TOLKAPPYAM-COLLATIKARAM

WITH AN ENGLISH CONCORDANCE

BY

Valiyarum

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ANNA MANI UNIVERSITY

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TOLKAPPIYAM-COLLATIKARAM

WITH AN ENGLISH COMMENTARY

BY

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EDITORIAL PREFACE

If 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. Subramaniyar Sastrir is new to the Tamil world. Some of the views of Mr. Sastriar inspired, the late lamented Somanadanar 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 Karnatuk-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 summarized 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. Venkataramulu Reddiyar of the Madras
University (see especially his book ‘Tolkappiyam Eluttatikaram’; 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 Manivilamalar); and especially of Navalar Tira S. Somasundara Bharathiar formerly Professor of Tamil at Annamalai University (especially his commentaries on some chapters on Tolkappiyam). The inductive study of Tolkappiyam 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 hesitated, 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 hold 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 “eatables” 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 thereinunder, 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 Vākyabandha (breaking up the unity of the sentence) in interpreting the Sutra whereas they only reveal the working of the principle of Vakyakāvya (the subordination of the dependent sentences to the main sentence) according to which the first two lines of the opening Sutra of Cakāratikaram forming two dependent sentences are subordinated to the third line forming the main sentence. In this note, the annotator forgets that though the fact ‘n’ stands second in the order of case signs could be known by the arrangement in the previous sūtra 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 Suklayaju Pratishakhyas agrees with the Sutram 155 of Tolkappiyam. Artha padam occurs as the 3rd sutra in the III Chapter of Katyayana’s Pratisakhya. The ancient commentator Yuvvata (see page 106 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 Sutra of Katyayana, if one is to rely upon the tradition of scholars, the meaning determines the unity of word. This Sutra therefore defines the technical word ‘pada’. This certainly is not the scope of the Sutra 155 of Tolkappiyam. This Sutra, 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 recension 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 dūkhaṁ for taya dūkat; in (2) samsravadvāpi for samsravadvā 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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| **Caldwell's Comparative Grammar of**      |
| **Dravidian Languages**                    |
| Old Kannada (hala-kannada)                 |
| Modern Kannada (bosa-kannada)              |
|                                              |

| M. B.                                      |
| Vana.                                     |
| Śalya.                                    |
| Anuśiśana.                                |
| Aṣṭ.                                     |
| N.                                        |

| C. D. G.                                  |
| O. K.                                     |
| M. K.                                     |
SCHEME OF TRANSLITERATION

\[ a-a, \ g-a, \ b-i, \ s-i, \ r-u, \ m-o, \]
\[ s-o, \ s-i, \ g-o, \ g-o, \ g-s-a, \]
\[ Kurriyal-Ukaram’ 0 \]

\[ a \]

\[ d-\hat{k}, \ d-\hat{\phi}, \ d-o, \ d-h, \ i-\hat{t}, \ d-\hat{u}, \]
\[ d-\right, \ d-\hbar, \ i-\hat{\eta}, \ d-\hbar, \ i-\hat{t}, \]
\[ a-\right, \ a-h, \ a-o, \ a-\hat{\eta}, \]

Skt. — \( k, \ k-h, \ k-p, \ k-p_h; \ k-s \)
\( k-c, \ k-\hat{c}, \ k-j, \ k-p_h, \ k-b \)
\( k-j, \ k-\hat{j}, \ k-\hat{d}, \ k-p_h, \ k-v \)
\( k-l, \ k-\right, \ k-\hbar, \ k-\right, \ k-c \)
\( k-p, \ k-p_h, \ k-b, \ k-b-h, \ k-m \)
\( k-y, \ k-\right, \ k-\hbar, \ k-o, \)
\( k-\right, \ k-\hat{\eta}, \ k-\hat{x}, \) and \( k-b \)

Visarga — \( h \).

viii
Tolkappiyam is the earliest extant work in Tamil. It contains about 1600 sätiras divided into three atikavams or sections—Eluitatikaram, Collatikaram and Porulatikaram.

Eluitatikaram 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 sätiras in all the nine chapters.

The following säiras are useful to the historical grammarian:

1. Eluttenappatupa
   Akaramutal
   Nakaṟa viṇṇuṉu muppa:. teppa
   Cintu-viṇṇu maruṉu maiṉ alu kaṭṭiṟyē' (1)
2. Mivaḷa piṉaiṭṭa l-ṟeḻḷa t-iṟṟē' (5)
3. Valḷiṟṟē t-ṟeṟṟa kaṟṟaṭṭa teppa (19)

1. This säira 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 iyam was not read after ae.
2. This säira tells that there were no sounds in Tamil having three matras. In later Tamil zi was considered to be the symbol for a having three matras on the analogy of the phaṣa in Sanskrit. This confusion came before the Viracakṣṭiyanam.
3. This säira reveals that the sounds represented by a, ə, o̞, u̞ and ù were voiceless; hence the pronunciation of a as g and o̞ of ə as j and j of o̞ as q, of u̞ as d and of ù 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-alkra m-akum! (54)
5. Akara akara m-ankra m-akum! (55)
6. Ăkara nakara mąjiy m-unam! (91)
7. Cárbarvar y-ayata tamakka y-palluva-t
  Tánvina-vayka y-baam y-baam
  Tattery y-baam y-palluva cíwam
  Othi kájini y-amkka y-palluva y-baam! (101)
8. Híkk y-ejkulla y-wíkk y-wíkk
  Gollina pálí y-íkk y-íkk
  Bary y-bary y-bary y-bary y-bary
  Álbar y-bary y-bary y-bary y-bary
  Meý-ákk y-bary y-bary y-bary y-bary y-bary (103)

1. These two śāstras tell us that Tamil ai and au are different from Skt. aî and aû. The latest South Indian pronunciation of Skt. aî and aû may have been on the analogy of that of Tamil ai and au.

2. From this we learn that Tamil j and s were originally alveolar and not cerebral. This lends a helping hand to Olof Jægersen who holds that the cerebral sounds in Sanskrit might not have been borrowed from other languages.

3. Ayyām 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 Nāyakalar.

4. & 5. From these sāstras we learn that the author of the Tolkāppiyam was aware of the four phases of speech mentioned in the following Rigvedic verse:

   Cátvāri vik-parimitā padāni
   Tānai vidur-brāhmaṇāḥ yā manojñānah

   Galā triśi nihītī nāgranyanti
   Turīyam vīdṛ manasāyū cāndi. (R.V I, 164, 45)
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.

From this it is evident that the use of inter-vowels in Tamil sandhi was only optional at the time of the Tolkappiyam. If we compare ni in Tamil with O.K. nin and M.K. wan, it is evident that ui is the modified form of niu formed from the oblique stem niu. Hence the author of the Tolkappiyam here proves himself to be a descriptive grammarian and not a historical grammarian.

This is one of the $iv$as which proves that Tolkappiyam is the earliest extant Tamil work. The form ellanammaiyum sanctioned by this $iva$ is not found, as far as I see, in any extant Literature in Tamil.

By this $iva$ a (female of the buffalo, ox or deer) + kot (horn) became aykdiit; but at a later period aykdiu was mistaken for a$+$k$+$it, so that ay began to be used in the same sense along with it before the time of Tolkappiyam, a Tamil lexicon.

This $iva$ is read at a place where the sandhi is enjoined if the final of the preceding word is i. Hence the words mentioned here are a$+$it and makatiu, but modern scholars take them a$+$ii and makatiu even though a was added to them here for the sake of metre.
16. Varai-nilai y-inré y-aciri yarkka’ (316)
17. Vérrumai y-alvali y-en-n-e n-unavu-p-peyar’ (309)
18. Orpá y-ekaranimi-t toher m-víram. (445)
19. Ongvi mutangalai mutnu-nilai tazzi. (452)
Vérrumai y-alvali-p punar-nilai nilayum
... ... ... ... (453)
20. Nrñi-p-pata wãr-k kurni-t-or kilviyum.† (453)
21. Úpere poffí y-uavá hum-m-é.‘ (14)
22. Ekaru okan-t liyartai-y-u m-airé.† (16)

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

The sūtra:

Orelut t-orumoli y-irelut t-orumoli
Trantiran t-icaikkun totarmoli y-ulappata
Munré molinilai tonriya neriyé. (45)

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

1. The word ñciriyarkka suggests that there were grammarians before Tolkäppiyumār.
2. En was the word that meant gingelly seed; essary (m+a+ny) seems to have been wrongly split into e+f+ny so that e’ ousted the original word en.
3. & 4. These two sūtras clearly tell us that the formation of the words ñsir and ñsirvañam was not definitely known as early as the date of the Tolkäppiyumān.
5. The expression ñsir-e-or-nilis suggests that arvocil was considered not a complete word, but a part of the complete word.
6. These sūtras tell us how the symbol for mahara-k harphthum has become obsolete and e, t, a and 6 were represented thus by w, 6, 6 and w.

xii
Final u of polysyllabic words and dissyllabic words whose first vowel was long was sometimes kurrtyal-ukaram if it was preceded by a voiced or voiceless consonant. But Npillavar does not seem to understand the significance of this classification and hence included dissyllabic words also under tatar-avu. 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 svara. Hence the definition of the karrajalukaram given by Tolkappiyar does not apply to Modern Tamil.

It is significant to note that there are striking parallels between some svaras in the Pirappiyal and some in the Taitthiyas Pratisakhya and Atharvaschakya and the mention of the initial and the final consonants of words in the Molimarapu is similar to that in the Pratisakhya.

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

The following stitras are useful to the historical grammarian:

1. Uyartina y-eamanir makkat cutte
   A-.Tinai y-enmana r-avarala pirav v-e
   Ayu vaiziy 4- miałkumagga coif. 1 (1)
2. Kanum bhu maliyum pürevum
   Paunmi softiap sihai-nilai k hivum. 2 (81)
3. Avas-i-tum
   Peyai-si o-ka-ku
   1-su haa-püju y-sopu m-irra. 3 (86)

1. The word eamanar suggests that there were grammarians before Tolkappiyandar, the technical terms uyartina and a-.tinai existed before him and ad (i.e.) both noun and verb are either of uyartina or a-.tinai.
2. The words kan, 16], 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 Tolkappiyandar as eya-vërrumai, ai-vërrumai, otu-vërrumai, ku-vërrumai, in-vërrumai, a-th-vërrumai and kan-vërrumai.
This shira tells us that the case-suffix was used to denote the agent of an action and the instrument. In Modern Tamil only / is used to denote them. Since the suffix kan was dropped, words like vayin in porul-vayinis in this shira 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.

Townert marapina suggests that Tamil Literary works existed long before Tolkappiyam was written and the fourth case suffix ka was wide in its application. I doubt whether sarath was formed from kai by the addition of the suffix ir or from the oblique base stem naim. If it is the former, it is certain that the nominative case form naiyir was later in origin than the oblique case forms namunai, nambakki etc.

This shira clearly tells us that Tamil grammarians originally recognised only two parts of speech—noun and verb.

Three points are known from this: Nai which is now more frequently used than yai in Literary works and which is exclusively used in Spoken Tamil of the present day did not exist at the time of Tolkappiyam. It should have
been used at a later period corresponding to the plural
in analogy with yam-ydu (2) The pronouns of the first
person were considered as wyar-tinai; but Nannalar
considers them as viravu-t-tinai (3) The forms uvay, uval
and uvar are now obsolete.

From the expressions Gumakar and penmakat, it is possible
to assume that makaz was used as common gender.

These two sivas tell us that the plural suffix kal was
optionally used after only a®rinai nouns. It gradually
extended to wyavitzait nouns and to wyartinai verbs also.
Hence the forms yankal, avarkal, vantarka] are all later
ones. This suffix may be considered one of the landmarks
in the Linguistic history of Tamil.

Four points may be noted here:—(1) wyir, 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
si was evolved from the oblique stem wg by the addition
of the second person plural termination ir toler (2) Niyir is
now obsolete and nitkal is used instead. (3) Névir also
was used after the Tolkapptyam period. (4) The second
personal pronoun was used as şir. virani also as early as the
Tolkapptyam period.

These two sivas tell us that Tamil originally recognised
only three tenses. Hence the modern form vandtrukkiran,
vandirudiy eic. are later periphrastic formations.

xv
17. Am-m-4 m-em-m-é m-engun kilavi-y-um
Um-m-otu variiun ka-ta-ta-ra v-ennum
A-n-nar kilaviyo t-dy-en kilaviyum
Paumai y-uraikkum tanmari-e col-l-é. (202)
18. Ka-ta-ta-ra v-ennum
A-n-nar k-irnta kungiya lukara-m6tu
En-n€ n-al-l-ena variitu m-élun. (203)
'Tanvinai y-uraikkun tanmai-c col-l-é. (205)
19. Marai-k kilaviyum pallör paṭṭekki
Kala k kilaviyeyu m-mélye m-a5ga. (207)
20. An-6u aš ś-eggn ratgum
Ojove marunthi paṭṭekki-e col-l-é. (206)
21. Ar-6r pa-a5ga vartha mōguëm
Pallör marunthi paṭṭekki-e col-l-é. (206)

1. At the present day all these terminations of the first person plural have become obsolete in Spoken Tamil and am and gm are used by some scholars in their works. The form vantém which might have been the modified form of vantiém in analogy with vanity—vanity is the only one current. Čedexusariver says that vantém was the modified form of vantém.

2. All the terminations except cz and 6 are now obsolete. Al later on metamorphosed to a. The author of the Viracéliyam says that al denoted the determination of the speaker. The use of ay is considered pedantic in speech.

3. In the expression kowmar vantir, both konmar and vantir were considered to be finite verbs and the finite verb kowmar was considered to modify vantir. Such a usage is obsolete now; hojva vantar has taken its place.

4. Kilva-6-kilva here means verb; it is so called since it is the word which denotes time.

5. If these two sténas are read along with
Na.: k6 y-a5ga v-súrjeyn (Col. 8)
La.: a6 p-opte maktalan v-a5rjo (Col. 6)
and Ra.: k6 y-ognen .......... (Col. 7), it is clear that the element a denotes third person.
22. Yē r-egum vināvi kīlavi
A-t-tinai marunkin mupparku m-urittē'! (210)
23. Inyila? .....--. (220)
24. Ir-ir? min-n-ena variu minrum Pallē mararkkērum. . . . . . . . . . . . . . . (224)
25. Muppiilai tagmai y-ki r-iṅkētothī Maṇī t-ārum viyakōtē kēlēri 2 (226)
26. Pallē peʃarikīkai muppiilai tagmai A-e-vaṇī mūrū nūkuḷō kēlātu-c Ceyyum m-egum kīlavīyōtu kojā 5 (227)

1. Yē mentioned here is the curtailed form of yēvar, which is sanctioned in the sēva:
   Palar-ari cōunrē yēva r-egum
   Pāyaraṇa vaṇaran ṭ家都知道um.... (Kēst. 173)
   It is used as doṣōl, popaṇ and paliṣṭē; but yēvar is not so used. The reason perhaps may have been this:—when yēvar was contracted to yē, confusion might have arisen between this yē and the first personal pronoun yēr. Since it is one of the duties of language not to create confusion even at the risk of using incorrect expressions, yēr might have been used in connection with all the three tāḥī.
   Since yēva was singular and ila was plural, itā should have been a later formation.
2. Since yēva was singular and ila was plural, itā should have been a later formation.
3. If this stōta is read along with ‘Ra... kan-orrum....’ (Col. 7), it is clear that the element i denotes the second person.
4. This is one of the landmarks in the Lingvistic history of Tamil which enables us to determine the posteriority of all works in the extant Tamil Literature to the Tolkappiyam.
5. Ceyyum as a finite verb in the present tense is now obsolete. Ceykērum or ceykērē, ceykērē or ceykērē, ceyhipratth or ceykīrath, ceykīrēna, have taken its place. Ceyyum is now used in the future tense with reference to oranpal and palavinpal; this may have been in analogy with the
peyar-eccam ceyyum which is so used. Ceyyum is found as a verb in the imperative mood in the expression niv ceyyum; this may have been the corrupt form of ceym, ceyma or ceymin. Hence ceyyug as a finite verb, is one of the words that enable us to fix the date of a composition.

1. This śiva tells us that forms like ceylapin is a vaiy-a-eccam; but strictly speaking it consists of two words ceyla and pin where ceyla is a peyar-eccam and pin 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 Tolkappiyam. Hence such forms are periphrastic formations.

2. Since śiva 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 Tolkappiyar. Besides, since sorrow was allowed to be used in Tamil Literature, Tamil should have borrowed words from Sanskrit and Prakrit long before his time.

3. The word Cenamai here denotes the country. Hence the language Cenamai took the name from the country. This suggests that as early as the period of the Tolkappiyam, Tamilnad was divided into two—Cenamai-nilai and the other. But modern scholars think that nilai 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 Tolkappiyam.
Eild-t tokai-y-u m-oru-con uataiya' (420)
Avai-y-al kilavi maraittanar kilattal (442)
Kati-col l-illai-k kalattu-p patiye® (452)
Kurai-c-cor kilavi kuraikkum-vali y-arital4 (453)
Munnilai cuttiya v-orumai-k kilavi Panmaiyota mutiyinum varai-nilai y-arital®
Njngilali cutiya v-orumai-k kilavi Paamsapyota mutiyiu varai-nilai y-arital®
Arruppatai® marunkir pizzai vortex (462)
Ceyyun marukhipum vaashaikiyap marukhipum
May-pekak kilasta kilavi y-ellam
Pal-vu®ceyyi y-saai piyayi8
Ceyyun marukhipum vaashaikiyap marukhipum
Mey-pera-k kilanta kilavi y-ellam
Ceyyun marukhipum vaashaikiyap marukhipum
May-pekak kilasta kilavi y-ellam
Pal-vu®ceyyi y-saai piyayi8
Col-varai l-saai-p piriyanap kattal® (463)

1. This tells us that Tolkappiyar 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 Tolkappiyar.

3. Tolkappiyar 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 Tolkappiyar’s time.

5. The class of composition called arruppatai was in existence before Tolkappiyar’s time. Unfortunately we are not in possession of even one arruppatai composed before him. Besides we are not aware how poetic compositions had been classified by grammarians before him.

6. This sira tells us that Tolkappiyar 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 sitras

Na. kā g-orrē y-dōhū v-aricol (5)
Le. kā g-orrē mākaṭū v-aricol (6)
Re. kā g-orrē mākalam (7)
Nēr-ā tōṟṟum palavāṟi col-lē

tell us that the ending s, j and r denote masculine singular, feminine singular and epicene plural. Hence in the words avai, avai, ai denotes the accusative case, s, j 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 Inflectional Languages and Tamil under Agglutinating Languages.

The fact that two suffixes function differently in Tamil and Sanskrit nouns, and the classification of words into syaritayai and a. rāippai 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 Kilaviyakkam and the following three iyals, that of separate words in the Peyariyai and in the Vipat-yi, and that of dāl-i-col and arc-i-col in the Haiyiyal and the Uriyiyal clearly show that Tolkappiyanar 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 Vakasa's Nirukia. Porul-atikaram 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, statesmanship, etc., in the second chapter. The sixth chapter deals with rasa or sentiment relating to Poetry; the seventh with the figure of speech of vanamai (simile) and its classifications; the eighth with metre and the ninth with traditional usage in Poetry etc. All the nine chapters contain about 660 sitras.
The following śāstras deserve special notice:—

1. Kaikkilai mutal-a-p perun-tinai y-iruvay
Murpatak kilanta v-jal-tinai y-engai

2. Mutal-kenn v-uni-p-pora l-enga muggē
Norekā kālī mutai-tinai taq-ā-sē
Pitiēñī payūga vēra nāru kākai

3. Māyēy mēya kākānai y-ulakamum
Cēyēy mēya mēva-vara y-ulakamum

1. Enpa shows that the sevenfold classification of Aka-t-tinai
was not done by Tolkāppiyar, but by his predecessors.

2. The word pātalē clearly tells us that the classification into
mutal-poruj, kāru-poruj and urī-poruj concerning each
tinat has reference only to Literature and not to the
things of the world.

3. This śāstra mentions that Māyēy (Viṣṇu), Čēye (Kanda),
Vīnās (Indra) and Varaunās are the presiding deities of
mulai-t-tinai, kurtīcī-t-tinai, maruna-t-tinai and neyta-t-tinai.
Of the four Māyēy, Vīnās and Varaunās are Īvedic Gods
and Čēye is considered to be the Dravidian God; but the
description of Čēye in Literature like Tirumurukappatat
and Paripta generally agrees with that of Shanda
in the Mahābhārata:

Mi v eyil murukkiya muran miku celvaqum
Ulakāī kikku m uyyru-puri kolīku-p
Pahāt-pukku mpuvaru telhva r-iśka
Nārāv kaiyōkku paṣaṇa mūvuru
... ... ... ...
Avinē kēpuvaru vaktaq mēva-sē
Tivūr-kēpuvīsai mēsatiyōn ughēq
Āvi ṣē-kētī y-askīlān m uyyrīpu.
(Tirumu. 156-176)
Vēntaŋ mēya tīn-puta l-ūlakamum
Varuŋaŋ mēya peru-maça l-ūlakamum

Tādō dēvaŋ-trayastrimkād-dītaŋa saṅgaṇīvārāh |
Rudrō dhānta ca vippṇu-ca yamaṅ bhaṅgab ||

Prthag bhūtanī cānyānī yañi dveṣaṅkūnu vāl |
Ājagmuṅ-dē-sābbeśaṁ draṅgaṁ hūmaraṁ svalaṁ |

(M. B. Anuśāsanā, 133, 16-17)

Aṣuugar payanta ṣaṃmar ceḷva |

(Tīrumu, 355)

Tātu ṣai kāṭikāṅ goṅhabam pūpaṇa jātavādaṁ |

(M. B. Anuśāsanā, 133, 8)

Vāgūṅ vaṇaṅkūvīṅ ṛgaliṅ talaiṅa. (Tīrumu, 260)

Sāṁpattīśvāna tam dēvaḥ pājṛyavā gahalāyam |

(M. B. Anuśāna, 133, 26)

Koḷi y-śūkīyā vṛgaṅtu viṃḍaṅ-koṭi. (Tīrumu, 38)

Kuṭkaṅda cē̄gāṅkā daṇḍas tāṇga hīsāra-kāṅkṣaṁ |

(M. B. Vama, 229, 41)

Ummāyōtu paŋmanta kāma vaṭaṅvāyaṇa|
Aṃśiyāṁ-paḥ saṃsārei y-aṃśaṅga naṛṇī|

Ummāyā māṭiṣṭā teṅra-vāraṁ koṭīta|
Vāḷaṅkreṇa vīṅko vēḷi muṭaṅkāṇa|

Vīrhastī tāṁṣaṛvī ṣ-aravaṅ-kaṅ-tī gātētaṁ|
Arīkēṇa mārāṅkā vīṣaṅyā uṭṭalīṅ |

Kūkkaṇaṁ rāṅkā kūṭkī-kōṅ ṣ-arvaṅ-arauva |
Turītāṅ ṣ-apīr vantaṅkā marōṅa |

Vājaṅvāyaṁ vīḷaṅkaṁ loṅaṅkoḷaṅkāriṇu|
Kataṅga loṛamṛtā daṅkī p-aṅyāṇa |

Aṟaṅva māḷaṅy勠 nu-ṭ śiṅ-yaṅgaraṅa. |

(Paripṭal 6, 29–46)
Mullai kurifici maruta neytal-ena-o
Colliya maayalur cellavam patum-d. (5)

Dévyā vivahē nirvrtē rudravyā bhagunandana |
Smāgāmē bhagavatē dévye saha mahātmanāh |
Tateṣa sarve samudrīgāh dévā rudras upagaman |

Varam prayacheśa lokāśa trālīkāyā ṇaṅkāmayaśa ||

Na dévyām sambhavēś putrō bha vantē saunātēna |
Dhṛtyā déva nīghuṇā yējō jvalātēm uttamam |

Rudras tu tēja-nagrastēnām dhārayāmāsā vā saśa |
Pradhyānam tu tate rāmē kīkīh tātāpatsē bhuvī |
Utpāpāsā tāśa yahān śrīvyā ścchāh śārīrātēśgamam |

(M. B. Anusāsa. 130, 61-78)

Vipāya-kṛtya rājāhāsa dévā śayanānath śatēh |
Kṛtikē śādāyāmārṇa apatyabhārānī vēl |
Tēs tu śat krtikē garbham passpaṣṭē jātvādēaśaḥ |

Śāmam garbham suṣṭvē śaśtikē śā tēm jātvādēaśaḥ |
Dīryaṃ śaṃcanaṃ prāpya vāsyē ścchāh priyadēcānaḥ ||

(M. B. Anusāsa. 133, 5—12)

The same idea is expressed in Valmiki’s Rāmāyana Balākanda 36th sarga.

Apanu yu-meyyir pirittu-c
Celva uvayam koṣṭēḥ(Paripāṭal 5, 57—68)
Kuchuṭal ekguṇār dāntēḥ

(V. B. Vann. 225, 41)

.................Vāyaṭṭu
Vaḷaṇaḥ-koṇu ṣeṣvaṇaḥ, .....

(Ah-ṣayē koṣṭēḥ)
Tiruṇa-koṇu śaṃṣaḥ, ...........

Parivāra vaḷ-aṭṭa koṣṭēḥ ṇaśī ṇaṇam-patsē y-aḷīṣa
Māryaṃ maṣṭānīyam vārana-c oṣvalam

(Parīpāṭal, 6, 58—64)

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

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

1. The word rañ̄̄kuarkkt suggests that the division of castes into Brahmanas, Kshatriyas, Vaiguṇḍas and Vaiṣāla was prevalent in Tamilnad before the time of the Tolkāppiyam. Some of the modern scholars are of opinion that this sāra is an interpolation. If it is so, sātras 28 to 36, the statement apurva-hat-puṣṭa paḥ pṛṣṭha-p jñāhānuḥ in sātra 74 parātāt uṣyāḥ añātibhāsāḥ in sātra 220 and a number of sātras in the Marapiyal should also be considered an interpolation.
5. நக்து வாலக்கியம் ம-லாகியால் வாலக்கியம்
மேற்கல் புனர்ப் போகியம். 56
6. காந்துக்கள் குதூர் குட்டுகள்
மாற்றும் தேவு மாற்று தேவு தேவு
7. கார்ப்-சார்ப் பத்தார்வது கார்வாமோ புனான்ஷா
கோஷ்டு-சாரா மாற்று குட்டுகள்
8. மலர் முருகக்கும் புனர்ப் போகியம்
க்லோர் குள் காலூம் ம-லாகியா
1. There is parallelism between the former part of this siira
and the statement ṣākṣā-kāmsā ṣākṣā-dharmā dharmā
avīvidhāḥ smṛiak in Nādīyāsāṅva in Sanskrit. This siira
also shows that the classification of sāmās has reference
only to Literature.
2. Tolkappiyar was aware of the eight kinds of marriage
mentioned in Dharmasāṅvā. Marai here refers to Vēdas
in Sanskrit. Maraiyor refers to people who believed in
the authority of the Vēdas. This shows that there were
originally people in Tamilnad who did not recognize
Vēdas as their authority for everyday life.
3. From these three sāiras six points are known to us:-
(i) The Kālam system of marriage was the only system
alone existed among those, who did not have Vēdas for their authority. It worked very

VI—II
9. Poyyum valuvun tōtiiya pilgur
Aiyar yittam karana m-eqpa? (143)

10. Uyamath kijari vallakkiru pannachelipp
Valakkavai-p pāṭitul axoyūn-k katig-e (213)

11. Nakai-y-e y-asakai y-ilivaru maruṣi
Acoam purnimat vokul y-usakai-y-eqpa
A-p-pa beṭt-e mey p-pal t-eppa? (247)

12. Killa i-liamai pītmāi maraj-eqpu
Ulla-p paṭa nakai-nāy k-eqpa? (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 karpō system was newly introduced (3) The
karpō system was followed by Brāhmans, Kṣatriyas and
Vaiśyas. (4) It was introduced by Aryas 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 karpā which means sidhā was Tamilised
into karpom, the final am was dropped (of. inph from
mpam—Kural) and the word karpit was evolved. The
word karpūt stands for agniukaram which means
hēmaka (offering in agni). (6) Consequently karpō system
consists of the parents giving away their daughter to the
son-in-law and his performing hēma in agni with her.

1. This injunction that description in Literature should
conform to the affairs of the world clearly tells us that
Poruj-ātikaram deals primarily with the Science of Poetics.
It is useful to see that the same idea is expatiated under
Rasasya syad-virddhaya vytiyanducityam va ca in the third
Uddyēta of Dhvanyalēka later on.

2. This sēva classifying meyppate into eight is similar to that
in the Skt. Natyāyurveda
Syengas-hāyam kāruna vihūra-vīra-bhayanakāh |
Bhūvabhūtāh-vāsūla-viśvājanatā nityātīt paśalā
sūtrāḥ (N. 6–10)

3. Cf. Hisd nama para-roṣṭauxharmacanamahadharmapratipa-
plochtihāya-sūntihyādibhir vihārākha utpadyate. (N. 7–8)
13. Jilvē y-ālavē y-ācevē vuzumai-y-ena
Vilvē kotai y-āllkai nāṅkē(1) (249)

14. Anakā vilākkē kalvar-īam m-īzari-y-ena-y Pociitāl elā v-āces nāṅkē(2) (252)

15. Kalvi tārakā y-ālsmi kotai-y-ena-y Ćeśle pāṭī pūrovieta nāṅkē(3) (253)

16. Uragpaṭi karihā lām-kotai y-ēva
Vēzoppīt vačste vēkukā nāṅkē(4) (254)

17. Ovēm pūla-y, punaruv-vićai yāiṭ-ena Ailei yītta v-ūvakāi nāṅkē. (4) (255)

18. Pukumarka pūrtai pūrintai vijārtai
Narka-saya mažaitai elaita-pūrak ke-ignaivēta
Takumvaiz nāṅkē y-oqueja molpe. (5) (257)

1. Īṣajāna-vīpāyānīd vāśīdīvāsēd dhīhkhāt(1)
Paroviddhūn Śvādadhīvānīd nāma saṁbhavati
(N. 7. 24)

2. Īṣajāvaladadyānad vā pipīyevaamāsāyā mahevēnīd v vā
Śvāhī bāhavāvaiśaḥ karuṇasā nāma saṁbhavati
(N. 6. 79)

3. Cf. Vāktraucava-mātva dārāma-saṁkāmānās(1)
Gūranaipār apārābhāḥ kruṭeekān bhāyānākā
dīvaiḥ. (N. 6. 69)

4. Cf. Sāhāya-sūrya-sūrga- vādāraadāvyākṣīhār ambhārvīlahi... (N. 6. 56)

5. Cf. Yuddhaagamagamāna-svīktaḥ śāntān-śāntaḥ śūndābhād ĺībhiḥ seṣṣayānā
Śvāgamaamābhāmaayā bhāyānākā śīvāvaiḥ || (N. 6. 79)

6. Cf. Kumāryāvēśaḥ śvājana-gandhāvīnā
Upavasamāna-vārahīḥ śīvāvēśe saṁbhavati || (N. 6. 66)

7. Cf. Prabammad ca nāgrichiḥ patahān ca pariṣaktiyēt
... ... ... ... ... śvādābhikānaivēnti ||
(N. 22. 101 and 102)

xxvii
Vakai-pena vaile v-ovvamai-s Oregan.¹ (272)

20. Uvamai-um porul u m-ottal vëntum.
or
Uvamai-y-um porul-a m-ottal vëntum.² (279)

21. Porul-e v-ovvamai ceytanar moliyinum ;
Marul-a cirappin-a-. t-umma m-ikum³ (280)

22. Appa v-syppa v-usula v-oppa.⁴ (282)

1. Uvamai-t-dhayam here means 'the point of comparison'
(upamana-upaméyayoh simanyadharmah). This śīrṣa 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 Ilampiranar's reading and uvamai is
Péraiciviyar's reading. The word porul corresponds to Skt.
upaméya. This designation porul is very appropriate, since
it means the object on hand (which is to be compared.)

3. This śīrṣa tells us that, even if the upamāna and upaméya
are interchanged, it was called upamā. Under this śīrṣa
Ilampiranar says that some held the view that uruvakam
(Skt. ripaka) was considered by Tolkæppiyanar to be a
variety of uvamai; but Péraiciviyar says that some consider
expressions like muka-i-tamarai as uruvakam, and it is absurd.
A study of the Uvamai-y-iyal makes us think that
Tolkæppiyanar did not think of ripaka here.

4. Here Tolkæppiyanar has given 35 words which may be used
to signify uvamai and has added the expression firavum
which means etc. This shows the vast range of Literature
that existed at his time.

xxviii
23. The mention of pulavar and varunticindr in the above stāras clearly testify the presence of authors on Prosody before Tolkappiyanar.

24. Miēvar here refers to, in the opinion of Ilampirayar and Peracivriyar, the kings of Cēra, Cēla and Péapt countries. This stāra tells us that the three kings were very famous in his time and the Tamil Language flourished in their lands.

25. These three stāras 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 Tolkappiyanar?
31. Nīlī kārakam mukkōl maned-yā
Āyuḥ kālī y-astana-r k-kuriya1 (615)
Patai-yun koti-y-un kultai-y-un mararum
Tērva-koj cikōkā l-astana-r k-kuriya1 (616)
Vāsakṣaṇa puron-e vīna kālīkā2 (629)
Viṣṇu mānastek k-oluti n-nilātu
D-ēya molipa pūra-vakul nisālō1 (625)
22. Vipai-yi śikhi viśakṣya v-aviśīq
Mūnāvīq karatati matapā l-kum1 (640)
23. Vali-y-ena-p pathva t-atap-vali-t l-kum3 (641)
34. Valijy valiy-śi ni-l-vali-t l-kum1 (642)
35. Tokuttal viryīral tokai-virī moli-peyartit
Atappata yāstālā t-ami-mara p-īśa-v-ē1 (643)

There are 32 sūtras mentioned in the last sūtra. Many of them seem to be the translation of the tantrī-yuktis mentioned in Kautilya’s Arthasastra. They are as follows:—

1. Atikara-murai—
Yam artaham aubikṛtya ucyatē tad aubhārṇanam.
2. Tokuttu-k-kiral—
Samsāvākyam udaiāḥ.
3. Varatatē vantatē mutittal—
Vaktarīśaa aubhāna pradīpīḥ,

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 Dharmaśastras 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.
Some of the Modern Tamil scholars are under the impression that the section Porul-atikdvam is found in Tamil iakkana. This is due to the fact that they have not understood that the Porul-atikdvam deals with Poetics.

The contents of the Porul-atikdvam are found in the Alahbaram works, works dealing with Prakrit, the Arthasastra and the Kasma works in Sanskrit, though there may be differences among them. The five va-a-va selectors—va-val, pilo, vutial, atial and atial found in Tamil have their counterpart in Sanskrit. Porural...
is sambhoga-srigara (love in company), ivutial and tvankab are vipralambha-syngava due to different causes, Ṛḡā is ṛgṣyaṇaḥ, the result of ṛḡya-sipralambha and pārśva is vipralambha-srigara if the lady-love is not in the company of the lover and it is sambhoga-srigara if she is in his company.

Kalyan 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 Kāmaśāstra by Vatsyayana in the fifth chapter.

But it seems that Sanskrit Poetics has not restricted that, when sambhoga-srigara 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 Tolkāppiyānar, has its own individuality as Tamil Phonology and Tamil Morphology and Syntax have.

Tolkāppiyānar and his date.

Naccinarkkiniyar says:—The author of the Tolkāppiyum is Trāṇādīmaṇi, 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 sūtra mentioned in the Cirappu-pāpyāram by Alankātīcāṇa refers to Taittiriyam, Paūtikam, Talavakāram and Čāvēdarām and hence Tolkāppiyumār lived before the Vēdas in Sanskrit were classified by Vyāsa into Rgveda, Yajurveda, Samaveda and Atharvaveda.

But Taittiriyum is a sākhā or recension of the Yajurveda; Paūtikam is the talekōnas of Bhāvyacāryam which refers to Yogācāryam, Tālavakāryam is a sākhā of Śāmaveda. Hence Naccinarkkiniyar’s statement that Tolkāppiyumār lived before Vyāsa classified the Vēdas does not seem to be sound.

The commentary under the first ṛṣi of the Ānvyāyakumārapaṇḍita states that Agastya, Śiva, Murukan and Māejāyir, Mājāhārdakāyyum etc. lived at the first Rgveda and Agastya, Tolkāppiyumār etc. lived at the second Yajurveda. But it seems to me that Murukanum Māejāhārdakāyyum lived later than Tolkāppiyumār for the following reason:—The only stanza in
the whole range of extant Tamil Literature ascribed to the authorship of Murukkoyirm Mutindkarayar is the second stanza in the Puranauniré. There we find the expression ni niliyar, where niliyar is a viyakkñi verb used in the second person. But Tolkappiyandr has stated in Col. 226 that viyakkñi verb can be used only in the third person. But in Nannul 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 Traiyanar-Akapporul that Murukkoyirm Mutindkarayar was anterior to Tolkappiyandr.

From a close study of the Tolkappiyam I venture to make the following observations:—There was a vast range of Literature in Tamil before Tolkappiyandr's time and there were many grammarians before him, who had coined many technical terms relating to Eluttatkavam, Collatkaram and Porulatkavam. Aryans and Dravidians had been living together long before his time, had taken three Rgvedic gods as the presiding deities of three tinas and they had recognised four castes—Brahmans, Ksatriyas, Vaisyas and Vellala whose dates exactly agreed with those mentioned in the Dharmastras. Tolkappiyandr was conversant with Vedas, Dharmastras, Klaimam, early Alankavam Literature, the source-book of Natyasstra, Pratisakhyas, works on Vskhara, Nirukta etc. in Sanskrit Literature and made use of them in planning Tolkappiyam. 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 a well-planned and scientific manner. Each of his sthūras conveys only one idea and one sthura follows another in a natural way.

From the following landmarks in the Linguistic growth of Tamil Language—the suffix kal, the third case-suffix dai, the viyakkñi verb, the finite verb ceyyum and the oblique case forms of the prounouns elirum and elldrum, it can be inferred, without any fear of contradiction, that the Purandararu, the Kallittokai, the Paripatal, the Tirukkural etc. are posterior to the Tolkappiyam. Since scholars ascribe to the Purandararu the dates from the 1st c. B.C. to 1st c. A.D., the Tolkappiyam cannot be later than 3rd c. A.D., though some recently have ascribed it to a much later date.

xxxiii
Commentators on the Tolkappiyam

Ilampiranar, Čëndvaraiyar, Përaviraiyar, Naccinarkkiniyar, Teyvaccilatyar, an unknown author, and P.8. Subrahmanya Sastri are the commentators on the Tolkappiyam, known till now.

Ilampiranar

Ilampiranar's commentary alone covers all the three sections: Eluttakiram, Collattikaram and Porul-atikaram. Of them, the commentary on the first and the last sections was published by V. O. Chidambaram Pillai and that on the second by G. R. Namastevara Mudaliar. The commentary is, very lucid and testifies that Ilampiranar had studied under traditional scholars of Tamil and he had many commentators on the Tolkappiyam before him, which are now lost to us. He seems to have lived long before Čëndvaraiyar, since the latter does not call him by his name, but calls him Uvaiyaciriyar (commentator). Whenever he finds an opportunity to differ from his views on any sutra, he refutes him in a humble way with statements like avarkku atu Raruttauru enka. Čëndvaraiyar thinks that Ilampiranar was ignorant of Sanskrit. But his statements testify that he had studied Sanskrit. His commentary on some sutras is criticised by Čëndvaraiyar, even though it looks correct. This shows that Čëndvaraiyar did not study the Tolkappiyam under the school of Ilampiranar. Many of his additions to the ideas contained in the Tolkappiyam were incorporated into sutras by Nagpani. His date is probably 12th c. A.D.

Čëndvaraiyar

The name Čëndvaraiyar is perhaps the Tamilised form of Skt. Śendhipati. He might have lived near Trichinopoly.
since he makes mention of the hill at Trichinopoly and Usaiyur 1  
east of Karar. 2 If that be so, it is possible that he was a commander  
in Cela kingdom about the 14th c., and he lived later than  
Nannulay, since he gives the examples ambigayur etc. under  
Col. 202, usaykuri etc. under Col. 239, mentions a as a case-  
suffix and considers that alapela: and pluta are identical. It is the  
opinion of many scholars that he wrote commentary only on the  
Colatikharam. But a careful study of his commentary on the sutras  

Peyar g skya tokki-yum-a r-aja-v-d  
A-v-v-a m-uriva v-a-p-pal âga. (Col. 67)  
Bill-t tokki-y-a m-ovu-ovg âgalya. (Col. 430)  

shows that he differs from Ilampiranar in the interpretation of  
the sutras  

Peyarun tejium pirint-orni k-asimp  
Vttaumai y-uru pi nai-pa ru valyam  
Vttaum vetti-t lekkalik hangum, (133)  
in the Eluttiatharam; but he does not refute Ilampiranar here,  
but goes on arguing as if he has already refuted him. This, he  
should have done, in his commentary on the Eluttiatharam.  
His statement 'a-n-ornip smartamaiilak-karunam',  
Punariya gihiy-tpai y-umuva t vgr (Skt. 482)  
eppi-ta collappattatu (under Col. 250)  
also testifies it.  

His commentary on the Colatikharam 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 Naccinirkkiniyar was  
bold enough to say otherwise. 2 In addition to his knowledge  
of Tamil Language and Literature, he possessed sound scholarship  
in Vedarasa, Menabai, Vedanta and a fair knowledge of  
Nakya, in Sanskrit.  

1. Usaiyurkaiyappiya cispalip-a-kungalu Usaiyurkaiyappiya kungalu  
egram. (under Col. 82)  
2. Karuriyur kikkkal. (under Col. 77)  
3. Avar (Cipuranjayan) kikiyur karuthai alpa-_oauthm-rasab-  
kommu sampinai kikiyur esperu tikkyuvathiyi unarka  
(under Tol. Col. Nac.)  

XXXV
The following statements testify his knowledge of Vyakaran in Sanskrit:—

1. Ataninatal ena-k dvaka-v-éiu mur-kira-p-pattamaiyan,
   itu #épaka-v-éiu v-Aam. (under Col. 74)
2. Vatanilut porul-vérrumai-y-allatu urupu-vérrumaiyan
   oru vérrumai-y-aka v-dùs-p-pattamaiyanum, . . . (under Col. 74)
3. Aintivandlay vilivézrumaiyai ettam-vérrumai-y-aka
   zéntür. (under Col. 74)
4. ....thiéam kyért. Állaçavagíka aamamul (under Col. 10)
5. Iysipumai-éikulum pitéipt-lysíp-éíkulum esa
   vidéipttal irravakínt (under Col. 182)
6. Iysygeyar v-yeg,...nemii... ‘l-ég-p giréíl páyri
   varum,... (under Col. 174)
7. Otu-nemintá... ‘l-nímaí-p-pervéjum auméntulalá... (under Col. 174)
8. Iyvarai vajamulli tátu-'v-éyppár (under Col. 416)
9. Viddiyéppumú viddiyéppéppumum úkya irravakí (under Col. 416)
10. Vajamullum pyík-t-taksylum píç-otlíí
    vírikapayum egá (under Col. 416)

Besides he has translated the following kárkik in the Váyap-

matam |

Besides he slightly modifies the following statement of
Harivája, the commentator on the Váyapádiya:

1. Nemíntum = Prayééi-nemíntum = Reason for the use of any
   term in a particular signification = Connotation.
2. Tátu is the ladíkara of Skt. álátu.
Even though his knowledge of Vydkavana was very high, he betrays his ignorance of Pratisakhyas and hence did not clearly grasp that the definition of col, in the opinion of Tolkapipayar, is arthavat and not suptitantam.

His knowledge of Pirva-mimamsa is clear from the following statements:

1. I-y-y-dru oru-porul nutalirraka uraiya-k-kal ciittiram opramarillat' y-enka (under Col. 1)
2. Ivu-totar-paia?® ciittirittu (under Col. 67)
3. Irantu vérrumai-y-um eytuvatanail niyamittavar' (under Col. 87)

His knowledge of the Védaniasastra is clear from the statement:

Muyarciyum teyvamum ikiya k4ranankalul teyvam citantamaiyan. (under Col. 242)

His knowledge of the Nyaya sastra is clear from the statement:

Kunattirku-k kunam inmaiyin® (under Col. 214)

But he failed to note that the word viyai in Col. 112 denoted krti and not riya.

His critical acumen is well seen from his commentary under the sūtras 1, 10, 18, 71, 82, 87, 106, 108, 214, 455 etc. His condemnation of Ijampiranar is not happy in certain places. It is due to his not having studied under the school of Ijampiranar. Particularly his condemnation of Ijampiranar under the sūtras 67 and 420 is not at all necessary.

Of all the commentators on the Callattkévam, Civalianamunivar had great appreciation towards Césdvaraiyar. His regard for

1. =@ka-vakyatayah aprasaktibh
2. =vakyabbédéna.
3. =guné gupa-anangikardi.
him was so great that he went to the extent of passing uncharit-
able remarks against Ilampiranar. He was indebted to Cénav-
varaiyar 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 sastras as Cénavaraiyar.

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

Naccinarkkiniyar
Naccinarkkiniyar seems to have written commentary to
all the three sections of the Tolkáppiyum. But his commentary to
the last three chapters of the Perúl-ùthiram has not yet seen the
light of the day. He has written commentary to the ten poems
constituting the Pathúppattu and the Kollitākai. He seems to have
had Tolkáppiyum and many works in Tamil Literature at his finger’s
ends. Had it not been for his commentary, Pathúppattu and
Kollitākai would not have become as popular as they are now.
The following statements testify that he should have lived later than
Nagnālar.

