென் கிளவி யகலப் பொருட்டே.

Viyal-eṇ kiḷavi y-akala-p poruṭṭē.

The word *viyal* means *breadth* or *extensiveness*.

*Ex.*—Viyaṇ pācaṭai. (Pura. 22)  
(Extensive tent).

365. பேரா முருமென வருஉக் கிளவி  
ஆமுறை மூன்று மச்சப் பொருள.

Pē-nā m-urum-eṇa varūuṅ kiḷavi  
Ā-murai mūṇṇu m-acca-p poruḷa.

The three words *pē*, *nām* and *urum* mean *dread*.

*Ex.*—Pērmutir-manṇrattū (Paṭṭiṇap. 255)  
(Front-yard inspiring dread.)

Nāma nallamar. (Pura. 16)

(Fine dreadful battle)

Urumil-curram. (Perumpāṇ. 447)

(Advisers not causing dread)

366. வயவலி யாகும்.

Vaya-vali y-ākum.

*Vaya* means *strength*.

Ex.—Vaya-p-peṭai. (Tirumu. 311)

(Strong hen)

367. வாலொளி யாகும்.

Vāl-oḷi y-ākum.

*Vāl* means *brilliance* or *lustre*.

Ex.—Vāṇ-mukam (Pura. 6)

(Brilliant face)

368. துயவென் கினலி யறிலின் றிரிபே.

Tuya-v-eṇ kiḷavi y-aṟivīṇ ririp-ē.

*Tuyavu* means *confusion* of *mind*.

Ex.—Tuyavurrēm yām

(We are confounded)

369. உயாவே யுயங்கல்.

Uyā-v-ē y-uyaṅkal.

*Uyā* means *suffering* or *distress*.

Ex.—Paruntu iruntu uyavum . . . maratta . . . kavalai (Pura. 3)

(Cross roads having trees where kites suffer)

370. உசாவே குழ்ச்சி.

Ucā-v-ē cūlcci.

## TOLKĀPPIYAM—COLLAṬIKĀRAM

*Ucā* means *wisdom* or *deliberation*.

*Ex.*—Ucāvunar-p-periṇ. (Kurun. 269)

(If I get men of wisdom)

371. வயாவென் கிளவி வேட்கைப் பெருக்கம்.

Vayā-v-eṇ kiḷavi vēṭkai-p perukkam.

The word *vayā* means *great desire*.

372. கறுப்புஞ் சிவப்பும் வெகுளிப் பொருள.

Karuppu-ñ civapp-um vekuli-p poruḷa.

*Karuppu* and *civappu* mean *anger*.

373. நிறத்தூரு வுணர்த்தற்கு முரிய வென்ப.

Niratturu v-uṇarttarṅku m-uriya v-eṇpa.

They say that they can denote colour also.

*Ex.*—Karutta kāyā.

(Black kāyā flower)

Civatta kāntaḷ.

(Red kāntaḷ flower)

374. நொசிவு நுழைவு நுணங்கு நுண்மை.

Nocivu nuḷaivu nuṇaṅku nuṇmai.

*Nocivu*, *nuḷaivu* and *nuṇaṅku* mean *minuteness*.

*Ex.*—Noci-maṭa-maruṅkul (Kalit 60)

(Slender and fine waist)

Nuḷai-nūr-kaliṅkam (Malaipaṭu 561)

(The cloth made in Kalinga which is of fine texture)

Nuṇaṅki-k kaṭuttalun taṇitalu m-iṇṇu (Kurun. 136)

(It does not disappear either by decreasing or by increasing)

375. புனிடுறென் கிளவியின் றணிமைப் பொருட்டே.

Puṇireṇ kiḷavi-y-iṇ ṛ-aṇimai-p poruṭṭē.

The word *punirū* denotes *recent calving*.

*Ex.*—Puniru-tir-kuḷavikku ilirru-mulai pōla (Pura. 68)

(Like the udder which flows with milk to be given to the calf just born.)

376. நனவே களனு மகலமுஞ் செய்யும்.

Naṇa-v-ē kaḷaṇ-u m-akalam-uñ ceyyum.

*Naṇa* means *battlefield* and *extensiveness*.

*Ex.*—Naṇavu-p-puku-viraliyir-rōṇru-nāṭaṇ (Akanā. 82)

(He is the lord of the land where she-bards appear in the battlefield)

Naṇan-talai-y-ulakam (Patirru. 63)

(Extensive world)

377. மதவே மடனும் வலியு மாகும்.

Mata-v-ē maṭaṇ-um vali-y-u m-ākum.

*Mata* means *artlessness* and *strength*.

*Ex.*—Mata nallāy

(Oh artless lady)

Maṭaṇṭai muḷavu-t-tōḷ (Pura. 50)

(Stout and strong shoulders)

378. மிகுதியும் வனப்பு மாகலு முரித்தே.

Mikuti-y-um vaṇappu m-ākalu m-urittē.

*Mata* also means *larger quantity* and *beauty*.

*Ex.*—Mata vali. (Tirumuru. 232)

(Great strength)

Mātar-vāṇ-muka-mataiṇya-nōkkē. (Akanā. 130)

(The beautiful look from the brilliant faces of woman)

379. புதிதுபடற் பொருட்டே யாணர் கிளவி.

Putitu-paṭar poruṭṭē yāṇar-k kiḷavi.



## TOLKĀPPIYAM—COLLATIKĀRAM

The word *yāṇar* means *newness*.

*Ex.*—Yāṇar vaippin naṇṇāṭṭu-p-poruna. (Pura. 2)  
(Oh lord of fine cities having new income)

380. அமர்தன் மேவல்.

Amartaṇ mēval

*Amartal* means *desire*.

*Ex.*—Oru mukam ārvalar ētta amarntu initu oḷuki.  
(Tirumuru. 92-3)  
(One face, being extolled by devotees, casting eager  
and sweet look)

381. யாணுக் கவினும்.

Yāṇu-k kaviṇ-ām.

*Yāṇu* means *beauty*.

*Ex.*—Yāṇu vicumpin.  
(In the beautiful sky)

382. பாவம் பழிச்சம் வழத்தின் பொருள.

Paravum paḷiccum vaḷuttin poruḷa.

*Paravu* and *paḷiccu* mean *extolling*

*Ex.*—Kai toḷūu-p paravi. (Tirumuru. 252)  
(Having extolled him with folded hands)  
Kai-toḷūu-p paḷicci.\* (Maturaik. 694)  
(Having extolled him with folded hands)

383. கடியென் கினவி

வரைவே கூர்மை காப்பே புதுமை

விரைவே விளக்க மிகுதி சிறப்பே

அச்ச முன்றேற் றாய் ரைந்தும்

மெய்ப்படத தோன்றும் பொருட்டா கும்மே.

Note that the root *paḷiccu* which meant *to extol* in Ancient Tamil has degraded in sense in Modern Tamil.

## URI-Y-IYAĪ

Kaṭi-y-eṇ kiḷavi  
 Varaiv-ē kūrmai kāpp-ē putumai  
 Viraiv-ē. viḷakka mikuti eirapp-ē  
 Acca muṇṇēr i-āyī r-aintum  
 Mey-p-paṭa-t tōṇṇum poruṭṭā kum-m-ē.

The word *kaṭi* has the following ten meanings :—forbidding, sharpness, protection, newness, quickness, brilliance, largeness in quantity, superiority, fear and direct promise.

*Ex.*—Kaṭinta kaṭinta. (Kuraḷ 658)

(Those that were forbidden)

Kaṭinuṇai (Kaḷavaḷi. 29)

(Sharp edge)

Kaṭi-y-uṭai viya-ṇakar. (Pura. 95)

(Extensive and well protected city)

Kaṭi-y-uṇ-kaṭavuṭkū. (Kurun. 105)

(To God who takes in the fresh offerings)

Em-m-ampu kaṭi viṭutum. (Pura. 9)

(We will shoot our arrows with speed)

Aruṇ-kaṭi-p-peruṇkālai. (Pura. 166)

(On that day with such brilliance as is not easy to get)

Kaṭum-paci. (Pura. 230)

(Great hunger)

Kaṭu-naṭpū.

(Superior friendship)

Aru-kaṭi-vēlaṇ. (Maturaik. 611)

(Vēlaṇ infusing great fear)

Kaṭuñ-cūḷ tarukuvaṇ niṇakkū. (Akanā. 110)

(I will take towards you a direct vow)

384. ஐயமுந் கரிப்பு மாகலு முரித்தே.

Aiyamuṇ karippu m-ākalu m-urittē.

*Kaṭi* may also mean *doubt* and *pungency*.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Kaṭuttanaḷ allaḷō aṇṇai. (Ain̄kuru. 194)  
(Did not mother doubt?)

Kaṭuṇ-kaḷ. (Pura. 80)  
(Pungent liquor)

385. ஐவியப் பாகும்.  
Ai-viyap p-ākum.

*Ai* means *wonder* or *astonishment*.

*Ex.*—Aitu toṭai māṇṭa kōtai. (Kurun. 62)  
(Fine garland wonderfully twisted)

386. முனைவுமுனி வாகும்.  
Muṇaivu-muṇi v-ākum.

*Muṇaivu* means *disgust*.

*Ex.*—Ceññāyirru-veyiṇ muṇaiyiṇ. (Pura. 24)  
(If they are disgusted with the light of the red-sun)

387. வைவே கூர்மை.  
Vai-y-ē kūrmai.

*Vai* means *sharpness*.

*Ex.*—Vai-y-eyirru-e-oiṇmoli-y-arivai. (Kurun. 14)  
(Lady of a few words with sharp teeth)

388. எறுழ்வலி யாகும்.  
Eruḷ-vali y-ākum.

*Eruḷ* means *strength*

*Ex.*—Eruḷ-muṇpū. (Pura. 7)  
(Great strength)

*Note.*—Both the words *eruḷ* and *muṇpū* mean *strength*. It is a practice among Tamils to use compounds of words having the same meaning to denote larger quantity.

389. மெய்பெறக் கிளந்த வரிச்சொல் லெல்லாம்  
முன்னும் பின்னும் வருபவை நாடி  
ஒத்த மொழியாற் புணர்த்தன ருணர்த்தல்  
தத்த மரபிற் றேண்டாமன் பொருளே.

Mey-pera-k kiḷanta v-uriccol l-eḷlām  
Muṇṇum piṇṇum varupavai nāṭi  
Otta moliyār puṇarttaṇa r-uṇarttaḷ  
'Tatta marapir rōṇru-man poruḷ-ē.

The meanings of all *uriccols* which have been mentioned can be determined through the context.

*Note.*—In the commentary by *Nacciṇārkkiniyar* the sentence “*Muṇṇum piṇṇum molī-y-aṭuttu-varutalum eṇa iṭai-c-corku ṭiyya-viṭi itarkuṇ kūrīṇār-āyirru*” is found; it is clearly an interpolation since it does not suit well here.

390. கூறிய கிளவிப் பொருணிலை யல்ல  
வேறுபிற தோன்றினு மவற்றொடுங் கொளலே.  
Kūriya kiḷavi-p poruṇilai y-alla  
Vēru-pira tōṇriṇu m-avarroṭuṇ koḷal-ē.

One should take in meanings other than those mentioned above if such are determined from context.

*Note.*—*Iḷampūraṇar* and *Nacciṇārkkiniyar* take the reading in the *sūtra* .. *allatu....avarroṭu....* and *Teyvaccilaiyar* takes the reading ....*allatu....avarroṭum....*

391. பொருட்குப்பொரு டெரியி னதுவாம் பின்றே.  
Poruṭku-p-poru ṭeriyi n-atu-varam p-iṇṇē.