1. Péréciriyar ‘vinai-murré vinai-y-ëccham-ãkalam’ enn-c
   rittidh vayir. (Col. Ecoa. 61)
2. Il-kkaruttiné pinpu nal ceytavarkal ellarum wmm-irn
   elirkdlam-é unaritum-enrdr. (Col. Ecca. 19)

His statement: ‘Avar (Cénavaraiyar) aciriyar-karuttuh canror-
ceyyul-valakkamum unaramar kirindr enpatu tkkitziyavarran
saah’ shows that he should have been an younger contemporary
of Cénavaraiyar

His commentary is very elaborate. Sometimes his condem-
nation of his predecessors is good. At times he gives out both
the opinion of Ilampiranar and Cénavaraiyar even though
they are opposed to each other. In his eagerness to find sanction,
for all usage in Literature, he sometimes splits some siiras of Tolkappiyam in an unnatural way and interprets them in such a way that they convey two unconnected ideas in one siira. His scholarship in Sanskrit is not of a high order. In many places he seems to have referred to Sanskrit Languages and Literature only from what he had heard from Sanskrit scholars. Civatiya-munivar does not have a very favourable opinion of him. His commentary on the Tolkappiyam is not as short and lucid as the Ilampiranam nor is it as terse as the Cenpadvaraiyam.

His gōta was Bhrādrāśya and he lived at Madura in the 14th C. A.D.

Teyvaccilaiyār

Of the commentators on the Tolkappiyam, Teyvaccilaiyār seems to have had shrewd common sense. It is he that clearly states that the first four śāstras of Collathēkāram deals with sentence and the next four with noun, verb, itad-c-col and uriccol, and uriccol is nothing but śūddha or root. His commentary on the śāstras, 17, 24, 25, 104, 106 etc. and his clear exposition of irov-peyar-ott is very interesting. His statements

1. Pāṇiniyar tarpanu-camacan egru kurī-yittār
   (Col. Renn. 19)

2. Vatanil-aciriyar tatu engu kurī-yitta corkalē ivai-y-
   egru kalita-p-patum (Col. Uri. 1)

and his commentary on the śāstras

Oru-vinai yottuc-co layarr-pig valittē (Col. 91)

tell us that he had studied Vyakarana in Sanskrit. His statement puhu-y-amaiyil neyghumayattu-aikā (Col. 74) shows that he was fairly conversant with Nyayaśāstra in Sanskrit. But his scholarship in Sanskrit is not of so high an order as that of Cenpadvaraiyār and it may be said to be next to that of Puramal-ajahar, the commentator on the Tiru-k-kural. His commentary on Col. 398 tells us that Karuvur and Kotunkēlur are different places situated far from each other.

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

xxix
Kallatanar

The commentary by Kallatanar has not yet been published. 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—Ilampiranam, Céndvaraiyam, and Naccinarkkiniyam 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 Itai-y-tyal. He adopts the commentary of Ilampiranar for about 60 sūtras, the commentary of Céndvaraiyar for about 10 sūtras and the commentary of Naccinarkkiniyar for the remaining sūtras.

An unknown commentator

There is a manuscript numbered 96 in the Government Oriental Manuscripts Library, Madras, which contains a commentary on the Tolkappiyam—Collatikaram from the beginning to a few sūtras in the Vērromai-mayankīyal. It enabled me to understand Ilampiranar’s commentary under some sūtras and correct the mistakes found in the printed edition of the Ilampiranam. The commentary on the last sūtra of the Vērromai-tyal tells us that he should have been later than Céndvaraiyar and Naccinarkkiniyar.

I learnt the meaning of the words ven-kalamar² and karun-kalamar³ only from this commentary.

P. S. Subramanya Sastrī

His other works are Kurippuram (an elaborate commentary in Tamil on Tolkappiyam—Eddisvatikaram), a short commentary in English on the same, Tolkappiy-Colatikaram—theipppa, Bālar-moot on the Apatippil of the Yandikappu, History of Grammatical Theories in Tamil, Tamil-moyand in Tamil, Comparative Grammar of the Tamil Language, Topindikaa (Tamil translation of Skt. Dvānayādhyāya), and lectures on Patanajali’s Mahabhāṣya in English Vol. 1 and Historical Tamil Reader.

1. = vēlalar.
2. = pulaiyar.
3. = pekālāyar.
Since the Tolkappiyam 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. Gopalakrishnamachayirper were kind enough to read with me Tolkappiyam-Collatikaram 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 Tolkappiyam and Sangam classics Purandhara, Anubodhar, Purandhapathi, Kalitho, Panjiyal 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. Routhnawamy, 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 Matti.

Annamalainagar, 8~10—45. P. S. Sutraeswamy Sanmukh.
### ADDENDA & CORRIGENDA

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xiii
This chapter deals with the concord of the subject and the predicate in sentences and the sanction of irregular usage.
Collatikaram consists of 9 chapters:—Kilavi-y-ak-kam, véryumai-y-iyal, vérrumai-mayankiyal, vili-marapi, peyar-iyal, vidai-y-iyal, itai-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 Peyarigal deal with the definition of col and its classification, and the remaining sūtras with paper or noun; Vīrtigal and Urtigal respectively deal with nōga or verb, ūr-i-col or suffixes and particles and uri-c-col or roots; and the last deals with miscellaneous topics: native words, borrowed words, compounds etc.

Note 5.—Collatikaram consists of 9 chapters:—Kilavi-y-ak-kam, véryumai-y-iyal, vérrumai-mayankiyal, vili-marapi, peyar-iyal, vidai-y-iyal, itai-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 Peyarigal deal with the definition of col and its classification, and the remaining sūtras with paper or noun; Vīrtigal and Urtigal respectively deal with nōga or verb, ūr-i-col or suffixes and particles and uri-c-col or roots; and the last deals with miscellaneous topics: native words, borrowed words, compounds etc.

Note 6.—Collatikaram consists of 9 chapters:—Kilavi-y-ak-kam, véryumai-y-iyal, vérrumai-mayankiyal, vili-marapi, peyar-iyal, vidai-y-iyal, itai-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 Peyarigal deal with the definition of col and its classification, and the remaining sūtras with paper or noun; Vīrtigal and Urtigal respectively deal with nōga or verb, ūr-i-col or suffixes and particles and uri-c-col or roots; and the last deals with miscellaneous topics: native words, borrowed words, compounds etc.
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, plural. For example ய in யை denotes not only the masculine gender, but also the singular number.

3. குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு
குறிப்பிட்டு குறிப்பிட்டு

Onrazi collē palavari collē:

גקייוו פֶצט ל. רווע יאבט.

A: avir-ol is of two kinds:—opposed or word of the neuter singular and pal-e-av-ol or word of the neuter plural.

6. பெண்மை சுட்டிய வுயர்திணை மருங்கின்‌
அண்மை திரிஈ்த பெயர்கிலைச்‌ ளெவியும்‌
இன்வென வறியுமம்‌ தர்தமச்‌ இலவே

Penmai cuttiya v-uyartinai marunki
Anmai tirinta peyarnilaik kilavi
Teyvaii.cuttiya peyarnilaik kilaviyum
Ivveta variyum-an tan-tamak k-ilavē

A word denoting a hermaphrodite with more of feminine traits—which belongs to uyartinai and words denoting gods do not have a separate suffix, but take the suffix of the pale of uyartinai.

6z. பிட் வந்தது, பிட் வந்தது; தெவ வந்தது, தெவ வந்தது;

Note.—The need for this sūtra is this:—From sūtra 1, the word பிட் which denotes a hermaphrodite in uyartinai, since it denotes makkal or human being; but since a பிட் is neither a pure
male nor a pure female, the word denoting it cannot be taken either as aypal or as penpal from śiṣṭa 2. As regards the words denoting gods, they will have to be classified as a.: rīpie on the strength of śiṣṭa 7 which says that all but those that denote human beings are a.: rīpie. But this śiṣṭa expresses that the word denoting hermaphrodite may be used in aypal and palarpal and the words denoting gods may be used also in aypal, propal and palarpal.

The word pēti cannot be used in dnpal according to śiṣṭa 12. But some commentators like lampiranar have stated that it was used in dnpal also, though rarely.

The word péti cannot be used in dnpal according to śiṣṭa 12. But some commentators like lampiranar have stated that it was used in dnpal also, though rarely.

5. qtau-v-aricol has ṣ at its end.
Ex.—Paṭṭiyar, urve, nṟṟi, kariyan.

Note 1.—Though this śiṣṭa appears to mean that the qtau-v-aricol is ṣ, it should be taken to mean, that ṣtau-v-aricol has ṣ at its end, since śiṣṭa 10 says that ṣ, ṣ etc. mentioned in śiṣṭas 3, 6 etc. are suffixes and ṣ, ṣ etc. by themselves cannot denote male or female except when they stand as suffixes in words.

Note 2.—This śiṣṭa and the following four śiṣṭas suggest a paribhasa that, if a suffix is mentioned in a śiṣṭa, it suggests the word with that suffix. (Cf. Pratyayagrahané tadanyagrayam gayayam in Sanskrit.)

6. makatiu-v-aricol has } at the end.
Ex.—Tiruvigal, aval, urve, kariyan.
Words which are invariably palar-ari-col are those that end with r, pa or mar.

Ex. Nampiyar, avar, unjär, kariyar; uge; taymar, konmar.

Note 1. The word palar-ari-col in the sentence suggests that these three suffixes exclusively denote the epicene plural, while there are others like cam, cam, cam, cam mentioned in sūtra 392 which are suffixed not only to palar-ari-col but also, to verbs having for their subjects, first personal pronoun and a rävi nouns together, according to sūtra 399. For example in the sentence "ydam en /kamum carum (I myself and my weapon are sufficient); the subject of carum is ydam and en kam where kam is a rüsi.

Note 2.—R in taymar does not denote the epicene plural as r in taymar, but the whole mar does it. Hence mar finds separate mention in the sūtra.

Note 3.—The word tamar in the sūtra is taken by Ilam-pār and Manāḷa as the finite verb, while Opaṟavaiyar and Naṟulakkipāḷi take it as the present relative participle qualifying palar-ari-col; the latter is better.

Ogrovi-col has it, pa or ph at the end.

Ex.—A : ta, ege, inoṟu, kipṟu, kuvṟukkuṟu, karuṟu.
TOLKÄRPPYAM—COLLATIKÂRAM

9. ஆ ரா ஊதூ கல்லு தெஸ்விர

அப்பான்‌ epaGo usd சொல்லே

AS va-ela variiu m-iruti

Appan miuré palavari colla.

Pala-n-sig-col has a, g or va at the end.

En.—Pala, upapta, kariya; ya, umpa; upukva

10. தறுனை மருங்கு தைம்பா லறிய

ஈற்றுகின்‌ நிசைக்கும்‌ பதினோ சொழுத்தும்‌

தோற்றர்‌ தாமே வினையொடு வருமே,

Trutinai marunki Q-aimpa, l-ariya
trrunia ricaiikkum patind reluttum
torran tamé vinaiyotu varumé.

The eleven suffixes mentioned above as denoting the five
paas of the two tinais invariably appear in verbs.

Note 1.—The word torram in the sîras is in the locative
case with the case-suffix dropped.

Note 2.—The expression vittaiyott: varumé suggests that
their appearance at the end of nouns is not obligatory. Hence
we have nouns like alavan (crab), penmakan (girl), makkal (per-
sone), tapir (mother) ete. which do not conform to the above
rules.

Note 3.—Though the expression jirrunitricaikkum which
means ‘is used at the end’ suggests that the eleven letters
b, j, r etc. are suffixes at the end of nouns and verbs, yet it is
only sensede with respect to pa, tit, tn, pit, tva and va since the
same idea is conveyed by the word iruti in the sîras 7, 8 and 9.

Note 4.—Though mér is not a single letter, yet the word
chul in this sîra is used to include it since all the other ten are
each a single letter. This is an illustration of chatri-nyadya (the
rule of the majority).
Note 5.—The word ‘tamé’ in the sûtra is used only for the sake of euphony.

1. வினையிற்‌ ஜோன்றும்‌ பாலறி சளவியும்‌ பெயரிற்‌ றோன்றும்‌ பாலறி செவியும்‌ மயங்கல்‌ கூடார தம்மர பினவே.

Vinaiyir rourum pal-ari kilaviyum
Peyarir r0rum pal-azi kileviyum
Mayankal kūṭī tammara piṅgēvē.

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.—yano vantén, ava vantāo, ava vantaj, aver vantar, a.: to vantāo, ava vontēo, yam vontēm, alyir vantiy etc.

'Note 1:—Ilampiranar and Naccittarkkimiyar interpret the word ‘kijavi’ to mean ‘poru’ or meaning. According to them the meaning of the sûtra 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 ‘tammara piṅgēvē’ should be meaningless, since usage is only with respect to words and not to the objects denoted by words.

‘Note 2.—Cēnavaraiyar thinks that ‘tammara piṅgēvē’ in the sûtra is unnecessary, since it simply repeats the meaning contained in ‘mayankal kata’. Hence he splits it into a separate sûtra and on its strength, sanctions the usage of words pāl-ē in the sense of ‘tender of elephant’, shēpē in the sense of ‘shepherd’ etc., which have not been mentioned in Maṇḍagēl of the third section, Poruḷaiyaiyam. Such a device of splitting one sûtra into two or many is called pāp-vahūy in Sinākēri.

‘Note 3.—Though the sûtra 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 vantar, peyamkan vanital, etc.'
The word denoting a hermaphrodite with more of feminine traits cannot be used in the masculine-singular.

Ez. Peti vantal; petiyar vantar.

Note—Ilampiranar says that the expression gkitaninre suggests the sanction of the usage peti vantar. This is perhaps due to the fact that it was current in his time.

13. Ceppe uqquv vantar Qovadu, 
Ceppe vithrum valla l-umpal,

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

Note—The word ceppe means 'answer to a question.' It is generally a statement in an assertive form.

14. Ceppe uqquv uqquv vantar, 
Viqqavu ceppe vith-vodir varid.

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

Ez. Question : Cattu uqquv ?
(Oh Cattan, did you eat?)
Answer : Unneeng ?
(Will I not eat?) This means 'I will eat.'

15. Ceppe valiyinum vairaini uqquv, 
Ceppe valliyum vairaini uqquv.

Appendix: pajaru jaya.
KILAVIYAKKAM

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

Ex.—Question: Cattan untiydi?
(Oh Cattan, did you eat?)

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

16. Ceppitum vinavituii citaimutar kilavikku
Apporu |uku mu-ualuusai peoru|.

Both in negai and ebpai only like objects can be compared, or contrasted, part with part and whole with whole.

Ex.—(a) Ivalkannin avalkan periya.
(Her eyes are bigger than the eyes of this lady.)
Num aracati em aracal mufai coyyum.
(Our king is more just than your king.)

(b) Ivalkan okkum avalkan.
(The eyes of this lady are similar to those of hers.)
Em aracati okkum num aracat,
(Your king is similar to our king.)

(c) Ivalkanokkum avalkan periyan.
(Are her eyes bigger than those of this lady?)
Em aracati okkum num aracal mufai coyyum?
(Is your king more just than our king?)

(d) Ivalkanokkum avalkan?
(Compare her eyes with those of this lady?)
Em aracati okkum num aracat?
(Is your king similar to our king?)

9

TL. 3
Certain expressions (which do not conform to the previous rule) are not prohibited, if propriety demands or usage sanctions them.

Ex.—
(a) Iniakkal-kañ nallavo, kayal nallavo!
(Are the eyes of this lady better or the carp?)
(b) Pakajii lavo!
(Is it day or night?)
(c) Iruppu yörinda!
(Will I live or die?)

Note 1.—In Ex. 1, kañ which is a ciai 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 Teyvaccilaiydr. The other commentators think that the euphemistic expressions like avar tuficitar (they slept) for avar cettgr (they died), etc. expressions like venkalamar + karunkalamar vel ydtlt, etc. are sanctioned by this stitra. Teyvaccilaiydr takes the former part to be sanctioned by stitra 442 'avatyal kilavt maracttanar kilattal' in Fecaviyal.

Note 2.—The word pokuki-t-kilavi is interpreted by Teyvaccilaiyar to be ‘certain expressions’ and by the other three commentators as pokku-cai or related words.

1. Venkalamar=Vélalae or agricultyrists.
2. Karunkalamar= Pulaiyas or low class people.
The use of adjectives which are not restrictive in character is allowed only in poetry.

Ex.—Cefifiayirtu nilavu véntigum (P. N. 38).
(Even if one wants moonlight from the red sun.)

19. Qupesi Qurgter WJ bQparé Garg se,
Tyarkai-p porulai y-írríta-k kilattal.

Natural objects should be described by their distinguishing features.

Ex.—Nílam valíte (Earth is hard).
Níl tanníte (Water is cool).


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 gku which means 'to become'.

Ex.—Man kutam ayírrd (Earth became a pot).

21. Akkan tan@ kazana mütarré.

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

Ex.—Enney peframaiyad mayir nalla ayíta.
(Hair became better on account of the application of oil.)

22. Akka-k kilavi karana m-íttríym
Pokkio zeppa vállkki u-ullé.
Expressions with the forms of the verb aku without giving the reason for the change are current in speech.

Ha.—Mayir nalla ayina (Hair became better).

23. பான்மயல்‌ குற்ற வையச்‌ saraf
தானற்‌ பொருள்வழிற்‌ பன்மை கூறல்‌,
Pan-maya-k k-urra v-aiya-k kilavi
Tā-āri poru-vayiy pānmai kārul.

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

Be.—Anmakan kollé pentatti kole i.45 togruvar 4
(Is it man or woman that appears there ?)
Orutti koll6 palar kollé manai vilaiyinar ?
(Is it one lady or many ladies that played on sands ?)
Ouré palavé cey pukkata ?
(Is it one or many that entered the field ?)

Note 1.—The need of this stūtra 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, āppal verb or āppal verb? This stūtra says that he should use āppal verb. Similarly if he determines that the object or objects at a distance are persons or persons, but is not able to determine whether it is one or many, then too should he use the āppal 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 āppal verb.

Note 2.—Jāmpanāgar interprets the expression pāppal mayakkurra in the stūra to mean āppal āppal mayakkurra and Nāppal mayakkurra āppal āppal mayakkurra, āppal āppal mayakkurra and pāppal pāppal mayakkurra while the other two āppal pāppal mayakkurra, āppal pāppal mayakkurra, pāppal pāppal mayakkurra and āppal āppal mayakkurra.
KILAVIYAKKAM

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

Ex.—Kuviy6 makad6 tp3r3ki6 urupt?

(If the form there stick or boy?)

Kuvi6 makad6 tp3r3ki6 atu?

(If that stick or boy?)

Note 1.—This sutra operates when there is confusion in tinai, while the previous sutra, when there is certainty in tinai but confusion in at.

Note 2.—The expression upupt moliyinum in the sutra is interpreted by Fampuranar, Naccitarkkiniyar and Teyavac-ilaiyar, to refer 'only to tinaiyakkam. But Céma-varaiyar says that it refers to anyp penal atyam and anyp palavppal atyam also. When there is only anyp penpal atyam, the speaker may word his question anyp penpal a-kai by using the word aj instead of urupt since he is sure that it is a person. As regards anyp palavppal atyam it is unnecessary for the author to sanction it here, since the a.anyp may be taken either as singular or as plural according to context.

Note 3.—For the expression aj.-p-p-pirippinum in the sutra, the three commentators Fampuranar, Céma-varaiyar and Naccitarkkiniyar give the example aj.-p-p-pirippinum anyp penpal anyp pukka parrap. Since parrap is an a.-p.p pennal and hence may be taken both as singular and plural, the author need not sanction this usage. Teyavac-ilaiyar, on the other hand, takes a.-p.-p.pirippinum to refer to the word a.-p.pennal. For the words in a.-p.pennal which have different forms in anyp and palavitpal are a.-p.pennal, a.-p.pennal, and a.-p.pennal; since doubt may arise only about objects at
a distance and since the words jiu, ivai, ute and «vai are not generally used to denote them, atu and urupt are the only two words that may be denoted by the expression atvamai-p-pirippt here. Yeyvaccilaiyar has mentioned only atu since such doubts arise more generally with single objects.

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

Note 1.—In the previous siitra 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 urupt or atu. For example he sees an object at a distance and is not able to ascertain whether it is a male child or polo and hence he questions either himself or another atvurupih makang 1 or atvurupt kurriyo makang 2. The next moment he decides that it is a male child. At once he may say atu or a-v-u-urupt kurri-y-allau, makan. (That form is not a pole, but man.)

If he says amr, after kurri, such a usage need not be sanctioned since it is regular. If he says allau after kurri, it has to be sanctioned since the subject atu or a-v-u-urupt is neuter-singular and allau 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-u-urupt.
Note 2.—The word véritattana is made up of vérifattan the instrumental singular of vérifam and a tth the object which it takes if it is at the end of a verse, as it is sanctioned by śākr 108. But it gives the locative sense here. Ilampiiranar takes véritattana along with the word ttagm and interprets them 'the quality (found) in the object other than the first mentioned one'; while Teyvaccilaiyar takes it along with ttagm-tk-kcar and interprets 'the word of negation used along with that which is other than the ascertained object'. Both take ttagm to mean the nature of the ascertained object. Cēzvaraiyar takes ttagm to mean ttagm-tk and véritattana to mean the word denoting the object other than the ascertained one and gives the example iiva kapri-y-aptr, malk. Kavichakavijayar agrees with Ilampuranar in the interpretation of the śātra but gives iiva kapri-y-all as an example. This example, as also the example given by Cēzvaraiyar does not seem to be appropriate, since the doubt of the hearer is cleared immediately after he hears the word iiva which is an dnapal noun.

Note 3.—The importance of the particle um in cuttalum clearly shows that such usage atu or a-y-v-urupt khurri-y-all is rare and the general usage is ate or a-v-v-urupt kurri-y-all, malk.

26. அடைசினை மூதலென மூறைமுன்று மயங்கரமை
நடைபெற்‌ நியலும்‌ வண்டச்சொல்‌,
Atai-cidai mutal-eQa murai-mauru mayankamai
Natai-per riyalum vanna-c cifai-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.—Cēn-kal-narai vantati.
(Red-footed crane came.)
Perun-talai-c-cattan vantat.
(Large-headed Cattan came.)
TOLKÄPPYAM—COLLATIKARÅM

Note 1.—The word mayäalkam in the sûtra means mayäalkam and is a verbal participle.

Note 2.—This sûtra 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 sûtra of non-múrçā-śālā.

Note 3.—The word vannam in the sûtra denotes quality. It is the tabhara of the Skt. vrya. Naccinarkkiniyar thinks that vannam-c-citar-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 najarial in the sûtra is taken by Ijam-puränar, Ormnærar and Naccinarkkiniyar to refer to speech and not to poetry: but Teyvaccilaiyar takes it to refer to both.

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

Ex.—Väna vañtanam, nitya vañtur; iar vañtan.

Note 1.—The honorific plural even with respect to a; rajtri is palgapal and not palgapal. On seeing a fox, one may say nariyatra vañtur and never nari ománage.

Note 2.—Ijam-puränar and Naccinarkkiniyar think that the expression onnäkana marunkir collal is unnecessary since its purpose is served by the third line and hence it suggests that uyartinai may be used for adriyati and vice-versa in certain cases.
KILAVIVAKKAM

Cénqvaraiyar, on the other hand, thinks that the third line in the Ssijtra sanctions such a usage in speech and the fourth line prevents it in poetry. The use of asrīṟai for asrīṟai and vice-versa is taken by him by tanninamutittal, the mode covering the related points by implication.

28. செலவினும்‌ வராவினுர்‌ சரவினுங்‌ கொடையினும்‌
நிலைபெறச்‌ தோன்று மச்சாற்‌ சொல்லும்‌
சன்மை முன்னிலை படர்க்மை யென்னும்‌
அம்மு. விடத்து முரிய வென்ப,
Celavitum varavitun taravitun kotatiyum
Nilai-paṟṟai m-a-s m-aṟṟ colun
Tatmai mutulai pajarikai y-aṟṟum
A-m m-a ṛjauṟtu m-aṟṟa v-eduṟa.

It is said that the four words celava, varava, tarava and kotat are used in the first, second and third persons.

29. வீரேேஷ்
ஆவரடு உயரடு மூர்த்தே
சன்மை முன்னிலை யாமீ ரிடத்த.
Avarra,
Taru-col varu-col 1-a-y-iru kiaviyun
Tanmai muṇvilai y-aṟṟum
Tatmai mutulai y-ṛjauṟtu.

Of them the words tarava and varava 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.—Enakku-t-tantan (He gave it to me).
Nivakku-t-tantan (He gave it to you).
Kuṟ-ṇai-ulai vantan (He came to me).
Nig-ṇai-ulai vanbaa (He came to you).

30. ஏனை யிசண்டு மேனை யிடத்த,
Enai y-iraniu m-ē0ai y-itatta.

TL—3
The remaining two (i.e., celavu and kotat) are used along with the third person.

Bh.—Avadkat celavu (He went to him).
Avak-k kotat (Give it to him).

Note 1.—Hampirayar takes all the four words celavu, varavu, taravu and kotai in the sense of giving; while Oththirayar and Naccitrakkarayar take celavu and varavu respectively to mean going and coming and taravu and kotai to mean giving.

Note 2.—Teyvaccilayar takes all the three sticas 28, 29 and 30, to be one. According to him the 28th stica deals with the opinion of the grammarians earlier than Tolkappiyar; and the sticas 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 vyakhyāTra or sambhyāpaṇī, since there are three complete sentences. It does not, since the three sticas are interpreted thus:—Of the four words celavu, varavu, taravu and kotai which could be used with all the three persons in the opinion of the grammarians, varavu and taravu are used along with the first, and the second, personal pronouns and the rest with the third person.

The two (interrogative) pronouns yati and evan are generally used in questioning about unknown objects.

Bh.—Iravu sita orpat-porul yatu?
(What is the meaning of the word orpat?)

Note 1.—This stica sanctions the usage of both yati and evan irrespective of the fact whether the object denoted by the word porul is ugrītā or ugrītā.
32. அவற்றுள்‌, 
யாதென வரு௨உம்‌ வினாவின்‌ களவி 
அதிர்ச பொருள்வயி ணேயர்‌ இர்தற்குத்‌ 
தெரிச்ச ளெவி யாதலு முரித்தே, 
Avatrul, 
Yâtêwa varùnum viśâvî kilavi 
Ajitâ porulvayi ù-ayun tîtâkâ-t 
Torînta kiljêr y-dîhû mûritté.

Of them, the interrogative pronoun y@i% 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-marankalul karunkali ஏதம்‌? 
(Among these trees which is karunkali ?)

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

33. இனைத்தென வறிர்த சனேமுசற்‌ 
�ெலிக்கு 
வினைப்படு தொகுஇயி 
மும்மை வேண்டும்‌, 
Inaittena v-arinta citai-mutar kilavikku 
Vigai-p-patu toku ti-y-i o-ummai ventum.

The particle wm 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 mual (word denoting a whole) or a cétas (word denoting a part of a whole) qualified by the word which mentions its exact number.

Ex.—Pântira kaiyum parpata-v-iyârri (Tirumu. 118). 
(Having placed all the twelve hands so that they might be in their proper places.)
TOLKÄPTYYAM—COLLATIKÄRAM

Céra-cdla-pantiyar miivarun kitinar.
(All the three kings Caran, Calan and Pantiyan assembled.)

Kan-p-pranum kurut;d;
(Both the eyes are blind.)

Note 1.—Ilampiranar reads in the sūtra tokaiyin, while others tokutiyix.

Note 2.—The word viipp in the sūtra should be taken to mean the subject or predicate.

Note 3.—Ilampiranar and Teyvaccilaiygr interpret the expression viipp-p-parpä-viri as the collection of words preceding the verb or predicate. Hence according to them the word lokali or lokutti means here a collection. But Gāpañyavar and Naccitarkkiniyar take it to mean the number which qualifies the verb or the predicate. Hence according to them the word lokali means number. They, then according to their interpretation here to justify how the particle um is used in the expression parputri-kai-y-um parpata viipp, where parputri, the word denoting number qualifies, not the verb parpatä but the subject kai, and um is not found immediately after parputri. Cēndvaraiyar explains it thus.—The words parputri and kai denote the same object; hence um is used after the word kai. He says so perhaps through the analogy of the expression dugdasa karañ (twelve hands) where the word dugdasa means not twelve, but twelve objects. It is doubtful whether the word paytirante in Tamil denotes twelve objects when it is followed by a noun. Hence the interpretation given by Ilampiranar on the phrase viipp-p-parpä lokali seems to be better.

Note 4.—It is advisable for the readers to note that the particle um is not found in the sentences ndtimarai mutalear vanidr (Brahmans versed in the four Vedas came), aintalat nakam Otirr (the five-headed cobra ran); for the words denoting number in such sentences do not qualify mutalear or nakam the subject for the verb, but only mutalear or nakam the adjunct of the subject.
The same is the case even with words denoting transient objects,

Example.—I-v-v-alakatil oruvvar celvamum nilaiyatt.

(Wealth of none is this world is permanent.)

Note 1.—According to Ilampiranar and Cénavaraiyar the word manta-p-poru means [transient] or non-existent objects. Hence they have given the sentence pavala-k-koitu nilaiyanai cdtavakanan koyillum illai (the blue elephant with coral tusks is not found even in the temple of Cdtavakan). Here there are three objections:—(1) They have to translate the sutra 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 sutra 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 sutra. (3) The use of um in the example given by them is sanctioned by the sutra eccam cirappé ummai-c-collé (Tol. Col. 255) and hence this sutra need not sanction it.

According to Naccinarkittiyar and Teyvaccilaiyar, the word manta-p-poru means transient objects. But Naccinarkkityar says that um after the word manta-p-poru in the sutra suggests non-existent objects also. This is quite against the spirit of the sutra since um in this sutra suggests tēkāyā-tēkāyā nilaiyatt mentioned in the previous sutra. The examples given by them are respectively yakkaiyum nilaiyaii (even the body is not permanent), cakkaravartti celvamum nilaiyatt (the wealth of emperor is not permanent). But in those examples the use after yakkai 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.
TOLKÄPIYAM—COLLATIKÄRAM

Hence I have taken the word matna-p-poru:* to mean transient objects and a"ta-v-iyarré to mean that the murrummai is used immediately preceding the predicate and after the vitai-p-patutokutí and suggested the example f-a-w-allaaltill orwar cebulmamul xalajivó where murrummai-p-poru is celvam, vitai-p-patutokutí is c-e-a-w-allaaltill orwar celeu and sun after celvam is murrummai and not ecca-v-ummí.

95. எப்பொருளாயினும் மல்லிலின்‌ அப்பொருள்‌ பல்‌பிறிதுபொருள்‌ கூறல்‌,
B-p-poru |-a4yidu m-alla til-l-eniu
fone (a merchant) wishes to inform (a purchaser) of the absence of any commodity by using the expression allattil, 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 ulavé vanikir?' ililum 'allattil 'uluntallati ila', 'kollallet illai' etgu karal véntum.
(When a purchaser questions, ‘Oh merchant, have you dholl with you ?, the merchant has to answer ‘I have nothing other than black-gram’ if he has black-gram with him, ‘I have nothing vuther than horse-gram’ if he has horse-gram with him | and so on.)

Note 1.—Ilampuranar ia of opinion that the expression allattil in the s#ira means the object that he has not and piritu-poru] means ita-p-porul or similar commodity. But in the example he has given, he has made use of the expression allattil. Cétavarazyar criticises him on four grounds:—(1) If Tolkappiyatar has not intended the use of the expression allattil in the merchant’s answer, what harm is there if the merchant words his answer paruppu illai (there is no dholl) if he has not got dholl with him? (2) If allattil in allattil means ulstaliit, the meaning of the word allattil is not clear and
Tolkappiyar would not have framed his śūtra in such a way that the meaning may not be clearly understood. (3) If the word piritu porul in the śūtra refers only to a similar object, a merchant who is generally dealing in oil and dholl will be precluded from answering eyney allalt illat (there is nothing other than oil), when he has no dholl at the time when a purchaser needs it, since epvey is not a commodity similar to dholl. (4) If Tolkappiyar meant iṣa-p-poru (similar object) by the term piritu-poru he might as well have used the word iṣa-p-porul in the place of piritu-poru in the śūtra itself.

As regards the first ground in the criticism, Cētvariavar may be informed that in the ordinary course of events merchants are not inclined to use such expressions as, 'I do not have dholl' if they do not have it when the purchaser needs it. They generally answer 'I have this by showing a commodity other than dholl'. This shows that they do not like to say illat (no). The third ground in the criticism of Cētvariavar may be met thus:—Why should he not take eyney as an iṣa-p-poru (similar object) to paruppt (dholl)? 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 Cētvariavar take the term ōpē as in a restricted sense? The word allat in the śūtra clearly means iṣa-p-porul; for the adhāna (negation) in the word allat denotes appagālābhavā and hence the word allat means an object partly dissimilar and partly similar (to the object denoted by the word with which it is associated). For example a brāhmaṇa cannot denote a beast which is entirely dissimilar to a brāhmaṇa, but can denote only a man who is other than a brāhmaṇa. Evidently such a man is similar to a brāhmaṇa in being a man and dissimilar to him in not being a brāhmaṇa.

The fourth ground in his criticism may be met thus:—Since the word allat suggests iṣa-p-porul, Tolkappiyar has not used iṣa-p-porul in place of piritu-porul.

Naccinarkkiniyar gives the same meaning to the śūtra as Tolkappiyar and in the example he uses the word allat like
Céngvaraiyar. Teyavaccilaiyar interprets allatt in the same way as Cénavaraiyar, but in the interpretation of the word piritu-porul he agrees with Jlampuranar. 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 allats in the sūtra, CéNavaraiyy and Teyavaccilaiyar are correct.

86. அப்பொருள்‌ கூறிற்‌ சுட்டி* கூறல்‌.
A-p-porul kagir cutti-k karal.
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.

Bu,—'Paruppu ulavé' etra-vali, 'i-p-paruppallatu illai'' enra kiral vantum.
(When the merchant is questioned 'Have you dholl ?', the answer should be 'There is no dholl 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 allatil, 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 if the commodity asked for is near the seat of the merchant and a if it is away from it.

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

Ex.—Paruppt ulavé vanikir' enru vinaya-vali 'ivai-y-
allattr illai' enal.
(When questioned 'Oh merchant, have you dholl ?'
the answer may be 'There is nothing except these'.)

Note 1.—The need for this sūtra is this:—The 33th sūtra
states that the expression allatī 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 ipparuppt and apparuppt or as a demonstrative adjective
like into paruppt and sada paruppt; 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-allatit illai is a correct answer to
the question paruppt uzāg !. 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 allatī 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.—Ilampiiranar, Cēnavaraiyar and Teyvaceilaiyar have
interpreted the sūtra in the same way as above. Cēnavaraiyar
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)
TOLKÄPIYAM—COLLATIKÄRAM

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 stanzas 35, 36 and 37 clearly shows that such an interpretation is not quite appropriate.

Note 3.—Naccinarkkiniyar has given an entirely different meaning to the sutra. He splits the stanza into two parts,—ceji peyor poruloty punara qyimum akum; payar po weli peyar qyimum (ceji-p) porul véru-patgilt onrakum. The former part means that the demonstrative element may be used without mentioning the object to which it refers, *Ex.—I.*, to attach. (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 Tolkäppiyottar has so worded his stanzas as not to give room to conjectures or sentence-split, would he have combined two different ideas in one stanza? (2) The order of words in the stanza is completely inverted. (3) The word payar seems to be a negative relative participle, while it is taken to be a negative verbal participle. (4) The meaning of the word payar in the second line is taken to be ceji-p-payar, the element ceji being added as an adjunct to the word payar. (5) This stanza does not appear to have any relation to the previous stanza.

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

38. இயற்பெயர்க்‌ இளவியுஞ்‌ சட்டுபெயர்ச்‌ ளெொவியும்‌ 
வினைக்கொருங்‌ யெலுங்‌ சாலர்‌ 
தோன்றின்‌ 
சுட்டுப்பெயர்க்‌ களவி 
ह्रू द्राक्षरां चर्या 
इयार-पे-சمعنى 
विलिक्के 
யலियப்‌ 
கலாண்‌ 
சாலர்‌ 
தோன்‌ 
சுட்டு-பயர்‌ 
சான்‌ 
முப்பாற்‌ 
யலியப்‌ 
கலாண்‌ 
சாலர்‌.
If an iyarpayar 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 iyarpayar, but only follows it.

Ex.—Cattan vantan; avarka-c-cdru kotu. (Cattan came; give him food.)
Cattan avan vantan. (Cattan he came.)

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

Note 2.—The word iyarpayar in the stra may be taken as a case of upalaksana i.e., iyarpayar suggests uyar-tiigni-p-peyar (proper names of persons and gods) and a .. rinai-p-peyar.

Note 3.—Ilampuranar, Naccinarkkiniyar and Pramolvaiyar have stated that this stra operates only if the iyarpayar and the pronoun qualify different verbs. Cédvaraiyar alone thinks that it operates when both take the same predicate or qualify the same verb also.

Note 4.—Ilampiranar states that there were some grammarians who took the word iyarpayar in the stra to mean all nouns current in the world. But such a view may not be held by Tolhappigayar since he classifies nouns as iyarpayar, ciMai-p-peyar, ciNai-mutar-peyar, murai-p-peyar, etc. in stra 174 of Pyppiyad.

Note 5.—This stra does not operate when the noun and pronoun stand as logical subject and predicate. Hence the sentence Avan Cattan (He is Cattan) 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 Ilampiranar. Cf. Tammasi-c-collum a .. rinai-c-collum avai ogga siyara (Tol. Col. 83, Tam.).
noun ava precedes the noun Cattat. It does not operate also when the pronoun does not refer to the noun mentioned. Hence the sentence Arathu Cattatam vanira (He and Cattat came) is not in correct since the word ava does not refer to Cattat but refers to another person.

39. முற்படச் செத்தல் செய்யுளு ஞரித்தே;
Mis-pata-k kilattal ceyyul-u uritté.
(The pronoun referred to in the previous stanza) may precede the noun which it refers to in Poetry.

40. சுட்டுமுச லாகிய சாரண கெலி‌யும்‌ சுட்டுப்பெய ரியறையிரற்டோன்றும்‌;
Cuttu-muta lakiya karana-k kilaviyum
Cuttu-p-peya r-iyarkaiyir ceriya-t tonrum.

Here the pronoun ava precedes the word Cattat found in the second line.

41. வள்ளாங்கு வரு வர்த்திக்கு புரைத்து;
Araca rulaiyra r-gkavum purai-tapu
Valliyor-p patarkuvar pulava t-atanal
Yanum...... vantanané. (Pura, 154)

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

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

42. ஆவா ஒளிய ராகவம் புரை-டக்கு;
Arava r-oliya r-thavam purai-tapu
Valliykñ-p pukjakkum vallu r-angal
Yañum...... varumogam. (Puya, 104)

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

(272x689)KULATRUM-ér-p pitva t-ulaka m-ataval
Ulantu m-ulavé talai. (Kural 1031)
(240x643)World is after the plough wherever it may turn; hence agriculture is best though trying.)

Cattan kai-y-elutu-mare vallad, atang) tantai uvakkum
(தேக்கா writes a good hand and so his father appreciates him.)

Note 1.—In the stitvas 38 and 39 the pronoun refers to a noun. In this sign 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.—Ilampuranar, Cenqvaraiyar and Naccinarkkiniyar have all given the example given above. Ilampuranar thinks that the word atangl is a noun in the instrumental case, while Cenqvaraiyar and Naccinarkkiniyar take it as itat-c-col.

41. சறப்பி னாயெ பெபயர்நிலைச்‌ கிளவிக்கும்‌ இயற்பெயர்ச இளவி முற்படக்‌ Goran,
Cirappi O-akiya peyar-nilai-k kilavikkum
Iyar-pezey-k Kilvi mur-paša-k Kilvār.
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-valluvatar kural patioar.
(The holy poet Tiruvalluvar composed the Kural)

Note 1.—The word vittutku-r-orunk- iyalum-vali has to be taken here from the sīitra 38.

42. ஒருபொருள்‌ குறித்த வேறுபெயர்க்‌ ளெவி
Oru-porul kuritta, véru-peyar-k kilavi
Tolil-veru kilappi v-onrita Q-ilavé.
Epithets denoting the same person or subject cannot denote one and the same person or object if each takes a different predicate after it.
In the sentence 'Manvan vetrad, Jlantiraiyan tirampi-Nan', [King won, Tlantiraiyan (name of king) returned.]

the predicates venran and tirumpinay cannot refer to the deeds of the same person since their respective subjects mannan and Jlantiraiyan have different connotations, though they denote the same person.

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

Ex.—Vitar-c-cilai poritta vintan vajji
Pun-tan porunai-p-porporaiy vajji
Mantaarai cilali matnavan vajji.
(Long live the king who engraved in the hill
Long live the lord of the river Porunai filled with flowers and cool water
Long live the King Mantaraficeral.)

Though there are three complete sentences here, yet they may be taken in sense as one sentence, Vitar-c-cilat poritta vetttan,
Pun-lan-porunai-p-poporaiy Mantara cilali matnavan vajji.

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.—Mannan Jlantiraiyan எலாம்‌ tirumpinay,
(King Jlantiraiyan returned after victory.)

49. தன்மைச்‌ சொல்லே யஃறிணைச்‌ கிளவியென்று
Tanmai-c coll y-a.. rinai-k kilavi-y-enzu
Ennu-vali marunkin viravutal varaiyar.

It is not prevented to count an a.-rinai noun along with the first personal pronoun.
KILAVIYAKKAM

Ex.—Yanum e-.kamum carum.
(My weapon and myself are sufficient.)

Note 1. The above meaning is given by Ilampuranar and Teyvaccilaiyar; Čeṇnavaraiyar and Nacítarkkiniyar give a different meaning (i.e.) when the subject is in a first personal pronoun and an a.:riqai noun, the predicate is in the first person plural. If the latter interpretation is correct, the āṭhāra

Avarra[
Patmai y-uraikkun tanmai-k kilavi.
Remiyan marunkit ziriravasi y-alseč. (Tor. Col. 209.)
is unnecessary since it conveys the same meaning. Besides sanction is necessary to count a.:riqat nouns along with first personal pronoun, since one is generally inclined to count like objects. Hence the interpretation given by Ilampuranar and Teyvaccilaiyar is, in my opinion, correct.

Note 2.—Čeṇnavaraiyar’s interpretation of this āṭhāra is clearly seen from his commentary under the āṭhāra-Viyanke Lennt-p-peyar tinai-viravu varaiyar. (Tor. Col. 55.)

Note 3.—It is worthy of notice that sanction is not accorded anywhere in Tolkappiyam to count an a.:riqat noun and a second personal pronoun, nor for using the predicate in the second person plural (i.e.) such expressions as niyum ni-patai-k-kalamum carir (your army and yourself are sufficient) have not received sanction at the hands of Tolkappiyar. Ilampuranar states that the use of the word maruikix which serves no purpose in this āṭhāra suggests the sanction of such usage. Čeṇnavaraiyar says in his commentary under Tor. Col. 45, that such expressions are sanctioned in the last āṭhāra of Collakāṭram in Tolkappium.

44. ஒருமை யெண்ணின்‌ பொழுப்பிரி பாற்சொல்‌
ஒருமைச்‌ கல்ல செண்ணுமூறை நில்லா,
Orumai y-enniM potu-p-piri par-col
Orumai-k k-alla t-ennumurai nollatu.
The words (oruvay and oruM) which respectively mean one man and one woman and have each a suffix denoting the pal or gender-number are not used in counting.
Note 1—Orumai-y-enyit potu-c-col or the word which denotes a single object and is common to both aggal and peggal is orum. Orumai-y-enyit potu-p-piri-pag-col or the words which separately denote one man and one woman are respectively orumai and orum. In counting, one has to say orumai, irumai, muromai etc., and not orumai, irumai, muromai etc., nor orumai, irumai, muromai etc., nor orumai, irumai, muromai etc., nor orumai, irumai, muromai etc.

Note 2. Ilampiiranar and Teyvaccilaiyar have given the above meaning to the sutra. Céndvaraiyar and Naccinarkkiniyar, on the other hand, have taken the sutra to mean that the words orumai and orum which are orumai-y-enyit-potu-p-piripag-col are used only in connection with the number denoting orumai and not with the numbers denoting irumai, muromai etc. (i. e.) the suffixes or and i denoting aggal and peggal are used only in connection with the number denoting single object as orumai and orum and not with those denoting more than one; hence the words irumai, irumai, muromai etc., cannot be used. There are six defects in this interpretation:—(1) They take the expression orumai-y-enyit-potu-p-piri-pag-col to denote the suffixes or and i instead of the words orumai and orum. (2) They take the expression orumai-y-enyit-potu-p-piri-pag-col to mean in respect of the numbers irumai, muromai etc., instead of the natural meaning ‘while counting’. (3) Such an interpretation of the word orumai-y-enyit-potu-p-piri-pag-col is not suited to the context; for both the sutras that precede and follow this sutra deal with the use of expressions while counting. (Cf. the words eqwu-vali in Tol. Col. 48 and ennu-p-peyar in Tol. Col. 45.) (4) They have to take that this sutra suggests that orumai is used in counting and not orumai or orumai which, Ilampiiranar and Teyvaccilaiyar think, is the direct meaning of the sutra. (5) Besides Céndvaraiyar has to find an explanation for the use of the singular verb nilgil as the predicate of the word potu-p-piri-pag-col, which, according to his interpretation, is plural in number since it denotes the two suffixes or and i. (6) Lastly their statement that the word orumai, irumai, muromai 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 sutra (cf. Praptasydiva nisédhah). Here, there is no possibility for the
suffixes 2 and 4 which denote singular number to be used in words iruvan, irutti, mivan, muti etc. since their bases denote objects more than one.