There will be no limit if one attempts to give the meaning of the meanings given to the *uriccols* mentioned above.

392. பொருட்குத்திரி பில்லை யுணர்த்த வல்லின்.  
Poruṭku-t-tiri p-illai y-uṇartta valliṇ.

## TOLKĀPPIYAM—COLLATIKĀRAM

Meaning does not change even if it can be expressed in other ways.

393. உணர்ச்சி வாய் லுணர்வோர் வலித்தே.

Uṇarcci vāyi l-uṇarvōr valitt-ē.

Methods of expressing meanings depend upon the capacity of those who know them.

394. மொழிப்பொருட் காரணம் விழிப்பத் தோன்று.

Moḷi-p-poruṭ kāraṇam viḷippa-t tōṇṛā.

It is not possible to understand clearly the reason why a particular *uri-c-col* has a particular meaning.

395. எழுத்துப்பிரிந் திசைத்த விவணியல் பின்றே.<sup>1</sup>

Eluttu-p-pirin t-icaitta l-ivaṇ-iyal p-iṇṛē.

It is not in the nature of *uricol* to further analyse it.

*Note.*—*Teyvaccilaiyār* interprets this *sūtra* thus:—It is not seen in the Tamil country that a letter forming a part of one word is split in a different way to give another meaning. This meaning is not happy.

396. அன்ன பிறவுங் கிளந்த வல்ல

பன்முறை யானும் பார்த்தன வருஉம்

உரிச்சொல் லெல்லாம் பொருட்குறை கூட்ட

இயன்ற மருங்கி னினைத்தென வறியும்

வரம்புதமக் கிண்மையின் வழிநனி கடைப்பிடித்து

ஒம்படை யாணையிற் கிளந்தவற் றியலான்

பாங்குற வுணர்த லென்மனார் புலவர்.<sup>2</sup>

1. This *sūtra* tells us that *Tolkāppiyāṇār* clearly conceived that root is the unanalysable portion of nouns and verbs.

2. The *sūtras* 390–393 and 396 reveal not only the modesty of the author, but also the vastness of the range of Tamil Literature in his time.

## URI-Y-IYAL

Anna piṛavuṇ kiḷanta v-alla  
Paṇ-murai yā-ṇum parantaṇa varūm  
Uri-c-col l-ellām poruṭ-kurai kūṭṭa  
Iyaṇṇa māruṇki ṇ-iṇaitteṇa v-aṇiyum  
Varampu-tamak k-iṇmaiyeṇ vaḷi-naṇi kaṭai-p-piṭittū  
Ōmpaṭai y-āṇaiyir kiḷanta-var riyaḷāṇ  
Pāṇkuṛa v-uṇarta l-eṇmaṇār pulavar.

Learned men say that, since it is not possible to exhaust the meanings of *uriccol* other than mentioned above, one should understand them in the way in which it was done by ancients with the view that they should be well understood and preserved.

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397. இயற்சொற் றிரிசொற் றிசைச்சொல் வடசொல்லென்று  
அனைத்தே செய்யு ளீட்டச் சொல்லே.

Iyaṛcor riricor ricai-c-col vaṭacol-l-enṛu  
Aṇaittē ceyyu l-ittā-c-col-l-ē.

Words used in verses are of four kinds:—*iyarcol*, *tiricol*, *ticaic-col* and *vaṭacol*.

*Note 1.*—*Iḷampūraṇar* clearly states that *tiricol* is *iyarcol* modified in form for the sake of euphony in verse. *Cēṇāvaiyār* expresses the same opinion under *sūtra* 399 thus—“*Tirittikkonṭatu iyarkai-c-collāṇ inṇam pera-c ceyyulittal ākāmaiyaṇṛē.*” *Teyvaccilaiyār* also is of the same opinion.

*Note 2.*—*Cēṇāvaiyār* states that *ticaiccol* and *vaṭacol* are found only as *nouns*; *Naccinārkkiniyār* states that mostly they are found as *nouns* and sometimes as *verbal nouns*: and *Teyvaccilaiyār* states that mostly they are found as *nouns* and sometimes as *verbs*. On considering the usage like “*Irappa-c cintiyēṇ*” <sup>2</sup> (*Pura*. 376) *Tammai-p pīlīkkum* <sup>3</sup> *pīlai* (*Kuraḷ* 843). I think *Teyvaccilaiyār*’s opinion is correct.

398. அவற்றுள்

இயற்சொற் றுமே

செந்தமிழ் நிலத்து வழக்கொடு சிவணித்

தம்பொருள் வழாமை யிசைக்குஞ் சொல்லே.

Avaṛṛu!

Iyaṛcor rām-ē

Centamiḷ nilattu vaḷakkotu civaṇi-t

Tam-poruḷ vaḷāmai y-icaikkuṇ col-l-ē.

1. It is so called since it deals with what could not be dealt with in the previous chapters and what have been left out there and since it deals with ten kinds of *eccam*.
2. *Cintiyēṇ* is from the Skt. root *cint*.
3. *Pīlīkkum* is from the Skt. root *pīḍ*.

Of them, *iyarcol* is that which is used in *Centamil-nilam* and elsewhere without change in meaning; in other words *iyarcol* is *indigenous Tamil word*.

*Note 1.*—*Cēṇāvaraiyar* and *Nacciṇārkkiniyar* take a word *kaṭun-tamiḷ nillattu* as understood before *tamporuḷ*. *Iḷampūraṇar* and *Teyvaccilaiyār*, though they have not explicitly stated so, have the same idea in their minds.

*Note 2.*—The boundary of *Centamil-nilam* according to *Iḷampūraṇar*, *Cēṇāvaraiyar* and *Nacciṇārkkiniyar* is the river *Marutam* on the north, the river *Vaikai* on the south, *Kārūr* on the west and *Maruvūr* on the east and according to *Teyvaccilaiyār*, it is the hill *Vēnkaṭam* on the north, Cape Comorin on the south, the Bay of Bengal on the east and the Arabian sea on the west. The reasons assigned by *Teyvaccilaiyār* in support of his view are two:—(1) *Koṭuṅkōlūr* which is west of *Karūr* and *Kāñci* which is north of *Maruvūr* have to be included in the *Centamil-nilam* and (2) *Paṇampāraṇār* in his *pāyiram* to the *Tolkāppiyam* has given the same limit

*Note 3.*—*Cēṇāvaraiyar* says that the word *nīr*, though borrowed from Sanskrit, is for practical purposes considered to be an indigenous word. But Philologists are of opinion that *nīr* is an indigenous Tamil word which was borrowed by Sanskrit, since it has no cognate words in other Indo-European languages and it is related to the Tamil word *nīrmai*.

*Note 3.*—*Iḷampūraṇar* reads *vaḷāmai*, *Cēṇāvaraiyar* and *Nacciṇārkkiniyar*, *vaḷāmai* and *Teyvaccilaiyār*, *vaḷāmal*.

*Note 4.*—The word *tām* is used for euphony.

399. ஒருபொருள் குறித்த வேறுசொல் லாகியும்  
வேறுபொருள் குறித்த பொருசொல் லாகியும்  
இருபாற் றென்ப திசென்ற கிளவி.

Oru-poruḷ kuritta vēru-col l-ākiyum  
Vēru-poruḷ kuritta v-oru-col l-ākiyum  
Iru-j-ār r-eṇpa tiriṇor kiḷavi



## TOLKĀPPIYAM—COLLATIKĀRAM

*Tiricol* is of two kinds :—one having synonyms and the other having different meanings.

Ex.—*Kiḷḷai* (the modified form of *kilī*) ; *maññai* (the modified form of *mayil*).

*Note 1.*—*Cēṇāvaraiyar* says that the modification of *iyarcol* may be partial or wholesale. The latter was called by some as *kaṭṭiya-vaḷakkū*. The examples that he gives from the former class are *kiḷḷai*, *maññai* and for the latter *vilanikal* and *vinṭu*.

*Note 2.*—This *sūtra* deals not with the definition of *tiricol*, but with its classification. Its definition is patent from its name.

400. செந்தமிழ் சேர்ந்த பன்னிரு நிலத்துந்  
தங்குறிப் பினவே திசைச்சொற் கிளவி.

Centamiḷ cērnta paṇṇiru nilattun  
Tāṇ-kurip p-iṇa-v-ē ticai-c-col kiḷavi.

*Ticai-c-col* is the word borrowed in Tamil from the languages current in the twelve countries bordering the Tamil land.

*Note 1.*—Of the twelve countries mentioned by *Iḷampūraṇar* and *Cēṇāvaraiyar*, eleven are the same. They are :—*Oḷi-nāṭṭu*, *Ten-pāṇṭi-nāṭṭu*, *Kuṭṭa-nāṭṭu*, *Kuṭa-nāṭṭu*, *Paṇṇi-nāṭṭu*, *Karkā-nāṭṭu*, *Oṭa-nāṭṭu*, *Pūli-nāṭṭu*, *Malai-nāṭṭu*, *Aruvā-nāṭṭu*, and *Aruvā-vaṭa-talai*

The twelfth, according to *Iḷampūraṇar*, is *Potuṅkar* and according to *Cēṇāvaraiyar*, *Poṅkar*. Since the *Centamiḷ-nāṭṭu* according to *Teyvaccilaiyār* is different from that according to the other three, the twelve countries mentioned by him are different. They are :—*Paḷantipam*, *Kollam*, *Kūpakam*, *Ciṅkaḷam*, *Kaṇṇaḷam*, *Vuḷukam*, *Kaliṅkam*, *Teliṅkam*, *Koṅkaṇam*, *Tuḷuvam*, *Kuḷakam* and *Kuṇṇakam*. *Nacciṇārkkiniyar* mentions both—the twelve mentioned by *Iḷampūraṇar* and the twelve mentioned by *Teyvaccilaiyār*, since he interprets the line “*centamiḷ cērnta paṇṇiru nilattun*” as the twelve countries bordering the *centamiḷ nilam* and twelve countries bordering the above twelve.

401. வடசொற் கிளவி வடவெழுத் தெரீஇ  
எழுத்தொடு புணர்ந்த சொல்லா கும்மே.

Vaṭacor kiḷavi vaṭa-v-eḷut t-orī  
Eḷuttoṭu puṇarnta col-l-ā kum-m-ē.

*Vaṭacol* is the word which is made up of sounds other than those which are peculiar to Sanskrit.

*Ex.*—Kuṅkumam.

*Note 1.*—*Vaṭacol* in the *sūtra* does not mean Sanskrit word but means Tamil word borrowed from Sanskrit.

*Note 2.*—*Cēṇāvaraiyar* and *Nacciṇārkkiniyar* mention as examples under this *sūtra* only words borrowed from Sanskrit, while *Teyvaccilaiyār* mentions words borrowed from *Prākṛts* also. Hence *vaṭa-v-eḷuttu* in the *sūtra* means according to the former “the sounds found in Sanskrit”, while, according to the latter, “the sounds found in Sanskrit and *Prākṛts*.” The opinion of *Teyvaccilaiyār* seems to be sound.