Hence the interpretation given by Ilampiranar and Teyvaccilaiyar is direct, unlaboured and sound.

45. வியக்கம் பெயர் திணைவிசவு வரையார்.

Viyakkkam peyar tinai virava varaiyar.

It is not prohibited to connect uyartinai nouns and a..riyai nouns by and, if both of them have a verb in the potential mood as the common predicate.

Ex.—A-um ayat-um celka.
(Let the cows and the shepherd go.)

Note 1.—Ilampiranar and Teyvaccilaiyar have given the above interpretation; while Cenavaraiyar and Naccinarkkiniyar, on the other hand, state that this sutra sanctions the use of one verb in the potential mood when the subject consists of both uyartinai and a..riyai nouns. Since no other sutra sanctions the counting of uyartinai and a..riyai or verb in the potential mood has the same form whether it denotes uyartinai or a..riyai (cf. Tol. Col. 222), the interpretation of Ilampiranar and of Peyvaceilaiyar is sound.

Note 2.—Cenavaraiyar condemns Ilampiranar’s interpretation of this sutra on four grounds:—(1) Even though in expressions like d-um ayat-um celka, c (cows) and ayex (shepherd) are respectively a..riyai and uyartinai, 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) Ilampiranar himself quotes yagnet, tr. kaali, and qart (be routed elephants, chariots, cavalry and foot-soldiers) under Tol. Col. 291 as an example where uyartinai and a..riyai nouns qualify the same predicate qart which is not in the potential mood. There is no sutra which sanctions that uyartinai and a..riyai nouns may be connected by the word and when they take a common predicate in the indicative.
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mood. (3) Tolkappiyar himself states that eynu-t-tinai viravu-p-peyar or nouns belonging to uyartinai and a-rinai counted together take the a-rinai verb in Tol. Col. 51. Hence he may have thought, in this sutra, of the predicate and not of the subject. (4) Since expressions are found in plenty where uyartinai nouns in third person are counted together with a-rinai nouns, Tolkappiyar could have said uyartinai-c-coollé p-a-rinai-k-kilavi instead of iaMmai-c-collé y-a-rinai-k Rilavi in Tol. Col. 43, so that the use of all uyartinai nouns and pronouns whether they are in the first person, second person or third person with a-rinai 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 sutra may be taken to sanction directly that the uyartinai nouns and a-rinai 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. Ceyareswarar himself says that the use of uyartinai and a-rinai nouns taking a common predicate which is not in the potential mood is to be taken by ignina-mutittal. What harm is there if Tampiranar takes such expressions by the same principle iignina-mutittal? The third objection does not seem to be sound. Even though in Tol. Col. 51 Tolkappiyar says about the predicate, still he need not have mentioned anything about the predicate in this sutra, for the previous sutra decidedly deals with the counting of objects. Hence there is no harm in taking that this sutra 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 Tolkappiyar, a verb in the first person is always uyartinai and hence can never be used along with a-rinai subject. Hence there came the necessity for the sutra Tol. Col. 219 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-rinai noun. The sanction of such a use of the verb in the first person plural adires only when the counting of a first personal pronoun and an a-rinai noun is sanctioned. Hence is the need of the expression iignina-c-coollé in the sutra Tol. Col. 43.
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 *acicil* means an eatable which is *uppa* or that is swallowed without the action of the teeth, *tippa* or that is masticated, *parukkai* or that is drunk like water and *nakku* or that is licked like viscous fluid. Hence one should not use expressions like *acicil unta* or *acicil unta* and *acicil nakku*; but one should use *acicil ap TA* or *acicil uppa* or *acicil tippa* or *acicil parukkai* and *acicil nakku*. Similarly the word *api* means an ornament which is *vittu* or that is placed like the crown, *kajjatu* or that is tied like flowers to the hair, *cerippu* or that is put on like bracelets and *piyavu* or that is hung like garlands, necklaces etc. Hence one should not use expressions like *api kavittu* or *api kuttu* or *api cerittu* and *api puntu*; but should use *api unta* or *api vittu* or *api kuttu* or *api cerittu* or *api puntu*.

Similarly the word *iyam* means a musical instrument which is *uthu* or that is beaten, *yfpu* or that which is blown and *eluppu* or that which is provided with strings. Hence one should use *iyam iyampu* etc.

**Note 1.**—Chinnaikarayar takes the word *micantu* in the same category as *apittu*. Nangithirappayar remarks that both of them cannot be taken to denote the action of eating in a general sense and *apittu* 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 Ilempirayar that *acicil unta* is another reading in the place of *oru-unta* in the *sura*.
The same rule (as is mentioned in the previous sq@ra) should be observed when eatables of different nature are counted, (i.e.) the verb giving the general sense should be used.

\[ \text{Ex.} - \text{Oru\textsubscript{t} k\textsubscript{u}z\textsubscript{y}um ay\textsubscript{t}\textsubscript{y}r} \]
(They ate rice and meat.)

\[ \text{Yal\textsubscript{u}n k\textsubscript{u}l\textsubscript{a}l\textsubscript{u}m iy\textsubscript{a}m\textsubscript{p}\textsubscript{n}i\textsubscript{r}a} \]
(They played upon yal and pipe.)

Note 1.—This rule, too, gradually fell into disuse. For the verb \text{wn} is used as one giving general sense in \text{Parana\textsubscript{t}ur}. Cf. \text{On-puv\textsubscript{a}i k\textsubscript{a}r\textsubscript{i}ry\textsubscript{t}u\textsubscript{t}u\textsubscript{i}it\textsubscript{u}\textsubscript{t}u\textsubscript{tu}}. (Having taken in meat, chutney, vegetables and rice. — \text{Parana\textsubscript{t}ur} 16, 44.)

Note 2.—\text{Teyv\textsubscript{a}cc\textsubscript{i}l\textsubscript{a}y\textsubscript{r} reads enn\textsubscript{u}n-k\textsubscript{a}l\textsubscript{u}m in place of enn\textsubscript{u}n-k\textsubscript{a}l\textsubscript{u}m. The latter reading seems to be better since the use of the particle um is appropriate.

\[ \text{Ir\textsubscript{u}t-t-k\textsubscript{a}l\textsubscript{a}v\textsubscript{a}y\textsubscript{t}u\textsubscript{t}t-t-t\textsubscript{a}k\textsubscript{a}} \]
(They took in meat, chutney.)

\[ \text{Carukt\textsubscript{e}ry\textsubscript{i}kal\textsubscript{a}l\textsubscript{i}ry\textsubscript{t}u\textsubscript{t}t-t-t\textsubscript{t-t-t\textsubscript{t-t-t}}} \]
(Dried leaves produced a hissing sound when being burnt.)

\[ \text{Paka\textsubscript{i}\textsubscript{r}u\textsubscript{t-t-t\textsubscript{t-t-t\textsubscript{t-t-t}}} \]
(Enemies bubbled with anger.)

\[ \text{Ar\textsubscript{a}c\textsubscript{a}t\textsubscript{t} m\textsubscript{u}k\textsubscript{a}m k\textsubscript{a}r\textsubscript{u\textsubscript{t-t-t\textsubscript{t-t-t\textsubscript{t-t-t}}} \]
(The king's face became very dark.)

Note 1.—\text{Il\textsubscript{a}m\textsubscript{p}\textsubscript{y\textsubscript{a}r\textsubscript{n}ar\textsubscript{r} reads fr\textsubscript{a}tt\textsubscript{u-p-p\textsubscript{t-t\textsubscript{t-t\textsubscript{t}}\textsubscript{t-t}}} in place of fr\textsubscript{a}tt\textsubscript{u-p\textsubscript{t\textsubscript{t-t\textsubscript{t\textsubscript{t-

Note 2.—It is worthy of note that the ir\textsubscript{a}it\textsubscript{a\textsubscript{i}-k\textsubscript{i}l\textsubscript{a}v\textsubscript{i} referred to in this \text{sq\textsubscript{a}r} is a word denoting noise, feeling or quality.
Note 3.—The difference between trattai-b-kilavi mentioned here and atukkit mentioned in Tol. Col. 411, 424, 425 etc. is that, in the former, the root is doubled like euru-euru-t-t-at, hara-hara-t-t-at etc. and in the latter the whole word is doubled like karu-karu-t-t-até etc.

If, in certain expressions, uyartinai and a. rinai 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 pppatia-e-cri (the residence of Brahmans) to denote a place where Brahmans and members of other communities reside, of whom the Brahmans are considered superior. Similarly the word kamukan-toitam to denote a garden containing humukt (areca-palm) and other trees. Since kamuki is considered to be superior to other trees in the garden, the word kamukan-tottam is chosen. The word eyiZar-natw (the land of hunters) is used to denote a country where eyiZar are in majority. Similarly the word otu-v-aii-kate (forest containing ott trees) is used to denote a forest which abounds in round-leaved- discous feather-foil trees.

Note 1.—Peyarilaiyar reads the line uyortinai marunkinu M-a,.rinai marunkitum found in this siitra in the following sutra.

Nouns and verbs (belonging both to uyertinat and a. rinat) denoting different objects or actions should be counted together only according to usage.
TOLKAPPIYAM—COLLATIKARAM

Ex.—Pānars, kātars and viraliyars came.
(Pānars, kātars and viraliyars came.)

Pottum tukiru mutum.
(Gold, corals and pearls.) (Paṉaṉa, 218)

Atuvarum, patuvarum nakuvarum kāṭīpār.
(Dancers, songsters and those that are merry assembled.)

Utpaṭṭaṁ, tiṇḍaṇṭaṁ, parakaraṇaṁ, nakkiramvaram ēkaṇkas-kkotettavam.
(He gave me eatables that can be swallowed, masticated, drunk and licked.)

Note 1.—Teyvaccilayār instead of reading the line uyartinat marunkinum-a:n:rinai marunkinum in this sītra might have read it in the previous sītra and taken its idea here also by the principle of anāttati. He takes the word ennunkal here from the following sītra. Instead of doing so, he might have taken āyamdu-śalam from Tol. Col. 47.

Note 2.—The above meaning belongs to Teyvaccilayār. Nāmikār, Oṭṭamavār and Nāsukārāvār, on the other hand, have given a different meaning, viz.: 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 veṭṭukar-aracar ayiravar makkalai y-utaiyar (hundred veṭṭuka kings have children), the word veṭṭukar which generally means men and women of veṭṭuka caste here refers to only veṭṭuka men by the association of the word aracar. Hence the word veṭṭukar is here named pen-tal-mikucol (word which applies to men alone to the exclusion of women). Similarly in the expression toṭiyar koy-kulat y-arpipi kumari fiāla (young jasmine sprouting on account of its being plucked by those who wear bracelets), the word toṭiyar 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 toṭiyar is here named dy-oj-maikol (word which applies to women alone to the exclusion of men). In the sentence
the word ivar refers to only women since the expression ugkkai-p-paitar is generally applied to women. Similarly in the sentence vair kaitil éritar (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.

Teyvaccilaiyar thinks that the above examples may come under āyav mentioned in the śutra

Avazul,
Viṣṇu-vērç paṭuçum paIe-purā jI-ra-col
ViIe-paIe viIaiyIou a-IlIaIiIul pāIrIaum
Tēn-t tātum poriIru nilaIyA. (Tol. Col. 53).

Teyvaccilaiyar's meaning to this śutra seems to be better for two reasons:—(1) There is no other śutra sanctioning the counting of like objects. (2) The following śutra best fits in after this, since it deals with the nature of the verb which stands as the common predicate of vāratinai and a.. rinai nouns.

Note 3.—The examples given by I lampuranar to this śutra are iIrIa i-n-e-r-p paIe-ra-am alIna pal hārakabum (to-day all the cattle of this village give milk); iIru i-n-e-r-p paIe-ra-am alIna upaIa olIaIa (to-day all the cattle of this village are relieved of ploughing.) Čēnavaraiyar remarks that those examples are incorrect; for, the word paIe-ra-am 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 ulavu oliniva, since the task of ploughing always rested only with bulls. Since cows also are sometimes used for ploughing fields, Čēnavaraiyar’s condemnation as regards the second example may not be accurate.

51. பலவமி னானு மெண்ணுத்திணை விரவுப்பெயர்‌
Pala-vaiI 0-40u m-ennu-t-tinai virav u-p-peyar
A..rinai mutipiqa ceyyu |u|-|]-é.
TOLKAPPIYAM—COLLATIKARAM

If uyartinai and a..rinai nouns are connected by and and take a common predicate, the a..rinai predicate is generally used in Poetry.

Ex.—Talla vilaiyul-um takkarum talvila-e
Colvar-uu eravato naru. (Kural 731.)
(Kingdom is that which has inexhaustible production, right minded men and dignified rich men.)

Katuifi-civatta kol-kalirum
Katalj-pariya kalimayrum
Netajit-jojya sami-teraum
Nematayju pulou matvarum ega
Nukbatay maota i-ayyum.
(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 magtate is a..rinat while the subject consists of uyartinat noun maravar and a..rinai nouns kalizll, ma and tér.

Note 1.—The word paia-vayin-daum (in many places) in the sutra suggests that there may be a few places where the uyartinat predicate may be used.

Ex.—Parppar tavare cumantar pinippattar
Matta r-ilaiyar, pacu-p-penti r-enivarkatka
Arta valli-vilukhi tam pivagi-pi-p
Pozzi y-ede-p-patu vay. (Achukkovai, 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 paia which is c..rinai is one of the nouns forming the subject, yet the predicate eRa-p-petuvdr is in uyartinat.

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Note 2.—This sutra also suggests that the demonstrative pronoun which refers to antinai and a ~rinai nouns mentioned above may, in many places, be asrinai and in some places uyartinat.

(1) Ex.—Vatuka r-aruvalar vann-karu naktar
Cuyu-katu p-y-arumai y-arivai y-arum
Kuru-kat r-arivutai y-yr

(Wise persons do not approach these six:—nagaḥ, people, aruvalar (a Tamil tribe), karungiar (Canarese people), cremation ground, goblins and buffaloes.)

Here the word ivai which is a~rinai refers to vatukar, aruvdlar, van-baru-natar, cutu-hatt, péy and erwmat of which cutu-kata and erumai are asrinat, and vatukar, aruvalar ete. are uyartinat.

(2) Ex.—Parppar s-avar pacu-p-pat titi-p-pentir
Mettor kulavi y-arum ivarul-k kul-virin.

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

Here the word ivarai refers to parppar, aravor, pattini-p-pegtir, mittor which are uyartinat and pacu and kulavi which are antinai.

Note 3.—The word pala-vayin-gnum in the sutra modifies the predicate asrinai-mutipina, in the meaning given above. The same is the opinion of Cétavaraiyar and Teyvaccilatyar. Ilampivrayar, on the other hand, takes it as an adjunct to the subject ennu-t-linai-viravu-p-peyar. Hence he says that the predicate is asrinai when the subject is, in most cases, made up of antinai and asrinai nouns and in a few cases made up of antinai nouns alone. The example which he gives for the latter case is:

Tutiyan panat pazaiyay katampat-enzu T-n-ngo k-allatu kuli-y-u m-illai. (Pura. 335)
Here the a..rinai noun nankit refers, to uyartinat nouns luliyan, panat, paraiyat and katampan each of which refers to a low caste among Dravidians of Ancient India. CéRavaraiyar is of opinion that Ijamparayar's example is not happy, since the a..rinai word nankt was used in consideration of the a..zinai noun kedé which follows it.

Naccinarkkiviyar takes the word pala-vayit-qhum 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 Céngvaraiyar and Teyvaccilaiydér seems to be the correct one.

Pala-poru—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.—Ma pittiatu. (The mango tree put forth flowers.)
Ma Gtirru. (Horse ran.)
Ma nidratd. (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.

Vitei-vagu pataum pala-poru |oru-col
Varu-patu vidaiyitu m-idattivud carpigum
Térat tovrum poruteri nilaiyé.

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Of them the meaning of vinai-véru-pafium-pala-porul-oru-col is clearly determined by véru-paiu-vitai—distinguishing verbs, vitai—the words of its class used along with it or oru-col—context.

(1) Ex.—Mā pūtaiu.

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

(2) Ex.—Mā-v-um marutam-um ūkila.

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 oru-col use.

(3) Ex.—Mā-mārutta malar-marpin (Puruṣa 7).

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

That the word mā here refers to Lakṣmi is learnt from oru-col or context.

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

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

Note 2.—The word oru-col in the śūtra which means context will do; the mention of véru-paiu-vinai and itam have been added in the śūtra only for the sake of clearness.

54. ஒன்றுவினை மருங்ஜொன்றிச் தோன்றும் வினை வேபடாமப் பலபொரு ளொருசொல்

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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._—Ma-men ma vilntat. (The tree ma fell down.)
Ma-vi-lanku vilntatu. (The animal ma fell down.)

_Note 1._—Ilampuranar, Naccitarkkiniyar and Teyvaccilaiyar take the first line in this _sitra_ (i.e., _otsa_ - _piri_ ) _munu_ as a separate _sitra_ and the other two lines as one _sitra_. Ilampuranar'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 _ma_ vilntatu which means _ma_ fell, the hearer cannot understand whether the speaker intends by the word _ma_ the tree _ma_ , the beast _ma_ , the beetle _ma_ or Goddess Lakshmi. If we take this interpretation, it is evident that there is no need for this _sitra_.

Naccitarkkiniyar, on the other hand, says that this _sitra_ 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 _ma_ vilntatu, the hearer may understand what the word _ma_ 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 _piri_ in the previous _sitra_ , this _sitra_ is not necessary. Teyvaccilaiyar interprets this _sitra_ more or less in the same way as Naccitarkkiniyar. The only point of difference between them is that, according to the former, the word _piri_ is understood before the word _ma_ and according to the latter, _sitra_ is understood before it.

According to Ilampuranar, _piri_ 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 _piri_ to be a finite verb. Cipayanur, on the contrary, takes it to be a relative present participle qualifying the word, _piri_ - _piri_ - _piri_ - _piri_ - _piri_ in the next line.
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The meaning given to the second and the third lines by Ilampiranar, Nacciparkkiniyar and Teyvaccilaiygr is the same as that given by Cènvaraiyar for all the three lines.

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

56. குறித்தோன்‌ கூம்‌.௰௦ஈ்‌ தெரித்அமொழி Dera.
Kurittén kiran terittu-moli kilavi.
The idea of the speaker or writer should be definitely expressed.

Note 1.—Kurittén kiram is the subject in the sūtra; the predicate is gial-véptum, which is understood; and terittu-moli-kilavi is the subjective compliment of the predicate and it may be taken as a sīkai-tōhai formed of the words terittu-molita and kilavi.

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

Note 3.—Teyvaccilaiyar takes terittu-moli-kilavi as the subject and kurittén-kiram as the logical predicate and kiram to mean 'intention not expressed'. He adds that sub and das are understood in the sūtra. The example he gives in Cënv-së-enjéju kiram (may the Cënv-bannered protect) (Kuruntokai, 1) where, he says, the word cënv which is applied to male horse, cock etc., here means cock close 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 cënv refers to cock.
Hence this example may come under the ājñā 33. Ilampiranar's interpretation seems to be the best if we consider why this śatāra is placed after the previous three ājñās.

The eighteen words kutimai (status of a family, family), dnmai (manliness, man), ilamai (youth, young man, or woman); mappé (old age, old person), atimai (slavery, slave), viruntit (feast, guest), Auld (collection, crowd), peymai (feminine quality, woman), aracit (kingship, king), mahara (non-hood, daughterhood: son, daughter), kgéri (childhood, child), adepai-īrī-īgaa (noun denoting the change of quality); wurrupit-kilavi (words pertaining to organs like tīrūru (blindness, blind person), muiam (lameness, lame person etc.,) tīrī-col (terms of endearment), cirappu-c-col (terms of honour), vizar-col (terms of valour) and similar ones take a-.rinai verbs even when they denote uyartinai objects.
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Ex.—Tufica-k-kanna vata-pula-t-t-aracé. (Pura. 31.)
(Kings of the north! keep awake.)

... Kotité .... vénta. (Kural 551.)
(Cruel is the King.)

Iraivark-uruti payappat-an titta. (Kural 690.)
(Ambassador is he who always brings forth credit to his King.)

Note 1.—The particle am in the word māla-r-y-e-r-āgātum suggests that the above words are 'ārāt when they denote abstract qualities and that they are aryartéva when they denote the objects having those qualities.

Note 2.—Chitturaigaiyar says that the words kujmai, ajmai, iļmai, nippa, sāmilai, māmilai, pappai, mappai-bajai, jappai-vo-col, smipp-col are only 'ārāt and can denote aryarti only when they are aryartag. Aroarpag is the same given to a noun in a sentence when it denotes an object related to its ordinary meaning, as in the figure metonomy 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 Chitturaigaiyar's view is not correct.

Note 3.—The need for this sātra is this:—The words ñupai, ñupai etc., are 'ārāt in form but denote aryarti objects in certain cases. In such cases the sātra:

Vinaiyiz rodrum pal-azi kijaviyam  
Peyarir rourum palart kilaviyum  
Mayankal kata tam-mara pigavé. (Tol. Col. 11.)
demands that aryarti verbs should be used. But this sātra sanctions the use of ñupai verbs also.

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The ten words kalam (god of time), udham (world), soul, ufampt (body), pal-varai-teyvam (Supreme), fate, pitam (elements: earth, water, light, air, space), usipiri (sun), éka (moon), col (Goddess Sarasvati) and similar ones do not take uyartinai verbs (i.e., dnpal, penpal or palarpal verbs) after them, but take only a-rinat verbs.

Ex.—Ulakam vaiyata. (Kural 17)  
(The world will not consider...)  
Ulakam pacittatu. (The world suffered from hunger.)  
Uyir cenratu. (Soul departed.)  
Nayiru pattata. (Sun set.)  
Tinkal utittati. (Moon rose) etc.

Note 1.—The word kalam is the tatsama of the Sanskrit word kâla which means Yama, the God of Death: udham is the tatbhava of loka which means people; soul and usipiri respectively denote here the soul and the body of human beings. According to Teyvaccilaiyar, col means Véda; but Védais not uyartinat; hence as is thought by Ilampyranar and others, it means only Sarasvati.

Note 2.—The need for this சக்க is this:—In the previous sitra it is said that the words kutimai, dymai etc., which sometimes denote uyartinai objects and sometimes a-rinai qualities may take a-rinai verbs even when they denote uyartinai objects. The following சூடு, Uyipiri kicaitta |-ivan-iyal p-inré suggests that they may also take uyartinai verbs as a-rinai entities without
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any change in the form of the words aśīnasī etc. But the words kālam, ulakam etc., mentioned in this śātra never take aṣayt, maṣayt or paḷāṣayt verbs unless there is a change in the form of words like aśīnasī for aśīnasī etc.

Note 3.—The meaning given above is that accepted by Jayaparivar, Cīteguvar and Naṇapikkārīvar.

Note 4.—Teyvaceilaiyar, on the other hand, differs from them. He splits the śātra into 2 sentences: kālam . . kilavīy-ellam uyartinas menā; (avai) pal pirinticaiyg. (The words kālam etc., belong to uyartinas; but they do not take paḷāṣayt or maṣayt verbs.) That they take aṣayt verbs is sanctioned; according to him, by the śātra—fusola m-wriya sērīnalaśī (Tol. Col. 88).

There are three objections against Teyvaceilaiyar’s interpretation. (1) That the words kālam, teyvam which denote gods are uyartinas is already learnt from the statement Teyvai cuttiya peyar-nilai-k kilavi uyartinas marunkir pal-piran t-icikkum. Hence it need not be repeated here. That the word ulakam when it means people is uyartinas has already been mentioned in Tol. Col. 2. (2) If the śātra is split into two sentences, it gives room to vākyabheda or sentence-split. (3) “If the śātra—fusola m-wriya sērīnalaśī is taken to mention that aṣayt verbs follow the words kālam, ulakam etc., there will then be no śātra to sanction the usage kālim vaniqn.

Note 5.—This śātra has to be taken as an apavāda of exception to the second part of Tol. Col. 4 and fusolaśī... (Tol. Col. 88) has to be taken as an apavāda to this śātra and protiprasava—exception of the exception—to the second part of Tol. Col. 4.
TOLKÄPPYAM—COLLATIKÄRAM

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

Note 1.—This suggests that the words kalam e.t.a., mentioned in Tol. Col. 66 may take uyartinai verbs without having any change in their form.

59. இசைத்தலு முரிய வேறிடத்‌ தான.
Icaittal-u m-uriya véritat tana.

They (the words kalam e.t.a.) may take anal, penpal or palarpal verbs in other places.

60. எடுத்த மொழியினஞ்‌ செப்பலு முரித்தே.
Situtta moli-y-inai coppalu m-uritta.

A sentence which is expressed may suggest related ideas.

Note 1.—The word strijana (other places) refers to change in their form like kalam for kalam e.t.a.

Note 2.—It is taken by Teyvaccilaiyar to refer to a'riya. It has already been mentioned under Tol. Col. 57 that it is not a satisfactory interpretation.

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Note 2.—Llampyranar states under this sutra 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 brhmans should live, it is not suggested that others should die. Céngvargiyar criticises him thus:—In the first two examples the suggested fact is va'd isid dhāka or the invariable concomitant to the expressed fact. The suggested meaning comes only by porul-drral or the suggestive power of the meaning of the sentence and not by col-l-drral 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, porul-drral. In the third example he seems to have mistaken that Ilampiraxar meant that the words (cows) and antanar (brhmans) never meant related objects. Llampiivanar’s example 4 valka, antanar valka is exactly similar to Céngvargiyar’s example Ilivu arinth upankan inpam exytum.

61. எண்ணும்‌ தோளு முலையும்‌ பிறவும்‌ பன்மை ஈட்டிய சனேறிலைச்‌ இளவி 
Kannun télu mulaiyum piravum 
Panmai cuttiya cittai-nilai-k kilavi 
Patmai karuh katappa t-ilavé 
Tam-viñalik k-iyalu m-ujalakal katàyé.

The words denoting limbs in plural number like kan (eyes), #6 (shoulders), mulaé (breasts) etc., need not denote the plural number unless they are followed by palavitipal verbs.

Re.—Aral kan-callai. (She is fair-eyed,) 
Aral kaŋŋar hótai. (She is blind.)

51
Note 1.—The following point is worthy of note here. The words kan, ig} etc., may denote singular or plural since the addition of the particle kan to denote plural was only optional (cf. Tol. Col. 169). In the sentence like kaw nontana (eyes ached), the word kan is evidently plural since it is followed by the plural verb nontana. Similarly in sentences like kaw nontana, kan is evidently singular, since it is followed by the singular verb nontan. But in expressions like kaw nontan, there is no element to ascertain whether kan 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 aval han-nalla, where aval is the subject and han-nallal is the predicate, there is no element to determine whether kan is singular or plural. It may be singular or plural. For example, if a woman has one of her eyes very fine, it may be said that she is fair-eyed. Among the Tamils the expression Kanyaki maday-dall is frequently heard. It means that Kanyaki is devoid of a breast since there were statues of Kanyaki with one breast.

Note 2.—Ilampiiranar, Cenavaraiyar and Nacceitarkkitiyar interpret this sense thus:—The words kan, tol 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 kan may be followed by the singular predicate nallal if the subject is avar or ivar and may be followed by the palatal predicate nallar if the subject is avar or ivar etc. In examples like aval kan~palla], the subject is avar and the predicate is evidently the compound noun kan-nallal. Here what is the need for saying that kan 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 kuras which means 'denoting' in the sentence parma hirum kattappa does not convey any sense according to their interpretation. If their interpretation was correct, it should have been replaced by kulum. 

Note 3.—Teyvaccilaiyar's interpretation is this:—If the words kan, tol etc. are not followed by palatal or -verbs, they may be
followed by certain verbs like 'eye sore', though such a sentence may mean 'eye ached'. Kay etc., in such cases may be taken as jāṭyēkavacan. Since the use of jāṭyēkavacana is sanctioned by the sūtras:

Orumai cutṭiya peyar-nilka-k kēḷvē
Pāṭumā-k kāku m-įkṣyama r-unīt. (Tel. Col. 461.)

and the sentence pāṭumā-kāṭīrāi jīhṇyapī̄laśu found in this sūtra does not fit in with his interpretation, his interpretation also does not seem to be sound.
It is said that cases are seven in number.

Note 1.—The word tam in the sthira 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.—El is the old form of the modern yē. Cf. Tol. Epit. 349.

Note 3.—Case is called vérrumai 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 vérrumai, since the object denoted by the noun is made the subject of the action denoted by the verb. This point is clearly mentioned by Prasannārījī. Çiṭhūruvīḷḷi seems to have missed to note this point. Hence he says, at first, that the nominative case is included under vérrumai 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 chaśčīna-graha 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 sthīra.

Note 4.—It is worth noting that Tolkāppiyar has mentioned in the sthīra

\[
\begin{align*}
\text{Ai-yu-hu atu-kai t-ayin} \\
\text{A-v-v-3 i-eNpa vérrumai y-urupé. (Tol. Epit. 115)}
\end{align*}
\]

that the vérrumai-y-urupé or case-suffixes are six in number and hence the cases are seven in number. Hence it is evident that the nominative case has no suffix.
**VERRUMAL-Y-IYAL**

*Note 5.—What is the தேசர்றம்‌ (savigati)—the relationship—of this chapter Vérrumai-y-iyal to the previous one Kilavi-y-akkam. The answer is found in Note 5 under the first sutra in Kélavi-y-dkkam. 'That is the opinion of Teyvaccilaiyar. But the other commentators—Ilampyragar, Cénavaraiyar and Naccitarkkiniyar have given different opinions on the point, which deserve a careful examination here.*

*Ilampuranar says that the Kilavi-y-akkam deals with the four kinds of col or word (i.e.) peyar-c-col or noun, viai-c-col or verb, itai-c-col and uri-c-col and the following chapter Vérrumai-y-iyal deals with peyar-c-col.  
Céngvaraiyay condemns him for the following reasons:—*

1. If the Vérrumai-y-iyal deals with nouns, the sútras
   - Ellá-e colam porú-kurit tata-v-a. (Tol. Col. 155.)
   - Poru-vanai berát-sá uppú-an berát-sálum
   - Coll tátu m-énumá m-paluvá. (ibid. 156.)
   - Trípu-rúzi nilam-y-ul ukurrippí tópor-um
   - Trípu-rúzi porú-an nilam-y-u. (ibid. 157.)
   - Coll-ríppí porú-an yílik-rí-lík
   - Á-y-um porú-rí-xínumi yí-ú-dí-um. (ibid. 158.)
   - Itai-c-col kilávi-y-u m-uní-c-col kilávi-y-um
   - Mandrag-vaí marekúl tátu m-cópa. (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. If the sútras
   - Kériví muza-y-i o-grupu-nilái tiriygíta
   - Inu-peyar-k kíkka m-ínya-káya v-rípa. (Tol. Col. 68.)
   - Porú-anai oxtal yíwikíká variyal... (ibid. 68.)
   - Peyar-nilái kíkír kíká lámí 5òólá. (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 some unless it is a kíkír-peyar or verbal noun—should have preceded the sútras

*Vérrumai tásó y-él-éná molípa. (Tol. Col. 62.)*
Having thus condemned Ijampiragar he states his own reasons which are as follows:—(1) The Kilavi-y-akkam deals with the four kinds of words:—peyar, vitai, itai-c-col and uri-c-col and this chapter with peyar and itai-c-col since the case-suffixes are itai-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 sutras in the Kilavi-y-akkam except the first ten deal only with sentences and not with words; hence it cannot stand. If the second reason holds good, the sutras Tol-Col. 66, 69 and 70 should have been mentioned at the commencement of this chapter as he himself says in his condemnation of Ijampiragar. The third reason needs no answer.

Naccinarkkiniyar thinks that this chapter deals with all the four kinds of col as the Kilavi-y-akkam does, since vérrumai has to deal sometimes with a peyar, sometimes with a vitai, sometimes with an itai-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 Teyvaccilaiyar appears to be sound.

Note 1.—The subject here is vérrumat mentioned in the previous sutra.

Note 2.—Teyvaccilaiyar takes this sutra and the previous one as one sutra. This seems to be unsound since Tolkappiyar deals with the first seven cases in two chapters (i.e.) Vérrumai-y-yal and Vérrumai-magankiyal and the vocative in a separate chapter ViJi-maraptt and uses the two predicates molipa and effé 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 stutras.

64. பெயர்‌ ஐ ஒடு கு

Note 1.—The subject in the stutra 62; the predicate is the compound word peyar-ai-ofu-ku-it-atu-kay; and the compound word vili-y-enRu-m-irra is a vilai-y-ql-ansti-y-um-peyar or verbal noun which stands in adjectival relation to the compound word peyar-ai-olu-ku-in-atu-kan. 

Note 2.—Tyavacilaiyar says that this stutra deals with case-suffixes; But since the case-suffixes have already been mentioned in Tol. Elut. 114, this stutra would become unnecessary. Besides there would have been no sanction for Tolkappiyatar to name the second case, the third case etc. as ai-y-etta-p-peyar-iya-verrumai, ofu-y-era-p-peyariya-verrumai etc. in the succeeding stutras of this chapter.

Note 3.—Ceydavaraiyar says under this stutra that, though Tolkappiyatar has named the third, and the sixth cases as ofu-verrumai and atu-verrumai, yet the suffixes & also may respectively be used in the third and the sixth cases. So far as is concerned, he may be right since Tolkappiyatar himself makes mention of it in the stutra...

Kural. 60-62 varu’m-iruI... (Tol. Col. 108.)
TOLKÄPIYAM—COLLATIKÄRAM

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

66, அவற்றுள்‌ எழுவாய்‌ வேற்றுமை பெயர்தோன்று நிலையே, Avarrul, Eluvay vērrumai payar-otrē nilaiyē.

Of them the payar-otrēram 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. Ímāramār, Nāntiniyār and Teyvaccilāyār 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. Ímāramār seems to take sāttā vērrumai-p-payar as the subject and (payatilai)-tenru-nilai as the predicate. The word payatilai is taken here from the following sūtra. Sāttā vērrumai-p-payar, according to him, means the vērrumai-p-payar which is mentioned first (in the previous sūtra.) Payatilai-otrēram-nilai means the state of the predicate following it. Payatilai-otrēram-nilai is the state of the predicate following sāttā vērrumai-p-payar, which does not seem to be appropriate. Teyvaccilāyār, on the other hand, takes sāttā vērrumai as the subject and payatilai-otrēram-nilai as the predicate. He too takes the word payatilai from the next sūtra; but he introduces it in the middle of the compound word payatilai-otrēram-nilai, which does not seem to be appropriate. Teyvaccilāyār, on the other hand, takes sāttā vērrumai as the subject and payatilai-otrēram-nilai as the predicate, but seems to take payatilai-kumāri as being understood before payatilai-otrēram-nilai.

Since the sūtras 71, 73, 75, 77, 79 and 81 respectively deal directly with the meaning of the nominative, 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
VERRUMAL-Y-IYAL

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

Note 2.—Cétavaraiyar, 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 ceyvaté or doer should be
mentioned in this chapter since mention is made of it in the sūtra

Vipai-y-é ceyvate ceya-p-patu poruře
Nilaś-d kalai kural y-epêu
Litvrate k-tha-payuška v-enšan
Apre marangi s-lanjušta tokami
A-ye-t t-epa t-epa-saka nilai-y e.  (Tol. Col. 111.)

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. Élkit. 114 which respectively deal with the names of
cases and their case-suffixes.

66. Porunmai cutiāl viyak-kolu varastal
Vipai-nilai y-usalāl vijua-y-dē k-ndhu
Pasar-kolu vaqal peyar-kolu varastal-epa
Ari y-sulaimun peyar-p-paya nilai-y e.

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

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.—Poru美貌-cuttal
....Constatum
Tann-e etham tkyr-am niir-k. (Tol. Purañ. 44.)
(There are mothers who themselves go to the desert.)

Viivii-loja-anatul.
Tann-e tkyr-am nii laum y-kortu
(Niir-e tem samaj-pohal y-avgita- teen.)
(Pura. 3, 21, 22.)
(Oh king, let your gariand fade on account of the fire with fragrant smoke burning the enemies' country.)

Viivii-nilii-g-anatul
Tkyi-zvii-k-halai pola
(Your enemies' country cries un-interruptedly like children devoid of mother.)

Panpy-kola-raratal.
Yan-e tantai-talau. (Pura. 201)
(I am (their) father's friend.)

Note 1.—This sutra deals with the classification of the payanilai or predicate in a sentence. Tolkappiyam justified in dealing with the classification of payanilai 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. vërrumai, vité etc. Besides, the previous sitra deals with ešwany or the meaning of the first case. Hence Tolkappiyatar has dealt with the classification of payanilai 

Note 2.—Almost all the commentators think that this sitra 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 wrupérral or the taking of case-suffixes is a definition to peyar, the flaw of arépazhuvum 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 Tolkappiyatar, peyar or noun is that which denotes a porul or subject. This is evident from the designation peyar given to the noun. He suggests this in the sitra

Note 3.—Cénavaraiyar says that, in the sentences a 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 ašj (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 sitra to mean that the noun in the nominative case is followed by a predicate.

Note 4.—Though the purpose served by the expression peyar-šola-sarta in the sitra may be said to be served by any one of the remaining five mentioned.—peyrumai-cuital, vitumai-¥ -IYAL

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koja-narvalu, "ppa-vaidu-y-n-aatul, vija-y ir-b-yredal and payya-
koja-narvalu, yet Tolkappiyar 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 உண்ணி. தமிழ் உண்ணி 
உறப்பி பெறுவாற்
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.

Note 1.—The expression peyar-it-kkiya-tokai means not only
compounds all of whose members are nouns, but also compounds
like kol-Ralir® (elephant that killed, kills or will kill) whose final
members are nouns. A-p-palanea literally means 'in that case.
Hence it means here 'when they take payavilai after them

Note 2.—Though it appears that there are two sentences
peyar-it-kkiya tokai-y-um ula and a-v-v-um uriya a-p-palana
in the sara, yet it is really one sentence. The prose order is
a-p-palane (those that stand in that category), a-v-v-um uriya
(compounds made up of nouns also), ula (are). A-p-palane and a-v-v-um uriya stand in
adjectival relation to peyar-it-kkiya tokai. Ula after tokai is
nominative case. It suggests that, not only peyar mentioned in siro
65 can stand in the nominative case, but also compounds.

Note 3.—Hampikuravu says that, in the opinions of some, the
word ula suggests that there are compounds made up of verbs
and nouns like kal-kalirt. But since the expression pe yarin-akiya tokai itself may be taken to mean compounds having nouns as their final member, it is better for us to connect peyarin-qkiya tokai with peyar as is mentioned above.

Cétavaraiyar and Naceitarkkiniya: 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 nilan-katanta (he passed through the land) as a compound word and they have no authority to take eo in any sūtra of Polkappiyam. 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: peyarit-gkiya tokai-y-um-dr ulavé and a-u-v-um uriya a-p-palana 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 part has to be left out of consideration here. That it is not necessary to take nilan-katanta as a compound word will be dealt with in detail under the sūtra

Rūla-t tokai-y-a in-ru-coṭu bataiyu. (Vol. Col. 420.)

Note 4.—Cétnavaraiyar states that Iampiparar has said that there are compounds like kal-kalirt made up of verbs and nouns and condemns that he is wrong in having said so. Both of them agree that expressions like kal-kalirt are in gana-loyd and may stand in the nominative case; but they differ as regards the part kal. Iampiparar takes it to be the curtailed form of the relative participle keltra or keltron, while Cétnavaraiyar takes it as adjiva or root and mentions that the compounds like kal-kalirt are unganae or unsplittable compounds. Iampiparar's opinion seems to be better in consideration of the expression akajalavalle in the sūtra

Veiṣṇaviyō pokuti kalačī-śikṣāram. (Vol. Col. 415.)

Note 5.—Cétnavaraiyar says that, according to Iampiparar, this sūtra sanctions that the compounds may take predicates and the sūtra—na{id}a i bataiy-y-a in-ru-coṭa-bataiyu (Vol. Col. 120.)
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*, Ilampiiranar does not seem to have had that opinion.

88. எவ்வபிற்கும் வெளிப்பட்டிசன்றி அவ்விய ஸனிலையல் செவ்லி சென்ப,
H-v-vayit peyar-um velippata-t téngi.
A-v-v-iya, títäyal cenvvi t-engpa.

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.—(N) nil-ent-paynatal. (Paya. 8).
(You should not break your word.)

Note 1.—The word *cevvi* 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.—Ilampiiranar gives a different meaning to the *sūtra*—the words mostlyassume when they take case-suffixes the same form as the one they take in the nominative case. Cēndvaraiyar and Teyvacetlaiyar have given the meaning mentioned above. Narayāndhipiiranar gives both. The interpretation of Cēndvaraiyar and Teyvacetlaiyar seems to be suitable to the context.

69. கூறிய முறையிலும் பொருளில் திரியாது
ஈனுபெயர்ச் காகு மியற்மைய வென்ப,
Kariya murid-i Qurup-nilai tisiyatn
Ipu-peyar-k kaku miyagkaiya velp.

The case-suffixes mentioned above (in Col. Elat. 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 Ilampiiranar, Cēndvaraiyar and
Tevvaïcêilaiyar differ in their opinion regarding the purpose served by the expression nilâs Mriyaiya in the sûtra. Nanîïkâlikaiyar agrees with Cénqvaraiyar. Ilampuranar says that, since it is mentioned in the sûtra

Avâlanu,

Mîçoïm pîgõ sojî-y-sûthu varûtalum
Tam-môlõ trîtalum ...... (Tol. Col. 251.)

that nilâs col will undergo modification in form, it is stated here that case-suffixes, though they are nilâs col, do not undergo modification. Cîñkâlikaiyar thinks that the case-suffixes do not form part and parcel of nouns as verbal terminations are of verbs. Tevaïcêilaiyar states that it suggests that nouns in Sanskrit do not undergo any modification in form when they take case-suffixes as nouns in Sanskrit. Ilampuranar’s opinion seems to be correct.

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

Note 3.—Cîñkâlikaiyar thinks that this sûtra suggests that urupèrral comes under the definition of a noun. That it does not appear to be so has already been pointed out under sûtra 60.

10. Qumîcîm bîncu aici Tînîqêrs

Qumîcîm bîncu aici Tînîqêrs

Nouns except a class of helë-pêr or verbal nouns do not denote time.

Re.—Cêl-vïi aici qumîcîm bîncu pethèmînppâlû

Nai-vîrîmû qumîcîm bîncu pethèmînppâlû. (Kûpa, 86.)

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

VERRUMAI-Y-IYAL

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TOLKĀPPĪYAM—COLLATIKĀRAM

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 \textit{parttiruppā} 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:—\textit{parttiruppāt}, \textit{parttiruppāvan} etc. It then means ‘he who is expecting’.

Note 2.—The meaning of this ஆற்‌க according to the four commentators is in essence the same. According to all of them the forms like \textit{peyativya} may be used as nouns. But they arrive at it in different ways:—\textit{Ilampiranar}, \textit{Cēṇavaraiyar} and \textit{Teyvaraiyar} take \textit{peyar-nilai-k-kilavi} to mean nouns and \textit{tōl-nilai} verb. \textit{Naccērkitiyar}, on the other hand, takes \textit{peyar-nilai-k-kilavi} to mean \textit{peyar-h-bilavi} (noun) and \textit{nilai-h-bilavi} (verbal noun of the form vattun, pottal etc.). This splitting of \textit{peyar-nilai-k-kilavi} into two parts seems to be unnatural and unnecessary, since its purpose is served by the word \textit{peyar} in the second line. \textit{Tōl-nilai-g-oṭum-ōṭum-onrit} evidently means one of \textit{tōl-peyar}.

\textit{Ilampiranar} states that some take \textit{tōl-nilai} as an adjunct to \textit{peyar-nilai-k-kilavi} and interpret the whole expression to denote \textit{tōl-peyar} of the class vattun, pottal and take \textit{oṭum-ōṭum} in the sense (\textit{Aqlam}) \textit{ōṭum-ōṭum} so that it may denote \textit{tōl-peyar} 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 \textit{tōl-nilai} to qualify \textit{peyar-nilai-k-kilavi} is not natural.

\textit{Oṭum} is a particle of comparison in the opinion of \textit{Cēṇavaraiyar} and a relative particle in the opinion of others.
VERRU MAI-Y-IAL

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

Note 1—All the four commentators take the sūtra to consist of two sentences:—ai-y-enap-peyariya verrumai-k-kilavtr trantakuvatté, and atu e-v-valé varinum vitai-y-em vitai-k-kurippa a-v-v-irumutalir roorum. Since ait 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 vakya-bheda or sentence-split, it is preferable to take the word irantakuvaty to be the adjunct of ai-y-cta-p-peyariya-verrumai-k-kilavi and the compound word 'vitài-y-d-vitai-k kuripp-a-v-v-irumutalir roorum as the predicate of ai-y-ea-p-peyariya-verrumai-k-kilavi.

* The accusative case-suffix at is dropped here.
But they disagree in the interpretation of the expression "vitai-y-é vinai-k-kurippa-v-v-iru-mutal." Ilampuranar 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.