*Note 3.*—*Cēṇāvaraiyar* condemns *Iḷampūraṇar* for his statement *vaṭacol-l-āvatu vaṭacollōṭu olkun tamīl-c-col*; because he thinks that *Iḷampūraṇar* meant by his statement “that *vaṭacol* is that Tamil word which resembles Sanskrit word” and not “*vaṭacol* is that Tamil word which is identical with Sanskrit word.” Literally *Cēṇāvaraiyar*’s condemnation on the word *okkum* is correct. But since *Iḷampūraṇar* cites *kuṅkumam* as an example and states there “*kuṅkumam enṇaviṭattu irucārkkum potu-v-eḷuttināy varutal-uṭaimaiyum āriyattāyum tamīlāyum oruporukē vaḷaṅki-varutal-uṭaimaiyum arika*,” it is evident that *Iḷampūraṇar*’s idea is the same as that of *Cēṇāvaraiyar*, though his expression “*vaṭacol enṇatu āriyacorpōluṅ col*” is not happy.

*Note 4.*—*Uḷakam* and *naṅkuṇam* are found as examples under this *sūtra* in the *Iḷampūraṇam*; and *kāriyam* and *urpavam* are found in the *Nacciṇārkkiniyam*. They deserve to be examples only under the following *sūtra*. Besides *naṅkuṇam* seems to be a scribal error for *carṅkuṇam*, since *Cēṇāvaraiyar* does not condemn it.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Note 5.*—*Nacciṇārkkṇiṇiyar* explains *vaṭa-v-eḷuttū* in the *sūtra* thus:—“*urappiyum eḷuttum kaṇaittuṇ kṇrum vaṭaveḷuttukkaḷ.*” They denote the second, the third and the fourth sounds of the five *vargas* from *k* to *m* but not *ś*, *ṣ*, *ṣ* and *h*.

402. சிதைந்தன வரினு மியைந்தன வரையார்.

Citaintaṇa varinu m-iyaintaṇa varaiyār.

They do not ward off words made up of sounds which are different from those found in Sanskrit.

*Ex* —Caruṇam (Skt. saḍguṇa).

403. அந்நாற் சொல்லுந் தொடுக்குந் காலை  
வலிக்கும்வழி வலித்தலு மெலிக்கும்வழி மெலித்தலும்  
விரிக்கும்வழி விரித்தலுந் தொகுக்கும்வழித் தொகுத்தலும்  
நீட்டும்வழி நீட்டலுங் குறுக்கும்வழிக் குறுக்கலும்  
நாட்டல் வலிய வென்மனார் புலவர்.

A-n-nār col-l-un toṭukkuṇ kālai  
Valikkum-vaḷi valittal-u melikkum-vaḷi melittal-um  
Virikkum-vaḷi virittal-un tokukkum-vaḷi-t tokuttal-um  
Niṭṭum-vaḷi niṭṭal-uṇ kuṟukkum-vaḷi-k kuṟukkal-um  
Nāṭṭal valiya v-eṇmaṇār pulavar.

Learned men say that, when those four kinds of words are used in verse, a voiced sound may be made a voiceless one and *vice-versa*, a sound or sounds may be added or elided, a vowel or vowels may be lengthened or shortened as need be.

*Ex.*—Muttai varūuṇ kālan tōṇṇiṇ (Eḷut. 174)

(*Muttai* for *muntai*)

Kuṇṇiy l-ukara-t t-iruti y-ākum (Col. 8)

(*Kuṇṇiyalukaram* for *kurriyalukaram*)

Taṇ-ṇ-an tuṇṇaiṇ kāṇiṇ muṇṇiṇṇu (Kurun. 296)

(*Taṇṇam* for *taṇ*)

Vāḷkavaṇṇāl-ē (Pura. 103)

(*Vāḷkavan* for *vaḷka-v-avan*)

Ā-y-iru tiṇai-y-i ũ-icaikkumaṇa col-l-ē (Col. 1)

(Ā for a)

Aluntu paṭu viḷuppuṇ (Narriṇai 97)

(*Aluntū* for *ālntū*)

*Note.*—This forms one of the important *sūtras* which led to different grammatical theories. For instance the suffix of the third case is said by *Tolkāppiyānār* to be *oṭu*. In verses it was lengthened whenever there was need for it. *Ōṭu* was then considered to be a third case suffix.

404. நிரனிறை சுண்ண மடிமறி மொழிமாற்று  
அவைநான் கென்ப மொழிபுண ரியல்பே.

Niraṇirai cuṇṇa m-aṭimari molimāṟṟū  
Avai-nāṇ k-eṇpa molī-puṇa r-iyalpe.

Syntax in verse is of four kinds:—*niraṇirai*, *cuṇṇam*, *aṭimari* and *molī-māṟṟū*.

*Note 1.*—The word *ceyyuḷ* is taken from the *sūtra* 397 and is changed to *ceyyuḷuḷ* here.

*Note 2.*—The word *molī* in this *sūtra* refers to the four kinds of words mentioned above. Hence *Cēṇṭavaraiyar's* statement *nāṅku collum eṇpatum atikāṟattār perrām* is unnecessary.

405. அவற்றுள்  
நிரனிறை தானே  
வினையினும் பெயரினு நினையத் தோன்றிச்  
சொல்வேறு நிலைஇப் பொருள்வேறு நிலையல்.

Avāṟṟuḷ  
Niraṇirai tāṇ-ē  
Viṇaiyiṇ-um peyariṇ-u niṇaiya-t tōṇri-o  
Col-vēṟu nilaii-p poruḷ-vēru nilaiyal.

Of them *niraṇirai* is that mode wherein verbs, nouns or both and clauses found in one group in one order are grammatically connected with the same found in another group in the same order.

*Ex.*—Koṭi kuvalai koṭṭai nucuppunṇaṇ mēṇi.

(Waist, anointed eyes and body respectively resembling creeper, kuvalaya and pericarp of the lotus flower)

Mācu pōkavuṇ kāy-paci nīṇkavum

Kaṭi-puṇaṇ mūlki y-aṭicil-kai toṭṭu.

(Having bathed in the swift current so that dirt may disappear and having eaten the food so that the dire hunger may disappear)

Here *mācupōkavum* is grammatically connected with *kaṭi-puṇaṇ mūlki* and *kāy-paci-nīṇkavum* is with *aṭicol kai-toṭṭu*.

Uṭalu m-uṭaintōṭu m-ūlmalarum pārkkun

Kaṭal-iru ḷ-āmpal-pām p-eṇṇa—keṭal-arun-cīr-t

Tinka ṭirumukam-ā-c cettu.

When moon rises, the sea ebbs, darkness vanishes, lily blossoms and the serpent gazes.

Here the nouns *kaṭal*, *iruḷ*, *āmpal* and *pāmpū* are grammatically connected with the verbs *uṭalum*, *uṭaint-ōṭum*, *ūlmalarum* and *pārkkum* respectively.

*Note 1.*—The word *poruḷ* means the words qualified or governed.

*Nyle 2.*—The word *tāṇē* is *vākyālaṇkāra*.

406. சுண்ணத் தானே

பட்டாங் கமைந்த வீரடி யெண்கீர்

ஒட்டுவழி யறிந்து துணிததன ரியற்றல்.

Cuṇṇaṇ tāṇ-ē

Paṭṭāṇ k-amainta v-ir-aṭi y-eṇ-cīr

Oṭṭu-vali y-aṇintu tuṇittana r-iyarṭal.

Of them *cuṇṇam* is that mode wherein words in two feet of a stanza with four *cīr* each are so promiscuously arranged that it is necessary to find the proper order in which they are grammatically connected.

*Ex.*—Curai-y-āla v-ammi mitappa varai-y-aṇaiya  
Yāṇaikkū nīttu muyarkū nilai-eṇpa  
Kāṇakaṇṇāṭaṇ cuṇai.

(The fountain-spring of the lord of the forest-region  
is such that the gourd may float, the grinding stone  
may go down, the hare may swim and the elephant  
as big as a mountain may stand without being  
drowned)

Here *curai* and *ammi* are grammatically connected with  
*mitappa* and *āla* and *yāṇaikkū* and *muyarkū* with *nilai* and *nīttu*.

*Note 1.*—*Iḷampūraṇar*, *Cēṇḍavariyar* and *Nacciṇārkkīṇiyar*  
think that *cuṇṇam* takes place only among words found in two  
feet: while *Teyvaccilaiyār* thinks that it may be so and the words  
which are grammatically related may also be within eight *cīr*.

*Note 2.*—*Avartṭuḷ* is taken here from the previous *sūtra*

407. அடிமறிச் செய்தி யடிநிலை திரிந்து  
சீர்கிலை திரியாது தடுமா தும்மே.

Aṭimarī-c ceyti y-aṭmilai tirintu  
Cīr-nilai tiriyātu taṭumā rum-m-ē.

Of them *aṭimarī* is that mode wherein the meaning is not  
changed though the order of lines is changed without changing  
the order of the *cīr* in each line.

*Ex.*—Cūral pampiya cīru-kāṇ yār-ē  
Cūrara makaḷir āraṇaṇ kiṇar-ē  
Cāra nāṭa nīvaru tīyē  
Vāra leṇṇi-ē yāṇ-aṇ cuval-ē.

(Oh lord of mountains the streamlets on your way  
are full of whirl-pools and the devils are bent upon  
doing mischief. If I say that you need not come,  
I will have to suffer)

Here the four lines may be interchanged in any order without  
any change in the meaning.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Note 1.*—*Cēṇāvaraiyar* says that some read this *sūtra* thus :—

அடிமறிச் செய்தி  
அடிகிலை திரிந்து சீர்கிலை திரியாது  
தடுமா றுமமே பொருடெரி மருங்கின்.

408. பொருடெரி மருங்கின்  
சுற்றடி யிறுசீ ரெருத்துவயிற் றிரிபுந்  
தோற்றமும் வரையா டடிமறி யான.

Poruṭeri maruṅkin  
Īrṟaṭi y-iruci r-eruttu-vayir riripu-n  
Tōṟramum varaiyā r-aṭimari yāṇ-a.

In *aṭimari* the final *cir* of the last line may be grammatically connected with a *cir* in the penultimate line when the meaning of a stanza is construed.

*Note 1.*—*Īrṟaṭi-y-iru-cir eruttu-vayin* is interpreted by commentators differently. *Īlampūraṇar* takes it to mean 'if the final *cir* of the last line is taken to be penultimate *cir*'; *Cēṇāvaraiyar* and *Teyvaccilaiyār* state 'if the final *cir* of the last line is taken in the penultimate line'; *Naccinārkkiniyar* states 'if the final *cir* of the last line is used in the same meaning as that of the penultimate *cir* of the last line'. Since this *sūtra* deals with another kind of *aṭimari*, the opinion of *Cēṇāvaraiyar* and *Teyvaccilaiyār* seems to be sound.

*Note 2.*—*Naccinārkkiniyar* says that *mārū* in *kūrāy tōḷi yām-vāḷu mārē* has no meaning for itself and suggests the meaning of the penultimate *cir*. But in places like *anaiyai y-ākan mārē* (Pura. 20), *nī tuñcāy mārē* (Pura. 20), the commentator says that *mārū* denotes cause.

409. மொழிமாற் றியற்கை  
சொன்னிலை மாற்றிப் பொருளெதி ரியைய  
முன்னும் பின்னுங் கொள்வழிக் கொளாஅல்.

Moḷimār r-iyarkai  
Coṇṇilai mārri-p poruḷ-eti r-iyaiya  
Muṇṇum piṇṇuṇ koḷ-vaḷi-k koḷāal.

Of them *molimārru* is that mode wherein words which are grammatically connected are so promiscuously set in that, when one makes its meaning, he will have to rearrange it.