Vitai-y-é ceyyatā ceyya-p-paṭu paṇḍitē

\[\text{Vinai-y-6 ceyya-p-puṭu ceyya-p-paṭu porulé} \] (Tol. Col. 112.)

where it is said that "ceyya-p-paṭu paṇḍitē" or the direct object is one of the causes for an action to take place. Cēnavaraiyar takes the words "vitai" and "vipaikkuripp" to mean, 'the object of vinai.' There is need for this laboured interpretation if the expression "vitai-y-6 ceyya-p-paṭu paṇḍitē" cannot give the desired meaning otherwise. But Naccinarkkṇiṇyar takes it to mean the mutanilai or karana of vitai or vinai-k-kuripp. This seems to me to be the correct one. Here the word mutal stands for the word tolin-mutal stated in the sūtra 112. It is taken to mean here "ceyya-p-paṭu paṇḍitē" since "ceyya-p-paṭu paṇḍitē" are mentioned in sūtras 64, 73 etc. to be the meaning of the first case, third case, etc.

Teyvaceilaiyar takes the word "vitai" to mean "ceyya" or action and the word "wpai-k-kuripp" to mean "vittai-y-Gr kurikkappatā" porul—the object denoted by the verb. This interpretation does not seem to me to be satisfactory.

Note 1.—Cēnavaraiyar, in his commentary, states that the "ceyya-p-paṭu paṇḍitē" object is of three kinds:—"iyuṭa-p-paṭutit (that which is made), "vēra-p-paṭukka-p-paṭutit (that which is transformed) and "eyta-p-paṭutit (that which is reached). This is exactly the translation of the following karika in the Vakya-padiya of Bhartrhari:

\[
\text{Nirvartyafi-ca vikaryafi-ca} \\
\text{Praptyafi-ca trividham matam |} \\
\text{Tatrépsitamam karma...... li (Vakya.. iii, 4.)}
\]
Note 5.—I venture to doubt whether the original reading was "iguruvaty" instead of "tozramatz" in the last line of the sūtra. It is left for scholars to decide.

72. 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.—Kappi.

A-mo-malai kakkum, nalli-y-avan (Pura. 150).
(He is Nalli protecting that mountain.)
TOLKAPPIYAM—COLLATIRÁRAM

2. Eyil ēmpātē (Pura. 49).
   (Without protecting the fort.)

Oppū.

1. Uvava-mati, mahe-kaljjai olkum (Pura. 60).
   (The full-moon compares itself with the white umbrellas
   with garlands hanging from it.)

2. Oj-ari puraiyv u-mukkëjëj pooin-pat-killi-vaha-vaś (Pura. 70).
   (Killi-valavan with anklets made of refined gold of
   the colour resembling the well-lit fire).

ūru.

Tēnai ērum.
   (He has a chariot for his vehicle.)

Hasippū.

   (Having approached the lover and said.)

2. Rittā jēitésap.
   (He pointed the fort.)

Oppū.

Kalai-p paśu-paśu-l-oopunār (Pura. 29).
   (Those who scare away the birds in the fields.)

Pūkaž.

1. Periyēvai vissattālam iłam (Pura. 102).
   (We have not praised the great.)

2. Nīr pallo-c-adžum (Pura. 113).
   (We shall go after praising you.)

Pāji.

1. Uṣiyēvai ikaiavl vissiligum iłam (Pura. 192).
   (Much less have we despised the low.)
VERRU M A I - Y - IYAL

2. Illai y-ellgrum elluvar (Kural, 752).
   (All will despise the destitute.)

Peral.
1. Yauai idattota perratlar (Pura. 183).
   (They received elephants with the trappings.)

2. Peral var penta punit-zappal (Kural, 58).
   (Women will receive great honour.)

Ilaru.
Avu porulai ilakkum.
   (He loses his property.)

Kotal.
Tantiai-t-tan katalan-ayin (Kural, 209).
   (If he loves himself)

Vekuli.
Pakaivarai vekulum aracaa.
   (King who scorns his enemies.)

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

Uvattal.
1. Tora polatir perituvakkum taumakatai-e-eowég-eqaa-k
   hittal tay (Kural. 49).
   (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-illa-p porulaiyum uccupa (Kalit. 8).
   (They like to have even transient wealth.)

Karpt.
Pallavai karyrum payam-ilaré (Kural. 728).
   (They are of no use though they are highly learned.)
VOLKAPPIYAM—COLLATIKARAM

Aruttal.
1. (N) ti aruttalia (Maturai-k-kafici, 188).
(Since you destroy (their) might.)
2. Paalvaai marruvar (Kural, 226).
(They will destroy hunger.)
3. Itailka mun-marai kollai (Kural, 879).
(Destroy the thorny tree at its infancy.)

Kuralal.
1. Avaar maratiit iraattai-k kurakkum.
(He shortens the height of the tree.)
2. Allat-pal t-arth tajjai-kan njo-arji
Corattai-t stiikkum pujai (Kural, 655).
(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. Tojhu-v-csai jyarn tekumii (Pal. Paural, 68, Nae.).
(Collect the cows at the cow-stall.)
2. Avaaj mellai-t tokukkum.
(He gathers paddy.)

Pirittal.
Avaaj vellum-p pirikkum.
(He divides the hedge.)

Niruttal.
Nillu v-olekkattu nilavirii (Purumpan, 466).
(Having weighed the transitory nature of this world.)

Ajral.
Avaaj y-ajumii azivum (Pupa, 80).
(Though one understands [their limit], by measuring
them.)
1. Recounting the greatness of those who have renounced the pleasures of life is similar to the counting of the deceased in this world.

2. Improving the condition of those who are friendly.

1. Netun-érí (Pura, 145).
   (Having got up the lofty chariot)

2. Iruvarai-k kaniro (Kalit, 9).
   (Will you see both?)

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

2. "Cel-tumCashāramā."
TOLKÁPPÍYAM—COLLATIKÁRAN

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 sútra.

Irutiyu m-itaiyu m-ell4 v-urupum
Neri-patu porulvayi vilavutal varaiyar. (Tol. Col. 103)

according to all commentators except Teyvaceilaiyar. The latter thinks that it is inferred from the sútra.

Aiy-un kan-n-u m-all4-p porul-vayin
Mey-y-urupu tokaa v-iruti yaga. (Tol. Col. 105)

If the noun follows the verb, even then the second case-suffix may be dropped on the strength of the sútra 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.—Yampiwanar takes this sútra and the previous one as one sútra. If so, it gives room for sentence-split.

Note 4.—What does this sútra deal about? It deals about the special meanings of the second case-suffix ai. The previous sútra says that its general meaning is ceppatu-poruñ. It may be explained thus. In the word ãñai in the expression ãñai ãñai-ãñai-kakkum, the part ãñai means village and the case-suffix ãñai near the verb ãñai suggests that ãñai 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 sútra. Hence the expression ñai ñai ñai (others similar to them) is used here.
One may say that this sitra is unnecessary, since the purpose served by it is realized in a general way by the previous sitra. 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 emmanar at the end of the sitra.

Note 5.—The word celavu in the sitra suggests that the root cel was transitive at the time of Tolkappiyanar. Thus the Tamil sentence avan emmanar (he goes to the village) is exactly similar to the Sanskrit sentence sak gramam gacchati. But now the root cel is not so used. Hence we meet with the expression avan yrukku-emmanar instead of avan emmanar.

• Note 6.—The expression a-m-mutar-porul in the sitra is a vitai-y-emmanar-poyar standing as an adjunct to the noun kilaviyum and mutar-porul means oppu-p-porul-porul. The word a-m in this case refers to vengaip pirayi mentioned in the previous sitra. It is used after the words kappu, oppu etc. Only one spatav is used after the words spatav, kappu, oppu, etc. is only an agent used in the sense of the conjunction and.
TOLKAPPIYAM—COLLATIKARAM

Pal-yanai-y-u m-ampota tulanki (Pura 63).
(Many elephants being shattered with arrows.)

Note 1.—Though Tolkāppiyar has mentioned only ofu in this metre as well as in Tol. Rāj. 114, yet he mentions on as a suffix in the sūtras

Ompatai-k kilvik kai-y-u m-40-un
Tām-pira vi-lævē tokai-varu kālai. (Tol. Col. 97.)
Ku-ai sū vāru m-40
A-v-e-ou cīrīvit cūru lajā (ōbd. 198.)

after the second case-suffix on. Besides he himself makes use of ofu in many sūtras composed by himself.

Cf. Colliya magajiyā cōlāvum raṭumā (Tol. Poral. 6).
Pākkariča cārppī cōlāvum (Tol. Poral. 78).

Note 2.—Though the suffix ofu was used in Ancient Literature to denote agent and instrument, yet it began to be rarely used to denote them even in the time of Kōravaiyar. This is seen from his statement vinai-mutal haruvi-k-kānu ofu-U-erupt i-k-kālat-turki-y-allatu vairath. (The suffix ofu is not now used except rarely to denote agent or instrument). In Modern Literature the suffix ofu 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 Nāṟṟauī commentaries which mention that the suffix ofu and...
VERRUMAL-V-IAL

gə alone denote agent and instrument and ofw denotes only association. But from this sifra and the next and usage in Ancient Tamil Literature, it is evident that both ofw and gn were used to denote all the three—agent, instrument and association.

Aiwarotu eipai te-aimpalatimarnam poratu kaiatolija
(Pura. 2.) (Agent)
(Do that the hundred may die in battle being treated with indignation by the fire.)

Puru-nakdi kaiotu kere eora
(Maatulaikkolu, 76.) (Instrument.)
(The big ship reaching the shore on account of the strong wind.)

Niq iwas-pir-aklaboji tith (Pura. 158.)
(Eat with your large retinue.) (Association.)

Tyilagi cutta pur (Kuza 128.)
(The wound caused by fire.) (Instrument.)

Tyilagi kaiotu polli ja (Pura. 22.)
(Those having majestic gait with their waving hands.) (Association.)

Note 4.—It seems only ofw and gn were the original suffixes of the third case. Ofw may have been lengthened to ofu for the sake of metre and gn might have metamorphosed to qn so that both ofw and gn also joined with them later on; hence the third case suffixes may be considered to have had both morphological and semantic changes.

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They say that the instrumental case denotes the object that stands as the material cause, the object that serves as an appropriate cause, 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 causes etc.

Ex.—Ataninyaraal.

Poonga tyara pattam. (Pura. 3, Comm.)
(Frontlet of an elephant made of gold.)

Atangalkilavi.

Pakiyunyam ampocottolssai. (Pura. 63)
(Many elephants having been shattered with arrows.)

Koottukottalbattaiylviillaga. (Kuzal 324)
(Warning of Death with hands.)

Atangppatatal.

Neyudurralliaiyrunkaundal. (Pura. 147)
(The black flowing tresses of a woman deprived of oil)

Penkalikuttal. (Kali. 44)
(She is filled with beauty-spots on her skin.)

Atangqun.

Kalavinal abiyavakkam. (Kuzal 228)
(Property made through theft.)
VERRUMAI-YIVAL

Atanir-kotal.
Hanku-ta l-aruvi y-dt ani-konta nit-malai. (Kalit. 46.)
(Your mountain beautified by the shining and flowing stream.)

Atanotu-mayankal.
Vēmpi y-ontalir
Netun-koti y-ulifiai-p pavaroṭa milaintt. (Pura. 77.)
(Shining wore the shining sprouts of margosa tree with a piece of the long creeper named uḷiḷai.)

Palōṭa kaliṇa nīr.
(Water mixed with milk)

Kapp-ṇo
PAO-MAI-k kusu-ṭutum vīsaḷi-k kōṃ. (Pura. 152.)
(Take the fine gold along with many heaps of gems.)

Aṭṭoṭtajvina oruṭṭiḷai-k-biḷaṭi.

Tap-kaṭir matiṇaṇa ṛḷivaṃov
Nitṛa nikiṇa ṛ-akṣamō ṭ-ulaṭā. (Pura. 56)
(May you live long with all the people like the cool-rayed moon shining in the west.)

Iṟumē r-okkaḷoṭu uṭṭaṭā. (Pura. 150)
(Rest with a wide circle of relatives)

Paroṭṭiyār oggaṭṭiṭo
Oḷḷu-metṭeppa kalippavaṇa
Kappatuṭṭu kayum-paṭṭyōṭṭu. (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.)

Aṭṭoṭtajvina niṟṟa-nilai-k-biḷaṭi.

Tōṭiyōṭu taḷ-keṭiḷ vēḷiṇa tōḷ. (Kural 1235)
(The shoulder which was once bright, but has now faded with the sunbeams.)

Malai-y-oṭu pokaṭa mal-yöttai.
(The big elephant which fought with the mountain)
TOLKAPPIYAM—OLLATTIKAṆAM

Atanotiyaṁ oppal-oppurat.
Kolaiyir kotiyarai vantoruṇal patikkaḷ
Kalai-kat t-ataṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟ tamil
Kalai-kat t-atanotu nēṟ. (Kural 550)
(The King slaughtering the wicked is similar to the
weeding of plants grown near green crops.)

Eeṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟ tamil

Kollan mutanaṉ.
(He is lame by his leg.)

Note.—The expressions kannar kotiai and halal mutavat are
respectively parallel to the Sanskrit sentences aksnds kanak and
padena hatijah, Em,

Vali-miku vekuliyan val-urra maMMarai. (Kalit. 46)
(The kings who had taken their swords on account of
their anger increased with their might)

Manatiku kulaﾀｰkkal kuttai lummadi. (Kural. 463)
(Feeling is produced in men through mind)

Nalliyak koḻai naṉum kulaiyurum - Manai puttiram. (Uravan 436-9)
(We went to see Nalliyakkõṭai sometime before)

Note 1.—Sometimes a verbal participle (vigaṆ-ai-saum) with
a noun in the objective case is used instead of a noun in the
instrumental case.

Ee—Oru-kaṆai koḻai mukv-ai 1-aiyai. (Pura. 50.)
(Having destroyed three forts with one arrow.)

Here the word kaṆai is used to signify that kaṆai is the
instrument of aiyai. Here kaṆai is in the objective case
governing the transitive verb aiyai. But later on words like
kaṆai-aiyai 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

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word konu was taken as a collateral (a word used as a case-suffix). Cf. the commentary on the line nallar-aguppulan konu-

Note 2.—From the statement sasri aina ayant avarur-pi kilai in the sûtra, one may think that both the expressions avarur-
pur-pi goppa-one (pupil came with the teacher) and avarur-pi goppa-one (teacher came with the pupil) were grammatically correct. But the sūtra—Oru-vittai y-otu-c-

Note 3.—The expression avarur-pi is split by Lampurapnar into two parts avarur and pi and is taken to mean 'one of such description' and 'cause'. The examples given by him under avarur are kopyar hotai and kalal mutavay. Chidambiranar, on the other hand, takes avarur-pi as a compound word to mean which is denoted both by the suffixes pi and avarur, i.e., the joppara-pi and condemns Lampurapnar that the word avarur cannot denote a person who is to be described with reference to his limbs. Such examples, in his opinion, come under avaru-

* Taking two eyiras to convey one idea is called ekavakyata in Sanskrit.
presence of fire on account of the presence of smoke), pukai-y-
eruppunmat-y-arika and pukat-y-dtu-v-aha-teruppuy-
mai-y-arika as examples. Since this shira deals with the specialised
meanings of the third case-suffix whose general meaning was
mentioned in the previous shira, such an interpretation of
Tolkappiyar seems to be far from satisfactory. Besides he
states that the word aapta-piravum in the shira refers to the
words korra, aminam, tagai and nayak. This clearly shows
that he mistook the words aapta and aapta-piravum refer to collurup.
But Tolkappiyar has not made mention of collurup in any
of the stanzas found in Vepramayiyal, nor aapta and aapta-piravum
can refer to case-suffix when the remaining portion deals with the
meaning of the case-suffix.

Note 4.—Under atanin-iyaral, lampirinar gives laccat
cayo ciru-ma@ vatyam (Kurun. 61). (Small vaiyam made by
carpenter). Cénavaraiyar condemns this, since such sentences
form examples for vitai-mutal found in the previous shira.
This seems to be fair.

Note 5.—The word atu in atanin-tyaral, atarraku kilavi etc.
refers to the object denoted by the word which takes the third-
case-suffix.

Note 6.—Such examples as mati-y-otu okkum mukam (face
compares itself with moon) with otu denoting comparison, and
cidu kujaa garal (a man who carried the burden with the
child in the womb) where ops is used with a word which denotes
an object that is not visible, are taken under aapta-piravam by
Cénavaraiyar and Naseenarkkiniyar. Naseenarkkiniyar in addi-
tion to them gives aapta-marappu aapta-marrappu (they have their
superior backs with gems on them) etc. ma@isppiat uiyirii
ma@isppiat (a man who is straight-forward in expression
accompanied with mind) and states that in the former aapta
is used in the sense of ops and in the latter, aapta in the sense of dt.
This seems to be against the opinion of Tolkappiyar. Cénavaraiyar
clearly states that both ops and dt were used in all the senses
mentioned above.
Note 7.—Céngvaraiyar anticipates the objection made by Dr. Caldwell stated under the previous sūtra that, since there are two suffixes ηα and ηο, 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 Tolkappiyar, it is not safe to bring the analogy of Sanskrit. Céngvaraiyar answers this point by the statement that eight cases were mentioned in Śandru-Vyākaraṇa and Tolkappiyar has followed it. The latter point is supported by the statement ainiram sipirona tālkkappiyam made in the Payiram by Panampānanar.

Note 8.—Some read iiiena for iieka in the seventh line of the sūtra.

Note 9.—In the Céngvaraiyam (Dēmedaram Pillai Edn.) the sūtraṇa vataṇulut porul-vërrumai-allatu oru-vërrumaiyin oru-vërrumaiyaka dlapputamaiyatum is found. It means since, in Sanskrit, it is taken as one case where there are different suffixes without difference in meaning. In the Śaivasiddhanta edition the reading is vataṇulut porul-vërrumai-allatu urupu-vërrumaiyin oru-vërrumaiyaka dlapputamaiyatum. This also means the same. But in the former the expression porul-vërrumai-allatu should be taken as an adjunct to urupu in urupu-vërrumaiyin, and in the latter it should be taken as a verbal participle modifying dlapputamaiyatum.

The fourth called ku-vërrumai denotes recipient, whatever substance it may be.
Note 1.—The significance of the expression e-p-poru-dyinum in the sūtra is, according to Ilampiragar, that the recipient may be in the first person, the second person or the third person. Other scholars, on the other hand, state two points:—(1) Even though the word meaning 'to give' is not found in such examples as Maṇṇakarkku niir-porul traiitan (he explained the work to his pupils), the fourth case-suffix is next after the word maṇṇakkar. (2) There are two elements in gift: one is sva-svatva nivyiti or the abandonment of the right of one's ownership and the other is para-svatva-apadana or the transferring of the right of ownership to another. But in examples like maṇṇakkar dhuvi kotuttian (he gave knowledge to pupils), dhuvi 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 Tolkappiyar is inferred by the expression e-g-porul-ayinum in the sūtra. Naccitarkkiniyar repeats what has been said by Cēnnavaraiyar.

Note 2.—It is worthy of note that Cēnnavaraiyar's statement Maṇṇakarkkār dhuvi kotuttian and the explanation under it has its parallel in the statement of the commentator of Vakyapādiya—Tyāḍi dānam, dāyamānasya sva-svatva nivyatāya aparā-svatvapadānām iva. Siddhānta-matām dadhāti: yāpanātmakāḥ maṇ convey the abandonment of ownership to another. But in examples like Maṇṇakkar dhuvi kotuttian (he gave knowledge to pupils), dhuvi 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 Tolkappiyar is inferred by the expression e-g-porul-ayinum in the sūtra. Naccitarkkiniyar repeats what has been said by Cēnnavaraiyar.
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-vidai y-utaimai.
Pinikku marantu pira. (Kural.-1102.)
(Others serve as medicine to diseases.)

Vari-manar putai-pavaikku-k kulavi-c-cinaip pa-k-koytu. (Pura. 11)
(Having plucked flowers from bent branches for the image made in sand-heaps.)

Atarkutampatal,
Caurér kolaikku utampattar. (The great fell victims to slaughter.)

Atarku-p-paiu-porul.
Peru-mita-p pakattirku-t turai-y-u m-unts. (Pura. 90)
(Should a landing place not suited to a fat bull?)

Oru-ny y-ayinal....nir perricinorkks, (Pura. 125)
(You have become the only resort for those who came to you)

Porunarkku....cdy. (Pura. 14)
(You are God Murukat to those who attack you)

Atu-v-aku-kijavt.
Valaikku-p pod vatika. (Purchase gold for bracelet)
TOLKAPPIYAM—COLLATIKÂRAM

Atarku-yapputaimai.  
Patini patum vaficikku  
Natal catra maintitay. - (Pura. 15)  
(Oh King! who possesses valour which fits in with the song sung by the lady-minstrel)

Altar poruttatal.  
Kalijâh-k kurrajal ovyyum.  
(He does mental service for his food)

Nâppô.  
Vijènark kiraoi. (Kalit, 8)  
(The desired object to those who desire)

Kattärkkku mèttar ll. (Kûlô, 1295)  
(There are no friends to bad men)

Pachâ.  
Cennai-pô. (kâsatterô-p poral-saâyèk b-a-p-porul)  
(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)

Kûlô.  
Numnotû  
Tutum tamaay-saât nâtî tâllatâin  
(How can there be happiness for me unless I follow you though we would be attended upon by misery)

Tânalîva-râ-kô  
Arul-van tâva-vaâ petlîva-rsîm mâyâkii. (Pura. 92)  
(The indistinct words of children gave pleasure to their parents)

Note the use of emakka in the plural number instead of esakhî in the singular.
VÉRUMAL-Y-IAL

Note.—In words like atarku-vitai-y-utaimaiyit is expletive.

77. ஐந்தா குவதே
இன்னெனப்‌பெயரிய வே ‘ற்துமைக்‌இளவி -
இதனி ஸனிழ்றிது வென்னு மதுவே, Ainta kuvaté
ig-n-efla-p peyariya vérramai-k kilavi
Ttani u-irrity v-ea0u m-atuvé.

The fifth case called i-g-vérgumai 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.

Kulavi kolpavari 0-ompumati. (Purá. 5)
(Protect like those who tend children)

Contrast.

-Payau-rakkar ceyta v-utavi nayat-rakkio
Nanmai katalir peritt. (Kural. 103)
(The good deeds of those who do them without
expecting any return are bigger than sea)

Separation.

Ningie vitaa nilax-pol. (Kalit 61)
(Like the shadow which is never separated from you)

Limit.

Kamatiyó tečka. (‘Pura. 6)
(That which is south of Cape Comorin)

Cause.

Ar-u-vitar-c citu-neri y-éralin varunti. (Pura. 135.)
(Having suffered on account of the ascent through the
narrow path of the steep valley.)
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, manyness, fewness, absence of attachment etc.

Ex.—Vannam.

Kākkaiyir karitu kalam-palam.
(The fruit named kalam-palam is blacker than crow.)

Vaijana.

Itanin vattam atu.
(It is more round than this.)

Ajohn.

Atu itajjo neitiz.
(It is longer than this.)
VERRUMAI-Y-IYAL

Cuvi.

Auvaikkinta nelli-k-kani amiltitum inita.
(The nelli-fruit offered to the poetess Auvai was sweeter than ambrosia.)

Taynai.

Niripum tangitu potalvar tompkai.
(Children's touch is cooler than water.)

Yemnai.

Veysigut katitu avaroof.
(His word is hotter than sun.)

Aconai.

Kajisip aconum.
(He is afraid of thieves.)

NaSnai.

Nirpoja mans pagza. (Puza. 66.)
(He is not at all better than you.)

Timai.

Iranta vekuliyirti cizinta
Uvako makiloyit popyu. (Kura] 531)
(Forgetfulness on account of extreme joy is worse
than boundless anger.)

Cyumai.

Atu itaniy cizinta.
(It is smaller than this.)

Pernai.

Arppelu katalinum peritu. (Puza. 81)
(Uproar was bigger than the roar of the seven seas.)

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TOLKÄPPÝYAM—COLLATIKÄRAM

Fatmat.
Atu ëapaq valita.
(Ít is hardér than this.)

Jëymat.
Nirinu m-itüys ekyal pärí. (Pura. 106).
(Pärí more tender than water.)
Mëkuriqe melëta këmen. (Kural 1286.)
(Sentiment of love is more tender than flower.)

Kënamat.
Avad-col uramuljaj këja.
(His word is more dreadful than thunder)

Mutmat.
Kapppaçí9 mëssët ëaun-k-kóoyóó.
(Balarama was older than Kangar)

Jënmat.
Nëmmix përusaq m-itáiyag (Pura. 78)
(The warrior is younger than we)

Oqatøl.
Tëmmix periyëf (Kural. 444)
(Those who are superior to themselves)

Jëhil.
Atu ëapaq ëjëseta.
(Ít is inferior to this)

Pëtmat.
Atu ëapaq pojëta.
(Ít is newer than this)

Pëjëmat.
Atu ëapaq pëkëiyatka.
(Ít is olëcr than this)
VERRUMAI-Y-IYAL

Abbam.
Poral vañikatog akum.
(Property is acquired by trade)

Ipmai.
Varunta-k kanga balaguwa m-ilamë (Pura. 61)
(We see them suffer much less than that)

Ujaimi.
Ava! irasint ataivas.
(He possesses much more than this man.)

Narrow.
Ava! itaivas, nagaasa.
(it will smell better than this)

Tusal.
Ta-pulm hávalli g-orfi (Pura. 71).
(Having been deprived of the rule of Pantiyāt land.)

Ciranta
Per-ausa-rupka g-ivalqaim pirika (Pura. 71).
(May I be bereft of this superior and noble lady (of mine) who has beautified her eyes with oollyrium.)

Patrami.
Eko-bi volzam......
Ngirn-p qa. qeji magalium pala-ra (Pura. 9).
(May our king live for years greater than the sands of the river PaSruli with clear water.)

Cimat.
Avazig cila ivai.
(These are fewer in number than they)

Parruvitutal.
Avan këmaattig pazru-vitho.
(He has turned his mind from love.)
The sixth case called atu-verrumai denotes the relation between an object and its inseparable elements or between one object and another.

Ex.—Alitd tané Pariyatu parampé. (Pura. 109.)
(The Payampu (name of a hill] of Pari (name of a chieftain] deserves our pity.)

Matrad
Tuugarun kataam pdla. (Pura. 94).
(2ike the state of other elephants in rut.)

Note 1.—The kilamai or relation denoted by the genitive case is of two kinds:—tarkilamai or the inseparable relation of an object with its parts, qualities, setiments etc. and piritsn-kilamai or the separable relation as between a master and his servant, a lord and his property etc. Lampiranar classifies tarkilamai under five heads:—nupe-pala-kultiya-tarkilamai or the relation of many with one of the same sort, as ellate Ruppai (the heap of gingelly seed); veppu-pala-kultiya-tarkilamai or the relation of one made up of things of different sorts, as pafaiyatt kulam (the collection of army—which consists of different things—cavalry, elephants, chariots and foot-soldiers—); veppu-kilamai, or the relation of an object and its quality, or its state, as Caltanatu perumai (the greatness of Cattan); wuppit-kilamai or the relation of an object and its part, as Caitanatu kay (eyes of Cattan); and mey-tirintaya-tar-kilamai or the relation of an object and its transformed state as catianatu mutumat (the advanced age of Cattan.) Cetauaraiyar repeats the same. Naccceitarkkiniyar quotes Aimpél-urimaiyum atatrar-kilamai as the sitra of Agastya in support of this.
Piritin-hilamai, Céndvaraiyar classifies, under three heads:—

Porulin-kilamai or the elation of different objects, as Kapilaratu gati (the stanza composed by the poet Kapilar), kaltale yanai (elephants of the forest), nilaltin-kilamai or the relation of an object and the hand occupied by it, as yanayatu kal (the forest of elephants) and kalatin bilamai or the relation of an object and the time, as veliyatu dfct (the period of the rule of Venus).

Note 2.—All the commentators from Ilampuranar to Teyvan-cilaiyaér mention in their respective commentary that a should be taken as the genitive suffix if the noun governed is plural as Cattana yanai-kal (the elephants of Cattan). Similar usage is found in earlier works. For example there is a sentence hajra avar avara yanai-kal in the 15th stanza of Pura-kalat 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 means ‘the tanks which belonged to them’, where the word avara is a hajrapu-vittaiydl-anaiyum-peyar in the same way a avara in hajra avara in a vara-h-kuripp’. Similarly the word kappurlu is a vittai-k-hurippu as the word avara in kayam avara in the same way as avrindu in kayam avrindu in (ural, 1299) (the hearts which they have) and means those who had protection. Originally avara 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 avara nouns like kayam avura may have the same form both in singular and plural, on the strength of the sara

2. The vitai-k-hurippu and the vitaiydl-anaiyum-peyar have the same form. For instance in the sentence kayam avura, avara is a varai-h-kuripp and the final a in avara is the plural ending sanctioned by the svara

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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—Dharmarajan Pillai's edition of Cēnvagiraiyam reads Nirkum-atantar-kilaviyir-rōtrum. Saiva Siddhanta edition reads Nirkum kilaviyir-rōtrum. The latter seems to be the correct one.

Wise men say that the sixth case denotes the nature, possession, relationship, connection, action, advanced state, effort, instrument, association, document, capital, limb, collection, composition, estate, residence and the rest which come under the category of the species of relation.
Note 1.—Teyacclayir mentions that the statement Kuriya-
marunkir-ronrun-kilavi in the seventh line of the siiva suggests
the suffix ufa'yu. But this suffix should be taken to specialise the

VëggUMAI-YëYAL

Kilamai.
Cattanatu kilamai. (Cattan's relation.)
Ceyarkat.
Cattanatu ceyarkai. (Cattan's deed.)
Mutumai.
Avatatu mutumai. (His advanced state.)
Tunai.
Avatatu viti. (His attempt.)
Kalarai.
Cattanatu val. (Cattan's sword.)
Tunai.
Avatatu tunai. (His associate.)
Kalaam.
Cattanatu ogg-k-kalam. (Cattan's source-deed.)
Malai.
Cattanatu malai. (Cattan's capital.)
Oorangi-g-ogppeli.
Yali/iyatu kalai. (Elephant's tusk.)
Kali.
Patiyatu kalin. (Collection of arm.),
Terii-sagi-c-sagi.
Kapilaratu piti. (Kapilar's stanza.)
Nilai.
Cattanatu nilai. (Cattan's state.)
Yali.
Yali/iyatu kali. (Forest where elephant dwell.)
81. எழுந்துவதே, 

ெண்‌ண்ணெனப்‌ பெயரிய வேற்றுமைக்‌ இரி

வினைசெய்யிடத்தி நிலத்திற்‌ கரலத்தின்‌

ைலவசைக்‌ குறிப்பிற்‌ ரோன்று மதுவே,

The seventh case called the karp-léravu denotes the place
and time of action.

Note 1.—The expression vitai-cey-y-itattin nilattir-kalaiti is interpreted by Teyvaccitaiyar as the place and time where action takes place. But Ilempiranar, Oinavaraiyar and Naccinarkitliyar interpret it as the place where action takes place, place and time. The interpretation of Teyvaccilaiyar seems to be correct for two reasons :—(1) If vitai-cey-y-itattin denotes the place of action, the word nilattin which follows it is unnecessary : (2) Any kalam or time is not meant here, but only that time when the action takes place. Hence the word vitai-cey-y-itattin should be taken as an adjunct to both nilattin and kalaiti.

Note 2.—The significance of the word karp-léravu in this sūtra is that the case suffix Javanā has to be chosen according to the wish of the speaker. For instance one may choose to say drav-kéravu (he went to the village) in place of qran-kan vantat. Hence the idea contained in the word karp-léravu and the principle vishyadhi kavakant bhavand in Sanskrit grammar are parallel.
Note 3.—Ceylomanical says that the word kuripp% 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.

They say that the locative denotes front part near the top or centre, lower portion, outside portion, inside portion, interior part, posterior, bottom, top, back side, neighbouring part, exterior part, the different directions, place in front, middle, end, beginning, right, left etc.

Ek.—Kan.
Mulai-kan uṣīñi.
(He struck at the centre of uṣīñi.)
Kāl.
Ur-k-kan eky.
(Land near the end of the village.)
Papai.
Ur-k-kan uṣīñi.
(The tree outside the village.)
Ahaux.
Biṣ-kat kukkan.
(He entered into the fort.)
Ul.
Ir-kan iruntan.
(He was within the house.)

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TOLKÄPPYAM—COLLATIKĀRAM

Ujai.
Ananu-kana (emallu).
(He was near the king.)

Kīl.
Ā allā-hat kiñcatadā.
(Ox lay at the foot of the banyan tree.)

Mēl.
Kuraktu maratit-kañ incatadā—
(Monkey was at the top of the tree.)

Pīg.
Er-k-hat oṣiyā.
(He went behind the plough.)

Cār.
Kāttu-kana (ō偃um).
(He ran through the land adjoining the forest.)

apal.
Grāppalli-k-hatūr uṣrayi-k-kañ nāthā.
(The hill at Trichinopoly is near Uṣrayi.)

Putai.
Eyir-k-hat uṣiyā.
(They stood away from the fort.)

Tiranai.
Vaṭaṭaṭi, Vaṭiṇāṭaṭi.
(Vatiṇāṭaṭi on the north.

Mūr.
Puli-k-hat pāṭaṭaṭi.
(He happened to stand before a tiger.)

Talai, Talai, Kēnai.
(Nāy-kana sandhakāna.
(The auspicious ornaments at the beginning, middle or end of the string.)

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Note 1—Cénavaraiyar has taken this sihra to deal with the specialised meanings of the locative in the same way as the stitra 72, 74, 76, 78 and 80 which respectively deal with the specialised meanings of the accusative, instrumental, dative, ablative and genitive cases. Ilampiranar and Naccivarkkiniyar think that this stitra deals with the different words like kan, kal, etc. which serve as locative case-suffixes. Tayamvakaiydr’s opinion is that both are dealt with here. The defects in the interpretation of Ilampiranar are:—(1) If this stitra deals with case-suffixes, the word kan which has been mentioned in the previous stitra is unnecessary here; (2) the word kavai i is not used as case-suffix and hence it cannot but be taken to mean the meaning of the locative suffix; (3) since Tolkappiyatar deals with the meanings of the different case-suffixes in the sutras 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 Zr-p-puratte iruntan, puram is taken as a locative suffix, the cariyai-aitu cannot appear after it, since it is enjoined in the stitra Avazruvali marunkiz cariyai varum. (Tol. Elut, 118.) that it is infixed only between the noun and the case-suffix; (5) Tolkappiyatar has not stated the collarwai with reference to other cases. Of these, the defects (1) and (4) have been mentioned by Cénavaraiyar. Naccivarkkiniyar condemns Cénavaraiyar thus:—(1) If kan in this stitra denotes place, it has already been mentioned in the previous stitra; (2) There is no usage like marunkiz cariyai.

* Dharmadastras ordain that one should keep himself in such a way that his superiors are always to his right.

† Tewam-vakai=tévakai where téam is the labhava of Sanskrit déva through téyam.
(3) Instead of the expression han-p-akan-fialam (wide place) one should use han-ka-akan-fialam. The first argument is baseless since kay in the previous sūtra is the case-suffix and kay in this sūtra is its meaning. The second argument falls to the ground, since Naccitarkkiniyar himself has given marattu-k-akan kurankt as an example under the sūtra.

Note 2.—The words kay, kal, etc. are all nouns denoting place. Cf. Paranpara kannum (Karal, 521); Nantan-talai-nal-l-eyit (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.

Note 3.—The expression anna pira in the sūtra may refer to words like vayil, il, marunkt, vali, etc.
Note 4—In Nacoinarkkinigar's commentary the following passage is found:—Mu" irantavatu mulaliya urupukalat mutittarku etuttgyiya hanpu mulaliye porulkalai-p-pola urupaiyd ugartti
9827372188 ehrallr cduqvaraiyarum i-p-povelkalai wrupenré kaitar
Asiana kari altu-e-cdriyai koluliu utaranan kattavé
urupin pinnarum uallu-c-cariyat varutal tamum nérntar-dyirrtt.
(Since Cénquaratyar says that this sija deals with the meanings of the suffix kun as the sūtras commencing with k@ppu ete. deal with those of other cases, he too thinks these meanings as 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 Cédvaraiyar 8008 to have ended before the commencement of this passage.

89. வேற்றுமைப்‌ பொருளை விரிக்கும்‌ காலை
apadber றியலுர்‌ தொலை ஃஒயிற்‌ பிரிக்து
பல்லா ரூ.ப்‌ பொருள்புணர்ம்‌ கிசைக்கும்‌
எல்லாச்‌ சொல்லு முறிய வெல்ல.
Varrumai-p porulai virikkun kalai
Ipru-nit riyalun tokai-vayir pirinta
Palla r-aka-p porul-punarn t-icaikkum
JiUa-c collu m-uriya v-ebpa.

When one wants to explicate 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 (e.g. 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 Gimbavarnayar. 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.

Hmpajrayar splits the sūtra into two sūtras, the first two lines forming one with the difference in reading—pirintë for pirintë and the last two lines forming the second. The meaning given by him is that, if a vērrumai-t-tokat (lajpurusa compound) is split,

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number of words may have to be inserted in addition to the case-suffix. For instance when the word porrofi (golden bracelet) is split, it has to be split as porrofi shiga širi, where the word širiya is inserted and so on. The same is the meaning given by Teyvaccilaryar, though he takes all the four lines into one sītra with the word ārya at the end of the second line.

Cēnavaraiyar and Naceitarkkiniyar, on the other hand, state that, when a vērmāyi-t-tokai (tathpurusa compound) and an āpoli-t-tokai (bahuvrihi compound) are split, a number of words has to be inserted. The difference between Llampiranar and CēNavaraiyar is that the former thinks that this sūtra deals how the vērmāyi-t-tokai alone is split and the latter, how the vērmāyi-t-tokai and āpoli-t-tokai are split.

One important defect if these two meanings are taken is that the sītra will be out of place. This sūtra has been dealing only with case-suffixes and the meanings of cases and never with the splitting of compounds. Other defects are:— the word vērmāyi-p-poru is taken to mean vērmāyi-t-tokai and the word vērmāyi-āpoliyal-t-tokai to mean āpoli-t-tokai. (2) The word tokai is taken to mean compound, though it may be taken here to mean collection. (3) CēNavaraiyar feeling that, according to his interpretation, this sūtra is out of place says that, because Tolkappiyanar deals with tokai-viri in the following sūtra—Vērmāyi-māyi-vērmāyi-vērmāyi-vērmāyi— he has written this sūtra here. But in the next sūtra which contains 54 sūtras, only 7 sūtras from 94 to 100 deal with compounds; but over they do not seem to deal with tokai-viri; nor has CēNavaraiyar mentioned in these other words which have to appear when āpoli-t-tokai is split.

Cēnavaraiyar condemns CēNavaraiyar thus: (1) If the author meant vērmāyi-t-tokai, he would have preferred it to vērmāyi-p-poru. (2) Since the compounds are dealt with in Sceau-sūtra, Vērmāyi-p-poru which has to deal only with case-suffixes and the meanings of the case is not the proper place to deal with tokai-viri. Tho tokai-viri of vērmāyi-t-tokai is inserted from the word vērmāyi-āpoliyal in the sītra—Vērmāyi-t-tokai vērmāyi-āpoliyal vērmāyi-āpoliyal (Tol. Col. 413); if it is said that the tokai-viri has to be definitely explained, there is no sītra to explain the tokai-viri of vērmāyi-t-tokai.
The seventh case also may be used to denote close relationship except direct impact.

Ex.—Karuna-m alla' carpet kilavikkun

Note 1.—This chapter deals primarily with the use of one case-suffix for another i.e., with contamination. It is called karuma-mayakkam from the standpoint that one case-suffix is used for another and porul-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.—Carpt is of two kinds:—karuma-e-carpet or impact and karumam-ill-carpet or close relation other than impact. This sutra sanctions the use of the seventh case in addition to the second case sanctioned by the 72nd sutra in the case of the latter carp. Hence expressions like tanitkat carpet (he came in contact with the pillar) is of later date.

Note 3.—Veyvallaiyar says that karumam in this sutra is 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 wm in this sutra suggests that the use of the second case is more frequent than that of the seventh case.
Note 5—This *aṣṭa* is a vīśeṣa-vidhi to the general *aḍī†ā* denoted by *aṃti* in the 72nd *ṣāra*.

85. 

\[ \text{Cimai-nilai-k -kilavi-k k-aiyun kannum} \]

Vīṇa-nilai y-okku m-equantar 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.—Kaṭṭa-k-kurali (He cut off the tusk).

Kṭṭiṭkat kuraltan (He cut off the tusk).

Note 1—The word vīṇa-nilai means *aṃti-nilai-vinas* 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 *ṣāra* 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 *ṣāra* may be read with the previous one as one *ṣāra*. But the participle in the previous *ṣāra* suggests that the use of the seventh case in the previous instance is very rare and the word okkum in this *ṣāra* suggests that the use of the seventh case is as common as that of the second.

86. 

\[ \text{Kavralufi celavu m-ourumar vinaiyé} \]

Both the seventh and the second cases are used with verbs derived from the roots *hatru*—and *cel*.

Ex.—Catidai-k-kanzinay ; catinkat kaurinay.

(He has got a mastery over playing at dice.)

Urai-e-cellum ; arinkat cellum.

(He goes to village.)
Note 1.—The words sya soir auth are taken over to this sūtra, and they form the subject of otrumar; the words kazralum 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 ṭoṣra and the.

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-siddhanta edition, the expression தொழில் should be corrected as கரிடம்.

87. முதற்கனைச் ளெவிச் ஈதுவென் வேற்துமை 
Mutar-cidai-k kilavi-k k-atu-vell vérrumai
Mutarkan variné citai-k-k-ai varamé.

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.—Yāppaiyatu kōf(ul-k kāvai)vāmē.
(He cut off the tusk of the elephant.)

Note 6 says that this sūtra is a proper case (exception) to the 86th sūtra. But Cūḍāmānasī says that this sūtra is a
niyama-vidhi* i.e. it restricts the application of the 85th siitra. The opinion of the latter is the correct one.

88. முதன்மும ணையரிற்‌ சண்ணென்‌ வேற்றுமை சனைமூன்‌ வருத றெள்ளி தென்ப, 
Mutal-mu U-ai-varir kan-n-et vérrumai Cinai-mut varyta relli t-eupa.

If the second case-suffix is used alone with the word denoting the whole, the seventh case is used along with the word denoting the part.

Ex.—Yaainyi-k kotti:kaj kuraittāyō. (He cut off the elephant at the tusk.)

Note 1.—This siitra also is a niyama-vidhi.

Note 2.—This siitra and the previous one ore taken as one siitra by Teyvaccilaiyar. But since it gives room to sentence-split, it is not correct to do so.

Note 3.—The siitra 86, though it does not deal with whole and part as the siitras 85, 87 and 88, is read in the middle so that the phrase yauaiyai-k kottinkat kuraittan may follow in the 86th siitra from the 85th siitra.

Note 4.—Since expressions like yauaiyai-k kotti-k kuraittan also began to be used before the time of Tolkappiyar, he takes it to be suggested by the word teljitt. But it is clear that such a usage was not current at the time of Tolkappiyar.

Note 5.—Nacessarkkiniyar takes the previous siitra as mentioning srapa-mayakkam and this siitra as peyal-mayakkam. I am unable to understand why a differentiation should be made.

* Niyama-vidhi 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 an sanction in the siitra for every usage.
80. மேதலுஞ்‌ னையும்‌ பொருள்வேறு படா௮
அவலுங்‌ சாலைச்‌ சொற்குறிப்‌ பினவே.

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 y@nai_is a whole in the sentence yataiyatu kottai-k kuraittan, but it is a part in the sentence paatytatu yataiyai akarritan (he drove away the elephants of the army.) Similarly in the former sentence ko/% is a part, but in the sentence kotlatu nuniyai-k kuraittan (he cut off the tip of the tusk), ko% is a whole and not a part.

Note 1.—The expression வருடையும்‌ வாய்‌ பொருள்வேறு படா௮ means 'they cannot be differentiated by their meaning'; hence பொருள்‌ பொருள்வேறு படா௮ is a third case with the case-suffix dropped. The verb வாய்‌ is active in form, but passive in meaning.

Note 2.—This s#tra is intended to make the readers understand correctly that the whole and the part are only relative terms.

90. பிண்டப்‌ பற்று மாயிய மாபே,

The word denoting collection is of the same nature and should be understood as such from the ancient usage.

Ex.—Kuppaiyatu talaiyai vettinag; kuppaiyai-t talaiyai vettinan.

(He cut off the top of the heap.)

Note 1.—It is worthy of note that Tolkappiyanar did not consider a heap to be a whole.

Note 2.—The word பிண்டம்‌ is a tadbhava of Skt. pinga.
The suffix ofu (of the third case) is used with the word denoting the superior of the two, when both do the same action.

Ex.—En mataviri-otuc makale nara-piitar. (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.—Illampuranar, Cēndvaraiyar and Naakitarppakkiyar interpret uparpitvalitē as ‘along with the superior’ and Teyvacilaiyar as ‘along with that which adjoins the superior, i.e. the inferior. In the instances where ofu is used in ancient classics like Puratanurt, it is found along with the word denoting the superior. Hence the opinion of the former three seems to be sound.

Why Teyvacilaiyar has differed from them may be explained in two ways. Payini has stated sahayukta apradhanē (Aṣṭadhyāyī I, 3, 19). Besides, in sentences like

Vanta nampiyai-t tampu tați ko;
Muntai nac-aasai mudilku-k kiti;
(Kamparamayanam I, Kaliraj, I.)
(Having shown to the sage well versed in the ancient four vēdas, Rāma who came along with his brother.)

the suffix ofu is used along with the word denoting the inferior. That he wants to follow Payini is evident from his sentence soppu Payiniyēt kānum tēkkum.