*Note.*—*Avarruḷ* has to be taken here from the *sūtra* 405.

410. தநநுள ளனு மவைமுத லாகிய  
கிளை நுதற் பெயரும் பிரிப்பப் பிரியா.  
Ta-na-nu-e enu m-avai-muta l-ākiya  
Kiḷai-nutar peyar-um pirippa-p piriya.

Words of relationship beginning with *ta*, *na*, *nu* and *e* cannot be split into component parts.

*Ex.*—Tampi, taṅkai, nampi, nuṅkai, empi etc.

*Note.*—*Cēṇāvaraiyar* gives *tamaṇ* and *namaṇ* as examples and describes at great length that they respectively mean his relation or their relation and my relation or our relation and hence they cannot be said to have been formed from *tām* + *aṇ* and *nām* + *aṇ*.

411. இசைசிறை யசைசிலை பொருளொடு புணர்தலென்று  
அவைமூன் றென்ப வொருசொல் லடுக்கே.  
Icai-nirai y-acai-nilai poruḷoṭu puṇartal-enṇu  
Avai-mūṇ r-enpa v-oru-col l-aṭukkē.

They say that the reduplication of words is of three kinds :—  
*icai-nirai* or that used for euphony, *acai-nilai* or that used to make up the syllables and *poruḷoṭu puṇartal* or that used with some meaning.

*Ex.*—*Icai-nirai*

Ciru-kuṭi y-irē ciru-kuṭi y-irē. (Kalit. 39)

*Acai-nilai*

Māl-varai y-oḷukiya vālai vālai. (Cīrupāṇ. 20)

*Poruḷoṭu-puṇartal*

*Quickness*

Pāay-p pāay-p pacantaṇṇu mutal. (Kalit. 36)



## TOLKĀPPIYAM—COLLATIKĀRAM

### *Certainty*

Turakkuva-ṇ-allaṇ ruṇakkuva ṇ-allaṇ. (Kalit. 41)

### *Determination*

Muyaṅki-p potivēm muyaṅki-p potivēm. (Kalit. 106)

*Note 1.*—*Poruḷoṭu-puṇartal* is of different kinds :—one denoting quickness, one denoting certainty, one denoting determination etc.

*Note 2.*—This *sūtra* is read by *Teyvaccilaiyār* before the *sūtra* 423. It appears to be better.

412. வேற்றுமைத் தொகையே யுவமத் தொகையே  
வினையின் ருதகையே பண்பின் ருதகையே  
உம்மைத் தொகையே யன்மொழித் தொகையென்று  
அவ்வா றென்ப தொகைமொழி நிலையே.

Vērrumai-t tokai-y-ē y-uvama-t tokai-y-ē  
Vinaiyiṇ rokai-y-ē paṇpiṇ rokai-y-ē  
Ummat-t tokai-y-ē y-aṇmoli-t tokai-y-eṇṇū  
A-v-v-ā r-eṇpa tokai-moli nilai-y-ē.

They say that compounds are of six kinds :—*vērrumai-t-tokai*, *uvama-t-tokai*, *vinaiyiṇ-rokai*, *paṇpiṇ-rokai*, *ummai-t-tokai* and *aṇ-moli-t-tokai*.

*Note.*—The word *tokai* literally means *elision* and is here used in the sense of *compound*. It should be noted that, though there is generally some elision in the first member of a compound, it should not be taken as the definition of *tokai*. Its definition is evidently that which is made up of two or more words and which functions as one word. That this was the opinion of *Tolkāppiyār* is evident from his *sūtra*

Ellā-t tokai-y-u m-oru-con ṇaṭaiya. (col. 420)

*Cēṇāvaraiyar* says that there is another class of scholars who take it to be a *tokai* where there is elision and condemn them for two reasons :—

(1) there is *avyāpti* in *kēḷar-panṇi* and (2) there is *ativyāpti* in *iruntāṇ māṭattū*.

413. அவற்றுள்

வேற்றுமைத் தொகையே வேற்றுமை யியல.

Avaṭṭuḷ

Vēṭṭumai-t tokai-y-ē vēṭṭumai y-iyala.

Of them *vēṭṭumai-t-tokai* is that wherein the former member is in case-relation to the following member.

Ex.—Kaya-malar. (Kalit. 37)

(Flower in a tank.)

*Note.*—*Iḷampūraṇar* thinks that *vēṭṭumai-t-tokai* is that wherein the case-suffix is elided. It is generally the case; but it may have exceptions. Hence *Cēṇḍavaraiyar* and *Teyvaccilaiyār* state “*vēṭṭumai-t-tokai eṇṇai vēṭṭumai-p-poruḷ-uḷaiya tokai.*” *Cēṇḍavaraiyar* states as an alternative “*vēṭṭumai-p-poruḷ tokku tokai.*” Since there is no elision of case-meaning without the elision of case-suffix, I think the alternative suggestion is not necessary. *Nacciṇārkkiniyar* agrees with *Iḷampūraṇar*.

414. உவமத் தொகையே உவம யியல.

Uvama-t tokai-y-ē v-uvama y-iyala.

*Uvama-t-tokai* is that wherein the former member is *upamāṇam* and the following member is *upamēyam*.

Ex.—Murañ-cevi. (Kalit. 42)

(Winnow-like ear)

*Note.*—The word *murañ-cevi* may be expanded in two ways: *muraṭṭai otta cevi* or *muraṇ aṇṇa cevi*. Even though in the former case the former member is in case-relation to the following member, it is not so in the second case. Hence this *uvama-t-tokai* cannot be classed as a species of *vēṭṭumai-t-tokai*. But *Cēṇḍavaraiyar* says that, if one is bent upon expanding it in the former way, it may be taken as *vēṭṭumai-t-tokai*.

415. வினையின் நெருகுதி காலத் தியலும்.

Viṇaiyiṇ rokuti kāla-t t-iyalum.

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*Viṇai-t-tokai* is that wherein the former member is a participle denoting time.

*Ex.*—Aṭu-kalīru (Pura. 69)  
(Killing elephant)

*Note 1.*—Iḷampūraṇar, Naccinārkkinīyar and Teyvaccilaiyār think that *aṭṭa + kalīru* and *aṭum + kalīru* are compounded as *aṭu-kalīru*: Cēṇāvaraiyar, on the other hand, thinks that it is a *nityasamāsa* and cannot be expanded into *aṭṭa kalīru* and *aṭum kalīru*. In his opinion *viṇai* has to mean root or *dhātu* and the word *kālattu* in the *sūtra* may not quite fit in. He definitely states that the word *viṇai* in the *sūtra* denotes only the action and it may be taken as *tolir-peyar* since words like *tālṭkulaḷ* which is *anmolī-t-tokai* formed of *viṇai-t-tokai* is said to be *iru-peyar-oṭṭu*. But *Tolkāppiyaṇār* has not stated in the *sūtra* 418 that *anmolī-t-tokai* may be formed of *viṇai-t-tokai* and this is well brought out by *Teyvaccilaiyār*.

416. வண்ணத்தின் வழவி னளவிற் சுவையினென்று  
அன்ன பிறவு மதன்குண துதலி  
இன்ன திதுவென வருஉ மியற்கை  
என்ன கிளவியும் பண்பின் றொகையே.

Vaṇṇattin vaṭivi u-aḷavir cuvaiyiṇ-enṇu  
Anna piṇavu m-ataṇ-kuna nutali  
Inna t-itu-v-eṇa varūu m-iyarkai  
Enna kiḷaviyum paṇṇin rokai-y-ē.

*Paṇpu-t-tokai* is that wherein the former member denotes the quality like color, shape, extent, taste etc., thus saying something about an object and the following member is the word denoting the object.

*Ex.*—Ceññāyirū (Pura. 4). (Red sun)  
Putu-nel (Pura. 61). (New paddy)

*Note 1.*—Cēṇāvaraiyar takes *paṇpu-t-tokai* also as *nityasamāsa*.

*Note 2.*—Iḷampūraṇar, Cēṇāvaraiyar and Naccinārkkinīyar read in the *sūtra* *cuvaiyiṇ-enṇu*, while *Teyvaccilaiyār* reads *cuvaiyiṇ*.

## ECCA VIYAL

*Note 3.*—*Teyvaccilaiyār* states that *vērrumai-t-tokai*, *uvama-t-tokai*, *vinai-t-tokai* and *panpu-t-tokai* correspond to *tat-puruṣa* in Sanskrit.

*Note 4.*—The expression like *cārai-p-pāmpū* where *cārai* is not the name of a quality should also be taken as *panpu-t-tokai* since *cārai* restricts the application of the word *pāmpū*.

417, இருபெயர் பல்பெய ரளவின் பெயரே  
எண்ணியற் பெயரே கிறைப்பெயர்க் கினவி  
எண்ணின் பெயரோ டவ்வறு கினவியுங்  
கண்ணிய நிலைத்தே யும்மைத் தொகையே.

*Iru-peyar pal-peya r-alavin peyar-ē*  
*Enṇiyar peyar-ē nīrai-p-peyar-k kiḷavi*  
*Enṇiṇ peyar-ō ṭ-a-v-v-aṟu kiḷavi-y-uṇ*  
*Kaṇṇiya nilaittē y-ummai-t tokai-y-ē.*

*Ummai-t-tokai* is that, where two words denoting a single object, two words denoting many objects, words denoting measurement, words denoting objects that are counted, words denoting weight and words denoting number—all these six—are combined together.

*Ex.*—*Āṭal-pāṭal* (*āṭalum-pāṭalum*), *Kapila-paraṇar* (*Kapilarum Paraṇarum*); *Pārppār cāṇrār* (*pārppārum cāṇrārum*); *Kalaṇē-patakkū* (*kalaṇum patakkum*); *Aṟupattu-mūvar* (*Aṟupatiṇmarum mūvarum*); *Tuṭi-y-arai* (*tuṭiyum araiyum*); *Patiṇaintū* (*pattum aintum*).

*Note 1.*—*Ummai-t-tokai* corresponds to *dvandva* compound in Sanskrit.

*Note 2.*—Words like *āṭal-pāṭal*, *kalaṇē-patakkū* agree with *samāhāradvandvas* in Sanskrit.

*Note 3.*—The words *iru-peyar* and *pal-peyar* mean, according to *Iḷampūraṇar*, *Oṇṇāvaraiyar* and *Nacciṇārkkīṇiyar*, two nouns and many nouns. Since *pal-peyar* denotes *iru-peyar* also, they try to justify the use of both in different ways:—*Iḷampūraṇar* says that *Tolkāppiyāṇār* does not want to include two under

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many; *Cēṇāvaraiyar* says that since *vērrumai-t-lokai* etc. are generally formed of two words, and *ummai-t-lokai* is formed of two words and more, *Tolkāppiyānār* has stated both. *Nacciṇārkkīṇiyar* practically agrees with *Cēṇāvaraiyar*, though he differs from him in the mode of expressing it. *Teyvaccilaiyār*, on the other hand, states that *irupeyar* denotes words denoting objects and words which are verbal nouns and *pal-peyar* means words which are plural in number. I think that *iru-peyar* may be taken to mean two words each denoting singular and *pal-peyar* meaning 'words denoting plural'; for there is difference in the formation of compound in these two cases:—in the former the final element of the former member is dropped and the final element of the following member are modified when the words are *uyartiṇai* and in the latter it is not so Cf. *Kapilu-paraiyar* and *pārppār-cāṇṇār*.