Note 3.—This sūtra should be taken along with sahayukta soppu-otuc tāppu-k kānum in the 78th sūtra.

Note 4.—Ilampuranar explains the use of otuc in the sentence nāṭoju nampa sadē (the master came with the dog) by saying
that the dog deserved greater recognition for some reason or other—perhaps gratitude. Cēnqvaraiyar agrees with him in that point and adds that, if it is not the intention of the speaker, the suffix of-y does not denote association.

Note 5.—Cēnqvaraiyar raises the question why this széra was not stated next to the 74th sztra and answers that thephpma∫-y-ya deals with the cases and their meanings only in a general manner and this chapter with the specified meanings and uses.

92. மூன்றனு மைந்தனுர்‌ சோன்ழச்‌ கூறிய
ஆச்சமொடு புணர்ச்த வேதுச்‌ ளெவி
கோக்கோ ரனைய வென்மனார்‌ புலவர்‌
Ménzanu m aintatun toQra-k kiriya
Akkamotu punarnta v-étu-k kilavi
Nokké r-ataiya v-émnapär 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 d- (meaning to become).

Ex.—(1) Vānikattān ayinad: vānikattia ayiQan.
(He became a man on account of trade.)
(2) Vānikattān aya porul: vānikattin aya porul.
(Wealth raised on account of trade.)

Note 1.—Cēnqvaraiyar raises the doubt that this széra is unnecessary since it has been said in the sztras
Atatin-vitai-p-patutal-atanit-atal. (Col. 74.)
and
patumai-palai-m-y-akkam. (Col. 78.)

that the third case as well as the fifth denotes cause and answers the same issue—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 atavin-atal in the 74th sztra may mean only
TOLKAPPIYAM—COLLATIKARAM

cause and need not mean cause followed by the verb 'to become' and the statement akkam means that the noun in the fifth case should be followed by any word derived from the root d. Hence one may doubt that, if a word denoting cause is followed by a word derived from the root d, only the fifth case-suffix might be used. This sutra clears his doubt by saying that the third case-suffix also may be used in such instances.

Note 2.—The word nokki is a noun in the seventh case with the case-suffix dropped.

93. இரண்டன்‌ மருங்கி னோச்க னோச்சமவ்‌ விரண்டன்‌ மருங்கி னேதுவ மாகும‌.

Trantan marunki ndkka Nokkam-av V-irantan marunki n-stu-v-u m-akum.

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.—Kolli nokki vallu kuti; kolli nokki valata kuti.

(The subjects living expecting the righteous rule.)

Note 1.—Nokki (observation) is of two kinds:—Nokkiyam nokki (observation by the physical eye) and nokkal-nokki (observation not by the physical eye, i.e., by the mind.) This sutra deals with the use of case-suffixes in the latter case.

Note 2.—One may question why this sutra 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 89th sutra since it has been said that all the sutras 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 causes and the 92nd sutra also deals with them, it has been placed here.

94. தடமாறு தொழிற்பெயர்க்‌ இரண்டு மூன்றல்‌ கடிகிலை யிலவே பொருள்வயி னான,

ho
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.

Example: In the sentence 'pulik‌ra yanai' 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 kovra may be active or passive in sense and hence it becomes kovramarutolil. If the act of killing rests with the tiger, the word puli should be taken as the noun in the third case so that the expression puli kovra yanai means 'the elephant killed by the tiger'; if, on the other hand, the act of killing rests with the elephant, the word puli 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 kovra is not taken as a kovramarutolil, puli may be taken either as the subject of kovra 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 sira finds a place in this chapter.

If the author had meant expressions like puli kovra yanai as examples to this sira, this and the next sira might have been omitted.
Ex.— If one says ‘puli konra yanai vantata’ it is evident that the elephant killed the tiger since otherwise it could not come. If, on the other hand, one says ‘puli koula yanai kitantati’ 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 Teyyavacilaiyar 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 vérrumai in this sūtra means difference and not case. Vérrumai may be taken as a root meaning ‘to discriminate.’

96. ஐம்படைச்‌ செவிச்‌ கையு மானும‌ தாம்பிரி விலவே தொகைவரு சாலை;
Ompatai-k kilavi-k k-ai-y-u m-adun
Tam-piri v-ila-v-6 tokai-varu kglai.

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 porri va’ may mean ‘be protecting a tiger’ or ‘remain protected by a tiger.’

Note 1.—Gottmanmath takes the word tokai to mean composed; it seems it is quite sufficient if it is taken to mean elision (of case-suffix.) According to him puli-porri is a compound word like sivai-baṣṣamagyi.

Note 2.—Nacchinakkaṟṟiyay reads tokai instead of tokai. In the Damodaram Pillai edition of Nacchinakkaṟṟiyam the reading is oppa virintuli, while the manuscript in the Oriental Manuscripts Library, Madras, reads oppa virintuli. The latter reading is better.
Note 3.—Since this stūtra and the stūtra commencing with talumaru tolir-peyar deal with the same cases, one may think that ūmpaiai-k-kilavi may have been read along with talumaru tolir-peyar and the two stūtras may have been read as one; but there is this difference; in the former stūtra is found the word mūnrum and in the latter mūn and it has nowhere been said that the suffix mū belongs to the third case. Its use after aē in this stūtra, perhaps, suggests it.

Note 4.—Cēnavaraiyar says that one may think this stūtra may have been read with the stūtra commencing with brānu marunkkitt and both may have been read as brānu marunkkitt varaiyar—brānu varaiyar m-ētuyu m-dkum; if it was so done, ūmpaiai-b-kilavi may be qualified by a noun in the fifth-case also. In order to avoid it, the author has not made them into one.

Note 5.—The word denoting the recipient of a gift which can afford to have the suffix ku dropped may take the sixth-case-suffix also.

Note 1.—Cēnavaraiyar, Naccinarbhitiyar and Teyvaccilatyar say that this stūtra states that the compound mukk-pali may be split as mukk mukk-pali. According to them there is no sanction for the expression mukk-pali in usage.

Note 2.—The word brānu-y-stir-kilavi means ‘the word denoting the recipient of a gift’. The only place where the suffix ku may be dropped is in sentences like brānu-mukk par kotuitat. This stūtra enjoins that mukk mukk-pali also may be used. It is worthy of note that ku cannot be elided in the expression mukk mukk-pali.
Note 3.—In the Namacchivaya Mudaliar's edition of Ilampurayam the expression kojaici-sbirial efrata nilipppam-neiariyatr-nil malayakar kojaanur evempit-k-kpefurai is found. Here kojaici-sbirial should be replaced by kojaici since the statement nilipppam-neiariyatr-nilpefurai is the meaning of kojaici and not of kojaici-sbirial. Hence the first meaning of the word kojaici-sbirial given in the Tamil Lexicon published by the University of Madras is incorrect.

Note 4.—Since the previous sitra ended with the contamination of the third case, this sitra deals with that of the fourth case.

Note 5.—The particle um in the sitra suggests that such a usage as nakaraiu pali is rare.

A verb denoting fear may be qualified by a noun either in the fifth case or in the second case.

Note 1.—Since the use of the fifth case is sanctioned by accam in the sitra 78 (p. 89) one may doubt that the use of the second case-suffix sanctioned by the sitra 72 (p. 73) is nullified. This sitra removes his doubt. If accam in the sitra 78 cannot nullify afficulai in the sitra 72, I am not able to understand the necessity for this sitra in this chapter.

Note 2.—Cénqvaraiyar and Naccinarkkiniyar state that this sitra enjoins that the compound yord pali-afaicum should be split as paliyai afaicum also.

Note 3.—The use of such expressions as usalai-kejilaçtefrui sâma-sibik (one need not fear that the bracelets might slip down) shows that the fourth case also began to be used in later times.
When a word in the sixth case is followed by an uyartigai noun, the suffix atu is replaced by ku.

Ex.—(1) Patulkku-t talaivan. (Leader of the army.)
(2) Nampikku makat. (Son of Nampi.)

Note 1.—The meaning given above is that adopted by Ilampiranar. According to it this sitra enjoins that, if the noun that is qualified by a noun in the sixth case is uyartigai, the suffix atu should not be used and it should be replaced by the suffix ku.

Ogutturaiyar and Teyvaccilaiyar interpret the sitra thus:—The uyartigai 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 uyartigai-t-talai a compound made up of two words, both of which are uyartigai or only the second member? If it is the latter, what is the reason to interpret it in that manner? (2) The word kejai in the sitra does not suit well. Ogutturaiyar explains that kejai suggests the meaning non-appearance instead of disappearance. (3) There will be no sitra to sanction the use of the suffix ku in such expressions as Patulkku-t talaivan, Nampikku makat, etc.

Nasattiyar interprets it thus:—The suffix ku is used when an uyartigai compound is analysed, and the sixth case will be used without the suffix atu. In the former part of the interpretation, he agrees with Ogutturaiyar, and the example for the latter part is ni makay. The defects in this interpretation are: (1) There is sentence-split. (2) The second part is unnecessary since there is a sitra which enjoins that the case-suffixes may be dropped when the nouns which have them precede those

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which they qualify. Further he condemns Ilampuranar by saying that such expressions as ninakku makal should not be used and they should be read nitakku maka...]. But there is a sentence patinikk...panmakan in the 11th stanza of Purananigrts supporting the interpretation of Ilampuranar. The commentator on Puranačyru also agrees with Ilampuranar.

Note 2.—This sthri 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.
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.—Cattanštu vekuntan for Cattanai vekuntan. (He felt angry with CattaQ) etc.

Note 1.—This sūtra suggests that it is impossible to give a comprehensive list of all cases of contamination:

Note 2.—The word truvayitilaiyum is taken to mean by Llampiiranar and Teyvaccilaiyar '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, Ong-neralager and Nanjgakkilager 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 Tolkappiyanar. It is unfortunate that we are not in possession of any of them.
TOLKAPPIYAM—COLLATIKARAM

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.—Antanar mitkum arattukum ati (Kural. 543).
(That which preceded Vedas and Dharma).

Note 1.—Vērrumai-b-hilavi generally means case-suffix. Here it should be taken to denote a word with a case-suffix. Hence this suggests a paribhāṣa that wherever case-suffix is mentioned, the noun with the case-suffix should be taken if it is suggested by the context. Cf. The Skt. paribhāṣa Pratyayagrahāṇaḥ tadānta prabhūḥ.

Note 2.—In the interpretation of this sūtra the commentators disagree. Ilampiranar takes the word urupi in the sense pala urupt; but he has not explicitly stated that they should not be the same suffix though in the examples gaperiṣṭa bājai maṣṭi-k-bājat kāryāti, bentiyē bājai-h bājeyam which he has given, only different suffixes are used. Cēndvaraiyar and Teyvaccīlaiyar have stated that the same suffix should be repeated in ēkaṭe inīgaṭa. The former condemns Ilampiranar that in the examples given by him there is no atukkt since nātibhāya and bājai are only ati-śemjī (adjunct) to the verbs kāryāti and bājeyam respectively. Maniśīlakāliyar condemns Cēndvaraiyar that they are not ati-śemjī, but does not discuss whether they are atukkt 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 atukkt, the interpretation of Cēndvaraiyar and Teyvaccīlaiyar seems to be sound.

103. Neti-patu porul-vayi nilavutal varaiydr.

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103. Neti-patu porul-vayi nilavutal varaiydr.

(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.
VERRUMAI-MAYANKIYAL

Ex.—(Cattanatu) ataiyai valiyinar kattinkan parittan.
(He took by force Cattan's cloth in the forest.)

Note 1.—The word wrap in the sitra should be taken in the
the same way as nerrumai-b-kilavi in the preceding sitra.

Note 2.—The meaning given above is that given by Teyvaceiilaiyir. It is only in his interpretation this sitra has a bearing
on the previous sitra and the following sitra. The interpretation
of Ilampiranar, Cettavairayar and Vannanekkiyir is as follows:-
Words with case-suffixes may stand both in the middle of sentences
and at their end. Ilampiranar does not seem to have noted the
difference between dtai eiqaliati (the cloth belongs to Cittan) and
cattanatu aqai (Cittan's cloth). Cettavairayar and Vannanekkiyir
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 kattaiyathatth (the cloth on the
rock) cannot be optionally used as kaiyathatt kattaiyath. Cenega-
maranai states that this sitra speaks of the usage in Sanskrit
that no word should have its suffix dropped.* Since Tolkappiyatayar
has to write sitras dealing only with Tamil usage, Cenega-
maranai's view is not sound.

Note 3.—The sentence lru-peyarkkakum etariappatta urupu-
tamairaiyay ataiyai valiyinar kattinkan etu vakutth-k-kuritan enpatis
found in the Cettavairayar seems to be an interpolation. It is not
in conformity with his statements mentioned previous to it.
Cenega-maranai condemns him for this sentence.

Note 4.—If we take the interpretation of Teyvaceilaiyir here,
we may question how we got sanction for the use of Words with
case-suffixes at the end of sentences. It is suggested by the sitra

Aiyai kuru m-alli-p purul-vayi
Mey-y-vayinvali v-trul y-dna. (Col. 105)

* From this it is clear that the elision of case-suffixes in Veda
does not escape his notice.
Note 5—In the Naccitarkkiniyam the expression cdlianatu 
dtai enpuli,...vinaikkurippayirri is found. It seems to be an 
interpolation since the same idea has been stated by the sentence 
Iruti-k-han nitrakkal vinaikkurippam etry unarka.

104. பிதிதுபிதி தேற்றலு முருபுதொக வருதலும்‌
செறிபட வழங்கிய வழிமருக கென்ப,
Piritu-piri ¢-Ezralu m-urupu-toka varutalum
Neri-pata valunjikiya vaji-marun k-etiya.

It is said that usage sanctions nouns, with the case-suffixes 
retained or dropped, qualifying different words in the middle and 
end of sentences.

En.—Kataliyai-k hasta kavunti-y-otu kathi kovalan cetrad.
(Kovalan went taking his wife and meeting with 
Kavunti.)

Nili kajantaŋ.
(He crossed the land.)
Cirril nazran parri. (Pura. 86)
(Taking hold of the well-made pillar in the toy-house)

Note 1.—The meaning given above is that of Teyvaceilaiyar.
Since the previous two siitras have stated that words with case-
suffixes qualify the same word, the former part of this siitra 
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 siitra.

Note 2.—The words irutiyum, itaiyum and ella urupum are 
taken here from the previous siitra.

Note 3.—The former part of this siitra is interpreted by 
Teyvaceilaiyar, Cenavaraiyar and Naccitarkkiniyar that one case-
suffix may be superposed on another. Though it has been said 
as a general case, they take that only the sixth case-suffix will 
be superposed on another case-suffix, preferably an unlike suffix.
Examples are Cepatayum, Cenavatayum, Cenabanayum etc. 
Teyvaceilaiyar points out two defects in their interpretation —

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(1) Cattānati in Cattānattattat does not mean Cattān's, but means Cattat'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, Cattānattat should have the same meaning as Cattān, which is not the case. Teypavacilaiygr is undoubtedly correct in this condemnation.

Note 4.—Since the elision of the case-suffixes is said in connection with verrumai-t-tokai in the Ecca-v-iyal, why should the same be enjoined here? Teypavacilaiygr 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 cęrril sayrīyy payri, cęrril is a noun in the seventh case with the case-suffix dropped and nayyay is a noun in the second case with the case-suffix dropped.

Note 5.—The word nairi-pațe-sațjai-ya-si-mu-raykii means 'in accepted usage'.

No case-suffix will be elided at the end of a sentence except those of the second and the seventh.

Ex.—Yam ēttukam palavē (Pura. 10, 18)
(We shall extol many of your qualities)  
Nalla illa akupa,...akanyalai nayyay (Pura. 7, 13)  
(Let the good become extinct in the wide land)

Note 1.—This note is important since it has given rise to the notion that the words kām, akam, puram, vayin, hatai etc are seventh case-suffixes. For instance in the word nairitai-kañjat-aya in the first satra of Tolkappeyam, the word kañjat is a noun meaning place and the seventh case-suffix ay is dropped.
on the strength of this sīra, since the root—al cannot have the
seventh case-suffix with the cirīṣa—in the middle. But
later scholars take it to be a seventh case-suffix.

106. யாதுருபிற்‌ கூறும்‌ பொருள்சென்‌ மருங்கின்‌ வேழுமை சாரும்‌
ஆதங்க 0-யாயறு[ர karir r-ayitum
Porul-cen marunkiO véfrumai carum.

The meaning of the case-suffix can be taken in whatever
form it is given expression to.

Ex.—Oru-kani koṭṭu māv-vayii újāṛī. (Pura. 30, 2)
(Having destroyed three forts with one arrow)

Note 1.—Here the word koṭṭu serves the purpose of the third
case-suffix. Such words are called collaturpi. This is the only
sīra which sanctions it.

Note 2.—Here the word urupw% does not mean case-suffix, but
form as in the sīra

A-m-mṭi v-urupina tonra |-aré. (Col. 160)

Note 3.—The meaning given above belongs to Teyvaccilaiyar.
The other three think that this sīra 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 sīra, it may be said that it simply repeats the
sīra contained in the sīra 101 mentioned above. Hence the
interpretation of Teyvaccilaiyar is sound.

107. எதிர்மறுத்தூ மொழியிலுர்‌ தத்தமரபிற்‌
பொருணிலை இரியா வேற்றுமைச்‌ சொல்லே‌
marapir tiriya vérrumai-o vollé.

Case suffixes will have the same meaning even when they
qualify a negative verb.
VERSUMAI-MAYANKIVAL

Ex.—Yalotun kolla (Pura. 92. 1).
(They cannot be in harmony with the sound produced by Ꝑ.)

Note 1.—This śīra 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. குல ஆனென போம் முற்‌ செய்யு ஸூள்ளே,
Ku-ai a0-efa variu m-iruti
The words having suffixes ku, ai and a at the end of a line may be appended by the particle Ꝑ in verse.

Ex.—Alavn nifaiyn m-enpum varu-val
Katinilai y-inré y-aciri yarkka. (Tol. Blut. 390)
Kava l6ta-k kalirafi cummé.

109. குவ்வும்‌ ஐயு மில்லென மொழிப,
Kuvvum ai-yu m-illeQa molipa.
Ku and ad cannot append Ꝑ if they are suffixed to Ꝑ names.

Note 1.—This śīra suggests that Ꝑ may be appended only to Ꝑ when it is suffixed both to Ꝑnames and Ꝑnames.
The fourth case is used from very ancient times in the following meanings:— in place of the sixth case in such sentences as 'this is of this sort'; in place of the second case in expressions like 'this will hold that'; in 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 parru-vitu and fir-

Ex.—
1. Yaga-vitu-k kotu karita.
   (The tusk of the elephant is sharp.)
2. Jvamuk-kol-lum i-v-v-anii.
   (This ornament will suit her.)
3. Ava-vitu-ooyu-t takum i-k-kariyam.
   (This act deserves to be done by him.)
4. Avir-vitu karuvarkk-k kilakku.
   (The calf of the cow.)
5. Kottu cattarku netiyan.
   (He is taller than Cattan.)
   (He is taller than Catta.)
7. காலைக்கு வரும்.
   (He comes in the morning.)

8. மன்னாள்குள் புனர்வித்தான்.
   (He extracted himself from the attachment of a
    house-holder.)

9. உருக்கை திருத்தான்.
   (He removed himself from the village.)

Note 1.—Under அன்ன பியவும examples like காய்பது நியானா
   உடன்... காய்ப் குனால் கீர்பிக்க (காணதற்கு 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 sītra
   after sītra 100, since this also deals with contamination? He
may have done it. But Cēndvaraiyar says that sītras 84 to 100
dealt with the contamination of the root-suffixes used in splitting
compounds and this sītra does not deal with the splitting of
compounds.

11. எனை யுருபு மன்ன மாபின
   மான மிலவே சொன்முறை யான,

There will be no harm if other case-suffixes also are used in
a similar manner.

Ex.—'Nalai-k kurran kurinan' in place of 'nālatu kurran
kūrītān'.
TOLKAPPIYAM—COLLATIKARAM

(Tol. Elut. 231, 247, etc.) the splitting should have been wrongly done thus—vallelutiu mikinum matam illai. Since Tolkappiyar is fully conversant with Sanskrit, I am sure he would not have committed this mistake. In later Tamil lexicons like Cuddmaram the word matam has been given the meaning harm.

112. வினையே செய்வது செயப்படுபொருளே நிலனே சாலய்‌ கருவியென்றா இன்னசற இதுபய னாக வென்னும்‌ மாபிஸிரண்டொடும்‌ தொகைஇ ஆயெட்‌ டென்ப தொழின்முத ஊிலை�ே.

(Learned men) say that there are eight things that should precede an action—karu (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 vinai in this sthét means krti1 and not kriya2. But Cénquaraiyar mistakes vinai to mean kriya; that is unsound since kriya cannot precede kriya. From this one may infer that he did not study Nyāya-dharma. Naccinarkkiniyar takes vinai to mean verbal roots like us, tin etc.; this is also unsound since the verbal roots are not one of the requisites for an action to take place.

Note 2.—Peynakitippar takes krti-muñikalasi to mean kārikā,3 since vinai is not a kārikā, the interpretation is unsound.

1. Krti=Volitional effort.
2. Kriya=Activity.
3. Kārikā=The relation subsisting between a noun and a verb.

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Note 38—Teyvaccilaiyar states that the fifth case meaning is not mentioned here perhaps with the idea that it is not a karanam; 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 mutatilai means 'that which precedes' and hence 'cause.'

Note 5—The mention of intatarkt and itu payat aka as a group separated from viti, cusati, cusga-pajan-poral, nilan-nilam and karasi is due to the fact that the former group is not so important as the latter.

Note 6—Cehdvaraiyar says that, though the case meanings have been mentioned in the Verrumai-iyal, this sutra is necessary since here the word cusga-pajan-poral gives the meaning of the second case in a comprehensive manner, karasi includes uth, balas includes nilai-cus-g-yar and it has newly mentioned viti. But it seems to me that, had it not been for this sutra, the sutra 71 cannot be taken to mention the object as the meaning of the second case; besides this sutra serves as a sort of introduction to sutra 111.

Some of them may not be used in actual usage.

Note 1—This sutra is important since, otherwise, it may be taken that all the eight mentioned in the previous sutra should invariably be mentioned in a sentence.
Mutalir karufi cidai-y-ari-kilaviyaf
Civai-y-ir kazu mutal-azi kilaviyam,
Piranta-vali-k karalum panpu-kol peyarum
Iyanzatu molitalu m-irupeya r-ottum
Vitai-muta laukakkun kilaviyotu tokaii
Atzaiya-marq pitavé y-akupuyarc kilavi.

Allegory 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, irupeyarotti (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. Teelka tiggn. (He ate the cocoanut.)
Teel generally means 'cocoanut tree.' Here it means cocoanut fruit.

2. Panivar cimaiyan kanam poki. (Maturaikkafici, 168.)
(Having traversed the forests full of mountains covered with snow.)
Cimaiyam which generally means 'peak' denotes here 'mountains having peaks.'

3. Cil-pah kaliskattal (Kalittokai 56)
(She wears the cloth made in Kalinga which has a few flowers.)
Kalinasa which means 'the province Kalinga' here means 'the cloth made in Kalinga.'

4. Muroka uraja-t tahuru-oyia (Naturalikkabai, 181)
(Having gone against the enemy) like Murokat.
Here the quality Muroah is put for Muroah.

5. I-k-kutam pon.
(This pot is gold.) Here the word por is put for the object made of por.
6. (a) Tuti-y-itai vantal.
(The woman having her waist like tuti, came.)
(b) Tr-oti y-ot taliyam varumé. (Akenandre 107.)
(My friend also who has her hair cool comes.)

Here tuti-y-itai and ir-oti are irupeyar-ottts.

7. Tiruvalluvar pal.
(Read the Kural written by Tiruvalluvar.)

Note 1.—Some may question the need of this sthāna here. But from the sthāna 112 the sentences like அசைசு துமிழ்க்கின்றேயார்களோ காத்தள், may be viewed as incorrect since tukki is not any one of the eight mentioned there. But since such sentences have come in vogue, their usage must receive the mention of Tolkappiyar. Hence, he has read this sthāna here.

Note 2.—As regards iru-peyar-ottt, there is difference of opinion among commentators. Harappiyar and Oṭṭuppaniyar feel that it is identical with குமாரியார். Kacchappiyar takes compounds like குமாரு-தொக்கை in Tod. Col. I where the second member denotes by metonymy குமாரு-புரி. On the other hand, talks such instances like tuti-y-iti and ir-oti as are taken by others as அம்பல்-தொக்கை-புரி. But since such instances have come in vogue, their usage must receive the mention of Tolkappiyar. Hence, he has read this sthāna here.

Note 3.—Since, in the opinion of Oṭṭuppaniyar, irupeyar-ottt and அம்பல்-தொக்கை are identical, he raises the question that this need not be mentioned here since அம்பல்-தொக்கை is treated in the Eka-v-iyal and answers it thus :—In the section on compounds he mentioned அம்பல்-தொக்கை and here in the section dealing with nouns like குமாரு-புரி and எம்பரீக்கல், he has mentioned irupeyar-ottt. The reason does not seem to be sound.
Note 4.—Under vinai-mutal-uraikkun-kilavi, Ilampuranar has given Tolkappiyam, Kapilam as examples. Since they are different from the words Tolkappiyam and Kapilam, Cēndvaraiyar condemns Ilampuranar. Naccinarkkiniyar cites under this shira the example i-v-vāyai-kolikan given by Cēndvaraiyar and under the shira kilanta v-alla vēru-piza ionrinum (Tol. Col. 117) the examples Tolkappiyam and Kapilam. This is one of the instances wherein Naccinarkkiniyar sides both with Ilampuranar and Cēndvaraiyar when both of them differ in their opinion.

Note 5.—In the Cēndvaraiyam the sentence Aku-peyar eluvay-vērrumai-mayakkam-qtalat int karinar-ettral Uraiyaciriyar enin is found. This sentence is not found in the Namaccivaya-Mudaliyar's Ilampiranam edition. But Naccinarkkiniyar states at the last shira of his chapter I-v-v-guh-peyarkal eluvay-vērrumat mayakkam-etru uyarka. If he had stated this after meeting the objections raised by Cēndvaraiyar against Ilampiranar, it would have been correct.

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 shira deals with another kind of classification of aku-peyar. I think that tattam-porul-vayir-rammotu civanal and ajarhallaksand in Skt. are identical and oppil-valiyar-piritu-porul-civanal and jahkallakgayd are identical. The fourth line, in my opinion,
should be a different sūtra dealing with jahad-ajahal-lakṣaṇa. 
Hampiṣṭha and Narottamakṣapati take it as a separate sūtra,
but they interpret sūrrumai as case-suffix instead of deviation.
Tyīrūmālaiṣṭha takes all the four lines as one sūtra and states that
dhārya-pāyā is of four kinds—tattvam-ṣaṣṭiṣṭha-parama, hāsmāna
cīṇhāma, appād-ṣaṣṭiṣṭha-parama and pāda-ṣaṣṭiṣṭha-parama and interprets
sūrrumai to be the case-suffix. Četāra and Četāra also takes all
the four lines into one sūtra and takes a-p-panpitavē to be the adjunct
of sūrrumai.

116. அளவு கிறையும் மவற்மொடு கொள்வழி
உளவென மொழிப வுணர்ர்இர னோரே,
Alavu niraiyu m-avarrotu kol-vali
Ula-vatta molipa v-avarrotu kolale.

Learned men say that words denoting measures and weights
are taken with them.

Ex.—(1) Кзуми ко́т. 
(Give me a kuruni [four measures of corn.])
(2) Ору о́р ко́т. 
(Give me one seer [of oil, etc.]

Note 1.—These are cases of jahad-ajahal-lakṣaṇa. 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.—Četāra and Narottamakṣapati think that the
words denoting number are not dhārya-pāyā; they have said so
perhaps because similar words in Sanskrit denote both numbers
and numerical objects. Četāra and Četāra condemn them.
I agree with him.

117. கிளந்தா வடல்குளசி பைச்சியம்
Kilanta vallak v-edra-pīra tōṣīthum
Kilanta v-alu v-vaṇça v-siṭṭum
Kilanta v-alu v-vaṇça v-siṭṭum kojaša.

If anything not mentioned here appears in Literature, it
should be taken into account on the lines chalked above.
TOLKÄPPYAM—COLLATIKÄRAM

Ex.—Yal kētān.
(He listened to the notes of yal.)
(Here the instrument yal is put for its notes.)
Yēpal vantāt.
(Elephant-like person came.)
(Here the word yēpal refers to a person resembling it.)

Note.—This stanza suggests that the kinds of metonymy are so varied that they have not been mentioned in an exhaustive manner in sûtra 114.
They say that what is called *viji* 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 *viji* itself suggests it.

Note 2.—The expression *kollum peyaroti* suggests that there are certain nouns (*peyar*) which do not take a special form in the vocative case.

119. *gaGa*

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 stanzas 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 *avi* denotes *vili-kol-peyar* according to Çeñavaraiyur, and words in the vocative case according to Teyvakkilaiyur. Çeñavaraiyur himself condemns the latter interpretation since analyses in the next *sūtra* will not suit well.

1. The root *viji* means 'to call', 'to summon'.
2. *Av* and *Avai* have the same meaning.
TOLKÄPTIYAM—COLLATIKÄRAM

1920. அவைதாம்‌
இஉ ஐஓ வென்னு மிறுதி
அப்பர னான்கே” யுயர்ணை மரும்கன்‌
மெம்ப்பொருள்‌ சுட்டிய விளிசொள்‌ பெயமே.

Among uyartingat nouns those which clearly undergo modification in the vocative case are those that end in the vowels i, a, ai and o.

Note 1.—The expression avai-tam may be taken as a separate adhikara stra, since it has to be taken along with the sara 128 or it may be taken there by anuvrtti.

Note 2.—Teyvaceilaiyar reads avarrul in place of avaiia@m in the stra.

191, அவற்றுள்‌
இஈ யாகும‌ ஐயா யாகும‌,
Avattu} -
li y-akum ai-y-4 y-akum.

Of them nouns ending in ẹ change to # and those ending in ai change to dy.

Ex.—Ontoti nanilan ivan (Kalit. 61)
(Oh lady with lustrous armlets, this man has no modesty)
Terti-y-ilay ni-yu-nia kélum punara (Kalit. 89)
(Oh lady with nice ornaments, in order that you may join with your lover)

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(Often nouns ending in ẹ and u take ẹ after them.

134
VILI-MARAPU

Ex.—Ceruppi. kévé (Patirru. 21)
(Oh the King of the mountain called ceruppi)
Venté....tavgliyar (Patirru. 14)
(Oh King may you be free from destruction!)

Note 1.—The u referred to in the sutra, is kurriyalarum,
which is evident from the following sutra.

Note 2.—Avarri follows in this sutra from sutra 131.

199. உகார்ர்‌ தானே குற்றிய லுகாம்‌,
Ukaran ta0-8 kurriya lukaram.

The u referred to above is kurriyalarum.

124. ஏனை யுயிசே யுயர்திணை மருங்கின்‌
சாம்விளி கொள்ளா வென்மனார்‌ புலவர்‌,
Euai y-uyir-6 நழுகார்றுகம்‌ மரவம்‌
[qm-vili koa v-eOmatar pulavar.

Learned men say that agapthai nouns ending in other
vowels do not undergo change in form in the vocative case.

Note.—The word uyir in this sutra has to be interpreted as
a noun ending in uyir and hence suggests the paribheda that
final elements refer to the words having them as finals.

125. அளபெடை மிகூ௨ மிகா விறுபெயர்‌
இயற்கைய வாகுஞ்‌ செயற்கைய வென்ப,
Alapetai mikgu m-ikara v-irupeyar
[Iyarkaiya v-akuii ceyarkaiya v-elpa.

They say that the nouns having 2 as alapefat at the end do'
not change 7 to 7 but take only z after them.

Ex.—tali i i. .... (Kalith. 103.)
(O friend..... . .)

Note—Ilampyranar and Teyvaccilaiygr take this sutra to
mean that words ending in agapthai ‘i’ do not undergo any
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Modification. But in Literature we find forms like வதி, வெளி, and வகதி. On the other hand, interpret that words ending in ய having three mārteś add 2 alone in the vocative case. The only mistake in the interpretation of the latter two is that they take மெற்பெயர் to have three mārteś.

126. மெற்பெயர் மென்பெயர் மென்பெயர்

There are some in words of relationship ending in ய that even change to ய (in place of ய.)

Ex.—உந்தி (Mother.) — உந்தியும் (Oh mother.)

Note.—The particle மும் suggests that there is the form மும்பியும் also.

127. பொருள் சொல்லே யியற்கை யாகும்,

Word in the vocative case which is used to call one near at hand undergoes no modification.

Ex.—காண்க ய அளி (Kalit. 42.)
(Oh friend, come to see.)

Note.—Though the word பொருள் சொல்லே literally means ‘word at hand,’ yet it means here ‘the word which is used to call one near at hand.’

128. நேரலள வென்னு மச்சான் சென்ப

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Note 1.—Asi-ides is to be taken here from śūtra 120.

Note 2.—It is worthy of note that, later on, words ending in y also underwent modification in the vocative case.

Cf.—Unkannay (Kalit. 37.)
(Oh lady with anointed eyes.)

129. अवतेंम is to be taken here from śūtra 120.

Note 2:—It is worthy of note that, later on, words ending in y also underwent modification in the vocative case,

Cf.—Unkannay (Kalit. 37.)
(Oh lady with anointed eyes.)

129. अवतेंम is to be taken here from śūtra 120.

Note 2:—It is worthy of note that, later on, words ending in y also underwent modification in the vocative case,

Cf.—Unkannay (Kalit. 37.)
(Oh lady with anointed eyes.)

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Cf.—Unkannay (Kalit. 37.)
(Oh lady with anointed eyes.)

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Note 2:—It is worthy of note that, later on, words ending in y also underwent modification in the vocative case,

Cf.—Unkannay (Kalit. 37.)
(Oh lady with anointed eyes.)

129. अवतेंम is to be taken here from śūtra 120.

Note 2:—It is worthy of note that, later on, words ending in y also underwent modification in the vocative case,

Cf.—Unkannay (Kalit. 37.)
(Oh lady with anointed eyes.)

129. अवतेंम is to be taken here from śūtra 120.
132. ஆனெ னிறுதி யியற்கை யாகும்‌.
Av-e O-iruti y-iyarkai y-akum.
Words ending in a’ do not undergo any change.
Eg.—Céramaet (ட காக)

133. தொழிலிற்‌ கூறு மானெ னிறுதி ஆயா கும்மே விளிவயி ஞான.
Tolilir karu m-a0-e Q-iruti Ay-a kum-m-é vili-vayi o-ana.
Verbal and gerundial nouns ending in a0 change a0 to ay in the vocative case.

Eg.—Aliyum ujaiy6y (Pura. 2)
[Oh (king) who has mercy]

Note.—A in a0 changes to 6 by Tol. Col. 185.

134. பண்புகொள்‌ பெயரு மதனோ ரற்றே,
Panpu-kol peyar-u m-ataQé r-arré,
Words denoting quality also are of the same nature.
Ex.—Neytulankagal netiyoy (Pura. 10),
(Oh king of long descent at the place Neytulankanal)

135. அ௮ளபெடைப்‌ பெயரே யளபெடை யியல,
Alapetai-p peyar-é y-alapetai y-iyala.
Words having alapetai before the final 0 are of the same nature as words ending in alapetai 0.
Ex.—Alapetai

136. மூறைப்பெயர்க்‌ செவி யேயொடு வருமே.
Mutai-p-peyar-k kilavi y-g-y-otu varum-é.
Words of relationship ending in 0 take & after them.
Ex.—Yavo r-ayita maqg makaEe (Kalik, 21)
187. தானென்‌ பெயறுஞ்‌ சட்டுமுதற்‌ பெயரும்‌ 
யானசென்‌ பெயரும்‌ வினாலின்‌ பெயரும்‌ 
அன்றி ors oth விளிகோ ஸிலலே.

The pronouns 7௫72, ௧௪௦௭71, ivan, uven, yan, ydvat etc., do not 
take the vocative case.

138. அருவு வெய்போரா நச்சு.

Words ending in ar and or change to ir.

Ex.—Petiyum piniy-utai-irum. num unsa cernio (Pura-9) 
(Oh women and those who are ill retire to your place 
of safety)

Pärminc mappile (Pura. 104)
(Oh brave varriors, protect)

Note.—In pūjar hajliirī 495mpunpūmpunpūmpu (Pura 173) 
pūjar undergo no modification in the vocative case.

139. பெய்யிறையால் இரு ஹைனேற்று வணங்காள் விளகண்டு வந்தேல்

Those who know the usage say that it is not wrong if verbal 
and gerundial nouns take r also in addition to the modification 
mentioned in the previous śūtra.

Ex.—Citu-kuti-y iré... 6-5. (Kalit, 39.)
(Oh citizens of small hamlets... -.,-) 

140. பண்புசொள்‌ பெயரு மதனோ 7062.

Panpu-ko] peyar-v m-atané r-arreé.

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Words denoting quality also are of the same nature.

Ex.—Pul-ajaraiyē. (Pura. 186.) (Oh men of many qualities.)

141. Alapetāi-p peyare y-alapetāi y-ipa. (Ob men of many qualities.)

Words ending in r and preceded by alapetāi are of the same nature as nouns having alapetāi mentioned before.

Ex.—Ozīrār. (Pura. 29.) (Oh young men.)

142. O-sugyē Qun-āi y-dhērē y-āvarē. (Oh young men.)

Demonstrative pronouns ending in r are of the nature of demonstrative pronouns ending in y as mentioned above (i.e.) they do not take vocative case.

143. Num-mār peyarē v-inārē y-mārē y-ipērē y-lyānum. (Oh young men.)

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 abalē-p-pupurē. Cf. Tol. Elut. 327.

144. Niyirē v-iruṣē 0-mpūjē-p peyarē. (Oh young men.)

Nouns ending in other two (i.e.) t and j have their penultimate vowel lengthened.
VILI-MARAPU

Ex.—Onnutal namakku avar varutum. (Kalit. 35)
(Oh lady with lustorous forehead, he will come to us.)

Note.—Vayama? rorral (Pura. 44) and Tilipranal (Pura. 198) are used without lengthening the penultimate vowel.

If the penultimate is long, they undergo no change.

Ex.—Mantamar ați matatanal nöntäl. (Pura. 213)
(Oh king of wonderful effort and strength so as to win in a strong fight.)

Note.—There is ajapeti in the vocative puli maal in Pura. 201.

Verbal and participial nouns denoting quality ending in q] change of to sq in the vocative case.

Ex.—Jaljyty kilalai mat-9-öökië verryakal. (Pura. 144)
(Oh young lady, are you related to him who is eager of our friendship?)

Words denoting relationship ending in I are of the same nature as those ending in ë.

Ex.—Mökalevë.
148. சுட்டுமூசற்‌ பெயரும்‌ வினாவின்‌ பெயரும்‌ 
முற்சளெர்‌ தன்ன வென்மனார்‌ புலவர்‌,

Learned men say that demonstrative pronouns and interro-

gative pronouns ending in / are of the same nature as those

mentioned above; (%, ¢.) they do not take vocative case.

149. அளபெடைப்‌ பெயசே யளபெடை யியல,

Words ending in ] and J preceded by alapefai are of the

same nature as those which end in # and r preceded by alapetai.

Ex.—

(Oh Pipei having omoh in you hand)

Mēva t-tokkira vaqā miā wēl.

Note. Considering vatuvan, panar, kuricil, tonral, as yooative

case without any modification in form, Iam led to believe that

there might have been here a satra Anmai-c collé y-iyarkat y-akum

similar to sitva 127 to apply for nouns ending in consonants.

160, செர்த விலுதி யஃறிணை விரவுப்பெயர்‌ 

Nouns common to wyartinai and a..rinat ending in the four

vowels and consonants mentioned above undergo the same

modification in the vocative case when they are used in a.. rina.

Ex.—Catta, Catti, Kuruta, Kuruti ete.

151. புள்ளியு முயிரு மிறுதி யாயெ 

Nouns common to aproajai and a..ripi ending in the four

vowels and consonants mentioned above undergo the same

modification in the vocative case when they are used in a.. ripi.

Ex.—Chron, Citti, Kuritā, Kurist etc.
All nouns in a... ripaé ending in consonants and vowels take é after them in the vocative case.

Vili-nilai periun kdlan ténrin

Nayizé ef kélvan yatku ula ayinum kattimé.

(Oh, sun, will you not show me my lover wherever he is?)

Ea.—Vali-y-er punarnta pale. (Pura. 176.)

(Oh my fate! may you prosper!)

Evvali nallavar atavar, avvali nallai valiya nilané.

(Oh earth! may you prosper since you are good because people there are good.)

Note.—Expressions like elu-v-igi neficam in Pura 207 show that sometimes even a... rinai nouns undergo no modification in the vocative case.

153: அம்ம வென்னு மசைச்சொள் ஸீட்டம் அம்முைப் பெயரொடு சிவணா தாயினும் விளியொடு கொள்ப தெளியு மோசே.

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.

Ea.—Nad kitalar varuv var vaayukkāy. (Kalit. 11)

(Will my lover return, oh friend with shining ornaments?)
TOLKAPPIYAM—COLLATIKARAM

Amma v-eftu m-acai-c-col tittam
Am-mufai-p peyarotu civang t-ayidum
Vili-y-otu kolpa kolpa moor-d.

Scholars take that the word amma used to draw the attention lengthen its final though it is not included among words of relationship.

Ex.—Nakaiyij mikkata kamaannam olzerpa-va amma

(Kalit. 147)

154. சச ororor amages orbs
தன்மை குறித்த னாளவெ னிறுதியும்‌
அன்ன பிறவும்‌ பெயர்நிலை வரினே
இன்மை வேண்டும்‌ விளியொடு கொளலே.

Ta-na-nu e-ela v-avai-muta 1-aki-t
Tanmai kuritta Ya-ra-la-v-e O-irutiyum
AQQa pita-v-um peyar-nilai varifi-6
Inmai véntum vili-y-otu kolal-é.

Words commencing with t, n, #4 ande and ending in @, 1 and J and denoting relationship and those of the game nature, do not take vocative case.

Note,—Such words are taman, tamal, tamar, naman, namal, namar, numan, numal, numar, emgt, emal, emar eto.
155. All words denote meaning.

Note 1.—This sutra deals with the definition of word. It agrees, with arthah padam, the definition given in Sādāgāravatād-pratisakhya.

Note 2.—This sutra 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.—Teyvaccilaiyar states that this sutra 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 Tolkāppiṇḍar has not defined word 086– where and it is not evident from the meaning of the word col, this alternative meaning is not quite happy.

156. Learned men say that both the meaning and the form may be denoted by a word.

Note.—In sūtra 162, asat, imāt, etc. denote only their form, while in sūtra 166, nīla-p-peyar, kati-p-peyar, etc. denote their meaning.

Note.—This sutra may be compared with Pāṇini's sūtra 'Sānaṁ rūpam ichchānga labhitasyatāh'

165

Ti—19
167. தெரிபுவேறு -நிலையலுங்‌ குறிப்பிற்‌ ரோன்றலும்‌
இருபாற்‌ றென்ப பொருண்மை திலேயே.

They say that denoting meaning is of two kinds—one by connotation and the other by suggestion.

Note 1.—Nouns and verbs connot their meanings, while case-suffixes, verbal terminations etc., which are classified as "wri-c-col" suggest their meanings.

Note 2.—Cehavaraiyar gives natk-attay (you have prepared the food well) and ர்சர்க்ச titrqn (he ate cocoanut) when they respectively mean "you have not prepared the food well" and "he ate cocoanut fruit" as examples for kurippir-rotral. But since the former may be taken as an example under satya 459 and the latter under sitra 114, his statement deserves careful examination.

168. சொல்லெனப்‌ படுப பெயரே ,வினையென்று
ஆயிரண்‌ டென்ப வறிச்திஎ 'னோசே.

Learned men say that word is of two kinds:—noun and verb.

159. இடைச்சொம்‌ ளெவியு மூரிச்சொற்‌ செவியும்‌
அவற்றுவழி மருங்கிற்‌ ரோன்னு மென்ப.

They say that itat-c-col and wri-c-col form part of them or are used along with them.

Note 1.—It deserves notice that wri-c-col is the stem of a noun or a verb and wri-c-col consists of case-suffix, verbal termination, conjunction, interjection, explosive particle etc. Peyvaccilaiyar clearly states that wri-c-col is the root or dhdtu.

Note 2.—From these two sitras it is evident that only two parts of speech were recognised in Tamil.
160. அவற்றுள்‌ பெயெனப்‌ படுபவை தெரியுங்‌ காலை
உயர்‌. இணைக்‌ குரிமையு மஃறிணைச்‌ குரிமையும்‌
ஆயிரு இணைய்குமோ ரன்ன வரிமையும்‌
அம்ஞூ வருபின தோன்ற லாழே.

Avatral
Peyar-ena-p patapavai teriyun kālai
Uyar-tinai-k k-arimal-y-u m-a-.pwak k-arimal-y-um
Ā-y-irū sindhum-ō rajpa k-arimal-y-um
A-m-am uṟupippa megrā ḏāzhē.

Of those nouns, on investigation, are of three kinds in magnitude denoting uya-triṣṇai, those denoting uya-rājai and those denoting either of them.

Note 1.—Since the first sthūra states that "uṣṭraṭiṣṇap iti-k-humana coll" one may think that the statement uya-triṣṇai-k-urimaiyum a-.rājai-ku rimaryum is unnecessary here. If it does not find a place here, it may give room to think that noun is used in viraṭaṭiṣṇai* alone. Hence the author repeats that statement here.

Note 2,—Urupi in this sthūra means form and not case-affix.

161. இருதிணைப்‌ பிரிந்த manure Gardāqe
உரியவை யுறரிய பெயர்‌ வயினான,
Tru-tigai-p pirinta v-aimpar kilavikkum.
Uriyavai y-urip peyar-vayi ḏāzhē.

Among nouns particular words have the capacity to denote particular pāl among the five pālas of two triṣṇas.

Note 1.—Since a noun cannot be identified to which it belongs with the help of the ending as in the case of verbs, there

* Tīṣṇai of a word which is capable of being used both as uya-triṣṇai and uya-rājai is called viraṭaṭiṣṇai.
TOLKÄPPIYAM—COLLATIKÄRAM

is need for this aṣṭas. Though this is suggested by the statement Torram ṭamē vinaiyotu varumē in aṣṭa 10, yet the author perhaps thought that is better to explicitly state it here.

Note 2.—Naccittirkitiyar interprets this aṣṭa thus verbs which follow nouns of one pal may denote other pals also wherever suitable. For instance if one says matsavaṇṇam ete (he who swallows poison dies), it may also mean matsaṇṇam ṣáthi samasvataṃ ete etc. Since there is no word ṭamē in this aṣṭa and this meaning does not suit the context, his interpretation is not sound. It has to be inferred from the text of the Čēndvaraiyam that Pumppanēppar too would have meant so. But in the present edition of the Čēndvaraiyam this passage is not found.

Note 3.—The meaning given above is the same as that given by Čēndvaraiyar and Pumppanēppar.

162. அவ்வழி அைவணிவ னுவனென வரூஉம்‌ பெயரும்‌ அவளிவ ஞவளென வரூஉம்‌ பெயரும்‌ அவரிவ ருவரென வரூஉம்‌ பெயரும்‌ யான்யாம்‌ சாமென வரூஉம்‌ பெயரும்‌ யாவன்‌ யாவள்‌ யாவ சென்னும்‌ ஆவயின்‌ மூன்றோ டப்பதி ஊனைச்தும்‌ பாலறி வந்த வயர்‌ தணைப்‌ பெயரே,

Avvali
Avatl-iva Q-uvan-eQa vargum peyarum
Aval-iva nval-en vargum peyarum
Avar-iva r-uvar-ella vargum peyarum
Yau-yam nam-eta vargum peyarum
Yavan yaval yava r-euntum
Avayin maurd t-a-p-pati Oaintum
Pal-ati vanta v-anantinil-p peyar-ē.

Of them the following fifteen mentioned in three groups are uyartina? nouns denoting different pals :—(1) avan, ivan, uvan, aval, ival, uval, aver, itvar and uvar; (2) yan, yam and nan; (3) yavan, yval and yavar.
Note 1.—Though both nouns and pronouns are called geyar in Tamil, yet it is to be noted that pronouns are given here in a separate sira.

Note 2.—It is worthy of notice that the word nadj (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 yam and nam in the first person plural. Besides its base is not used in the oblique cases even to-day, though the base of nadj was used from ancient times.

Note 3.—Cenqvaraiyar states that, though yam does not denote masculine or feminine gender, the expression yam-yam in the sira is used since it is applicable to the remaining fourteen. Though from its form it does not denote aimal or femail, it may be taken to be aimal or femail according as it is used by a man or a woman.

Note 4.—Yam, yam and nam are uyarlintil according to Tolkappiyar and viravuttinai according to Nayarlar.

Note 5.—Nacchinarkkinyar states that yam means "He, you and I" and nam means "you and I". Since Tolkappiyar, Ilampuranar or Cenqvaraiyar has not said so, such a usage should have been current only in his time.

Note 6.—From this sira one may learn that the forms yatikal, nantkal and avarkal are of later date.

149.
The following fifteen belong to the same category:—

Anmai y-atutta makan-en kilavi-y-um
Penmai y-atutta makal-en kilavi-y-um
Penmai y-atutta v-ikara v-iruti-y-um
Nam-m-muñta varū m-ikara v-al kāram-um
Mragamai ciṟṭ i makay-u makal-um
Manpar onñkai l-suvum peyar-um
Āṟa makarai v-ayiru peyar-um
Gotu-ruśta l-kiya v-al-um l-29-um
Ava-ruśta l-kiya peji-um kiya-y-um
Oppōru varun kiya-y-um tohail
Ap-pai ṇamtu m-aviru ragu.

The following fifteen belong to the same category:—

Fumakane penmakan, pentaii, nampi, naikai, makan and makal not denoting relationship, apstar, makal, ap, makay, words beginning with demonstrative roots and ending in at and ai like atiatiyan, ataiyan, words beginning with demonstrative roots and ending in feminine suffix like atewmaiyal, atewaiyal, words ending in am, an, al, al, preceded by the particle denoting similarity like ponnannal, ponnannal eto.

Note. 1—Commentators differ in the interpretation of “Avai-muṭal-akīya pent-en kilavi”. Hamsapuriyar states that it refers to ap-pent, ip-pent and u-p-pent, Cēnavaraiyar says that they had become obsolete in his time. Nacelakkitiyar agrees with Hamsapuriyar. Tempaleleayar takes peji-kilavi to mean feminine suffix.

Note 2.—Cēnavaraiyar gives an alternative reading pent-en kilavi and states that it refers to v-efifi, i-v-efifi and u-v-efifi.

Note 3.—Though an, ian and uan may come under cutu-muta-kīya-um mentioned in this āṣaṅga, still they were mentioned in the previous āṣaṅgas where all pronouns were mentioned. Hence cutu-muta-kīya-um of this āṣaṅga has to refer to words other than they.
Learned men say that ellrum, ellirum and popamakku too are of the same nature.

Note 1.—Even now in certain parts of Tamilnad the word popamakku is used to denote very young girls. Hence it is possible that the word maka was used in ancient times in common gender meaning child as Mod. mahava.

Note 2.—It is worthy of comparison that the poet Oftakkutlar mentioned the word 'pey-cakkaravartt; and the word pey-q-aractt is current in Malabar even to-day. It seems popamakku became obsolete at the time of Naccitarkkiniyar.
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 nutherals—all are of the same nature.

Ex.—Cavanattam, malayamal, vaniga-yu-ban, tanam, nattiyam, keralam, kijar and tanaiyar, perukklar, tappar, patti-pattiar, ivurar.

Note 1.—Hampirangar and Citinmalayar cite patti-pappar, ansor ngasar and vileyar as examples for kadi-nilai-papgar, while Nomiyalikkiyar cites them as examples for kadi-papgar.

Note 2.—Patti-pattiar is the example given by Hampirangar Citinmalayar and Nomiyalikkiyar for kadi-nilai-papgar while vatinctad is the example given by Pattiyamikklick for the same.

Note 3.—As regards the words denoting relationship, peculiarity of limbs and caste the author mentions only plural nouns as uyartinai. Hence the seems to suggest that singular nouns of those classes may be taken both as uyartigas and as nipis.

Note 4.—The example given by Nomiyalikkiyar for kuluvit-paliyar is mani-k-kidamattar. Inscriptions mention mapi-k-kirama refering to the assembly of merchants.

Ex.: Eteni, pirai, pizal, pirdy etc.

Similar nouns denoting uyartigai used in singular and plural to denote the folks are of that kind.

Ex.: Erati, pigai, pizal, pigal etc.
167. Atu, itu, u, i, o, uth, a, ar, ia, ia, uia, uia, i, a, e, y, yd, yud, yavai—these fifteen mentioned in three groups are as: pala nouns denoting pal.

168. Palla, pala, cila, 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.

* u, i, o, a, uth, ar, ia, i and yd have now become obsolete.
169. கள்ளொடு சவணு மவ்வியற்‌ பெயசே
கொள்வழி யுடைய பலவறி சொரற்கே,

A.: riṣṭi-iyarpēṇ may also optionally take the suffix kal to denote palvatī.

Ex.—Nay, naykal.

Note.—This is one of the important suffixes which help us to prove the different periods in the growth of the Tamil language. It is here mentioned that the particle kal is optionally used with a.: riṣṭi nouns to denote plural. From this it is evident that even without using the particle kal, a.: riṣṭi plural nouns existed. Since pronouns of the second person were used both as a.: riṣṭi and a.: riṣṭi, the form mukyākār might have been used in a.: riṣṭi. Gradually it might have crept to a.: riṣṭi. On the analogy of it the forms like a.: nyākāl, a.: nyākāl etc. might have come into existence. When it is used along with a.: riṣṭi nouns, it is mostly used after the suffix denoting plural. Then the suffix crept to the participial nouns as in colmdlat colmrādāl. 

Similar nouns denoting a.: riṣṭi used in singular and plural to denote the pāta are of that riṣṭi.

Ex.—Pīṭṭaṇi pīṭṭa etc.
The common noun in a: ripesi which is not suffixed with kal is determined to be singular or plural according as it is followed by a singular, or plural, verb.

Ex.—À vantata; (cow came.)
À vantaga; (cows came.)

All nouns which may be used both as uyartinai and a: tinai do not clearly show to which tinai they belong except through the verbs which they take after them.

Ex.—The word ‘Cattan’ is uyartinai in ‘Cattan vantata’ and a: tinai in ‘Cattan vantatate’.

Note 1.—Cenavaraiyar says that the tipat of Cattan is determined even through nouns as in Cattan oruvan and Cattan 21174 and hence the author has stated vitai-y-atw in the sgura following the maxim cirapputai-p porulai-t tan inith kilattal (mention of the most important.) But if vitai is taken in the sense of mutikkut col (logical predicate), he need not take recourse to that maxim.

Note 2.—Having mentioned uyartipat nouns and a: ripesi nouns, the author begins to mention viravu-t-tinat nouns or nouns which may be used both as uyartipat and a: ripesi nouns.
A noun common to uyartivai and s..rini- may also be determined to denote uyartivai singular through particular verbs of the form agyasam united to it.

Ex.—Cattan yal elaum. — (Uyartivai)
(Cattan plays upon fiddle.)
Cattan pul tindum. — (A..rini)  
(Cattan eats grass.)

Note 1.—Nikaliiu nigra palar-varai-kilavi literally means 'the verb which is used only in the present tense and does not denote palarpal'. That it refers to verbs of the form agyasam is clear from the sutra 227.

Note 2.—Um in uyartivai-y-orumai tonralum may be taken to refer to a..rini-y-orumai tonralum as is done by Teyupac-cilaiyar. Cetiavaraiyar, on the other hand, says that it may not be determined by agyasam, which is not very happy.

Note 3.—This sutra says that the tinai is determined by the meaning of the stem of verbs and not by the verbal termination.

Note 4—Ilampiiranar and Naccinarkkiniyar read palivarai-kilavi instead of palar-varai-kilavi which is the reading of the other two. In the light of sutra 227, the latter reading is better.
Noun other than a derivative name, noun denoting the peculiarity of limbs, noun denoting the peculiarity of limb and whole, noun denoting relationship, ta, tam, ellam, niyir, ni and others of the same nature should be taken to belong to that class.

Ex.—Iyar-peyar — Cattan, Korrat etc.
Ciai-p-peyar — Cittalai-c-cattal etc.
Murai-p-peyar — Tantai, tay etc.
Pira — may include maka, kilavi etc.

Note 1.—Chittungayar 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. pravrttinimilta) and those of the latter have different connotations.

Note 2.—Teyvaccilaiyar reads niré in place of niyiy in the sutra.

Of them iyar-peyar, ciai-p-peyar and citai-mutar-p-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. வணக்கம்

The kinds of iyar-peyar are those denoting penmaz (female), 
damai (male), petmai (plural), and orumat (singular).

Note.—Avaitam has to be taken here from the previous

177. வணக்கம்

The kinds of citai-p-peyar are those denoting penmai, 
damat, patimai and orumai.

178. வணக்கம்

The kinds of citai-mutar-peyar are those denoting penmai, 
damat, patimai and orumai.
Note.—Avai-tém has to be taken here too from sutra 176.

179. பெண்மை மூறைப்பெய ராண்மை முறைப்பெயசென்று
   ஆயிரண்‌ டென்ப முறைப்பெயர்‌ நிலையே.
   Penmai mufai-p-peyar r-4nmai mufai-p-peyar-etra
   A-y-iran t-etpa' murai-p-peyar nilai-y-6.

The kinds of mufai-p-peyar are those denoting penmai
and dnamai.

Note —Avai-tém has to be taken here too from sutra 176.

180. பெண்மை சுட்டிய வெல்லாப்‌ பெயரும்
   ஒன்றற்கு மொருத்திக்கு மொன்றிய கிலையே,
   Penmai cuttiya v-ella-p peyarum
   Ourarku m-oruttikku m-otriya nilai-y-6.

All nouns denoting penmai can denote an object of
a.: rilai or upariasi of the female sex.

Ex.—Catti vantati.
   (The cow named Catti came)
   Catti vantal.
   (The woman named Catti came)
   Mutatti vantati.
   (The lame [cow] name)
   Mutatti vantal.
   (The lame woman name)
   Mutakkorri vantati.
   (The lame [cow] named Korri came)
   Mutakkorri vantal,
   (The lame woman named Korri came)
   Tiy vantati.
   (The mother animal came)
   Tay vantai.
   (The mother woman came)
Note.—Onriya-nilai is an antmoli-t-tokat (bahuvrihi compound.)

181. ஆண்மை சுட்டிய வெல்லாப்‌ பெயரும்‌ ஒன்றே பலவே யொருவ சென்னும்‌ என்றிப்‌ பாற்கு மோன்‌ னவ்வே,.

All nouns denoting ymrai can denote an object of a rijai or aportia of the male sex.

Ex.—Caittad vantati.
(The bull named Cattan came)
Cattan vantan,
(The man named Cattan came) etc.

182. பன்மை சுட்டிய வெல்லாப்‌ பெயரும்‌ ஒன்றே பலவே யொருவ சென்னும்‌ என்றிப்‌ பாற்கு மோன்‌ னவ்வே,.

All nouns denoting pemai can denote one or more objects of a rijai, one man or one woman.

Ex.—Yanai vantata, yanai vantana; yaRai_vantan, yavai vantal etc.

Note 1.—Yanar in examples 3 and 4 denotes a man or woman having the gait of an elephant.

Note 2.—Adjectives are of two kinds :—senge-senge-sengael or pirai-senge-senge-sengael (the adjunct which restricts the application of the noun which it qualifies) and senge-senge-senge or sengael-senge-senge (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 cenmai in cen-n@y (red dog) restricts the application of
the word only to red dogs and prevents it from being applied to dogs other than red dogs. On the other hand, the element *cemmat* in *cemmati y-ella4* (red sun) denies the absence of *cemmat* or redness in the sun. *Gomārāja* states that *yella4* in *sama-an pa-rtna* is *yella4* in *yella4* in *sama-an pa-rtna*, since kings used only white umbrellas. In this sūtra the element *patmai* should be taken to be of the latter sort, so that such nouns can denote not only *patmai* but also *pala*, *pala* and one of male or female.

But *Cināgārāja*, in his commentary under the sūtra—

*Otāgi-y-ella4* i t-tt-ppa 1-ś-bhun—in Naqīpūl, takes this *patmai*, *cuttiya* to be *anpa-pa-anpa* and interprets *patmai* as *pala pa-l*). Such an interpretation of *patmai* does not seem to be sound when compared with the meaning in which it is used in the previous sūtras.

189. ஒருமை எட்டிய வெல்லாப்‌ பெயரும்‌ ஒன்றற்கு மொருவர்க்கு மொன்றிய சிலையே,

Orumai cuttiya v-ella4-p peyarum
Ourarku m-oruvarkku m-olfsiya nilai-y-é.

All nouns denoting *orumai* denote an object of aś-ṛṣi or oruṛṣi.

Ex.—Kotai vantata, kotai vantat, kotai vantāl.

Note.—Dāmodara Pillai's edition of *Gomārāja* reads *oruvarum* for *orumarkkum* in the sūtra. The latter reading alone is correct.

184. s1Quar Gera) usrenws குரிச்சே.

Tam-en kilavi panmai-k k-uritté.

The word *tam* is plural in number.

Ex.—Aijur tām-ē i vatiśātrmarē. (Patt. 346)

(Mothers of this lady deserve to be pitied).
The word *tay* is singular in number.

Ex.—Avan *tāṉ vantāṭi; aṭu *tāṉ vantattā*.  

The word *ellam* is plural in number.

Ex.—Yam *ellām vantāṭi; aṭai *ellām vantaṭā*.

Ellam ia not used in uyartinā except in first person plural.

Note 1.—The words corresponding to it in uyartinā second person and third person are respectively *ellārum* and *ellārum* mentioned in sitra 164. They are so mentioned in Tol, Elut. 192+. They are determined to be plural from the element *r* in the same way as *aṭa* in *aṭai*, *aṭa* in *aṭam* etc.

Note 2.—The expression *ellam ennum peyar-nilai-k kilavt* is taken here from the previous sitra.

Note 3.—This sitra and the previous one are read as one appliance *Teyvaccilayā*.

Note 4.—Cētāvaraiyar, in his commentary, says as follows:—


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The words nyir and ni do not express the pal from their form and they are common to many pals. (i.e.) the word nyir is common to palarpai and palavittpal and the word ni is common to dnpal, penpal and ofranpdl.

Note.—Teyvaccilaiyar reads niiy for nyir in the sūtra.

Of them ni is singular in number.

The other word (nyir) 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 Teyvaccilaiyar.

The noun oruvar is seen to be common to the two pals—dnpal and penpal.

Note.—Irupal in this sūtra refers only to dnpal and penpal is clear from the mention of oruvar along with oruvar in the sūtra 182.
192. தன்மை சுட்டிற்‌ பன்னமள்‌ செர்கும்‌,
Tanmai cuttir panmai-k k-érkum.
If one uses it as the subject, it takes a plural predicate after it.
Ex.—Oruvvar valākō; oruvvar kkuvā.
Note.—Oruvvar eppum payar-nilai-b-kirai is to be taken here from the previous satra.

193. இன்ன பெயரே விவையெனல்‌ வேண்டின்‌
Mudnafi cértti murai-y-i 0-unartal.
If one wishes to understand the nature of these words (i.e.) nēpēr, sit and oruvvar, he has to determine it from the context combined with the intention of the speaker.

194. மசட௨ மருங்கழ்‌ பாறிரி செவி
Makattu v-i-yarkai tolil-vayi ngue.
The word penmakan which takes a masculine ending though denoting a female is of the nature of peypal words when it takes a predicate after it.
Ex.—Penmakan vantal: penmakan ival.

195. ஆவோ வாகும்‌ பெயருமா ர௬௭வே
A-v-6 v-akum peyar-um-4 r-ula-v-é
There are words wherein ௫ changes to 6 and they have to be determined from Poetic Literature.
Ex.—Villéy kalana kalal-6 (Kuruntokai 7)
(Anklets are on the legs of the bow-man.)
The nouns which can denote both uyartinat and a...rinai do not denote the former, if they are used in Poetry to denote the kava-p-porul (animal, bird etc.) of a tract of land.

Ez.—Katuvan, mutu-makan ete.

Note.—This sitra deals with exceptions among viravu-p-peyar.

197. Sīvaty-qvargī vavāq Quoted seu.

Tinai-y-otu pala-kiya peyar-alan katai-y-ē.

Except those which have been used to denote both the tinai (i.e.) some which have been so used may denote uyartinat.

Ez.—Kalai, vitaka etc.

Ezhure-s-sātubhō kālai (Pura. 303)
(The great warrior who can destroy his enemies.)

Note.—This sitra deals with exceptions to exceptions.
TOLKĀPPĪYAM—COLLATIKĀRAM
vi. Viṣṇī-y-iyal

198. விணையெனப்‌ படுவது வேற்றுமை சொள்ளாது
நிணையுவ்‌ காலைச்‌ சாலமொடு தோன்றும்‌.

That which is called viṇai (verb) does not take case-suffixes
after it and denotes tense on scrutiny.

Ex.—Uṟṟṟṟ (he ate); Karṟṟṟ (he is black.)

Note 1.—The word viṇai-y-un-kaḷai is used in the śūtra to
suggest that in certain verbs—viṇai-b-kaḷīṟṟṟ—tense is not
explicitly known.

Note 2.—All commentators think that this śūtra defines
viṇai; but, since it is suggested by the name viṇai itself, I think
that this śūtra deals with one aspect of it.

199. காலர்‌ தாமே மூன்றென மொழிப.

They say that tenses are three in number.

Note.—The word tamē in the śūtra is used for the sake of
euphony.

200. இறப்பி ணிகழ்வி ளெதிர்வி னென்றா
அம்முச்‌ சாலமுங்‌ குறிப்பொடுங்‌ கொள்ளும்‌

The three tenses—past, present and future—are denoted
even by viṇai-b-kaḷīṟṟṟ.

Note 2.—The particle un suggests that they are clearly
denoted by teri-nilai-viṇai.
Note 2.—The mention of three tenses here is only purovada of what is mentioned in Trappé nikalavé y-etir... (Copy of Ceyyuliyal 202.)

All verbs denoting tense consisting of appellative verbs* and shrimati tirai are, when they are used, of three kinds:—those belonging to uyar-iinai, those belonging to ɳ-iinai and those belonging to both.

The first person plural verbs are those that take the eight terminations am, am, em, em, tum, tum, rum, 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.

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EX—ETTUKAM PALA (PURA. 10)
(We shall extol in many ways.)

MALAI NTOR VALE-K-kan TANTRUM ILAM (PURA. 61)
(We have not seen (your) foea thriving.)

PATUVAM TOJ (KALI. 40)
(Oh friend, let us sing.)

CAVAM YAM (PURA. 68)
(We will die.)

VAILEL AIY (PURA. 120)
(We are not capable.)

ILANU VAIKUTUM (PURA. 17)
(We shall lose.)

....UNKUM (PURA. 125)
(We shall eat)

Note 1.—This sûtra and the following ones suggest a paribbāna that, if a termination is mentioned in the sûtra, it suggests the verb with that termination at the end. Cf. Note 2 under sûtra 2.

Note 2.—Avai-iam will have to be taken to the sûtras 203, 205, 216 and 217. Hence avai-tém may also be taken to be a separate adhikra-sûtra.

Note 3.—Avai-tam is not found in the sûtra in Teyvacesilayar’s edition.

Note 4.—It is worthy of notice that Tolkappiyar has not mentioned that a particular element in verbs denotes tense.

Note 5.—Ilampiranar, Ceynarayar and Nakkarnakkiyar, say that the terminations am and ëm are used when the subject is ‘you and I,’ on and iń when the subject is ‘he and I’ and tum, tum, tum and tum when it is ‘he you and I’ or otherwise etc.

Note 6.—In later Tamil, we find the form with the termination am. Cf. tamam, vaṟṟum (Peryalvarum 195, 9). This form should have crept in verbs through the same form in participial nouns which is sanctioned by the sûtra 195.

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Note 7.—Cénqveraiyar says that the terminations am, am, ent and ém will be preceded by nil and kinru in the present tense, p and » in the future tense and by ag or nothing in the past tense. Teyvaccilaiyar says that they are preceded by pu, kipru and pu which show respectively the past, present, and future tense. In this context it may be noted that the author of the Viracoliyam stated that šé, šé, šé and ŋé are the terminations in the past, šé, šé, šé and ŋé are the terminations in the present and ŋé, ŋé, ŋé and ŋé are the terminations in the future. (Viracoliyam, Kiriyapatalam 6, 7 and 8).

Note 8.—Cénqveraiyar says that ŋé, ŋé and ŋé are used only in the future tense.

Note 9.—The forms agśliyım, agśliyım etc. with the element ŋé are not found in Sangam classics and the form agśliyım is taken to be two words ag and ag by the commentator on the Viracoliyam.

The first person singular verbs are those that take any one of the series terminations šé, ŋé, ŋé, ŋé, ŋé and ŋé.

Ex.—Yahkanam moliké yan-a. (Pura. 39)
(How will I express ?)

Nin-kannar kanpet mag, (Kalit. 39)
(I wish I see with your eyes)

Val-al-o yau ni nippia. (Kalit. 47)
(I won't live if you go away)

Varuntuval yat. (Kalit. 47)
(I am sure to ŋé)

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Mote 1.—Canqvaraiyar says that hi, tit, ré, and ai will be used in the future tense. But in kantaten varuval (Pura. 23, 17), varuval denotes past tense. Naccinarkkiniyar says that mostly the first four will be used in the future tense. Jlamptiranar does not mention anything about the tense here.

Note.—The author of the Viracslivam says that the termination al denotes determination.

Ex. 1.—Katshe vasthini peruma (Pura. 17).
(Oh great king I came to see you).

Ex. 2.—Avatrul Ceyk-et kilavi vinaiyotu mutiyinum A-v-viya firiya t-ematar pulavar.
Learned men say that, of them, the form ceyk does not lose its finite form when it is followed by another finite verb.

Ex. 3.—Katke vasthini peruma (Pura. 17).
(Oh great king I came to see you).

The third person singular verbs of uyartinas are those that take the terminations a", gn, a and al.

Ex.—Cay-uyar-verpatum vantanan (Kalit. 39)
(The owner of the lofty mountain too came)
Matukaiyum utaiyan (Kalit. 47)
(He had the valour too)
Iraiye tavarutaiyan. (Kalit. 56)
(It is the king who is to be blamed)
VINAI-Y-IYAL

Yamattun tuyil-al-al (Kalit. 45) (She did not sleep even at midnight.)
Entaiyarkku.. uraittal yay (Kalit. 39) (Mother informed my elders).

Note 1.—That @% and am are penpal terminations and a% and al, are penpal terminations is evident from the sutras
Na.. ka: o-ozi y-ajfin v-azi-col (5)
La.. ka: o-ozi makaajfi v-azi-col (6)

Note 2.—The word pajarkki in this sthira is significant. It clearly shows that the sthira Na.. : Ayy-ajfi etc. do not deal with pajarkki though Cétavaraiyar takes them so and expresses it in his commentary under the sthira 10 and 206,

Ar-ar pa-ella variu maidrum
Pallar marunkir patarkkai-c col-1-é.

The third person plural verbs of wyartinat are those that take the terminations ar, ar and pa.

Ex.—Pulavar-ellam nit pdkkinar-6 (Pura. 42) (All the poets looked at you)
... Kégamag pulavar (Col. 1) (Learned men say...)
Vesramai tém-ë y-ajfi-ona puliph (Col. 62) (They say that the cases are seven in number)

Note.—It is worthy of note that a and 2 in ar and pr as in ar, ar, al and al 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.
The third person plural verbs of uyarting may take the termination mdr also which will qualify another verb, or participial noun.

Ex.—Arut-katan irumar vayavar eriya (Pura. 282)
(The strong soldiers to attack (the enemy's army) to do their severe duty.)

Katun-taara-mutpu talai-k-konmar nacai-tara-vantér nacai-pitakkoliya (Pura. 16)
(In order that the expectations of those who came eager to route the strength of the van-guard of the enemy)

Note.—Tolkëppiyam has mentioned the word kala-k-kilavi instead of vinai so that it may apply to participial nouns also.

The twenty three verbs mentioned above denoting plural and singular belong to uyarting, which has already been mentioned in sitra 201.

Note.—Chëmënciayar tells us that the sitras 205, 206 and 207 contain the same idea as that of the sitras 5, 6 and 7. But, on careful scrutiny, it is evident that sitras 5, 6, and 7 are common to nouns and verbs and also to the different persons, say second person and third person, while sitras 205, 206 and 207 deal only with verbs of third person.
For instance in Sutra 6 r is said to be the sign of palar-ari-col, while in Sutra 206 ar and or are said to be paller manakkai-paiparkki-col and from Sutra 224 ir and or are learnt to be paller manakkai-madigai-col. Hence it is evident that a and d denote the third person and i and i, the second person.* Besides it is only from Sutras 4, 6, 7 and 8 we learn that assi, pinner, ovai and yataj, avor, piner, allarna and allarna and ara and pata are respectively avapi, pinnapi, pallapadi and enapadi.

Of them the verbs of the first person plural may, when used with objects that are counted, change in its use, ‘(t.e.) may be used along with a subject in a. rina.

Ex.—Vyanum en c. saum oram.†
(My weapon and I are sufficient.)

* Paiparkki siva-ari-col
Aiva-ari-col 9.
Paiparkki-mahaisa-ari-col 15.
Mahaisa-ari-col 15.

Paiparkki-s-col 6.
Paiparkki-p paller-ari-col 12.
Paiparkki-paller-ari-col r.

Paiparkki-paller-s-col r.
Paiparkki-paller-s-col r.

Paiparkki-m s-col 6.
Paiparkki-paller-m-s-col 12.
Paiparkki-paller-m-s-col r.

Paiparkki-paller-m-s-col r.
Paiparkki-paller-s-col r.
Paiparkki-paller-s-col r.

Maiparkki-s-col 7.
Ovai-s-col 7.

V-R. Al u-an etapapi enjia. (Tol. Elght. 31)
† Oram—Cdl+i+am.
TOKKAPPIYAM—COLLATIKARAM

Note.—Ilampiranar and Teyvaccilatyar interpret this siira differently. Ilampuravar says that, by this siira, verbs with am and em take for their subject "you and I", verbs with on and ém take for their subject "he and I", and those with kum, tum, tum and zum take for their subject "he, you and I". Teyvaccilatyar, on the other hand, says that, by this siira, yam irvar may be used in place of yam iruvém. CéNquaraiyar and Naccinarkkiniyar give the meaning given above. But if we carefully see this siira and siira 41, the opinion of CéNquaraiyar and Naccinarkkiniyar seems to be sound.

The interrogative predicate yar can be used with nouns of the three pails of uyartinai.

Ex.—Avan yar! Aval yar! * Avar yar!

Note.—It is clear from Tol. Elut. 173 that yar is the abbreviated form of the palarpal—yavar. If so, one may doubt why the plural form is used along with yaqvat and yaval. At one time yarav too might have been used as yaqvar and a confusion would have arisen between this yar and yar of the first person singular. To avoid the confusion the plural form yar might have been used along with the pail nouns like avan. Through analogy they may have been used with propos nouns like oboj.

In those endings, an, al and al denoting pail may change to o in Poetry.

* Cf. onna yonu and onal yonu.

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Note.—If one questions why य of मर does not become अ, he has to be answered thus:—(1) The author has said मिर-विरम and not मिर-विरम. (2) The य of मर does not denote पूर्वपाल as य of द्र, but the whole मर itself is said to denote it.

212. ஆயென்‌ இளவியும்‌ மவற்றொடு ரிவணும்‌.

The termination य (to be said in the सी 222) also will be similar to them.

Ex.—Vasuki mastra tap-कृण-विकर्पा. (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 यदरित्त and यदितप, why should Tolkāpa,iggins read this शारिर here? The answer is perhaps to show that the change of य to अ in य happens only in यदितप.

213. अद्वेच्छा वेल्ल्यास्वल्‌ बोधा युद्धमी युद्धमी

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.

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Note.—In the expression kalat kurippotu tonrum commen. tators think that kalam is the subject of tonrum and kurippotu means `by suggestion.' In the light of kurippitum...... kalamotu varuum vinai-e-col in the sutra 201, vinai-e-col may be taken to be understood after kalan-kurippote so that the whole may mean appellative verb.

Words denoting anyényabhava, atyantdbhava, existence and capacity and other words of the same nature which express their meaning by suggestion are appellative verbs.

Ex.—Yam avant kilaifiaréem allam. (Pura. 144) (We are not his relatives)
Izat-t-tinkal... yam utsiyum ilam-é.* (Pura. 112) (To-day we do not have our father)
Uvvo-stalatam-kirnana-y-oti iveta vaikal ajkatayu-é. (Pura. 199) (May the days come when we will have the friendship with men of valour)

* In the Ancient Period ilam was a transitive verb,
Note 1.—Ilampuranar and Célédevraiyar mention under புரா பிப்புமும், வாலூ, தியாயும் etc. They have done so perhaps மீண்டும் and முன்னும் are not included under 24 பாசும் mentioned in நியாய முறை works.

Note 2.—Since மீண்டுமும், முன்னும், பாசும் and பொழுதும் are not included under பாசும் mentioned in the previous புரா நியாய, there is need for this புரா.

Note 3.—Ilampuranar takes this புரா and the previous one as one புரா.

176. பாண்டு பொழுது மொருமையும் பாலறி வரு முன்னும்
புராக்கு மாற்றம் பாலும் படர்க்கை.

Appellative verbs of முரையும் do not differ from terminal verbs mentioned above in taking the verbal terminations of the different பா denoting singular or plural.

Note.—Since it is said that appellative verbs do not differ from terminal 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 ஆ and ஐ are used in first person singular, ஏ and ஐ in first person plural, ஏ and ஐ in நாயா ஏ and ஐ in பால்பால்.

177. ஆ-ம் முரை வரு மிது
ஏ பால்பால் முரை வரு மிது

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The third person neuter plural verbs take the terminations a, d and va.

Ex.—Val.... sevaihattu-vadappu-p pippaga (Pura. 6)
(Sword had the grandeur of the red horizon.)
Ninaikka vaça (Pura. 70)
(It need not be doubted.)
Avai suvra (They eat.)

Note.—Finite verbs ending in a appear to have always
negative meaning.

The third person neuter singular verbs take the terminations
u, pl and o.

Ex.—Orumai-k-kaliatu ennumurai nilatta. (Tol, Col. 44)
Akkan ta0-8 karana mutarr-8. (Tol. Col. 21)
Aintin. vakai-terivan-katté y-ulaka. (Kura 27)

Note.—The expression otra patarkkai is different from tho
expression ofrari kilavi mentioned in syira 8.

The six verbs-mentioned above denoting plural and singular
belong to a : pasi.

A-t-kai maraiki 9-kupit kilavikkum
Okku m-eiya v-enai-o vina-v-e.
VINAI-Y-IYAL.

The interrogative predicate eva can be used with nouns of both parts of a rinai.

Ee—A..tu eva? (What is it?)
Avar eva? (What are they?).

Appellative verbs are ten:—ittrtt, ila, ufaiya, aura, utaittt, alla, verbs with stem denoting quality, uja, verbs with stem denoting qualified limbs, and verbs with stem denoting comparison.

Appellative verbs are ten:—ittrtt, ila, ufaiya, aura, utaittt, alla, verbs with stem denoting quality, uja, verbs with stem denoting qualified limbs, and verbs with stem denoting comparison.

(The cultivatable land has wide space)
TOLKÄPPIYAM—COLLATIKÄRAM

Note.—We have to add āpō also to the above list since the author makes use of it in the āsīna—u m-m-un t-a-wa m-u-pamai r-opp-e. (Col 508)

221. பன்மையு மொருமையும்‌ பாலறி வந்த

௮ன்ன மாபிற்‌ குறிப்பொடு வரூஉங்‌

காலச்‌ இளவி ய௯றிணை மருங்கின்‌

மேலைக்‌ இளவியொடு வேறுபா டலவே,

'Appellative verbs of a..zrigai do not differ from terinilai verbs mentioned above in taking the verbal terminations of the pals denoting plural and singular.

Note.—Ilampiiranar takes this sutra and the previous one as one sutra.

222. முன்னிலை வியங்கோள்‌ வினையெஞ்சு ளெவி

இன்மை செப்பல்‌ வேறென்‌ செவி

செய்ம்மன செய்யுஞ்‌ செய்த வென்னும்‌

அம்முறை கின்ற வாயெண்‌ இளவியும்‌

இரிபுவே.று படுஉஞ்‌ செய்திய வாகி

Munwilai viyatkd\] vinai-y-eficu kilavi

TInmai ceppal vér-ea kilavi -

Ceymmata ceyyufi ceyta v-ehtum

A-m-mutai nitza v-a-y-en kilaviyum

Tiripu-véru patauii ceytiya v-aki

Iru-tinai-c corkum-6 r-atta v-urimaiya,

Verbs of the second person and verbs of the potential mood, infinitives, the words ilai, il etc, that denote negation, the word véré and the verbs of the type ceymmana, ceyyum and ceyta—all these eight may be used in both the tinais differing in their meaning when used in either.
VINAI-Y-IYAL

Note.—The word ceyyum denotes both the finite verb and the peyar-eccam and hence Tolkappiyanar has placed it between the finite verb ceymmana 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-eccam as in sutra 238 or by reading it with ceyta alone as in sutra 334. Besides ceyyum (peyar-eccam) denotes both the present and future tenses.

Kollai mëvalai.. iyazë-valava (Pura. 7)  
(Oh King with fine chariot, you desire plunder).

Açïa-c-cëval... vär-malel-p peyarkëval-y-ayin (Pura. 67)  
(Oh male-swan, if you go to the Himalayas).

Mëïyës peruma ni (Pura. 6)  
(Oh great king, may you live long!)

Ni... seç peyara (Pura. 3)  
(May not your word go unaccomplished!).

Ni... opps mëï y-s-t-taka r-ottati (Pura. 10)  
(You, having properly investigated it, offer due punishment).

Açïa-c-cëval... ayirai mëvalal-p peyarkëval ayin (Pura. 67)  
(Oh male-swan, you having eaten ayirai fish go to the Himalayas).

Ajkkezze skatëzram illai. (Kuçol 170)  
(None became prosperous on account of jealousy).

Meç-ñ-nalai nayakkal m-dëvum illai (Cet. Elkt. 47)  
(Vahelon vajrëjërya vuëjëran illai (Kuçal. 279).

(More creed men than imposters do not exist).

Kajëv... sûvëjëyum iccyal-purintëkkan illi (Kuçol 287)  
(Deception is not found among those who measure their greatness).

Avaç vëzë: ml vëzë  
A-y-iritalsëjë mëkkenaça col-ë (Cet. Col. 1)  
(Word will be used in those two ñëmenë).

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TOLKÄPPITAM—COLLATIKÄRAM

Kum nin utarriyor-naté (Pura. 4)  
(The country of your enemies cries).

Ten-pula-val narkku arun-katav irukkum  
.+. putalvar-p-peratirum (Pura. 9).  
(Those of you who have not given birth to sons who can give oblations to manes).

Collat col kējñ (Kalās. 47)  
(Listen to the words said).

Ventu mémpatta pan-tar-mara (Pura. 55).  
(Oh Pandyan king with flower-garland on, the best among kings).

Uoci nivra uvavu-mati kantu (Pura. 60)  
(Having seen the full moon right above the head).

223. அவற்றுள்‌ மூன்னிலெவி மூன்றும்‌ ஒப்பத்‌ தோன்று மொருவர்க்கு மொன்றற்கும்‌, 
Be யென வருஉமூன்றும்‌ மொன்றற்கும்‌,  
Muguilai-k kilavi 
Tai ay-eQa varau madrum  
Oppa-t tonru m-oruvarkku m-o0rarkkum.

Of them, the verbs which take the second person terminations  
i, ai and ay denote the singular both in uyartinat and in a... rinai.

Itnu evan ceyti-y-6 pana (Pura. 68)  
(Oh bard, what are you doing here?)

Kāpakkaññatāññi n-y-o (Pura. 5)  
(You are the lord of forest region.)

Agni-o-ñjñav... . vaññaññadhi-p-pyarñkveval ñjin  
(Pura. 67)  
(Oh male swan, if you go to the Himalayas.)

Cesav-i-tajñi kḷṣay (Kalās. 57)  
(Oh lady with dazzling ornaments, listen.)
Note 1.—Llampiranar says that forms like untt and tings denote past tense. Céavaraiyar and Naccinarkkiniyar mention that i preceded by t, j and r denotes future tense.

Note 2.—Llampiranar says that the use of the termination i in one tense alone suggests that forms of the form cong may be used. The other commentators take it on the authority of the șitra 450.

Learned men say that the verbs which take the terminations ir, ir and mig are of the same form in the plural number of the second person both in ariyinat and in a. rigat.

Ex.—Mivirum ..taliz kollalir (Pura. 109)
(All of you three cannot take hold of with your effort.)

Vintoy-kan-oatatum niyum vatuvaiyut panteriyatupor patarkizpir (Kalit. 39)
(The lord of the high mountain and yourself will behave at the time of marriages as if you did not know each other beforehand.)

Kalsen-pokal campumit terrir (Pura. 87)
(Oh foes, avoid entry into the battlefield)

Note—The expression averrul mupnilai-k-kilavi has to be taken here from the previous șitra.

The rest may be used in the three persons of the five pārl.
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 sûtras which help us to determine the different stages in the growth of the Tamil Language. Even in Purāṇaṅkṛti, 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.—Çetavaraiyar says that forms like gmpal with the termination a! should be taken as belonging to viyankōt from Tolkāppiyatār’s usage. It seems to me that in such cases the word sīttum is understood. This is suggested by the expression sīttum in the sûtra 243. Still later grammarians have taken al as one of the terminations of sīttum. 

Note 3.—It is also noteworthy that Tolkāppiyatār has not explicitly stated the terminations of sīttum.

Note 4.—This sûtra restricts the application of sīttum, though the previous sûtra says in general terms that the rest will be used in the three persons of all parts.

Note 5.—Naccinarkkīnṉyar interprets this sûtra thus—Verb in the potential mood is not generally used in the first and second persons of a.; ān, but it is used in uyārliṇṭai. This does not appear to be sound, since Tolkāppiyatār has definitely mentioned the verbs of the first person among uyārliṇṭai ( sûtras 202–203) and there is nothing in this sûtra differentiating its use in uyārliṇṭai from that in a.; ān. 

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The finite verb of the form ceyyum which is used only in the present tense is not used in palarpal and in the second and first persons.

Note—This sitira restricts the application of the finite verb of the form ceyyum.

Infinitives are of nine types—ceytu, ceyyi, ceypi, ceylepa, ceyyiyar, ceyyiya, ceypu, ceyin and ceyarkts.

Ex.—

(Tajir rantu (Pura. 18)

(Having obtained with effort.)

(Atika mura v-a-kapir (Pura. 377)

(Having seen me who stood there.)

(Terpu vipa kilatta (Tol. Col. 49)

(Kalrupe paizatu onjenga k kalakkaeyin tazayyun (Pura. 23)

(The ghat where water is disturbed on account of the elephants having remained and drunk water.)

(Vaiyakam voliiya celvoy (Mullai-p-pattu 57)

(Oh king, who goes to conquer the world.)

(Ni....timai kanion (Pura. 10)

(If you-find out the mistake)
TOLKÄPPITAM—COLLATIKÄRAM

Ma-v-um makkalum patu-pinam uniiyar
(Patirru. 36, 7)
(Beasts and men to eat the corpses)
Vaιyaŋ kavaŋe vaŋ-maŋũtu oluka (Pata. 8)
(In order that the kings of the world may accept his
suzerainty)
Viṅgiţa-p-pam-in-tol varaiškam kolaškā (Kali. 98)
(He requested him having stout shoulders to take her
to wife.)

Note 1.—The roots which end in kurriyal-ukaram do not take
‘u after them but take iy. E.g., uranjī, qī etc. The roots
ending in a long vowel also take iy, which sometimes alternates
with y. E.g.—Piy, ciyāi, urai etc. But in later Tamil ciyata, urai
are used instead.

Note 2.—Though Tolkāppiyat has mentioned only nine
types here, yet he makes mention of another type ceyy in
Tol. Ep. 223.

Note 3.—Of these ceyva, ceyppā, ceyppa, ceyppiyar and ceyppiya
have almost become obsolete.

Note 4.—Of these it may generally be stated that ceyppa
ceypā and ceyppi denote the past time, ceyppiyar, ceyppiya and ceyppi denote the purpose, ceyppi denotes the
condition, and ceypp denotes the simultaneity of the
action, cause, effect and purpose.

Note 5.—The forms ceyppiyar and ceyppi are respectively
identical with the potential form ceyppiyar and the fourth case
of the verbal noun ceypp.

229.  {
    | ceypp | ceyppa | ceyppiyar | ceyppi |
    |  hai   |  hai   |  hai      |  hai   |
    |  pari  |  pari  |  pari     |  pari  |
    |  ceyppiyar  |  ceyppi  |  ceyppiyar  |  ceyppi  |

Pati-mut kav-ka-ta vaŋ-maŋũtu oluka
Arpa maraŋ kalān konaŋ
Erya kiļiy-ũ  m-aarŋiŋal ipię-ũ.
VINAI-Y-IYAL

Words ending in pin, mun, kal, katat, vali, itam and those ending in words denoting time are of the same nature.

Ex.—Cerrarkum innata ceyta-pin uyya viluman tarum. (Kural 313).
(Ascetic doing harm even to his enemies, it will bring great trouble to him).

Vikkel vata-unu (Kural 335)
(Before he gets hiccup)

Ni avv-stiny yanta-k-hi (Kalit. 35)
(You were not afraid of serpents while coming).

PettakJa-nqaraj pratun-kal (Pur. 39)
(When praising your strong and worthy feet)

Irits atam nud samy-n-kalyat (Kural. 230)
(He too is sweet when it is not possible to give charity)

Viturual-y-nuytum nilt-peru-valyrum (Tol, Elut. 135)
Valyrum-redi tuzvai nqayikka tpq-kapuz
Malvargal ollum-nalot (Kural. 230)
(One should think how he wishes to be treated by his superiors when he is handling his inferiors).

Muttai varqum-kalan totp (Tol, Elut. 165)

Ninthal and kalak kalamota tpurum (Tol, Col. 198)
En-9-niir yakkaiyir pityrum-jolto (Pur. 179)
(When my soul separates itself from the mortal body)

Note.—It deserves notice that all the examples under this sitra were once a phrase or a compound word consisting of a peaey-sinkam followed by a noun denoting time or place with the seventh case-suffix dropped.