418. பண்புதொக வஞ்சங் கினலி யானும்  
உம்மை தொக்க பெயர்வயி னானும்  
வேற்றுமை தொக்க பெயர்வயி னுயினும்  
ஈற்றுநின் றியலு மன்மொழித் தொகை.

*Paṇpu-toka varūṇ kiḷavi y-āṇum*  
*Ummāi tokka peyar-vayi ũ-āṇum*  
*Vērrumai tokka peyar-vayi ũ-āṇum*  
*Irru-niṇ r-iyalu m-anmolit tokai.*

*Anmolit-t-lokai* is that wherein the element denoting quality, the particle *um* or the case-suffix, in the former member is dropped and the element denoting the person at the end is also dropped.

*Ex.*—*Kallār-p-piṇukkuṇ kaṭuṇ-kōl* (*Kural* 570)  
(*Kaṭiyatu kōl uṭaiyaṇ*)

*Takara-ñāḷal cāntū*  
(*Takaramum ṇāḷalum cērṇa cāntū*)

*Pozroṭi vāntāl*  
(*Pozṇāl ākiya toṭi uṭaiyāl*)

*Note 1.*—It should be noted that a word can be determined to be *anmolit-t-lokai* only in a sentence.

*Note 2.*—*Teyvaccilaiyār* has been shrewd enough to note that *Tolkāppiyāṇār*, in this *sūtra*, has not mentioned that *aṇmolī-t-tokai* may be formed of *uvama-t-tokai* and *vinai-t-tokai*. Consequently he takes *tuṭi-y-iṭai* and *tāl-kulal* in the sentences *tuṭi-y-iṭai vantāl* and *tāl-kulal vantāl* to be *irupeyar-oṭṭu ākupeyar*.

*Note 3.*—*Iḷampūraṇar* states that, because *Tolkāppiyāṇār* has mentioned in this *sūtra* *vērrumai-t-tokai* after *paṇpu-t-tokai*, he suggests that *aṇmolī-t-tokai* may be formed of *uvama-t-tokai* and *vinai-t-tokai*. *Cēṇāvaraiyar* states that, though *aṇmolī-t-tokai* born of *ummai-t-tokai* is smaller in number than that born of *vērrumai-t-tokai*, it has been mentioned before the other to suggest that *aṇmolī-t-tokai* may be formed of *uvama-t-tokai* and *vinai-t-tokai*. *Naccinārkkinīyar* agrees with *Cēṇāvaraiyar*. This seems to be the opinion of *Avinayaṇār*, who says

Vinaiyiṇ rokaiyiṇu m-uvama-t tokaiyiṇu  
Aṇmolī tōṇru m-eṇmaṇār pulavar.

419. அவைதாம்

முன்மொழி நிலையலும் பின்மொழி நிலையலும்  
இருமொழி மேலு மொருங்குட னிலையலும்  
அந்நான் கென்ப பொருணிலை மரபே.

Avai-tām

Muṇ-moli nilaiyal-um piṇ-moli nilaiyal-um  
Iru-moli mēl-u m-oruṅkuṭa nilaiyal-um  
An-nāṇ k-eṇpa poruṇilai marapē.

They say that, in the above compounds, the most important part of the meaning rests in four different ways—on the following member, on the former member, on both the members and on neither the former nor the following member but on something else.

*Ex.*—On the following member

Vēṅkai-p-pū.

(The flower of *vēṅkai* tree)

On the former member.

Naṇi-nā (Tol. Elut. 91)

(The tip of the tongue)

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On both

Kapila-paraṇar.

(*Kapilan* and *Paraṇan*)

On neither

Porroṭi vantāl.

(The lady with gold armlet came).

*Note 1.*—In *vērrumai-t-tokai*, *uvama-t-tokai*, *vinai-t-tokai* and *panpu-t-tokai* it is the following member that is generally the more important, but there are exceptions like *nuppi-nā*, *peṇ-ṇ-anāṅku*, *aṭai-kaṭal* etc. In *ummai-t-tokai* both the members are important and in *aṇ-moli-t-tokai* neither the former nor the following member is important.

*Note 2.*—The words *muṇ-moli-nilaiyal*, *piṇ-moli-nilaiyal*, *iru-moli-nilaiyal* and *aṇ-moli-nilaiyal* respectively correspond with Sanskrit *uttara-padārtha-pradhānaḥ*, *pūrva-padārtha-pradhānaḥ*, *ubhaya-padārtha-pradhānaḥ* and *anya-padārtha-pradhānaḥ*.

420. எல்லாத் தொகையு மொருசொன் னடைய

Ellā-t tokai-y-u m-oru-con ṇaṭaiya.

All the compounds are of the same nature as simple words, (i. e.) are unitary in nature.

*Note 1.*—*Cēṇāvaraiyar* takes the expression *nilaṇ kaṭantāṇ* where *kaṭantāṇ* is the finite verb and *nilum* is its object with the case-suffix dropped, as a compound and quotes the *sūtra*

Peyarun toḷilum pirintoruṇ k-icaippa

Vērrumai y-urupu nilai-peṇu vaḷiyum

Tōrram vēṇṭā-t tokuti-k kaṇṇum

(Eḷut, 132)

in support of his interpretation. But if one adheres to the interpretation of that *sūtra* by *Iḷampūraṇar*, it is not necessary to accept *Cēṇāvaraiyar*'s view. Besides *Tolkāppiyāṇār* has nowhere explicitly stated that a noun and a verb can become a compound. It is surprising that *Nacciṇārkkīṇiyar* agrees with *Cēṇāvaraiyar*'s view regarding *nilaṇ kaṭantāṇ* and agrees with *Iḷampūraṇar*'s view regarding the interpretation of the *sūtra* "*Peyarun toḷilum . . . . .*" (Eḷut. 132)

421. உயர் திணை மருங்கி னும்மைத் தொகையே  
பலர் சொன் னடைத்தென மொழிமனார் புலவர்.

Uyar-tiṇai maruṅki ṇ-ummai-t tokai-y-ē  
Palar-con ṇāṭaitteṇa molimaṇār pulavar.

Learned men say that *ummai-t-lokai* of *uyartiṇai* nouns are of the nature of plural nouns.

Ex.—Kapila-parāṇar.

Note 1.—The need for this *sūtra* is this:—when two *uyartiṇai* nouns *Kapilaṇ* and *Parāṇaṇ* form a compound a doubt may arise whether they become *Kapila-parāṇaṇ* or *Kapila-parāṇar*.

Note 2.—It is worth noting that *uyartiṇai-maruṅkiṇ* compares with the *Pāṇini's sūtra*—*jātirapraṇinām* (Aṣṭā. 2, 4, 6.)

422. வாரா மரபின வரக்கூறுதலும்  
என்னு மரபின வெனக்கூ றுதலும்  
அன்னவை யெல்லா மவற்றவற் றியல்பான்  
இன்ன வென்னுங் குறிப்புரை யாகும்.

Vārā marapiṇa vara-k-kū ṛutal-um  
Eṇṇā marapiṇa v-eṇa-k-ū ṛutal-um  
Aṇṇavai y-eḷlā m-avarraavar r-iyalpāṇ  
Iṇṇa v-eṇṇuṇ kuṛippurai y-ākum.

Expressions where objects which do not have the capacity to *come* are described as coming and objects which do not have the capacity to *think* or *speak* are described as thinking and speaking and such others are said to be *kuṛippu-c-col* or suggestive words.

Ex.—A-m-malai vantu itaṇoṭu porutirṛū.

(That mountain came and fought against this)

Aṇṇa-c-cēval . . . irumpicirāntai y-aṭiyurai-y-eṇiṇ

(Pura. 67)

(Oh swan, if you say that you are a servant of  
*Irum-picir-āntai*)



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423. இசைப்படு பொருளே நான்குவரம் பாகும்.

Icai-p-paṭu poruḷ-ē nāṅku-varam p-ākum.

The maximum limit for the repetition of a word for *euphonic harmony* is four.

*Ex.*—Pāṭukō pāṭukō pāṭukō pāṭukō.

*Note.*—*Iḷampūraṇam* and *Cēṇḍavaraṇiyam* (Damodaram Pillai Edn.) read *icai-paṭu-poruḷē* and others read *icai-p-paṭu-poruḷē*.

424. விரைசொல் ஐக்கே மூன்றுவரம் பாகும்.

Virai-col l-aṭukkē mūṇru-varam p-ākum.

The maximum limit for the repetition of a word to denote *haste* is three.

*Ex.*—Tī-t-tī-t-tī. (Fire, fire, fire.)

425. கண்ட ரென்ற கொண்ட ரென்ற  
சென்ற தென்ற போயிற் தென்ற  
அன்றி யனைத்தும் வினாவொடு சிவணி  
நின்றவழி யசைக்குங் கிளவி யென்ப.

Kaṇṭi r-eṇṛā koṇṭi r-eṇṛā  
Ceṇṛa t-eṇṛā pōyir r-eṇṛā  
Aṇṛi y-aṇaittum viṇāvotu civaṇi  
Niṇṛa-vaḷi y-aṇaikkun kiḷavi y-eṇpa.

The words *kaṇṭir*, *koṇṭir*, *ceṇṛati*, *pōyirru* when followed by the interrogative letter are said to be *acai-c-col*.

*Ex.*—Kaṇṭirē. . . . .

*Note 1.*—Since this *sūtra* follows the *sūtra* dealing with *aṭukku*, this *sūtra* also is taken by the commentators to be dealing with *aṭukku* also.

*Note 2.*—*Teyraccilaiyār* reads in the *sūtra* *icai-k-kum* instead of *aṇaikkum* and states that it has its meaning. But if we consider his interpretation of the last line of the following *sūtra*,

the reading *acaiikkum* is the better of the two. *Iḷampūraṇar* and *Naccinārkkinīyar* have the reading *icaiikkum*, but they give it the meaning given by *Cēṇāvaraiyar* to *acaiikkum*.

426. கேட்டை யென்ற நின்றை யென்ற  
காத்தை யென்ற கண்டை யென்ற  
அன்றி யனைத்து முன்னிலை யல்வழி  
முன்னுறக் கிளந்த வியல்பா கும்மே.

Kēṭṭai y-eṇṛā niṇṛai y-eṇṛā  
Kāttai y-eṇṛā kaṇṭai y-eṇṛā  
Aṇṛi y-aṇaittu muṇṇilai y-alvaḷi  
Muṇ-ṇ-ura-k kiḷanta v-iyalp-ā kum-m-ē.

The words *kēṭṭai*, *niṇṛai*, *kāttai* and *kaṇṭai*, when they do not denote the second person singular, are *acai-c-col*.

*Note.*—*Muṇṇilai-y-alvaḷi* is interpreted by *Iḷampūraṇar* as when they are not followed by the interrogative letter like the previous four *Cēṇāvaraiyar* condemns him that, since there is no opportunity for them to be followed by the interrogative letter, there is no need for that interpretation.

427. இறப்பி னிகழ்வி னெதிர்வி னென்றச்  
சிறப்புடை மாபி னம்முக் காலமும்  
தன்மை முன்னிலை படர்க்கை யென்னும்  
அம்மூ விடத்தாள் வினையினுங் குறிப்பினும்  
மெய்ம்மை யானு மீரிரண் டாகும்  
அவ்வா ரென்ப முற்றியன் மொழியே.

Irappi nikaḷvi ṇ-etirvi ṇ-eṇṛa-c  
Ciṛappuṭai marapi ṇ-a-m-mu-k kālam-un  
Taṇmai muṇṇilai paṭarkkai y-eṇṇum  
A-m-mū v-iṭattāṇ viṇaiyiṇ-un kuṟippinūm  
Meymmai y-āṇ-u m-ir-iran ṭ-ākum  
A-v-v-ā r-eṇṇa murriyaṇ moḷi-y-ē.

They say that the finite verbs are of 24 kinds :—verbs that explicitly denote one of the three tenses past, present and future and used in the first, the second and the third person in either

of the numbers singular and plural and appellative verbs that are used in the first, the second and the third person in either of the numbers.

*Note 1.*—Since the appellative verbs do not explicitly denote tense, they are of six kinds and the other verbs, which are latterly called *teri-nilai-viṇai* are of eighteen kinds. But it should be noted that the difference found in the verbs of the third person singular as *ānpāl*, *penpāl* and *onranpāl* and that in those of the third person plural as *palarpāl* and *palavinpāl* are not taken here.

*Note 2.*—Commentators differ in their interpretation of the word *meymmai*. *Iḷampūraṇar* says that it denotes *viṇai* and *viṇai-k-kurippū*, *Cēṇāvaraiyar* and *Naccinārkkiniyar* state that it denotes *uyartinaṇai*, a. : *riṇai* and *viravu-t-tiṇai* and *Teyvaccilaiyār* states that it denotes singular and plural. Taking the reading of *ir-iraṇṭākum* adopted by *Naccinārkkiniyar* and *Teyvaccilaiyār* for *ivvirāṇṭākum* adopted by others, the interpretation adopted by *Teyvaccilaiyār* seems to be sound.

*Note 3.*—*Iḷampūraṇar* thinks that this *sūtra* deals with the definition of finite verb. *Cēṇāvaraiyar* condemns it and states that this deals with the classification of finite verbs.

*Note 4.*—*Teyvaccilaiyār* reads *mūviṭattāna* for *ā-m-mūviṭattān* adopted by others.

*Note 5.*—*Teyvaccilaiyār* reads this *sūtra* at the end of the *Viṇai-y-iyal*. Since *Tolkāppiyaṇār* deals with the classification of *eccam* after a few *sūtras* from here, it is quite appropriate to have this *sūtra* only in this *iyal*.

*Note 6.*—This *sūtra* and the following one are two of a few *sūtras* in *Tolkāppiyam* whose definite meaning and purpose I have not yet been able to understand.

428. எவ்வயின் வினையு மவ்விய னிலையம்.

E-v-vaiyṇ viṇai-y-u m-a-v-v-iyā ṇilaiyum.

Verbs which are used in all the persons without change of form are also of the same nature.

*Note 1.*—Verbs like *vēru*, *illai* etc. are used in all persons and in all numbers; verbs of the optative mood are used in both the numbers of the third person; the verb *ceyyum* is used in *ānpāl*, *penpāl*, *oṟṟanpāl* and *palavinpāl*. In order that such verbs also may be termed finite-verbs, the author has read this *sūtra*.

*Note 2.*—*Teyvaccilaiyār* reads *a-v-vayin* for *a-v-v-iyal* which does not seem sound.

*Note 3.*—*Iḷimpūraṇar* and *Naccinārkkiniyar* interpret this *sūtra* thus—*Peyar-eccam* and *vinai-y-eccam* are of the same nature (i. e.) they denote three tenses and are used in the three persons.

*Note 4.*—An alternative meaning is given under this *sūtra* in *Cēṇāvaiyaṇṇar*'s commentary thus:—All roots will be used chiefly in finite verbs. Since no useful purpose is served by this interpretation, it is my opinion that it is an interpolation. But since it is condemned by *Naccinārkkiniyar*, it should have crept in before him.

*Note 5.*—*Naccinārkkiniyar* states that this *sūtra* removes the doubt whether one form of a verb may denote all the three tenses which may arise from the *sūtra-kālamotu varūm vinai-c-col-ellām* (Col. 21). This does not seem to be sound.

429. அவைதாம்

தத்தங் கினவி யடுக்குந வரினும்  
எத்திறத் தானும் பெயர்முடி பினவே.

Avai-tām

Tattaṅ kiḷavi y-aṭukkuna variṇum

E-t-tirat tāṇum peyar-muṭi p-iṇa-v-ē.

They, even though they are used in succession, qualify only the noun (which is their subject).

*Ex.*—Uṇṭāṇ ṭṭiṇāṇ pāṭiṇāṇ Cāṭṭaṇ.

## TOLKĀPPIYAM—COLLATIKĀRAM

*Note 1.*—*Etīrattānum* suggests, in the opinion of the four commentators, that subject may follow the predicate. *Cēṇāvaraiyar* and *Nacciṇārkkiniyar* state in addition that it suggests that the subject may be explicitly mentioned as in *emmaṇār pulavar* and or may be left out to be implied as in *muppa : tenpa*. Since the latter is suggested by the *sūtra*—*Evvaṇṇiṇṇi peyayum velippaṭa-t-tōṇṇi* . . . (Col. 68), it may as well be omitted.

430. பிரிநிலை வினையே பெயரோ யொழியிசை  
எதிர்மறை யும்மை யெனவே சொல்வே  
குறிப்பே யிசையே யாய் ரைந்தும்  
நெறிப்படத் தோன்று மெஞ்சுபொருட் கினகி.

Piri-nilai viṇai-y-ē peyar-ē y-oli-y-icai  
Etir-marai y-ummai y-eṇa-v-ē col-l-ē  
Kurippē y-icai-y-ē y-ā-y-i r-aintum  
Neri-p-paṭa-t tōṇṇu m-eñcuporuṭ kiḷavi.

*Eñcu-poruṭ-kiḷavi* or word or words which suggest something else are of ten kinds:—*Pirinilai*, *viṇai*, *peyar*, *oli-y-icai*, *etirmarai*, *ummai*, *eṇa*, *col*, *kurippu*, and *icai*.

*Note.*—*Eñcu-poruṭ-kiḷavi*, according to *Iḷampūraṇar*, *Cēṇāvaraiyar*, and *Nacciṇārkkiniyar*, means a word having incomplete meaning so that it should qualify another. According to *Teyvaccilaiyār* it means suggestive word or words. Since there is no word to be qualified by *colleccam*, *kurippeccam*, and *icai-y-eccam*, since *peyar-eñcu-kiḷavi* and *viṇai-y-eñcu-kiḷavi* will be a repetition of what has been said in the *Viṇai-y-iyal* and since the *sūtra* *Avai-y-al kiḷavi maraittanar kiḷattal* (Col. 442) and the following ones do not naturally follow the *sūtra* *Colleṇ-eccam* . . . (Col. 441), the opinion of *Teyvaccilaiyār* seems to be sound. Since there is difference of opinion in the meaning of *eñcu-poruṭ-kiḷavi*, it naturally follows that there will be difference of opinion in the interpretation of the following *sūtras* among them.

431. அவற்றுள்  
பிரிநிலை யெச்சம் பிரிநிலை முடிபின.  
Avarrul  
Piri-nilai y-eccam piri-nilai mutipina.

*Pirinilai-y-eccam* completes its idea with the delimiting expression.

*Ex.*—The sentence *ivan kalvi-uṭaiyan* (this man is learned) has its idea completed by the word *i-v-v-avaiyattāruḷ* (among those in this assembly).

*Note 1.*—The meaning given above is suggested by *Teyvacilayar's* commentary. The other three commentators take *ē* and *ō* in *tāṇē koṇṭāṇ* (he himself took it), *tāṇō koṇṭāṇ* (did he himself take it), as *pirinilai-y-eccam* and state that their idea is completed by the expressions *pirar koṇṭilar*, *pirar koṇṭilarā* respectively. But *Iḷampūraṇar* says that *ē* qualifies *avan*, and *Naccinārkkiniyar* says that it qualifies *koṇṭāṇ*. Since *ē* and *ō* have been said in *Iṭai-y-iyal*, it is not necessary that they should be repeated here. I differ from *Teyvaccilaiyār* in one point:—he says the expression *i-v-v-avaiyattāruḷ* as *piri-nilai*, while I take *ivan kalvi-y-uṭaiyan* as such.

*Note 2.*—*Teyvaccilaiyar's* interpretation of the ten kinds of *eccam* mostly agrees with the commentary on the work by *Avinayanār* by *Iḷāca-p-pavittira-pallavataraiyan*. This is seen from *Mayilainātar's* commentary on *Nannūḷ*.

432. வினையெஞ்சு கிளவிக்கு வினையுங் குறிப்பும்  
வினையத் தோன்றிய முடிபா கும்மே  
ஆவயிற் குறிப்பே யாக்கமொடு வருமே.

*Viṇai-y-eñcu kiḷavikku viṇaiyuṅ kuṟippum*  
*Niṇaiya-t tōṇṟiya muṭipā kum-m-ē*  
*Ā-vayir kuṟippē y-ākkamoṭu varum-ē.*

*Viṇai-y-eñcu-kiḷavi* completes its idea with a *teri-nilai-viṇai* or *kuṟippu-viṇai*. If it is the latter, it is the verb derived from the root *ā* or *āku*.

*Ex.*—*Maṇattu-k-kaṇ mācilaṇ ātal* (*Kuraḷ*. 35)

(One should become pure at heart). Here the idea is completed by the verb *vēṇṭum*.

## TOLKĀPPIYAM—COLLATIKĀRAM

Atu poṇṇuṅkāḷ poṇṇā-t tunai (Kural 36)

(It is a sure associate when one dies). Here the idea is completed by the *kurippuvinaḷ ākum*.

*Note 1.*—*Iḷampūraṇar*, *Cēṇāvāraiyaṇ* and *Nacciṇārkkiniyaṇ* take participles like *ceytu*, *ceya* as *viṇai-y-eñcu-kilavi*. They have already been dealt with in *Viṇai-y-iyal*. But one may think that the *viṇai-y-eñcu-kilavi* is said to modify a verb only here. It is clear from the name itself. Hence it is better to take the sentences like those mentioned above to be *viṇai-y-eñcu-kilavi*, though *Teyvaccilaiyaṇ* takes the verbs which complete the idea to be so. But, at the same time, I am at a loss to know why the term *viṇai-y-eñcu-kilavi* is used to denote two different things, though they have the similarity that they modify a verb.

433. பெயரெஞ்சு கிளவி பெயரொடு முடிமே.

Peyar-eñcu kiḷavi peyaroṭu muṭim-ē.

*Peyar-eñcu-kilavi* completes its idea with a noun.

*Ex.*—*Piravi-p-peruṅkaṭal nintuvar*. (Kural 10)

([Those that meditate upon God] cross the ocean of saṁsāra.)

Here the idea is completed by the noun *iraivan-aṇi-cērnlār*.

*Note 1.*—*Iḷampūraṇar*, *Cēṇāvāraiyaṇ* and *Nacciṇārkkiniyaṇ* take words like *ceyyum* and *ceyta* to be *peyar-eñcu-kilavi*. *Teyvaccilaiyaṇ* takes the noun that completes the idea as *peyar-eñcu-kilavi*.

*Note 2.*—The verb *muṭiyum* is contracted to *muṭim* in this *sūtra*. This clearly shows that the reading *peyar-eñcu-kilavikkum* adopted by *Teyvaccilaiyaṇ* in the *sūtra* 238 is correct.

434. ஒழியிசை யெச்ச மொழியிசை முடிபின.

Oḷi-y-icai y-ecca m-oḷi-y-icai muṭipiṇa.