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Avathnu

Avathnu

Of them, the first three (i.e., eyq, eyppu, and eyppu) modify a verb which has for its subject its own.

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TOLKAPPIYAM—COLLATIKARAM

231. அம்மூச்‌ இளலியுஞ்‌ சனைவினை தோன்றின்‌ 
சினை யொடு முடியா முதலொரடு முடியினும்‌ 
வினையோ ... véxti-p potu-o-cor pordati 
Tfafi-ciri t-eRou m-ikkan turappa 
ன ரர உட ceralatanai 
Y4rkaQam oltiys. (Pura. 8)

232. எனை யெச்சம்‌ வினைமுத லாலும்‌ 
ஆன்வர்‌ இயையும்‌ விளைகிலை யானும்‌ 
Tam-iyan marunkin mutiyu m-etpa.

The other infinitives may modify verbs which have for their 
subjects their own or other verbs that may suit.

233. பன்முறை யானும்‌ வினையெஞ்சு ளெவி 
சொன்மாை புய தடுச்குஈ வறிலும்‌ 
Uppato mutiya, mutiya-mat pari-ś.

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.—Vaiyan kavalar vali-molin t-oluka-p 
Podkam véxti-p potu-o-cor pordati 
Tfafi-ciri t-eRou m-ikkan turappa 

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The peyar-ecams ecypya and ecysl qualify the following six words denoting land, object, time, instrument, agent and action.

Ex.—Ma-p-peezi...... tuftum por-kolithames (Pura. 2)
(The Himalayas with golden peaks where female deer sleep)
Vilutkakaete viyup-marye. (Pura. 3)
(Oh king with wide well-built chest)
Mulakasm muntr. (Pura. 18)
(The roaring sea)
Nuti-matulikya veyski. (Pura. 4)
(White tusk with its end blunted)
Num-patni cellun kale. (Pura. 169)
(The time when your army went)
Kodunk-k kuta-katal afjliyai. (Pura. 130)
(On the day when Kodunk were driven towards the Arabian sea)
Amar katakkum vel. (Pura. 172)
(The spear which could bring victory in battle)
Vuntu ciriata vil-d. (Pura. 308)
(The spear which shattered the enemy)
Ma-k-katal nivantu elutorai cefiflayirt: (Pura. 4)
(The red sun that rises from the wide ocean)
Nio-katar pitanta fiayird (Pura. 2)
(Sun that rose from your sea).
Ompatu iyum arral (Pura. 22)  
(Capacity to give without reserve).

Tavira v-ikai (Pura. 3)  
(Unabated charity).

235. அவற்றொடு வருவழிச்‌ செய்யுமென்‌ களவி

When ceyyum qualifies the above six, it may be used even in
such cases as were not sanctioned before (for the finite verb
ceyyum).

236. பெயரெஞ்சு ளெவியும்‌ வினையெஞ்சு ளெவியும்‌

Peyar-eccam and vitai-y-eccam, though used in the negative
form, are treated in the same way.

Note 1.—Ceyyata is the only negative peyar-eccam used in all
tenses. In compound words where it is the first member, it
assumes the form ceyyd. But Chitharasegar and others take it
to be an alternative form.

Note 2.—Ceyyath, ceyyamai and ceyyama) are the negative
viti-y-ecams used in all tenses corresponding to the positive
viti-y-eccam ceyits, ceyyy and ceypts.

237. தத்த மெச்சமொடு வெனுங்‌ குறிப்பின்‌

They do not discredit the use of a suitable word between
peyar-eccam and vitai-y-eccam and the words which they qualify
or modify.
Your elephants are innumerable which pounce against well-guarded forts of enemies and dash so that the tips of their tusks become blunt.

Oh the descendant of Cempiyan who deprived the bird of its grief and who has armies fierce with victorious javelins.

Learned men say that ye in the peyar-eccam ceyyum is dropped sometimes and it should be found out (by scholars.)

(The greatness of the highly intelligent man whose intellect comprehends the whole world)

Note.—Teyvaccilaiyar reads peyar-ejicu-kilavikkum so that the same may hold good for the finite verb also, since such a usage is also found.

Those which one is not destined to have are lost though well protected.

Of. Pariyinum akavam pél-alla (Kl 376).
TOLKAPPIYAM—COLLATIKARAM

The infinitive form which denotes past tense may also denote future tense.

Ex.—Kotiyan em-m-irai ena-k kannic parappi-k Kuti pali-tirrun kelén akuka. (Pura. 72)
(Let me become the ruler whom the subjects slander that 'our king is cruel', shedding tears)

The form of the finite verb ceyyum should be used to denote things which prove true for all times—past, present and future.

Ex.—Ven-katir-k-kanaliyotu mati-valan-tiritaran Tankatal-varaippin. (Perumpan. 17),
(In the land of cool sea which is gone round by the moon with hot-rayed sun)

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 ni vara-a-nillay-yal, both the one who is coming and the one who is to come answers hastily.
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.

Note.—Ceyvali in ceyvatiluali means doing to Ilampirayar and agent to other commentators.

The verb ceyal-véijum may be both iqy-vivas or simple verb and pira-vinai or causal verb.

Example:

(I should study).
(My father wants me to read).

TI.—25
Interrogative verb used to denote certainty may also denote negation.

Ex.—Yan waltčē !

( Did I scold you ? It means ' I did not scold you ' ).

Verbs are used in the past and present tensed to denote future in general statements and statements of assertion.

Ex.—Kattul pokinravan karzai-két-patukiaran.

(He who goes into a forest is robbed of his cloth).

There is usage where object is also used as subject.

Ex.—Tinnai melukirru.

(The pial cleaned).
Past tense is used for future and vice-versa.

Ex.—Neppu înkë nám ni-sy-ii-sém.
(Here we will play in olden times).

Nâsi nám siku vasâf ni eg oukuvai.
(If we come there tomorrow, what will you do?)

They do not forbid the use of one tense for another in the case of other tenses also.

Ex.—Nâsi siku nûmum.
(She goes there to-morrow).
TOLKÄPIYAM—COLLATINÁRAM
vii. Itai-y-yaul

249. இடையெனப்‌படுப்பெயசொடும்‌வினையொடும்‌ 
நடைபெற்றியலுச்‌தமக்யல்‌பிலவே,

Itai-y-ena-p patupa peyarotum vinaiyotum
Natai-per r-iyalum tamakkiyal p ila-v e.

Itai-c-col is used only with nouns and verbs and not separately.

Note 1.—Cénavaraiyar and Naccinarkkiniyar think that it is called itai-c-col because it mostly comes within a word. But if we carefully consider the different kinds of itai-c-col mentioned in the following sûtra, it is clear that most of them, e.g., case-suffices, verbal terminations, explosive particles, euphonic particles are not found within a word. Hence the word itai-c-col should be taken to mean pakkacol (i.e.) the part of the word used at the side of a word.

Note 2.—Cénavaraiyar states that tamakkiyalpila ve in the sûra suggests that itai-c-col is not vacaka (i.e.) it does not have a meaning of its own, but only dyotaha (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-suffices, but in words like timei-y-ya (evil door), timei denotes only the quality and as denoted the possessor. Similarly in the word rofemiku, the element rof denotes only action and ay denotes the nature of the door. Similarly in the word yarati-ya, the element yarati may be taken to mean the object 'elephant' and ai to denote the nature of the object. It is clear that the particles aiti, iti etc., suggest meanings by themselves. Hence Cénavaraiyar's interpretation does not seem to be sound. The element tamakkiyalpila tells us that itai-c-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 sûtra is not served by the sûtra 159. True, but this sûtra enables us to understand two points:—(1) Itai-c-col is the less-important
portion of a word (3) Sutra 159 should not be interpreted that itat-c-col is used with nouns and uri-c-col with verbs.

They (itai-c-cols) are otrivaio which are used in sandhi, verbal terminations, case-suffixes, explosive particles, euphonic particles, suggestive particles and particles of comparison not derived from the roots which mean similarity.

Note.—Suggestive particles are maz, kon etc. and the particles of comparison are ayna, éyppa, urala etc.
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 man (Pura. 147)
Kopur (Kurun. 188)
Uṭap-ayr pěkůra tilla' (Kurun. 87)
Varuka til-š-anma (Akanh. 276)

The particle may denotes what is past, what is to come and what is left understood.

Ex.—Kajvu.

(If he got wine in small quantities, he would give me)

(If a small man gets sovereignty from his ancestors acquired by their valor, it becomes too heavy for him to bear.)

(Do you, in spite of your being a descendant of Nannan, deserve to be approached, but...)

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The particle #2 denotes desire, time and something which is understood.

Ex.—Vilawu.

Por-au-tittay kanka til-lamma (Pura. 50)
(I desire that Tittay who cannot be met in battle see him.)

Kilam.

Poraukattil-lamma levi-vuddu (Kuran-14)
(Let the people of this village know at the time they got it.)

Oifyi-i-ivi.

Varuka til-lamma eebi
(Let him come to our quarters and . . .)

Accam payam-nil kilam perumai-y-eqzu
Kop-pa yagh kilam yeqzu-nil.

The particle toy denotes fear, uselessness, time and greatness.

Ex.—Accam.

Kop-mugai invir pila (Kuram. 91)
(Like the village afraid of you.)

Payam-nil.

Stayiru kop vilaikuti-y-nil vioumpinanit (Puta. 374).
(Oh sun, what is the use of your shining in the sky?)

Kilam.

Kop-varal-vatai
(The wind knowing the time of your coming.)

Oiyegi.

Kop-nil toinipam (Kuram. 128).
(Though the great village sleeps).
The particle um denotes the following eight:—incompletion, superiority, doubt, negation, completion, number, definiteness and that which is to come.

E2t.—Eecam.
Manna-p porulum ayna v-iyarré (Col. 34).
(Even transient objects are of that nature)

Cirappé.
Kuzaruum macułuñ kuqakato-p putio
(Malaipatu. 275).
(If you go to the hill where even kuravas get terrified)

Aiyam.
Parappé pólavela mahaliriyum utiyaṣ;
Nalitkai (ṣūrū m-ṭābāram) utiyaṣ
(Kaḷit, 47).
(He seemed to have valour like protectors and modesty like great men),

Etirmarai.
Tanmai cuttalum urittena molipa (001. 25).

Murri.
Ra. kau ṣərəm pakara v-iuratim (Col. 7.)

Teriyati.
Ai-sun t-aguru piren-um aguru
Ma-tíru t-aguru, sarey-um aguru (Kaḷit, 36).

200
It is wonderfully lean, but is not crescent and it is devoid of stain and it is not moon.

Akkam.

Oppē vajīṟṟum varā-nilai y-igā (Col. 16).

The particle 6 donotes the following six :- exclusion, question, negation, that which is left understood, definiteness and superiority.

Ex.—Piri-nilai.

Kanai kār-oph-k kāriṟṟum yōḍē tēṟṟig avar poy rajasikalar. (Kurun. 21)

(Even though the forest shows that it is winter, will I decide so since my lover will never prove a liar?)

Vind.

Ariyavai-kintalin nariyavum ula-v-d, (Kurun. 2)

(Is there anything which is more scented than the tresses of the lady-love?)

Btir-marai.

Tayva-vaiicinam uraittatu ndyd toli nin-vayinan-a. (Kurun. 36)

(Will his never-failing assertion become a source of trouble to you, oh friend?)

Avan ifku panam vadtkavd vantan?

(Did he come here to get money? No, for something else)

201.
TOLKÄPPÄYAM—COLLATIKÄRAM

Teri-nilai.
Tiru-makälś, nilai.
(Is she Laksmi? No)

Oiyyapē.
Kiṣāpā-nilūṣaṇa, ni-yō peruma. (Pūsa. 5)
(Oh great king, it is you that are the lord of forest region)

267. Gēpēkā dvēyēs dhēmēs Quēśēs Quēśēs
yēper iśēmēs Qēśēs rēśēs.
Terēm viṣē-rē pri-nilai y-ēq-ē-ē
Iyēmē y-ēq-rēmē t-ēkē rēm-ē.

The particle ē denotes the following five:—Certainty, question exclusion, number and final expletive syllable.

Ex.—Tirēm.

Maṣṭākām a.: tē tuṣāi (Kūpan. 76)
(If it is the only one that helps to avoid sinful acts)

Viṣē.

Yēspē māraṇē (Kūpan. 94)
(Will I get confused !)

Pri-nilai.

Arṇēkē śga cāp-rēspa (Kūpan. 76).
(They say that love helps doing meritorious acts).

Eśē.

Kaṭi-yēq kīḷaṇi
Vēriṇē ēḥē kēppē ēḥē .... (Col. 383).

Iyēmē.

Na.: kaṭi-qēsē y-ēq-rēmē vērē-ē (Col. 5).

268. Gēpēkā dvēyēs dhēmēs Quēśēs Quēśēs
yēper iśēmēs Quēśēs Quēśēs
yēper iśēmēs Quēśēs Quēśēs... (Col. 383).
The particle eva denotes the following six:—verb, suggestion, sound, quality, number and noun.

Ex.—Vinai.
Malai vīg kolk-epa (Pura. 143).
(That cloud may surround the mountain).

Kurippē.
Pol-ēpa vānākā param vēri (Kuzel 487).

Ioni.
Kal-l-lēka kāvipp-ēppā viḷasārē-p-patutta piē
(Kalit. 6).

Panpi.
Takēni ēpa ǫgrā naŋī (Kuzel 111).
(The one called impartiality is good).

En.
Nīlān ēpa ǫnā ....
(Earth and water).

Polipē.
Aukākā ēpa ova pāvi (Kuzel 108).
(A heinous thing called envy).

209.  vēkē-ppē  vēsēkū  vēkē vēkē 103.

Epēn kilavi-y-un m-aṭand r-arrē.

The particle eva also is of the same nature.

Ex.—Vinai.
Nama ēpa vē:.kutal ceeyē (Kuzel. 174).
(They do not covet other propery thinking that they are poor).
TOLKAYIYAM—COLLATIKARAM

Kurippa.
Payir pasa pasa v-egru jukkum.
Irai.
0li-egru alittata.
Preppa.
Takati eguru eguru imppil.
(if there is only impartiality)
Eo.
Alaivi eguru eguru (Col. 73).
(In measure and number)
Peyar.
Muyyil uyir eguru 4-y-ir-lyala (Tel. Ekut. 104).

260. Āmputākā pātāmā ardhaḥ... kṣaṇāḥ,
Vātāvid-vādīl takā-u-ta-4 t-lyahum.
The particle ti when it denotes desire is used along with the
verb of the first person.

261. Āmputākā pātāmā ardhaḥ... kṣaṇāḥ,
Telivi n-8-y-ufi citappi n-d-v-vm
Alapi n-etutta v-icaiya v-enpa.
The particle denoting certainty and the particle of denoting
superiority may lengthen their mūrana.
Ek.-Es y.1. t-stāν mūrana (Kalit. 63).
(This one man is certainly devoid of shame)
Oo kānālā (Kalit. 144).
(What a man?)

262. u-jākā jāra jāmakā pāmadā
-security kṣaṇāḥ... gurjā-pāta
Mazv-ey kārī vijā-pāta t-xamulalai
A-p-ey j-haṭ-ey ga mūrana jikārvar.

204
Learned men say that the particle marré denotes change of vipat and expletion.

Ex.—Kotuppatiun kettarkku-c carviy-mar r-anké
Etuppatiu m-elli malai (Kural. 15).
(Rain not only unmakes but also makes the people in distress).
Atu marru avalan kollatu (Kuralm. 12),
(Rain not being disheartened).

The particle erré denotes what is past.

Ex.—Erré ulla międzë ejipalam
(The beauty of my body is a thing of the past)

The particle marraiyati denotes objects of the same class as those which have been excluded.

Note.—Marraiyar, marraiyar etc. are nouns derived from marraiyat.

Ex.—Aazzanu eppair akvakira marrazyar
Aarika v-arré i-lír. (Kural. 365)
(Those who are devoid of desire are said to be those devoid of next birth; others are not completely devoid of next birth.)

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Ex.—Azzanu eppair akvakira marrazyar
Aarika v-arré i-lír. (Kural. 365)
(Those who are devoid of desire are said to be those devoid of next birth; others are not completely devoid of next birth.)

Those who have completely renounced the pleasures of life can get liberation and others are caught in the net of saṃsāra.)
265. மன்றவென்‌ செவி சேற்றஞ்‌ செய்யும்‌,
The particle mayra denotes certainty.
Ex.—Iłu-nilį rōtkkun tūrīn oru-varai
(He will, certainly, be visible to those who stand here and to those who stand a little far-off from the limit.)

266. தஞ்சச்‌ இளெவி யெண்மை பொருட்டே,
The particle tascam denotes the state of being easy.
Ex.—Muracu-kelu-t-t-aracd tafieam, (Pura. 78)
(It is easy to give the sovereignty which came from the ancestors and which is provided with muraja.)

267. லாங்க வசைநிலைச்‌ Gor NQuary
They say that the particle wntil denotes 'that place' and is used as an expletive.
Ex.—Varum-ė céyilai y-antir kolunar kaniya. (Kurun. 293)
(The lady with fine armaments comes there to see her lover)
Andį kariņqas kalalīņqas. (Akand. 76)
(He is provided with karon and kajal)

268. Kol-lė yaiyam,
The particle kol denotes doubt.
Ex.—Netuntakai kalintamai y-ariyata
Tnrum varud-kol panaratu katumpé. (Pura. 264)
(I doubt that panars and their followers may come even today without knowing the demise of the lord)

269. எல்லேயிலக்சம்‌,
El-1-8 y-ilakkam.
The particle denotes brightness.
Ex.—El-valai. (Para. 24)
(Dazzling bracelet)

270. விஞ்சிக்‌ நிமிட வெளியில்‌
va-jjñ-2 na-minus-vilai y-enpatu.
Iyaray mara t-tilak kili
Palarkkuri y-jalatil vijapayta maaji-%
The termination -r which is used in the verbs of palarpal
is used with iyar-pay.
Ex.—Cittaigir vantail; tiyar vantail.
Note 1.—Singular noun takes ar after it to show respect.
Note 2.—Citalaigir, nesapatkligir and Tamasparigir
interpret this sentence thus —iyar-pay follows by ar takes a verb
in palarpal. But lampiranar takes the meaning given above.

271. அசைகிலைக்‌ இளவி யானாவறியறிசல்‌,
Acai-nilai-k kilavi y-aku-vali y-arital.
One should understand where it becomes an expletive.

Ex.—Peyari y-akita tukal-y-am-2 r-aja-v-2 (Col. 67)

272. ஏயுங்‌ குரயு மிசைகிறை யசைதிலை
A-y-un kurai-y-u m-icainigai y-acainilai
A-y-iran t-Gku m-iyarkaiya v-enpa.
TOLKÄPPHYAM—COLLATIKARAM

'The particles é and kurai are used both as euphonic particles and expletives.

**Note.**—Ilampuranar interprets this stanza thus. É and kurai are respectively used as euphonic particles and expletive. Céna-veratyar condemns him. Naccinarkkiniyar and Teyvaccilatyar agree with Cipivaraiyar.

The particle *ma* is used as an expletive with a viyankal verb.

274. *miyi-yika* md-mati y-ikufi-cin n-eonum
Avayi y-2ra mungulai y-acai-cal.
The following six *miyi, tha, md, mati, tkum* and *cit* are used as expletives with verbs of second person.

275. *avarrul* Ikum-uii ciunu m-inai y-itattotun
Taku-nilai y-utaiya v-enmanir pulavar,

276. *avarrul* Ikum-uii ciunu m-inai y-itattotun
Taku-nilai y-utaiya v-enmanir pulavar.
Learned men say that, of them, tkum and ciz are used with verbs of other persons also.

*Ex.—* Mallat kanjikum (Pura. 251)
(Kanjikum = kanjüm)
Pukalntiku mallarē purē
(Pukalntikum = Pukalntirē)
Kānē vantēng (Pura. 17)
(Vantēng = vantēūj)
Pērciyēm ...[si pezzolïpō (Pura. 11)]
(Pezzolïj = Pezzilē)

Amma... pikkum.

The particle amma is used to invite the attention of the hearer.

*Ex.—* Innaitu amma inku (Pura. 42)

Amma-kēt pikkum,

The particle dike is used as an expletive.

*Ex.—* Avar vantar polum.

Oppil poliyu m-e-p-porat t-ikum.

The particle poli not meaning resemblance is also used as an expletive.

*Ex.—* Avar vantar polum.

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Tl.—27
The following seven words, *há, pá, píra, pírakki, árd, pó, tóti* are used as expletives.

**Ex.—**

- *Ya panniravar manakkar ular Akattiyanarkka Ival ivat kantika (Kalit. 99)*
- *Tan pira-varicai y-aTitalin (Pura. 140)*
- *Atu-pirakka No-take v-irunkuyil alum-árd (Kalit. 33)*
- *Valaten-pd ; Vilintantu matava-t telinta eu-nefic-6 (Nagrinai. 178)*

Note.—If one says *Caitay inna* (*Caitay is of that nature*) and another says in reply *áka, áka* or *ákal dkal* it suggests either his disagreement or disregard. *If he says in reply *sepai* *sepai* it suggests the meaning ‘well said’ or ‘ill said’. These particles are now obsolete.
They say that the vowel au which has two mdiras and which has been said that it cannot be final has difference in meaning when it is doubled as said in the previous sara or lengthens its mdira 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 ã is used instead.

Note 2.—Naccinarkkiniyar takes am and am as irapinak-kum trutiyiluyir and Teyvaccilaiyar takes all long vowels except ã.

The particles angra, eyã, wã and eyã and those of the same nature denote different meanings through the difference in tone.

Note.—Cenavaraixyr thinks that eyã and angã are doubled and the other two are optionally doubled, while Teyvaccilaiyar thinks that they may be used singly.

The particles are denoting eccam and that denoting etir-marai are not used together in a sentence.

Ex.—One cannot use the sentence Cattan vantan, Korranum varal-uriyan.

Note.—Naccinarkkiniyar interprets this sthara thus—Ecca-vammai y-umamaixmr and etir-maraiy-xmr can be used together, but they cannot qualify verbs of the same nature.

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284. எஞ்சபொருட்‌ லி செஞ்சொ லாயிற்‌ 
பிற்படக்‌ இளவார்‌ முற்படக்‌ கிளத்தல்‌.

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.—Caittan vantin, Korranum vantan.

Note.—Cejicol and ummai-y-il-col are synonyms.

285. முற்றிய வும்மைத்‌ தொசைச்சொன்‌ மருங்கின்‌
எச்சச்‌ சளவி யுரித்து மாகும்‌,

The particle wm denoting completion used after a word 
denoting number may also denote sami.

Ex.—If one says ‘pattun kotal’ (do not give all the ten),
it may mean that he may give less than ten.

286. ஈற்றுகின்ற ஜிசைக்கு மேயெ 
ஸனிறுஇ 
கூற்ற வயிஷஞோன பரகலு மேரிச்சே,

E used at the end of a stanza may have also one méird.

Ex.—Katal-pur pûzala kûrpan tioiti (Abanà. 1)

287. உம்மை யெண்ணு மெனவெ 
டலொண்
தம்வயிற்‌ ஜொகுதி கடப்பா டிலலே,

The particles wm and ea denoting number may also be 
followed by a word denoting number.
Learned men say that / denoting number, though not used incessantly but used at intervals, may be taken to denote number.

Ex.—Malai-nilam pū-ṉē tok-kōl-eṇ ziṟpar.

The particles eṉpar and eṉro are used without um to denote number.

Ex.—Nilan-eṇē nil-ēṇē
Nilaeṇē nil-eṇē.

Avanrē varē m-ēṇē pūṟṟī-ēṇum
Pavai-k-ēṇi matēṇē eṉne iṟṟi-k-ēṇum
Eṉī kākai eṉ-eṇi pūṟṟi-k-ēṇum
Ya-vayin varinun tokai-iṟṟi ēṇi-nilē
They do not prevent the elision of um.

Ex.—Kūrī kōpu kōjī-vīyā pavālam
On-çen kantal okku nippālam,
(Your color resembles kūrī, kōpu, pavālam and red kantal).

The particle um in ceyyum is also changed to untt in certain places.

Ex.—Maïntar el-sājīl-makālī talah Akai tarṣūnti. (Pusa. 24)
(Men give their first hand to women with dazzling bracelets).

Note.—This modification appears both in the ceyyum and the finite verb ceyyum, since the author has stated um without mentioning this or that. Cf. note on the sitra 222. Hence the statements "naññi.Erra pavār-cosattikā kērya manf ceyyum haruṭ-p-palam" in the Čīnāurāryam and "vaññi.Erra pavār-cosattikā kērya" in the Naccindakiniyam are interpolations.

Vinai-y-otu nilaiyinu m-ennu-nilai tiriya
Ninaiyal vēntn m-avarzavar r-iyalp-ē.
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 idvēnaham...... ma taIVaham edpa-nāvātipata-khējaka taIVaham...... (Puru. 14).

Note.—Chithravariy says that the word pāppu in the sthērā is unnecessary and hence suggests that such a state of things happens only in the pāppu-state and not in the finite verb or the pēyam-state.

The particles mēppu, onu and onu though used once may be taken along with others when they are used in the sense of and.

Ex.—Vijayal palai y-thōkān amērējē sthērē (Kazh. 674).
Kangai mōtu y-thō. (Tel. Kazh. 7).
Purēl harvēl kalum vīyāt-āppōppē sītum (Kazh. 675).

* This sthērā reveals not only the modesty of the author, but also the vastness of the range of Tamil Literature in his time.

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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 yar-ḍ (Akkul. 46)
(Here ṭ in ṭyoni)
Orka mā biliyvar, (Akkul. 273)
(Here mā is mappud-ṭyoni-c-ṭoli)

296. Sāya ṣe Kurna ṣaṅkalapam
Kukai ṣe vaṅkalapam
taṅkalapam
Kukai ṣe vaṅkalapam.

Kilanta v-alla vēru pīya bōṭippa
Kilanta v-alla vēru pīya bōṭippa.

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.—Kuṃrapāḷa m-Aṭalā (TirumurukA. 217)
(Here m-Aṭalā wherever)
Paniyum am enrum perumai. (Kural. 928)
(Here am is expletive)

This satra is also reveals not only the modesty of tho author but also the vastness of the range of Tamil Literature in his time.
207. Uri-coy kilavi virikkun kalai
Isayfum-n korippum panpium tvgi-p
Peyagum vijayin-u savy-tatu màgi
Oru-coy pala-porut k-urima tvgi-pum
Pala-col lura-porut k-urima tvgi-pum
Papillita vaqap-p paygavasi sarti-t
Tasti marapir engra-nilai marunng K-ayifum poru-viru kisital.

Uri-coy, 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 āra deals with the definition of uri-coy. If so, the āra would not have given expression to all the lines except the first two in the āra. Hence this āra may be taken to deal only with its classification.

1. Cf. Asikarañci kusabdani. (Yaska’s Nirukta 4, 2)
2. Cf. Ekartham anekasabdam. (Ibid. 4, 1)
TOLKAPPYAM—COLLATIKARAM

Its definition is patent from the name sriccol which means (the prominent part of a word.) Teyvaccilaiyar clearly expresses that uriccol in Tamil and dAa&tu in Sanskrit are synonymous. Since, according to it, we have to take the view of Sakafayana that all words are derivable from roots, it is better to take urtccol 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 Gargya. Teyvaccilaiyar rightly points out that uriccol cannot be used separately except in combination with ainccol, noun, or verb since Tolkappiyapar himself states at the end of the Floridaikaram in the last but one paitra (68) that it is $k$krav-e-c-y$c$uk&la.

Note 2.—It is worth noting that the plan adopted in the Uriyiyal here and that in Ydska’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 yial deals only with the meanings of roots which were not easily understood at the time of Tolkappiyapar and hence it is not directly connected with the morphological or the syntactical portion of grammar.

298. வெளிப்படு சொல்லே! கிளத்தல்‌ வேண்டா

209. அவைதாம‌

1. Yatra svarasamskdrdiu samurthiu pradesikéna guuéna anvitde syatam samvijiatani tani. (ibid. 1, 4)
2. Anavagatasamskdardn nigaman  (ibid.)
3. Uru tuvi puru. . iti dvadasa bahundmani (ibid. 3, 1)
They are the three roots uru, fava and navi which mean much or many.

Ex.—Taap-aru-vilamam kalantheru v-ilal-ē. (Kurun. 307)
(She has none to ward off her great uneasiness.)

Iyatu vijum uyir tava-p-pala-v-ē (Pura. 235)
(There are very many lives who die without giving anything)

Nagi varumigai (Aka. 19)
(You suffered much)

Note.—Avai-tam has to be taken along with the following sniras,

300. உருவுட்‌ காகும்‌ புரையுயர்‌ பாகும்‌,
Uru-v-ut k-kum purai-y-uyar p-akum.

Uru means dread and purai means greatness.

Ex.—Uru-hepe-maruvam (Pura. 50)
(Muraja which inspires dread)
Ni y-alantu ariti nin purai-mai (Pura. 36)
(You are able to gauge your greatness)

Note.—Teyvaccilaiyar reads this as two sniras.

301. குருவும்‌ கெழுவு நிறனா கும்மே‌,
Kuru-v-un keluvu niranla kum-m-ē.

Kuru and kelu denote colour.

Ex.—Kuru-mani-t-tali.
(Tali with coloured beads)
Cenkél-men-koti. (Aka. 80)
(Red-coloured slender creeper)
302. செல்ல வின்ன வின்னா மையே,
Cella l-inna |-innad mai-y-é.
(Ex.—Meq-25 nekittta cellal. (Kurun. 111)
(The distress which emaciated the slender shoulders)
Veyil puran-tariium-inual-iyakkattu. (Malaipatu. 374)
(In the way where sunshine wards off distress)

303. மல்லல் வளனே.
Mallal valan-é.
Mallal means fertility.
(Ex.—Mallap-malit-vaaya vanté. (Pura. 18)
(Oh valourous king of the fertile old city)

304. ஏபெற் மாகும்,
E-per r-akum.
E means abundance,
(Ex.—E-kal-l-atukkam. (Nagrinai, 116)
(heap of abundant stones)

Note.—Ilampiiranar and Naccinarkkiniyar have taken
the above two siitras as one, which does not seem to be proper.

305. உகப்பே யுயர்த லுவப்பே யுவகை,
Ukappé y-vyarta l-uvappé y-uvakai.
Ukappé means height and uvappi means delight.
(Ex.—Nilai.................. alku-vicumpu ukantit (Pura. 209)
(The crane having flown high to the sky where it resided)
Irvar-nelumunnu uvappa. (Pura. 159)
(So that the hearts of both may rejoice)
Note—Teyvaccilaiyar reads this sūtra as two sūtras, which seems to be proper.

306. वाल्व म्
Payappē payap-5m.
Payappē means fruit or profit.
Ex.—Payavi-k-balav-apaiyar kallitavvar. (Kṣra 400)
(The illiterate are like the barren tract of land which does not give any fruit)
Note—The Skt. phala is related to Tamil payam and payam.

307. वाल्व म्
Payappē payap-5kum.
Payappē denotes a sallow complexion.
Ex.—Tankurak-emratacgū..... paya-payappē
(The spreading sallow complexion does not deserve to remain)

308. वाल्व म्
Iyappē payappē.
Iyappē means smiling.

309. वाल्व म्
I appsi-5kum.
Iappsē denotes sound.
Ex.—Ma-k-kinaï... icayi. (Pusa. 374)
(The big drum having sounded)

310. वाल्व म्
Alamara pramara l-5-y-indaiē cikari.
Alamaral and terumaral mean reeling.

Ex.—Alamarum en t6hi. (Kalit. 45) 
(My friend is bewildered)

Avarum.... terumarai* ełyâr talâi. (Kalit. 30) 
(They felt bewildered and then turned down their heads signifying consent)

311. மழவுங்‌ குழவு மிளமைப்‌ பொருள்,
Mala and kula mean infancy.

Ex,—Mala-k-alita. (Pura. 38) 
(Young elephant)

Kula-k-kantu (Pura. 103) 
(Young calf)

312. விள்ளி மிகுபுகழ்‌,
Cirtti miku-pukal.

Cirtti means great fame.

Ex.—Arufi-cirtti...... vélvi murri. (Pura. 15) 
(Having finished the sacrifice of very great fame)

313. மாலை மியல்பே,
Malai y-iyalp-é.

Halai means nature.

Ex.—Avat-miitiir-malai. (Malaipatu. 93) 
(The nature of his old city)

314. கூர்ப்புல்‌ கழிவு முள்ளது இறக்கும்‌,
Kirppu-1 kalivu m-ullatu cirakkum.

Note that r of terumaral is dropped in terumantu. The same might have been the case in vantu.
Këirppt and kalivu mean superiority.

Ex.—Kir-il-ënm. (Pura. 75)
(Manliness not of superior quality)
Kalik-kapottam. (Pataj. 22)
(Mercy of superior quality)

Katalvu and tuqai-v-um vimiviñ porul.

Katalvu and tuqai-v-um mean hastiness or quickness.

Ex.—Katal-vi-accui. (Kurun. 134)
(The streamlet which falls with great speed)
Tuqai-paci. (Kurun. 316)
(Quick pace)

Atirvum vilirppu natukkañ ceyyun.

Atiru and vilirppu mean shacking or trembling.

Ex.—Atiru varuvaté nedy (Kural. 429)
(A disease causing trembling)
Vilirppu v-ëzit v-dëma-k-kâpplgu (Pura. 20)
(You protect yourself with fort etc. which has made you not acquainted with tremor)

Note.—Gôdâxvâgar gives atilu as an alternate reading for atiru.

Vartal, pokal audi olukal mean the state of being straight and long.
TOLKAPPiyAM—COLLATiKARaM

Ex.—Vàrnàtilahu-nil-y-aVyIrIr o-cirmapiJ-y-aJñvinI

(Lady-love of a few words with hor sharp teeth set straight)

Vàräki (Kàrum. 330)

(Long arrow)

Nànpàti kàJrI pòkiyà . . . koJñyà (Pòranàr. 19)

(Sonnet of sounds of strings which were straight)

KàJrI pòkiyà kàlJr (Pòza. 237)

[Barren land where the kàJrI creeper has grown long]

Ojùkìyà vahàI-y-aMàI-y-alàKàmàn (Gìrpìpìn 224)

[Body of the lute which was straight]

MàI-vàxàI y-ojùkìyà wàJl (Gìrpìpìn. 21)

[Machine which grew high in great mountains]

918. Tìrtal-un tìrttal-un vìtàm-pòrútì Í-àkùm.

Tìrtal and tìrttal mean separation.

Ev.—Citùtal-àI-p-àmIyàn tìntà nérI-kàt-t-àrìlI (Kàrum. 133)

[Male deer with straight horns which separated itself from the female deer with small head]

Note 1.—Cùlìmaràyàr says that tìrttal is not pìràyñàlì but only tìntàlI, while PèyÎcùlIrâyàr says that it is the former. Since Tolkàppiyàr has not given a list of pìràyñàlì, Cùlìmaràyàr’s opinion seems to be sound.

Note 2.—The word vìtàm-pòrútì, since it is singular, has to be taken once with tìrtal and once with tìrttal.

224
Tata, kaya and nali mean greatness or bigness.

Ex.—Tata-k-kai (Puζ. 14) (Big hands)
Kaya-vay-p-perumai-kaiyai (Aka. 118) (Elephant having big mouth and trunk)
Nali-katal (Puζ. 26) (Big sea)

Of them the word Tata may also mean curvedness.

Ex.—Tata-v-kai konta...virali (Puζ. 135) (Viral with bent body)

The word kaya may also mean tenderness.

Ex.—Kayan-talai-k-kulavi (Kurun, 394) (Calf with tender head)

The word nali may also mean demusness.

Ex.—Nali-y-im-mukum (Puζ. 46) (This sea full of water)

Note.—Teyvaceilaiydr reads the above three sūtras as one.

225
TOLKÄPTYYAM—COLLATIKÄRAM

324. பழுதுபய மின்றே.
Palutu-paya m-ingzé.
Palutn means uselessness.

Ex.—Palutanru amma i-v-v-y-i-lai-tupivél (Kurun. 366)
(The determination of this lady with fine ornaments is not useless)

325. சாயன் மென்மை,
Cayan menmai.
Céyal means weakness or tenderness.

Ex.—Tappigum perut-akyal-ar (Pura. 362)
(They are much weaker than he)

326. மூழுதென் செவி யெஞ்சாப் பொருட்டே,
Mulut-eu kilavi y-eficdi-p porutté.
The word muluté means completeness.

Ex.—Mulututan vilainta vennel (Kurun. 216)
(The white paddy which yielded fully)

327. வம்புநிலை யின்மை,
Vawpu-nilai y-igmai,
Vampt means transitoriness or insecurity.

Ex.—Vampa-maljer (Pura. 79)
(Warriors whose life was insecure)

328. மிதிக் விங்கிய,
Matar katal.
Matar means desire or love.

Ex.—Matar-nokku (Akan. 130)
(Amorous look)
329. கம்பு மேவு ஈசையா கும்மே, 
Nampu mévu nacai-y-4 kum.m-é, 
Nampt and mévu mean desire. 
Ex.—Nin-n-icai nampi (Pura. 136) 
(You desire your fame) 
Kollai mévalai (Pura. 7) 
(You desire plunder) 

330. ஆவயி னான்கு மூள்ளத னுணுக்கம்‌, 
Oyta Layta nilattal cday 
Oytal, aytal, nilatial and é@y, all the four, mean decrease, 
emaciation or fatigue. 
Ex.—Kaiyun kalum oyvana v-aluika (Koçun. 383) 
(Hands and feet paining on account of fatigue) 
Pâyntu aynta tanai (Kalit. 96) 
(Army which got fatigued on account of onslaught) 
Nilatta yipsi (Maturaki. 303) 
(Fatigued elephants) 
Aruntolil eiyi-k kerunkai-y-olvat-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. youCu safleow, 
Pulampé tanimai. 
Pulampi means loneliness. 
Ex.—Pulampévarunti (Netanal. 5) 
(Having suffered on account of loneliness)
TOLKAPPIYAM—COLLATIKARAM

332. துவன்றுநிறை வாகும்‌.
Tuvanru-nirai yv-akum.
Tuvanri means fulness.
Ex.—Akap-ku-nıparai-t tuvanti (Malaipatu. 276)
(Having assembled in full on the wide rocks)

333. முருகு முதிர்வே.
Murufican mutirvé,
Muratcal means maturity.
Ex.—Muratku konça iziliciga v-alatiku-liippai-palavé
(Malaipatu. 144)
(The jack trees with moving branches bent down with ripe fruits)

334. வெம்மை வேண்டல்‌.
Vemmai véntal.
Vemmai means desire.
Ex.—Virāl-val-oly (Purpa. 27)
(Oh lord eager of victory)

335. பொற்பே பொலிவு.
Porpé polivu.
Porpu means magnificence.
Ex.—Pera-vara-y-ätakkam porpa (Natiipai. 24)
(So that the chain of big mountains may look magnificent)

336. வறிது9றி தாகும்‌.
Varitu-ciri t-akum.
Vari means smallness.

238
URI-Y-IYAL

Ez.—Varitu vaśikkha ṯaśakṣya. (Patir. 24)
(Who stayed in the north for a short time)

337.  v i l l  ṣ a m s i g a tu a r y g u .
ṣiṣa svatānu tariṇa mākun.

Eṣram means remembrance and determination.

Ez.—Cṛggaḥ hotspota yātā. (Kusun. 143)
(Having remembered the barness of the chief of the maritime tract)
Yāy ēṣram-tilāṣṭya.
(I have no determination)

338.  Ṣaṁgu ṣaṁgu Gāndāva Gāndāva.
Pīṇā-y-um pīṇ um pīṇ pūrāṇī.

Pīṇa and pīṇ mean love, desire or regard.

Ez.—Aruna-pīṇā yātā.
(Having discarded his great desire)
Amarap pṛčī. (Parā. 99)
(Having worshipped dévas)

Pāna-y-ā plājātāl perappu mākun.

Pāna means escaping or becoming stout.

Ez.—Pamavata pakāla. (Nruṣūṇa. 165)
(The arrow which missed the aim)
Pāna-y-ātā. (Aharak. 1)
(Shoulders which were being stout)

Pāna-y-ā plājātāl perappu mākun.

Pāna means thinking and going.

229
TOLKÄPPIIYAM—CÖLLATIKAÇARAM

Ex.—Valliyér-p patarntu. (Pura. 47)  
(Having thought of the strong)
Karavai kangu-vayin patara. (Kurun. 108)  
(The cow going towards the calf)

341. Paiyul uf cirumai-y-u nédyin porula.  
Paiyul and cirumai mean sickness.

Ex.—Paiyun nálai. (Kurun. 172)  
(Evening which gives pain)
Cirumai y-upupa cey-pari y-alarit,  
(Those who do not know how to do will suffer)

342. Eyyamai means avidyä or incorrect knowledge.

Ex.—Eyya maiyalai, (Kurifici. 8)  
(You have ignorance on account of imperfect knowledge)

Note.—Ootdavarljgar equates eyyamai with avidyä and hence states that it does not give a negative sense. Besides he mentions that the form eytial was not found in Classics. But Naceigarkkiniyar quotes a sentence K QPainterler cítumpis karpul mufalaž where eyta was used and hence differs from the opinion of Ootdavarljgar.

343. Nantu melliya peruma  
(Oh great king, even the great became small)

TOLKÄPPIIYAM—CÖLLATIKAÇARAM

Ex.—Valliyér-p patarntu. (Pura. 47)  
(Having thought of the strong)
Karpul kangu-vayin patara. (Kurun. 108)  
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343. Nantu melliya peruma  
(Oh great king, even the great became small)
344. 

**TÉVVU** means strength and pain or distress.

Ex.—
- **Tavánap-pón** (Pars. 152)
  (Gold which is not strong).
- **Karúkkata-k-kalai** (Kurun. 69)
  (Monkey with black eyes in distress).

345. 

**TÉVVU** means taking.

Ex.—
- **Nír-teva-nírài-te** (Matunuk. 89)
  (Crowds of workmen taking water).

Note.—This sūtra is read by Ílampriraxar between the sūtras “Nawruperi takum” and “Tavé valiyum ......

346. 

**TÉVVU** denotes enmity.

Ex.—
- **Tevvar** (Pars. 6)
  (Foes).

347. 

**Vírrappu**, **urappu** and **veruppu** mean denseness.

Ex.—
- **Ullakai-paitu** vitantu ayala (Perumpan. 226)
  (The noise of the pestle increasing).
- **Uranta v-ifici**
  (Ginger which was dense).
TOLKÄPPYAM—COLLATIKÄRAM

Urai cela varutta avan (Malaipatu. 93)
(He whose fame was so great as to spread far and wide).

348. அவற்றுள்‌
 விறப்பே வெருஉப்பொருட்டு மாகும்‌.
Avarrul  
Virappé veriiu-p porutty m-akum.

Of them víppi also means the state of being terrified.

349. கன்மலை சும்மை கலியே யழுங்கல்‌
 என்றிவை சான்கு மாவப்‌ பொருள்.
Kampalai, cummai, kali-y-é y-alunkal  
Epp-vai aikku m-arava-p porul.

Kampalai, cummai, kali and alunkal—all these four mean noise.

Ex.—Kampalai mòtér (Pura. 94)  
(The noisy old city)
Kali-summas viyalikan (Pura. 22)  
(In the extensive place full of great noise)
Kali-éér (Kalit. 22)  
(Noisy city).
I-v-a-ajulkal-éér (Kurun. 12)  
(This city of noise).

350. அவற்றுள்‌
 அழுங்க லிசக்கமூவ்‌ கேடு மாகும்‌.
Avarrul  
Alunka l-irakkam-un kétu m-Akum.

Of them alukal also means piteousness and disaster.

Ex.—Alunkal-álái (Pura. 220)  
(Piteous stable).
Pinan alunka-k kalaj ulakki (Pura. 98)
(Having disturbed the battle-field in such a way that
the corpses may have their forms destroyed).

381. agyānē śvāy avānē gāraṇa.
Kalam-ej kijavi mayakkah ceyyum.
The word kalam means bewilderment.
Ex.—Ā tara-k kaṣṭmiya tuvaij (Pura. 258)
(He who was in dust, creating bewilderment while he
carried away cattle).

951. சழுமென்‌ செவி மயச்கஞ்‌ செய்யும்‌,
Kalum-en kilavi mayakkafi ceyyum.
The word kalum means bewilderment,
Bx.—A tara-k kaṣṭmiya tuvaij (Pura. 258)
(He who was in dust, creating bewilderment while he
carried away cattle).

382. cēgēna sudāyi Gūrgēni sāgaś.
Cēnamai valay-un kollupu m-ōkum.
Cēnamai means fertility and stoutness.
Ex.—Cēnam-pal-kurum (Krutan. 287)
(Many fertile hills).
Cēnam-tejū tiyga omaly
(Red dog which ate fat flesh).

352. cēsumai valaw-un kollupu m-ōkum.
Cēsumai means fertility and stoutness.
Ex.—Cēsum-pal-kurum (Krutan. 287)
(Many fertile hills).
Cēsum-tejū tiyga omaly
(Red dog which ate fat flesh).

353. vilumān śpāmāṇā śpāmāni śpāmāṇā.
Vilumān śpāmāni śpāmānu m-ōtumpal-y-un.
Vilumān means regularity, magnificence and troubles.
Ex.—Vilumāniyē (Purā. 4)
(Δην of regularity).
Vilumāniyē, yūn (Purā. 78)
(We are magnificent people).
Nīv-yūn-śpāmān śpāmānu (Ākand. 170).
(He who destroyed your great distress).