*Oḷi-y-icai-y-eccam* completes its idea with what has been left out.

*Ex.*—*Ivaṇ kalviyār kuraivilaṇ.*

(He does not lag behind in education.)

This suggests that he lags behind in others—say character. Hence its idea is completed by *ivaṇ olukkattār kuraivuṭaiyaṇ.*

*Note.*—*Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkiniyar* take the *iṭai-c-col*—*maṇ*, *tiḷ* and *ō* as *oli-y-icai-y-eccam*.

435. எதிர்மறை யெச்ச மெதிர்மறை முடிபின.

*Etir-marai y-ecca m-etir-marai muṭipina.*

*Etir-marai-y-eccam* completes its idea with an expression that is antithetic to it.

*Ex.*—*Immai-p pirappir piriyala m-eṇṇēṇā-k*

*Kaṇṇirai nīr-koṇ ṭaṇaḷ. (Kuraḷ. 1315)*

(She had her eyes flooded with tears that she would not be separated from her lover in this birth.)

This idea is completed by the statement ‘that she will be separated from him next birth.’

*Note.*—*Iḷampūraṇar*, *Cēṇāvaraiyar* and *Naccinārkkiniyar* take the *iṭai-c-col* *ē*, *ō* and *um* as *etir-marai-y-eccam*. It seems that, in the *Iḷampūraṇar*’s commentary the sentence *etir-marai-y-eccam eṇṇaṇa iṇaṇṭu ōkāra-v-etir-maraiyum ummai-y-etir-maraiyum* should have been *etir-marai-eccam eṇṇaṇa mūṇṇū, ōkāra-v-etir-maraiyum, ōkāra-v-etir-maraiyum, ummai-y-etir-maraiyum*. This is clear from the examples found there.

436. உம்மை யெச்ச மிருவீர் அனன

தன்வினை யொன்றிய முடிபா கும்மே.

*Ummai y-ecca m-iru-vīr a-ṇṇun*

*Taṇ-viṇai y-oṇṇiya muṭip-ā kum-m-ē.*

*Ummai-y-eccam* completes its idea, in both the cases, with the verb similar to the verb mentioned.



## TOLKĀPPIYAM—COLLATIKĀRAM

*Ex.*—Cāttanum vantāṇ.

(Cattan too came). This suggests that

Korranum vantāṇ

(Korran too came)

Here instead of Cāttanum vantāṇ, one may use Cāttan vantāṇ.

*Note 1.*—The two cases are: one used with *um* and the other without *um*.

*Note 2.*—In the examples referred to above, Cāttanum vantāṇ and cāttan vantāṇ may be taken as *ummai-y-eccam*.

*Note 3.*—Iḷampūraṇar and Naccinārkkinīyar take *um* as *ummai-y-eccam* and Cēṇāvaraṇiyar takes the word followed by *um* as *ummai-y-eccam*. Teyvaccilaiyār, takes *ummai-y-eccam* in the sense *ummai-y-ākiya eccam*. Besides, Iḷampūraṇar and Teyvaccilaiyār have taken *ummai-y-eccam* and *ākum* as subject and predicate, while Cēṇāvaraṇiyar and Naccinārkkinīyar take *tanvinai* as the subject of *ākum*.

437. தன்மேற் செஞ்சொல் வருவங் காலை  
நிசழுங் காலமொடு வாராக் காலமும்  
இறந்த காலமொடு வாராக் காலமும்  
மயங்குதல் வரையார் முறைநிலை யான.

Taṇ-mēṭ ceñcol varūṇ kālai  
Nikaḷuṇ kālamotu vārā-k kālam-um  
Iranta kālamotu vārā-k kālam-um  
Mayaṅkutaḷ varaiyār murai nilai y-āṇ-a.

If a word not being followed by *um* is used in a suggestive sentence with a verb in the present or the past tense, they do not object to the verb to be in the future in the sentence suggested.

If, for instance, one uses the sentence Cāttan varum or Cāttan vantāṇ with a peculiar intonation on the word Cāttan, it may suggest *Korranum varuvāṇ*.

*Note*—*Iḷampūraṇar* states that the word *murai-nīlaiyāna* in the *sūtra* suggests the use of the past and the present tenses and the future and the past tenses in the suggestive sentence and the suggested sentence. *Cēṇāvaraiyar* states that the word *vuraiyar* in the *sūtra* suggests the use of the past and the present tenses and the present and the past tenses in them. *Nacciṇārkkīṇiyar* states that *murai-nīlai* suggests the rare use of the present and the past tenses in them.

438 எனவெ நெச்சம் வினையொடு முடிமே.

Eṇa-v-e ṇ-eccam viṇaiyoṭu muṭim-ē.

The sentence where the particle *ēṇa* is dropped completes its idea even with a verb.

*Note 1.*—The word *viṇaiyoṭum* suggests that it is rare that the idea is completed by a verb and it is frequent that it is completed by a noun. The example for the latter is . . . *kuṛippē y-icai-y-ē ā-y-ir-aiṇtuṇ* (Col. 430). The example for the former is *tattaiṇ kuṛippin eccaiṇ ceppum* (Col. 441) where *ēṇa* has been dropped and which completes its idea by the word *moḷipa*.

*Note 2.*—*Iḷampūraṇar*, *Cēṇāvaraiyar* and *Nacciṇārkkīṇiyar* take the *iṭai-c-col ēṇa* as *ēṇa-v-eṇ-eccam*. In the examples cited by them (*cf. kolḷeṇa-k-koḷullāṇ*) there is no suggestion.

439. எஞ்சிய மூன்று மேல்வந்து முடிக்கும்  
எஞ்சுபொருட் கிளவி யிலவென மொழிப.

Eñciya mūṇru mēl-vantu muṭikkum  
Eñcu-poruṭ kiḷavi y-ila-v-eṇa moḷipa.

They say that the remaining three do not suggest anything to complete their idea (*i. e.*) There is nothing in themselves to suggest anything. It is the context that makes the sentence suggest other meanings.

*Note.*—*Iḷampūraṇar* states that the word *mūṇrum* suggests that two of them do not have the word or words to complete the idea and *colleccam* has the completing expression. This does not seem to be sound.

440. அவைதாம்

தத்தம் குறிப்பி னெச்சஞ் செப்பும்.

Avai-tām

Tattan kurippi ũ-eccañ ceppum.

They will suggest through the speaker's method of expression.

*Note 1.*—*Iḷampūraṇar* and *Nacciṇārkkiniyar* state that this *sūtra* deals with the definition of *kurippeccam* and *icaiyeccam*. But their examples differ. *Iḷampūraṇar* gives *viṇ enavicaittatū* and *ol ena olittatū* as examples; while *Nacciṇārkkiniyar* gives, *kar karikka nankattān* and *vayiru moḷu-moḷuttatū*. *Cēṇāvaraiyar* thinks that this *sūtra* defines *kuri-p-peccam*, *icai-y-eccam* and *colleccam* in general and the following *sūtra* deals with *colleccam* in particular. The example that he gives for *kurippeccam* is *Iḷaitāka munṇaran kolka* (Kuraḷ 879) which suggests “kill your enemies when they are not strong” and that for *icai-y-eccam* is

Akara mutala v-eḷuttellā m-āti

Pakavaṇ mutarrē y-ulakū. (Kuraḷ 1)

where *atu-pōla* has to be taken to connect the two sentences. *Teyvaccilaiyār* takes this *sūtra* specifying the peculiarity existing in the remaining three *eccams*.

*Note 2.*—There are two defects in the interpretation of *Iḷampūraṇar*, *Cēṇāvaraiyar* and *Nacciṇārkkiniyar* :—(1) The order followed in the *sūtra* 430 is *col*, *kurippu* and *icai* and hence the author will not be justified in dealing with *colleccam* at the end. (2) There will be no appropriate reason for the *sūtra* 442 to follow the *sūtra* 441. Hence I think *Teyvaccilaiyār* is correct in taking the *sūtra* 441 dealing with *colleccam*, the *sūtras* 442 to 448 dealing with *kurippeccam* and the *sūtra* 449 with *icai-y-eccam*.

441. சொல்லெ னெச்ச முன்னும் பின்னுஞ்

சொல்லள வல்ல தெஞ்சுத வின்றே.

Col-l-e ũ-ecca munṇum piṇṇuñ

Col-l-aḷa v-aḷla t-eñcuta l-iṇṇē.

*Colleccam* is that which does not depend upon any word to be filled up to complete the idea either before it or after it.

Ex.—Neṭum-puṇalul veltu mutalai y-aṭum-puṇaliṇ

Niṅki ṇ-ataṇai-p pira (Kuraḷ 495)

(The crocodile that can kill (an elephant) in deep water is killed by another when it is out of it).

This suggests that “even strong persons cannot prove strong if they are not in their element.”

Note I.—Iḷampūraṇar gives as example *Pacittēṇ, paḷaṇ-cōru tā eṇa niṇṇāṇ* (he stood after saying, “I am hungry and so give me cold rice”). Here according to him the word *collu* is suggested by *eṇa* after it. *Cēṇāvaraiyar* gives *uyartiṇai eṇmaṇār* (Col. 1) as the example. He says that *āciriyaṇ* is understood after *eṇmaṇār*. *Nacciṇārkkiniyaṇ* takes this *sūtra* to mean that the *eccam eṇ* takes the verb *col* with it and does not take any other word either before or after it. Since this *sūtra* does not deal with the *eccam eṇ*, his mode of interpreting this *sūtra* is not sound. *Teyvaccilaiyār*’s interpretation is that which has been adopted by me.

442. அவையல் கிளவி மறைத்தனார் கிளத்தல்.

Avai-y-al kiḷavi maraittaṇar kiḷattal.

One should not use obscene words and hence should use such words which can suggest them.

Ex.—Āṇ-muṇ varūu m-ikāra pakāram (Eḷut. 333)

(for ā-p-pi)

Kān-mēl nīr-peytu varutum.

(Let us ease ourselves)

Note.—This *sūtra*, according to *Teyvaccilaiyaṇ*, deals with *colleccam* which is quite appropriate. If we carefully examine the meaning given by the other three, it may be evident that the purpose served by this *sūtra*, is more or less served by the *sūtra*.

Takutiyum vaḷakkum taḷiṇiṇa v-olukum

Pakuti-k kiḷavi varai-nilai y-ila-v-ē. (Col. 17)

443. மறைக்குங் காலை மரீஇய தொராஅல்.

Maraiḱkuṇ kālai marīiya t-orāal.

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One does not avoid while using alternative expressions such expressions that have come to use.

*Ex.*—Āppi. (Cowdung).

444. ஈதா கொடுவெனம் கிளக்கு மூன்றும்  
இரவின் கிளவி யாகிட னுடைய.

Ī-tā koṭu-v-eṇa-k kiḷakku mūṇṇum  
Iraviṇ kiḷavi y-ākīṭa ṇ-uṭaiya.

The three verbs *ī*, *tā* and *koṭu* are used when one begs of another.

*Note.*—*Teyvaccilaiyār* reads this *sūtra* and the following three *sūtras* into one.

445. அவற்றுள்  
ஈயென் கிளவி யிழிந்தோன் கூற்றே.

Avarruḷ  
Ī-y-eṇ kiḷavi p-iḷintōṇ kūrrē.

Of them the root *ī* is used when the recipient is inferior in status to the giver.

*Ex.*—*Nelli-t-tiṅkaṇi*.....

Cāta-ṇiṅka v-emakkīṭ taṇaiy-ē.

(You gave me, to avoid death, the sweet *nelli* fruit).

446. தாவென் கிளவி யொப்போன் கூற்றே.

Tā-v-eṇ kiḷavi y-oppōṇ kūrrē.

Of them the root *tā* is used when both the recipient and the giver are of the same status.

*Note.*—*Avarruḷ* should be taken here from the previous *sūtra*.

447. கொடுவென் கிளவி யுயர்ந்தோன் கூற்றே.

Koṭu-v-eṇ kiḷavi y-uyarntōṇ kūrrē.

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Of them the root *koṭu* is used when the recipient is of superior status.

*Ex.*—*Peruñcōrru miku-patam varaiyātu koṭuttōy* (Pura. 2)  
(Oh king, who gave large quantities of food unflinchingly)

*Note.*—*Avarruḷ* should be taken here from the *sūtra* 445.

448. கொடுவென் கிளவி படர்க்கை யாயினுந்  
தண்ணைப் பிறன்போற் கூறுங் குறிப்பின்  
தன்னிடத் தியலு மென்மனார் புலவர்.

*Koṭu-v-eṇ kiḷavi paṭarkkai y-āyinun*  
*Taṇṇai-p piraṇ-pōr kūruṇ kuṛippin*  
*Taṇṇitāt t-iyalu m-eṇmaṇār pulavar.*

Learned men say that, though the root *koṭu* is used when the recipient is the third person, it may be used even when the recipient is the speaker if he speaks of himself in the third person.

*Ex.*—*Ivarku onru koṭu.* (Give one to this man)

Here he refers to himself by the word *ivarku*.

449. பெயர்நிலைக் கிளவியி னுஅ குருவுந்  
திசைநிலைக் கிளவியி னுஅ குருவுந்  
தொன்னெறி மொழிவாயி னுஅ குருவும்  
மெய்நிலை மடக்கி னுஅகுருவும்  
மந்திரப் பொருள்வாயி னுஅ குருவும்  
அன்றி யனைத்துங் கடப்பா டிலவே.

*Peyar-nilai-k kiḷavi-y-i ṇ-āa kunavum*  
*Ticai-nilai-k kiḷavi-y-i ṇ-āa kunavum*  
*Tonṇeri moli-vayi ṇ-āa kunavum*  
*Mey-n-nilai mayakki ṇ-āa kunavum*  
*Mantira-p poruḷ-vayi ṇ-āa kunavum*  
*Anṇi y-aṇaittuṇ kāṭappā ṭ-ila-v-ē.*

There is no rule governing the use of the following :—a noun of one *tiṇai* denoting another : an indigenous word used in other countries in different meanings : certain expression having a

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long usage from early times : riddles etc. ; mantras and similar things (*i e.*) They do not convey the literal meaning. Hence they must be taken as *icai-y-eccam* since they suggest a meaning connected with their literal meaning.

*Note 2.*—*Iḷampūraṇar* reads *cinai-nilai-k-kilavi* for *ticai--nilai-k-kilavi*.

450. செய்யா யென்னு முன்னிலை வினைச்சொல்  
செய்யென் கிளவி யாகிட னுடைத்தே.

Ceyyā y-enṇu muṇṇilai vīṇai-c-col  
Cey-y-en kilavi y-ākiṭa ṇ-uṭaittē.

The second person singular verb of the paradigm *ceyyāy* is used as *cey* also.

*Ex.*—*Ni kūṟū.* (Kalit. 64)  
(You better tell)

*Note.*—*Iḷampūraṇar* interprets this *sūtra* thus ;—The negative verb *ceyyāy* may be used in the sense of positive *cey*. *Cēṇāvaraiyar* condemns him by saying that, if it were the opinion of *Tolkāppiaṇār*, he would have stated in the *sūtra*—*etir-marai-vinaicol* instead of *muṇṇilai vinaicol*. *Naccinārkkinīyar* agreeing with *Iḷampūraṇar*'s interpretation condemns *Cēṇāvaraiyar*. He states three reasons for condemning him :—(1) The verbs *unnāy* and *un* have different meanings (2) *un* is the root and hence it can denote only the action and not the nature of the doer. (3) If *un* is in the second person singular, the words *unṭān*, *unṭāl* cannot denote third person. The first reason cannot stand since *Naccinārkkinīyar* has not stated what the difference in meaning is and there are abundant examples in literature where the paradigm *cey* is used for *ceyyāy*. The second reason is not satisfactory ; for, though the root *un* denotes only an action, yet none can prevent *unnāy* assuming the form *un* since similar usage is found in other languages like English, Sanskrit etc. The third reason is a little fantastic :—the verbs *unṭān*, *unṭāl* etc. are formed from the root *un* and not from *un* the modified form of *unnāy*. Besides the following *sūtra* will be appropriate only if *Cēṇāvaraiyar*'s interpretation is accepted.

*Note 2.*—*Teyvaccilaiyār* gives an alternative meaning that *ceyyāy* can be used in the imperative second person singular.

451. முன்னிலை முன்ன ரீயு மேயும்  
அந்நிலை மரபின் மெய்யூர்து வருமே.  
Munṇilai muṇṇa r-ī-y-u m-ē-y-um  
A-n-nilai marapiṇ me-y-y-ūrntu varum-ē.

*ī* and *ē* may be suffixed to the second person singular preceded by a suitable consonant.

*Ex.*—*Ceṇṇi peruma* (Akanā 46).  
(Oh great king, go)

*Kāṇiya ceṇṇmē* (Pura. 133)  
(Go to see)

452. கட்சொல் வில்லைக் காலத்துப் படிகே.  
Kaṭi-col l-illai-k kālattu-p paṭiṇ-ē.

One cannot avoid words which become current.

*Note 1.*—*Teyvaccilaiyār* takes this *sūtra* to apply only to verbs. The other three take it to apply to all words. The latter opinion seems to be sound.

*Note 2.*—This tells us that *Tolkāṭṭiyanār* was aware of the growth of Language.

453. குறைச்சொற் கினவி குறைக்கும்வழி யறிதல்.  
Kurai-c-cor kiṭavi kuraikkum-vali y-aṟital.

One should understand how certain sounds are elided in words.

*Ex.*—*Kāyam* for *ākāyam* (Elut. 305) (Aphesis)  
(Sky)  
*Āl* for *āral* (Paripā. 5, 43) (Syncope)  
(The constellation kṛttikā)  
*Accū* for *accam* (Paripā. 3, 33) (Apocope)  
(Fear)



454. குறைத்தன வாயினு நிறைப்பெய ரியல்.

Kuraittaṇa v-āyinu niraī-p-peya r-iyala.

Though they have certain sounds elided, they convey the meaning of the full words.

455. இடைச்சொல் லெல்லாம் வேற்றுமைச் சொல்லே.

Iṭai-c-col l-ellām vēṭṭrumai-c col-l-ē.

All *iṭai-c-col* are differentiating words

456. உரிச்சொன் மருங்கினு முரியவை யுரிய.

Uriccon maruṅkiṇu m-uriyavai y-uriya.

Even among *uriccol*, there may be some which serve as differentiating words.

*Note.*—The need for this *sūtra* is this:—most of *uriccols* are the stem of nouns and verbs. Some do the function of *viśēṣaṇa* like *uru*, since they are not separately used either as nouns or as verbs.

457. வினையெஞ்சு கிளவியும் வேறுபல் குறிய.

Viṇai-y-eñcu kiḷaviyum vēṭu-pal kuriya.

*Viṇai-y-eñcu-kiḷavi* too are of different nature not mentioned before.

*Note.*—The need for this *sūtra* is to justify the use of *viṇai-y-eccam* in ways other than mentioned before.

458. உரையிடத் தியலு முடனிலை யறிதல்.

Urai-y-iṭat t-iyalu m-uṭaṇilai y-arital.

One should understand the nature of *viṇai-y-eñcu-kiḷavi* from the context.

*Note 1.*—*Viṇai-y-eñcu-kiḷavi* should be taken here from the previous *sūtra*. This *sūtra* should be taken as a supplement to the previous *sūtra*.

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*Note 2.*—*Iḷampūraṇar* and *Cēṇāvaraiyar* interpret this *sūtra* thus :—one should understand which words should be used together in composition. Since this *sūtra* follows the previous *sūtra*, the meaning given above which is the same as those given by *Nacciṇārkkinīyar* and *Teyvaccilaiyar* seems to be sound.

459. முன்னத்தி னுணருங் கிளவியு முளவே  
இன்ன வென்னுஞ் சொன்முறை யான.  
Munṇatti u-uṇaruṅ kiḷavi-y-u m-uḷa-v-ē  
Iṇṇa v-eṇṇuṅ coṇ-murai y-āṇa.

In the order of words which describe a thing, there are certain words which suggest some meaning.

*Note.*—*Nacciṇārkkinīyar* interprets this *sūtra* thus :—There are certain appellative verbs which give the meaning of *teri-nilai-viṇai*.

460. ஒருபொரு ளிருசொற் பிரிவில வரையார்.  
Oru-poru ḷ-iru-coṭṭ pirivila varaiyār.

They do not object to the use of redundant expressions made of synonymous words.

*Ex.*—*Nivantōṅku perumalai.*  
(High and big mountain)

Here *nivantū* and *ōṅkū* both mean *high*.

461. ஒருமை சுட்டிய பெயர்நிலைக் கிளவி  
பன்மைக் காகு மிடனுமா ருண்டே.  
Orumai cuṭṭiya peyar-nilai-k kiḷavi  
Paṇmai-k k-āku m-iṭaṇu-m-ā r-uṇṇē.

A noun in the singular number may denote more than one object.

*Ex.*—*Iḷaiyar-tāy-vayiru karippa* (Akanā. 66)  
(Lit. to make the stomach of the younger step-  
mothers burn)

Here *tāy* denotes *tāyar*.

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462. முன்னிலை சுட்டிய வொருமைக் கிளவி  
பன்மையொடு முடியினும் வரைநிலை யின்றே  
ஆற்றுப்படை மருங்கிற் போற்றல் வேண்டும்.

Muṇṇilai cuṭṭiya v-orumai-k kiḷavi  
Paṇmaiyoṭu muṭiyiṇum varai-nilai y-iṇṇē  
Ārruppaṭai maruṅkiṭ pōṇṇal vēṇṭum.

In *ārruppaṭai* a singular noun may take a verb in the plural.  
It should be passed over.

*Ex.*—... talaiva....patamika-p perukuvir  
(Malaipaṭu. 50 and 157)  
(Oh head, you will get plenty of food.)

Here *talaiva* suggests the subject *nī*. The predicate is *perukuvir* which is plural.

463. செய்யுண் மருங்கினும் வழக்கியன் மருங்கினும்  
மெய்பெறக் கிளந்த கிளவி யெல்லாம்  
பல்வேறு செய்தியி னூனெறி பிழையாது  
சொல்வரைந் தறியப் பிரித்தனர் காட்டல்.
- Ceyyūṇ m-aruṅkiṇum vaḷakkiyaṇ maruṅkiṇum  
Mey-pera-k kiḷanta kiḷavi y-ellām  
Pal-vēru ceytiyi nūṇeri piḷaiyātu  
Col-varain t-aṇiya-p pirittanar kāṭṭal.

One should clearly show the peculiar use of all words in different meanings at different places from the literature and ordinary usage.

*Note.*—The purpose of this *sūtra* is to show that no grammar can exhaust the nature of words and their meanings and it is only from literature and the local usage that one can clearly judge the form and the meaning of words.



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