Note.—Nīv-yūn śpāmānu reads “ Vilumāni śpāmāni m-ōtumpal-y-un ceyyum” and Nīv-yūn śpāmānu reads “ Vilumān śpāmānu m-ōtumpal-y-un ceyyum”.

233
T.—30
Karuvi means collection.

Ex.—Karuvi vānam (Puta. 159)
(Dense cloud).

Kama means fulness.

Ex.—Kama-nilij mi-majai (Akanbi. 63)
(Extensive clouds full of vapour).

Ari means slenderness or nicety.

Ex.—Ari-majai t-tirum-majai (Pura. 11)
(Stout fore-arm with slender hair).

Learned men say that tuvaiital, cilaittal, iyampal and ivaikal are words denoting sound.

234
Ex.—Töl tuvaitampir rulai tonruve (Pura. 4)
(Shields which had holes made by the arrows pene-
trating into them with noise)
Glāisītā ajāntu (Pura 78)
(Having risen up making noise)
Manu-tatiyum-bansi ...lyampa (Pura. 36)
(The noise made while cutting the trees sounding)
Irātkūn kātal-vīr-āravi (Kurum. 134)
(Streamlets which falls swiftly making noise)

359. .swingh
Sānāh eipika Gurumbei marāk.
Avaru
Ireskāl kajīta poruṭtu m-ōkum.
Of them iravāl also means repentence.

Ex.—Coytu irātkū vīcāi...nuyalākān-gāi-nilīyōg (Pura. 10)
(The lord of Neytatankal whose deeds never gave room for repentence)

360.  swingh
Sānāh eipika Gurumbei marāk.
Ireskāl t-ōkka e-i-y-inaotom varunai.
Ireskāl and orkā both mean poverty.

Ex.—Ireskāl-pulivar (Malkapūru. 376)
(Poor people)
Okaal-orkā nilīyā (Pura. 327)
(To drive off the poverty of relatives)

361.  swingh
Sānāh eipika Gurumbei marāk.
Nemirtāl-um pēygal-um paranāl poruṭu.
Nemirtāl and pēygal mean spreading.
TOLKAPIYAM—COLLATIKÅRAM

Ex.—Mugap semitiya tirunakkar-muzzatt. (Netunal. 90)
(In the court-yard of the palace where sand was spread)

Paya pannapp. (Kunun. 143)
(Spreading spots)

352. nata lañg urum.

Kavaruv-vimrap p-skum.

Kavaruv means desire.
Ex.—Tais kavarip. (Kunun, 115)
(Having eaten the leaves with desire)

363. Qerfi kçuuth.

Ch-ch tarrti.

cér means collection.
Ex.—Cérni ...... valai. (Grupun, 20, 21)
(Plaintains having crowded together)


Viyal means breadth or extensiveness.
Ex.—Viyan pacatai. (Puta. 22)
(Extensive tent).

365. õzam m-uurn-em urum kilavi A-murai minru m-acca-p porul.

The three words pé, ném and urum mean dread,
Ex.—bérmutir-manzatti (Pattinap. 255)
(Front-yard inspiring dread.)
Nama nallamar. (Pura. 16)
(Fine dreadful battle)
Urumil-curram. (Perumpan. 447)
(Advisers not causing dread)

366. வயவலி யாகும்‌,
Vaya-vali y-ikum.
Vaya means strength.
Ex.—Vaya-p-petai. (Tirumu. 311)
(Strong hen)

367. வலை யாகும்‌.
Val-oli y-ikum.
Val means brilliance or lustre.
Ex.—Van-mukam (Pura. 6)
(Brilliant face)

368. துயவென்‌ சவி யறிவின்‌ நிரிபே,
Tuya-v-en kilavi y-azivin ririp-é.
Tuyavu means confusion of mind.
Ex.—Tuyavurrém yam
(We are confounded)

369. உயாவே சூழ்ச்சி,
Uya-v-é ciloci.
Uyä means suffering or distress.
Ex.—Paruntu iruntu uyavum...maratta...kavalai (1 ura, 3)
(Cross roads having trees where kites suffer)

370. உசாவே சூழ்ச்சி,
Uci-v-é ciloci.
237
TOLKAPPIYAM—COLLATIKARAM

Uc& means wisdom or deliberation.

Ex.—Ucavunar-p-perin. (Kurun. 269)
(If I get men of wisdom)

371. வயாவென்‌ செவி வேட்கைப்‌ பெருச்கம்‌,
Vay4-v-eu kilavi vétkai-p perukkam,
The word vay4 means great desire.

372. கருப்பு-சிவப்பு வெள்ளி-ப் பொருள்.
Karupph and civappit mean anger.

373. ரூபு முறியிலிருந்து முன்னிருப்பு.
Nirattu r-murittai ומ-ונו הניעה.
They say that they can denote colour also.

Ex.—Karatte kiy3,
(Black kiy3 flower)
Grisaka khotai.
(Red khotai flower)

374. நூறு முடிய வணிப்பு முன்னிருப்பு.
Nordu nulivu nunaivu nunanku nunmai.

Nordu, mutivu and munanku mean minuteness.

Ex.—Nori-mata-martiñu (Kali 60)
(Blender and fine waist)

Nudai-ma-kalitkan (Malaputa 56)
(The cloth made in Kalinga which is of fine texture)

Nordiv-kalitkam kantali m-ing3 (Kurun. 139)
(It does not disappear either by decreasing or by increasing)

375. புணிதா கிலாெ பொருட்லே, புணிதா கிலாெ பொருட்லே.
Punitha kilavi-y-ly p-animai-p porutté.
The word puviru denotes recent calving.

Ex.—Puviru-ti-kulavikkhe ilirru-mulai pola (Pura. 68)
(Like the udder which flows with milk to be given to the calf just born.)

Naga means battlefield and extensions.

Ex.—Naga v-putu viroiyir-tangra-nilap (Akam. 82)
(He is the lord of the land where she-bards appear in the battlefield)

Nanavu-p-puku-viraliyir-ronru-natan (Akan4. 82)
(Extensive world)

Nanan-talai-y-ulakam (Patiri. 63)

Mata means artlessness and strength.

Ex.—Mata nallay
(Oh artless lady)
Matavan-muka-matailya-nokke. (Akana. 130)
(The beautiful look from the brilliant faces of woman)

Mata also means larger quantity and beauty.

Ex.—Mata vali. (Tirumuru. 232)

Mata equally means larger quantity and beauty.

Ex.—Mata vali. (Tirumuru. 232)

The beautiful look from the brilliant faces of women)
The word yauay means newness.
Ex.—Yanar vaippin naundtu-p-poruna. (Pura. 2)
(Oh lord of fine cities having new income)

380. Amartan méval
Amarthal means desire.
Ex.—Oru mukam arvalar ētta amarntu itiit u ojaki.
(Tirumuru. 92-3)
(One face, being extolled by devotees, casting eager and sweet look)

381. Yēm means beauty.
Ex.—Yēm vicumpin.
(In the beautiful sky)

382. Paravum palicoum valuttin porula.
Parum and palicou mean extolling
Ex.—Kai toliu-p paravi. (Tirumuru. 252)
(Having extolled him with folded hands)
Kai-toliup palicci. (Maturaik. 694)
(Having extolled him with folded hands)

383. Note that the root paliccu which meant to extol in Ancient Tamil has degraded in sense in Modern Tamil.

TOLKÄIPPÄYÄM—COLLATIEKÄÄM

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383. Note that the root paliccu which meant to extol in Ancient Tamil has degraded in sense in Modern Tamil.
The word कणी has the following ten meanings:—forbidding, sharpness, protection, newness, quickness, brilliance, largeness in quantity, superiority, fear and direct promise.

Ex.—Katinta katinta. (Kapal 580)
(Those that were forbidden)

Katimugai (Kapal 581.20)
(Sharp edge)

Kai-y-ai viya-tykar. (Pura 95)
(Extremely and well protected city)

Kat-y-on-hajarnuk. (Kurun 106)
(To God who takes in the fresh offerings)

Em-m-ampu kati vitutum. (Pura 9)
(We will shoot our arrows with speed)

Arut-kati-p-punuklal. (Pura 106)
(On that day with such brilliance as is not easy to get)

Katun-natpt. (Pura 230)
(Superior friendship)

Arut-kati-vélan. (Maturaik. 611)
(Vélanu infusing great fear)

Katufi-cii] tarukuvan pinakku. (Akana. 110)
(I will take towards you a direct vow)

Kali may also mean doubt and pungency.

284. ஜயமுங்‌ கரிப்பு மாகலு முரித்தே. (Kapal 584)
Azyainun kalippu m-akalu m-uritté.

Kai may also mean doubt and pungency.

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TOLKÄPPYAM—COLLATIKÄRAM

Ex.—Katuttanal allalñ aunai. (Ainkuru. 194)
(Did not mother doubt ?)
Katut-kal, (Pura. 80)
(Pungent liquor)

385. ஜவியப்‌ பாகும்‌.
Ai-viyap p-åkum.
Ai means wonder or astonishment.

Ex.—Aitu totai matria kōsai. (Kurun. 62)
(Fine garland wonderfully twisted)

386. முனைவுமுனி வாகும்‌,
Munaivu-muni v-åkum.
Munaivu means disgust.
Ex.—Ceiifiayirru-veyin muuaiyin. (Pura. 24)
(If they are disgusted with the light of the red-sun)

387. வையும் கூர்மை,
Vai-ym vai-åkum.
Vai means sharpness.
Ex.—Vai-y-eyitru-c-cinmoli-y-arivai. (Kurun. 14)
(Lady of a few words with sharp teeth)

388. பருக்கும்‌
Eruul-eli y-åkum.
Eruul mean strength.
Ex.—Equl-munpu. (Pura. 7)
(Great strength)

Note.—Both the words eruul and muppu mean strength. It is a practice among Tamils to use compounds of words having the same meaning to denote larger quantity.
389. மெய்பெறக்‌ இளர்த வரிச்சொல்‌ லெல்லாம்‌ 
முன்னும்‌ பின்னும்‌ வருபவை சாடி 
ஓத்த மொழியாற்‌ புணர்த்தன ரெண்‌

The meanings of all uriccols which have been mentioned 
can be determined through the context.

Note.—In the commentary by Naccinarkkiniyar the sentence 
"Mungum pinnum moli-y-atuttu-varualum ena itai-c-corku 6tiya-
vite itarkun karipdr-dyirrt" is found; it is clearly an inter-
polation since it does not suit well here.

902. பொருட்குச்‌இரி பில்லை புணர்த்த வல்லின்‌,

One should take in meanings other than those mentioned 
above if such are determined from context.

Note.—Illampiranar and Naccinarkkiniyar take the reading 
in the sitra .. allatu....avarrotum....and Teyvaccilaiyar takes 
the reading ....allatu....avarrotum.....

There will be no limit if one attempts to give the meaning of 
the meanings given to the uriccols mentioned above.

Porutku-p-poru teriyi n-atu-varam p-ittu.
TOLKAPPIYAM—COLLATİK_ARAM

Meaning does not change even if it can be expressed in other ways.

393. உணர்ச்‌ வாயி லுணர்வோர்‌ வலித்தே,  
Unareei vayi !-unarvor valitt-é.

Methods of expressing meanings depend upon the capacity of those who know them.

394. மொழிப்பொருட்‌ சாரணம்‌ விழிப்பத்‌ தோன்றா,  
Moli-p-porut karanam vilippa-t tonra.

It is not possible to understand clearly the reason why a particular word has a particular meaning.

395. எழுத்துப்பிரிக்‌ இசைத்த விவணியல்‌ பின்றே,  
Eluttu-p-pirin t-icaitta Livan-iyal p-inzé.

It is not in the nature of words to further analyse it.

Note.—Teyvaccilaiyar interprets this stāra 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.

1 This stāra tells us that Tolkāppiyar clearly conceived that root is the unanalyzable portion of nouns and verbs.

2 The stāras 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.
Learned men say that, since it is not possible to exhaust the meanings of words 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.
Words used in verses are of four kinds;—iyarcol, tiricol, ticai-c-col and vatacol.

Note 1.—Jampirayar clearly states that tiricol is iyarcol modified in form for the sake of euphony in verse. Cipennurayar expresses the same opinion under stanza 399 thus—"Tiricik-kontatu iyarkat-c-collan inpam pera-cceyyul ceyyul kulnaiyaru." Teyvaccilaiyar also is of the same opinion.

Note 2.—Cipennurayar states that ticai-ccol and vatacol are found only as nouns; Naccinfrkkiniyar states that mostly they are found as nouns and sometimes as verbal nouns; and Teyvaccilaiyar states that mostly they are found as nouns and sometimes as verbs. On considering the usage like "Irappa-e cintyyén? ? (Pura. 376) Tammai-p pilikkum3 pilai (Kural 843). I think Peyvaccilaiyar’s opinion is correct.

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. Cintiyén is from the Skt. root cint.
3. Pilkikkum is from the Skt. root pid.
Of them, iyarpol is that which is used in Centamil-nilam and elsewhere without change in meaning; in other words iyarpol is indigenous Tamil word.

Note 1.—Ceynvaraiyar and Naccinarkkiniyar take a word katun-tamil nillattu as understood before tamporul. Llamptiranar and Teyvaccilaiyar, though they have not explicitly stated so, have the same idea in their minds.

Note 2.—The boundary of Centamil-nilam according to Ilampiriranar, Ceynvaraiyar and Naccinarkkiniyar is the river Marutam on the north, the river Talbi on the south, K torso on the west and Maruvir on the east and according to Teyvaccilaiyar, it is the hill Veikatam 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 Teyvaccilaiyar in support of his view are two:—(1) Kofikolar which is west of Kardr and Kavichi which is north of Maruvir have to be included in the Centamil-nilam and (2) Panamparapar in his paytram to the Tolkappiyam has given the same limit.

Note 3.—Ceynvaraiyar says that the word nir, though borrowed from Sanskrit, is for practical purposes considered to be an indigenous word. But Philologists are of opinion that nir 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 nirmat.

Note 4.—Ilampiriranar reads valdamai, Ceynvaraiyar and Naccinarkkiniyar, valdmai and Teyvaccilaiyar, valamal.

The word tam. is used for euphony.
TOLKAPPIYAM—COLLATIKARAM

Tirieol is of two kinds:—one having synonyms and the other having different meanings.

Ex.—Killai (the modified form of kijli); maffiai (the modified form of mayti).

Note 1.—Dgavornayar says that the modification of tieei may be partial or wholesale. The latter was called by some as kaiiga-vallakki. The examples that he gives from the former class are killai, maffiai and for the latter vilarikal and vintt.

Note 2.—This extra deals not with the definition of tieei, but with its classification. Its definition is patent from its name.

400. Cenam cérnta panniru nillatun

Licat-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 Jhampirayar and Gnaimurayar, eleven are the same. They are:—Oli-nadi, Tag-paśi-nadi, Kut-anadi, Kuta-natn, Panri-natu, Karka-natn, Cita-najn, Pili-nati, Malai-nait, Aruva-nati, and Aruvithalai.

The twelfth, according to Jlampirayar, is Potunkar and according to CEdvaraiyar, is Powkar. Since the Centamil-nadis according to Teyacilaiyar is different from that according to the other three, the twelve countries mentioned by him are different. They are:—Pilasuipan, Kollan, Kapukan, Cobhanum, Kuniadan, Pukakan, Kulathum, Polikkem, Emukusum, Tuluman, Kapukan, Kargamum, and Kangshanum. Sarniparalbagar mentions both—the twelve mentioned by Jhampirayar and the twelve mentioned by Teyacilaiyar, since he interprets the line “ceam cérnta pappiru nillatun” as the twelve countries bordering the Centamil nadam and twelve countries bordering the above twelve.
Vatacor kilavi vata-v-elut t-oii
Eluttotu punarnma col-la kum-m-4.

Vatacor is the word which is made up of sounds other than those which are peculiar to Sanskrit.

Note 1.—Vatacor in the nitha does not mean Sanskrit word but means Tamil word borrowed from Sanskrit.

Note 2.—Clupen/+a+igand Naccnpai/ki/ji/ji+igand mention as examples under this nitha only words borrowed from Sanskrit, while Teyvaccilaiyar mentions words borrowed from Prakrit also. Hence vata-v-elut in the nitha means according to the former "the sounds found in Sanskrit", while, according to the latter, "the sounds found in Sanskrit and Prakrit." The opinion of Teyvaccilaiyar seems to be sound.

Note 3.—Cl+ya+varaiyar condemns Ilampiranar for his statement vatacol-l-dvatu vatacoll-etu okkum-tamil-col; because he thinks that Ilampiranar meant by his statement "that vatacol is that Tamil word which resembles Sanskrit word" and not "that vatacol is that Tamil word which is identical with Sanskrit word." Literally Clvya+varaiyar's condemnation on the word okkum is correct. But since Ilampiranar cited Kunkumam as an example and states there "kunkumam epravitattu trcarkkum pota-o-v-stujj-ttavat-ajinaar+ayam arikajttâm tamijj+ayam onaparâ+ ojena-+ajati/ajijjatkajj+ayam arikajttâm" it is evident that Ilampiranar's idea is the same as that of C€dvaraiyar, though his expression "vatacol esparru driyanscorpella col" is not happy.

Note 4.—Ulakam and narkupnam are found as examples under this nitha in the Ilampiranam; and kariyam and urpavam are found in the Naccinarkkiziyam. They deserve to be examples only under the following nitha. Besides narkupnam seems to be a scribal error for narkupnam, since Clupen/+a+igand does not condemn it.
Note 5.—Naccinarkkiniyar explains vata-v-elutit in the siira thus:—"urappiyum etuttum kanaittur ktiirum vataveluttukkal." They denote the second, the third and the fourth sounds of the five vargas from \( k \) to \( m \) but not \( l, s, t \) and \( h \).

402. தைரதன வறினும் மியைச்சன வசையார்,
Citaintana varinu m-iyaintana varaiyar.

They do not ward off words made up of sounds which are different from those found in Sanskrit.

Ex.—Oçkañam (Shk. saïguna).

403. அச்சாற் சொல்லுச் சாலை
வவிக்கும்வறி வலிச்தலும்
விரிக்கும்வழி விரித்தலுக்
நீட்டும்வழி நீட்டலுங்குறக்கும்
காட்டல் வலிய வென்மனார்
A-n-nar col-l-un totukkun kdlai
Valikkum-vali virittel-un tokukkum-vali tokittel-un
Nittum-vali nittal-ui kurukkum-vali-k kurukkal-um
Nittal vakiya v-ajmeniir papevar.

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 variua kalan tonrin (Blut. 174)
(Muttai for mutti
(Kurun. 296)

Valsavanzal-é (Pura. 103)
(Valkavay for valka-v-avan)
Note.—This forms one of the important śāstras which led to different grammatical theories. For instance the suffix of the third case is said by Tolkappiyanar to be ou. In verses it was lengthened whenever there was need for it. Oju was then considered to be a third case suffix.

Note 1.—The word ceyyu is taken from the śātra 397 and is changed to ceyyulul here.

Note 2.—The word moli in this śātra refers to the four kinds of words mentioned above. Hence Cēnavaraiyar's statement nēnku collum enpatum atikdraitar perram is unnecessary.

Of them niranirai 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.—Koti kuvalai kottai nucuppunkan méut.
(Waist, anointed eyes and body respectively resembling creeper, kuvalaya and pericarp of the lotus flower)

Macu pokavunh kay-paci ninkavum kati-punan milki y-aticil-kai tottu.
(Having bathed in the swift current so that dirt may disappear and having eaten the food so that the dire hunger may disappear)

Here minkuvum is grammatically connected with kati-pupaag mülik and kay-paci-níikavum is with aticol kai-tottu.

Utalu m-utaintotu m-ilmalarum parkkun katal-iru |-Ampal-pim p-etla—ketal-arufi-cir-t Tinka tirmukam-á-c entiu.
When moon rises, the sea ebbs, darkness vanishes, lily blossoms and the serpent gazes.

Here katal, iruj, émpal and pampi are grammatically connected with the verbs uialum, utaint-otum, ilmalarum and parkkum respectively.

Note 1.—The word port means the words qualified or governed.

Nyle 2.—The word tiné is vakyalankira.

406, சுண்ணர்‌ தானே பட்டாங்‌ சமைர்த வீரடி பெண்டீ ஒட்டுவழி யறிர்து துணிததன ரியம்றல்‌, Cunnan tan-é Pattan k-amainta v-ir-ati y-en-cir ottu-vali y-arintu tunittana r-iparral.

Of them cuupam is that mode wherein words in two feet of a stanza with four cir each are so promiscuously arranged that it is necessary to find the proper order in which they are grammatically connected.
ECCAVIYAL

Ex.—Curai-y-a-la v-ammi mitappa varai-y-anaiya
Yanaikku nittu muyarku nilai-enpa
Kanakanatan cunai.
(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 djo and yamaikk and mayurak with nilte and nilit.

Note 1.—Hampaceya, Gopahurayar and Navarîpâkkiygar
think that equanam takes place only among words found in two
feet: while Teyvavellaiydr thinks that it may be 30 and the words
which are grammatically related may also be within eight sir.

Note 2.—Avarra] is taken here from the previous sîtra

Of them avarra is that mode wherein the meaning is not
changed though the order of lines is changed without changing
the order of the sîr in each line.

Ex.—Umpai pampiya ci-ku kiy yar-k
Ciravan mahâsa la-sân-k kîpâk-k
Caru gatta dîrava itki
Vira hâ-iqîk-k yâpañ ciyâk-k.
(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.
TOLKÄPPHYAM—COLLATIKÄRAM

Note 1.—Cēnavaraiyar says that some read this sitra thus:—

அடி.மறிச்‌செய்தி
அடிகிலை இரிச்து சர்நிலை திரியாது
தீடுமா மூடமே பொருடெரி மருங்கின்‌

408. தீடுமா மூடமே

Porutē marukē

In afimari 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.—İrrati-y-iru-cir eruttu-vayin is interpreted by commentators differently. Ilamārānak takes it to mean ‘if the final cir of the last line is taken to be penultimate cir’; Īlamārānak and Teypanālakērā states ‘if the final cir of the last line is taken in the penultimate line’; Naccimālakērā 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 sitra deals with another kind of afimari, the opinion of Īlamārānak and Teypanālakērā seems to be sound.

Note 2.—Naccimālakērā says that māri in kēppē tēj yēn

Molimaz r-iyarkai

But in places like ēreśāp yākē māri (Purā. 20), sē kēndē māri (Purā. 20), the commentator says that māri denotes cause.

409. மொழிமாற்‌எற்றை

Mośīzhē r-iypē

Coqāthē mērē-p pērē-jētē r-iypē.

Mēqēqēn pîqēqēn koj-vajh-k koqēqēn.
Of them molimaér 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.—Avavral has to be taken here from the śīra 400.

Words of relationship beginning with ta, na, nu and e cannot be split into component parts.

Ex.—Tampi, tankai, nampi, nunkai, empi etc.

Note.—Cénavaraiyar gives tamay and naman 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 tém+ay and nám+an.

They say that the reduplication of words is of three kinds:—imai-niśi or that used for euphony, acai-nilat or that used to make up the syllables and porulotu punartal or that used with some meaning.

Ex.—Imai-niśi
Ciru-kuti y-iré ciru-kuti y-iré. (Kalit, 39)
Acai-nilat
Mal-varai y-olukiya valai valai. (Cirupan. 20)
Porulotu-punartal
Paay-p paay-p pacantenzu mutal. (Kalit. 36)
Certainty
Turakku-v-allan rugakku v-allan. (Kalit. 41)

Determination
Muyanki-p potivém muyanki-p potivém. (Kalit. 106)

Note 1.—Porujotu-punartal is of different kinds:—one denoting quickness, one denoting certainty, one denoting determination etc.

Note 2.—This śītra is read by Teyamollāyēr before the śītra 423. It appears to be better.
419. அவற்றுள்‌ வேற்றுமைத்‌ தொகையே வேற்றுமை யியல.
Avarrul Vérrumai-t tokai-y-é vérrumai y-iyala.

Of these vérrumai-t-tokai is that wherein the former member is in case-relation to the following member.

Ex.—Kaya-malar. (Kalit, 37)
(Flow in a tank.)

Note.—Ilampiranar thinks that vérrumai-i-tokat is that wherein the case-suffix is elided. It is generally the case; but it may have exceptions. Hence Césdvaraiyar and Teyvaccilatyar state "vérrumai-tokai eypatu vérrumai-p-porul-uiaiya tokai." Cipsdvaraiyar states as an alternative "vérrumai-p-porul tokka tokai." Since there is no elision of case-meaning without the elision of case-suffix, I think the alternative suggestion is not necessary. Nancidhippiyar agrees with Cipsdvaraiyar.

414. உவமத்‌ தொகையே வுவம யியல,
Uvama-t tokai-y-€ v-uvama y-iyala.

Uvama-t-tokai is that wherein the former member is upamazam and the following member is upaméyam.

Ex.—Muraii-cevi. (Kalit, 42)
(Resin-like ear)

Note,—The word muraii-cevi may be expanded in two ways: murattai olta cevi or muram apna 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 vérrumai-t-tokai. But Césdvaraiyar says that, if one is bent upon expanding it in the former way, it may be taken as vérrumai-t-tokai.

413. வினையின்‌ ஜொகுஇ காலச்‌ இயலும்‌.
Vinaiyin rokuti kala-t t-iyalum.

T1—33
Vinai-t-tekai is that wherein the former member is a participle denoting time.

Ex.—Atu-kaliru (Puzh. 69) (Killing elephant)

Note 1.—Ilampañar, Nacciar and Peyaoräiyar think that arij-sajfru and arij-e-sajfru are compounded as arij-sajfru: Cederasvayar, on the other hand, thinks that it is a nityasamasa and cannot be expanded into arij-sajfru and arij-sajfru. In his opinion vepai has to mean root or dhātu and the word bhīda in the arijru may not quite fit in. He definitely states that the word arijru in the arijru denotes only the notion and it may be taken as sajfru-pavyar since words like jīrajru which is a jīrajru-t-toki is said to be sajfru-pavyar, but Tolkappiyanar has not stated in the arijru 428 that arijt-sajfru may be formed of vepai-t-toki and this is well brought out by Teyavacilayar.

416. வண்ணத்தின்‌ வடிவி (சுவையினெண்று அன்ன பிறவு மதன்குண தலி)  
Vannattin vativi a-alavir cuvaiyin-enru  
Aba pitavu m-atan-kuna nuñali  
Inna t-itu-v-ena variu m-iyarkai  
Enna kilaviyum panpin rokai-y-ē,

Panpu-t-toki 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.—Cefitiayira (Putu. 4). (Red sun)  
Putu-nel (Puzh. 61). (New paddy)

Note 1.—Cērivarayar takes panpu-t-toki also as nityasamasa.

Note 2.—Ilampañar, Cērivarayar and Nacciar read in the arijru cuvaiyin-erzu, while Peyaoräiyar reads cuvaiyiy.

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Note 3.—Teyvaccilatyar states that vérrumai-t-tokai, uvama-t-tokai, vinat-t-tokai and paypu-t-tokai correspond to tat-purusa in Sanskrit.

Note 4.—The expression like cdrai-p-pampu where cdrai is not the name of a quality should also be taken as panpu-t-tokai since cdrai restricts the application of the word pampu.

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.—Atal-patal (Atalum-patalum), Kapile-paranar (Kapilarum Paranarum); Parppar canrar (parpparum caurarum); Kalané-patakkt: (kalanum patakkum); Arupattu-mivar (Afupatingmarum miivarum) ; Tuti-y-arai (tutiyum araiyum) ; Patinaintd (pattum aintum).

Note 1.—Ummai-t-tokai corresponds to dvandva compound in Sanskrit.

Note 2.—Words like dial-patal, kalaye-patakkit agree with samaharadvandvas in Sanskrit.

Note 3.—The words iru-peyar and pal-peyar mean, according to Ilamparayar, Céndvaraiyar and Naccinarkkiniyar, two nouns and many nouns. Since pal-peyar denotes iru-peyar also, they try to justify the use of both in different ways.—Ilampiranar says that Tolkappiyandr does not want to include two under
many; Cédvaraiyar says that since ummai-t-lokai etc. are generally formed of two words, and ummai-t-lokai is formed of two words and more, Tolkappiyar has stated both. Naccinarkkiniyar practically agrees with Cédvaraiyar, though he differs from him in the mode of expressing it. Teyvaccilatyar, on the other hand, states that iru-peyar 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 uyartinat and in the latter it is not so.

Asmucifi-tokai is a word that denotes words denoting quality, the particle wa or the case-suffix, in the former member is dropped and the element denoting the person at the end is also dropped.

Note 1.—It should be noted that a word can be determined to be asmu-či-tokai only in a sentence.
Note 2.—Teyvaccilaiyar has been shrewd enough to note that Tolkappiyandr, in this sitra, has not mentioned that amnoli-t-tokai may be formed of uvama-t-tokat and vinai-t-tokai. Consequently he takes tufi-y-ifat and {4l-kulal in the sentences tutt-y-itai vantdl and 4l-kulal vantal to be irupeyar-oftu akupyer.

Note 3.—Ilampitranay states that, because Tolkappiyanar has mentioned in this sytra vérrumai-t-tokai after panpu-t-tokat, he suggests that aymoli-t-iokai may be formed of uvama-t-lokat and vinat-t-tokai. Céndvaraiyar states that, though amnoli-t-tokai born of wvama-t-tokai is smaller in number than that born of vérrumai-t-tokai, it has been mentioned before the other to suggest that amnoli-t-tokai may be formed of wvama-t-tokar and vinai-t-tokai. Naccindrkkiniyar agrees with Céndvaratyar. This seems to be the opinion of Avinayawar, who says

Vinajiy pokaiiyum m-uvama-t tokaiyigum
Agnolji klgmn m-agmajlr pullvar.

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
Vénkai-p-pi.
(The flower of vénkai tree)
On the former member.
Nuni-na (Tol. Elut. 91)
(The tip of the tongue)
On both Kapila-paranar.

(Kapilan and Parana)

On neither Porroti vantal.

(The lady with gold armlet came).

Note 1.—In vérrumai-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 wapi-nil, pen-nil, ant-nil, nil-nil etc. In annam-t-tokai both the members are important and in ap-moji-t-tokai neither the former nor the following member is important.

Note 2.—The words man-moji-nilajyal, piz-moji-nilajyal, iru-moji-nilajyal and ap-moji-nilajyal respectively correspond with Sanskrit sātra-padartha-pradhān, pītra-padartha-pradhānaḥ, udāsya-padartha-pradhānah and anya-padartha-pradhānaḥ.

420. mūn-2 Qatair mūn-2 nilaiyal

Ella-t tokai-y-u m-aru-coį ūdaicya.

All the compounds are of the same nature as simple words, (i.e.) are unitary in nature.

Note 1.—Cēnavaraiyar takes the expression nilum kaṇṭaktāy where kaṇṭāty is the finite verb and nilum is its object with the case-suffix dropped, as a compound and quotes the sātra

Peyarun tolilum pirintorun k-leippa

Vērrumai y-urupu nilai-pezu valiyum

Tollikum vénta-t tokuti-k kannum (Elut, 132)

in support of his interpretation. But if one adheres to the interpretation of that sātra by T Lampiranar, it is not necessary to accept Cēnavaraiyar’s view. Besides Tolkāppiyar has nowhere explicitly stated that a noun and a verb can become a compound. It is surprising that Nacchinarkkiniyar agrees with Cēnavaraiyar’s view regarding the interpretation of the sātra “Peyarum tolilum . . . . . . .” (Elut. 129)
421. உயர்திணை மருங்கி னும்மைத்‌ தொகையே பலர்சொன்‌ னடைத்தென மொழிமனார்‌ புலவர்‌.

Uyar-tinai marunki o-ummai-t tokai-y-é Palar-con nataittena molimanar pulavar.

Learned men say that ummai-t-iokat of uyartinat nouns are of the nature of plural nouns.

Ex.—Kapila-paravar.

Note 1.—The need for this s#ra is this:—when two uyartinai nouns Kapila and Parana form a compound a doubt may arise whether they become Kapile-parasaṣ or Kapila-parasan.

Note 2.—It is worth noting that uyartinai-marunkis compares with the Pāṇini’s sittra—jatirapramānī (Aṣṭ. 3, 6, 6.)

422. வாசா மாபின வரசகூறுதலும்‌ என்னா மறின லெனச்-ூ தலும்‌ அன்னவை யெல்லா மவற்றவற்‌ நியல்பான்‌ இன்ன வென்னும்‌ குறிப்புரை யாகும்‌,

Vara marapina vara-k-ki rutal-um Bund marapina v-ena-k-t rutal-um Annavai y-ella m-avarravar f-iyalpan Inna v-ennun kurippurai y-dkum.

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 kurippu-c-col or suggestive words.

Ex.—A-mulai vantu ikappu poveraṇa.

(That mountain came and fought against this)

Aṣṭ. 67

(Oh swan, if you say that you are a servant of Iruṇ-piṭra-dēzai)
The maximum limit for the repetition of a word for euphonic harmony is four.

Ex.—Patukë patuko patukë patukë.

Note.—Pampiraman and Ceydvarayam (Damodaram Pillai Edn.) read icai-patu-porulë and others read icai-p-patu-porulë.

The maximum limit for the repetition of a word to denote haste is three.

Ex.—Ti+ti-t-ti. (Fire, fire, fire.)

The words kantir, kontir, cenratih, poyirri when followed by the interrogative letter are said to be acai-c-col.

Ex.—Kantirë.....

Note 1.—Since this sîtra follows the sîtra dealing with atukkah, this sîtra also is taken by the commentators to be dealing with atukkah also.

Note 2.—Teyvaccilaiyar reads in the sîtra icai-k-kum instead of acaikkum and states that it has its meaning. But if we consider his interpretation of the last line of the following sîtra,
The reading acaikkum is the better of the two, Ilampirayar and Naceumarkkiniyar have the reading icaikkum, but they give it the meaning given by Cénavaraiyar to acatkkum.

The words kéffat, ninrat, kattai and kan{at, when they do not denote the second person singular, are assi-c-col.

Note.—Munnilai-y-alvali is interpreted by Ilampirayar as when they are not followed by the interrogative letter like the previous four. Cénavaraiyar condemns him that, since there is no opportunity for them to be followed by the interrogative letter, there is no need for that interpretation.

They say that the finite verbs are of 26 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-nilai are of eighteen kinds. But it should
be noted that the difference found in the verbs of the third
person singular as dypal, peppal and opvraypall and that in those
of the third person plural as palarpall and palaviypall are not
taken here.

Note 2.—Commentators differ in their interpretation of the
word neyyann. Ilampiranar says that it denotes eipal and
vijai-bamippal. Cénavaraiyar and Naccindrkkiniyar state that
it denotes apapalii, n.: pppal and virra-talcpall and Teyvaccilaiyar
states that it denotes singular and plural. Taking the reading
of tr-bamippam adopted by Naccindrkkiniyar and Teyvaccilaiyar
for invanpallens adopted by others, the interpretation adopted
by Teyvaccilaiyar seems to be sound.

Note 3—Ilampiranar thinks that this sītra deals with the
definition of finite verb. Cénavaraiyar condemns it and states
that this deals with the classification of finite verbs.

Note 4.—Teyvaccilaiyar reads mivitata for a-m-mivitattan
adopted by others.

Note 5.—Teyvaccilaiyar reads this sītra at the end of the
Vijai-pal. Since Tolkappiyayar deals with the classification
of nouns after a few sītras from here, it is quite appropriate to
have this sītra only in this īyal.

Note 6.—This sītra and the following one are two of a few
sītras in Tolkappiyam whose definite meaning and purpose I have
not yet been able to understand.

428. எவ்வயின்‌ வினையு மவ்விய ஸிலையம்‌.
E-y-vayin vinai-y-u m-a-v-v-iya nilaiyum.

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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 eyaray is used in āyājil, peyali, mēppal and melappal. In order that such verbs also may be termed finite-verbs, the author has read this sûtra.

Note 2.—Teynacilaiyir reads a-a-v-ayiy for a-a-v-ayip which does not seem sound.

Note 3.—Hippumpareer and Naccinarkkiyiyar interpret this sûtra thus—Peyar-sems and vēpali-aj-anam 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 sûtra in Cēndeaaiyar'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 Naccinarkkiyiyar, it should have crept in before him.

Note 5.—Naccinarkkiyiyar states that this sûtra removes the doubt whether one form of a verb may denote all the three tenses which may arise from the sûtra-āhālamā yavai-y-vel-am (Col. 21). This does not seem to be sound.

Avai-444
Tattan kilavi y-uukkuna varippum
E-t-tpašt tãyum peyar-muti y-pēta-nda.

They, even though they are used in succession, qualify only the noun (which is their subject).

Ex.—Utpaţ ātipp pataipp Cilapp.
TOLKAPPIYAM—COLLATIKARAM

Note 1.—Hitirattinum suggests, in the opinion of the four commentators, that subject may follow the predicate. Ceydvaraiyar and Naccinarkhiniyar state in addition that it suggests that the subject may be explicitly mentioned as in enmandr pulavar and or may be left out to be implied as in sa#tra—Hovayir peyarum velippata-Ltouri...

(Col. 68), it may as well be omitted.

Note.—Efcu-porut-kilavi, according to Ilampitranar, Ceydvaraiyar, and Naccindrkkiniyar, means a word having incomplete meaning so that it should qualify another. According to Teyvavaccilatyar it means suggestive word or words. Since there is no word to be qualified by colleccam, kurippeccam, and ieai-y-eccam, since peyar-eficu-kilani and vinai-y-eficu-kilavi will be a repetition of what has been said in the Vigai-y-iyal and since the sitra Avai-y-al kilavi marailtayay kilaiyal (Col. 442) and the following ones do not naturally follow the sitra Collen-eccam...

(Col. 441), the opinion of Teyvavaccilatyar seems to be sound. Since there is difference of opinion in the meaning of efcu-porut-kilavi, it naturally follows that there will be difference of opinion in the interpretation of the following sitras among them.
PIRINILAI-Y-ECAM completes its idea with the delimiting expression.

Ex.—The sentence iva kalvi-ulaiyan (this man is learned) has its idea completed by the word i-v-v-avaiyattaru (among those in this assembly).

Note 1.—The meaning given above is suggested by Teyvaciilayar's commentary. The other three commentators take é and ô in téé kontan (he himself took it), téé konté (did he himself take it), as pirinilai-y-ecam and state that their idea is completed by the expressions piper kontilar, piper kontilera respectively. But Ilampirayar says that é qualifies avay, and Naccinarkkiniyar says that it qualifies kouféy. Since é and ô have been said in i-v-v-avaiyattaru, it is not necessary that they should be repeated here. I differ from Teyvaciilayar in one point,—he says the expression i-v-v-avaiyattaru as piri-nil-viyat, while I take iva kalvi-ulaiyan as such.

Note 2.—Teyvaciilayar's interpretation of the ten kinds of ecam mostly agrees with the commentary on the work by Avinayandar by éééé-p-pavittira-pallavataraiyay. This is seen from Mayilaindtar's commentary on Nappal.

VINAI-Y-EFICU kilavikku vinaiyui kurippum
Ninaiya-t tonriya mutipa kum-m-é
A-vayirt kurippé y-akkamotu varum-é.

Vinai-y-eficu-kilavikku completes its idea with a teri-nilai-viyat or kurippu-vinai. If it is the latter, it is the verb derived from the root ô or aku.

Ex.—Manattu-k-kan macilan atal (Kural, 35) (One should become pure at heart). Here the idea is completed by the verb véntum.
TOLKAKPYAM—COLLATIKABAM

Atu ponrunkal ponra-t tunai (Kural 36)
(It is a sure associate when one dies). Here the idea is completed by the kurippuvinat dkum.

Note 1.—Lampiranar, Ceydvaraiyar and Naccinarkkimmayar take participles like ceyu, ceya as vinai-y-eficu-kilavi. They have already been dealt with in Vivai-y-iyal. But one may think that the vivai-y-eficu-kilavi is said to modify a verb only here. It is clear from the name itself. Hence it is better to take the sentence like those mentioned above to be vivai-y-eficu-kilavi, though Teyvacilaiyar takes the verbs which complete the idea to be so. But, at the same time, Lampiranar may know why the term vivai-y-eficu-kilavi is used to denote two different things, though they have the similarity that they modify a verb.

433. Peyar-y-eficu kilavi peyarotu mutim-

Peyar-y-eficu-kilavi completes its idea with a noun.

Kv.—Vivai-y-parunakatal nintvvar. (Kural 10)

([Those that meditate upon God] cross the ocean of sarasara.)

Here the idea is completed by the noun svayam-aji-simtvar.

Note 1.—Lampiranar, Ceydvaraiyar and Naccinarkkimmayar take words like ceyyum and ceyta to be peyar-y-eficu-kilavi. Teyvacilaiyar takes the noun that completes the idea as peyar-y-eficu-

Note 2.—The verb svayam is contracted to svajam in this sūtra. This clearly shows that the reading peyar-y-eficu-kilavikkum adopted by Teyvacilaiyar in the sūtra 238 is correct.

494. Oli-y-icai y-coca m-oli-y-ieai mutipina.

Oli-y-icai-y-eccam completes its idea with what has been left out.

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Ex.—Ivan kalviyér kuraivilan.
(He does not lag behind in education.)

This suggests that he lags behind in others—say character. Hence its idea is completed by ivam ojabbattu luyamangiypa.

Note.—Ilampiranar, Céndvaraiyar and Naaculululhiyar take the ji-n-o-ol—maz, til and 6 as oj-y-laicaiy-y-ecam.

Etir-marai y-ecca m-ecai-y-ecam.

Etir-marai-y-ecam completes its idea with an expression that is antithetic to it.

Ex.—Immai-p pirappir piriyala m-enréna-k
Kannirai nir-kon tanal. (Kural. 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.—Ilampiranar, Candvaraiyar and Naaculululhiyar take the ji-n-o-ol 6, and as oj-y-lerai-y-ecam. It seems that, in the Ilampiranar’s commentary the sentence elir-marat-y-ecam enpana trantu okdra-v-elir-maraiyum ummai-y-etir-maratyum should have been elir-marai-y-ecam enpana m-iru-vir-r-anun, elir-marai-y-ecam, elir-marai-y-ecam, ummai-y-elir-maratyum. This is clear from the examples found there.

Ummai y-ecca m-iru-vir r-anun
Taip-vaai y-ecci y cootip-3 kum-m-6.

Ummai-y-ecam completes its idea, in both the cases, with the verb similar to the verb mentioned.
TOLKAPPIYAM—COLLATIKARAM

Ex.—Cittagum vantäp.  
(Cittan too came). This suggests that  
Korranum vantäp  
(Korran too came)

Here instead of Cittagum vantäp, one may use Cittan vantäp.

Note 1.—The two cases are: one used with um and the other without um.

Note 2.—In the examples referred to above, Cittagum vantäp and Cittan vantäp may be taken as ummai-y-āciam.

Note 3.—Ilampiranar and Naccindrikkiniyar take um as ummai-p-āciam and Ondhurariyar take the word followed by um as ummai-y-āciam. Toppaṭaḷiṇiyar, takes ummai-y-āciam in the sense ummai-p-āciam. Besides, Ilampiranar and Toppaṭaḷiṇiyar have taken ummai-y-āciam and āciam as subject and predicate, while Ondhurariyar and Naccindrikkiniyar take tayvinat as the subject of āciam.

437. tan-m̄et ceficol varqun kalai  
nikalun kalamotu vara-k kalam-um  
mayankutal varaiyar mozai nilai y-an-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 Cittan varum or Cittan vantin with a peculiar intonation on the word Cittan, it may suggest Korranum varumay.
Note—Ilampiranar states that the word murai-nilaiyin in the sitra 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. Cenavaraiyar states that the word vuraiyar in the sitra suggests the use of the past and the present tenses and the present and the past tenses in them. Nacivdhrkiniyar states that murai-nilai suggests the rare use of the present and the past tenses in them.

The sentence where the particle eva is dropped completes its idea even with a verb.

Note 1.—The word vinaiyotum 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 ....urippé y-icat-y-é G-y-ir-aintuin (Col. 430). The example for the former is tatti nariippin ennd oppum (Col. 441) where eva has been dropped and which completes its idea by the word molipa.

Note 2.—Ilampiranar, Cenavaraiyar and Nacivdhrkiniyar take the ifai-c-col eva as ena-v-et-eccam. In the examples cited by them (cf. kolleva-k-kotuitan) there is no suggestion.

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.—Ilampiranar states that the word murai 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.
They will suggest through the speaker’s method of expression.

Note 1.—Ilampiranar and Naccinarkkiniyar state that this sūtra deals with the definition of kurippuccam and icācyuccam. But their examples differ. Ilampiranar gives vin eyaacuttattt and et caa collattas as examples, while Naccinarkkiniyar gives, kar karikka napkatian and vayiru motu-moluattt. Čenadvaraiyar thinks that this sūtra defines kurt-p-puccam, icai-y-eccam and coluccam in general and the following sūtra deals with coluccam in particular. The example that he gives for kurippuccam is ḫatikka neva maru karika (Kurū 970) which suggests “kill your enemies when they are not strong” and that for icai-y-eccam is ēkka mutalā r-ojuveljikā mutājā Pakarav mutalā y-ulāko, (Kurū 1) where ab-ya-sa has to be taken to connect the two sentences. Teyvaccilaiyar takes this sūtra specifying the peculiarity existing in the remaining three eccams.

Note 2.—There are two defects in the interpretation of Ilampiranar, Čenadvaraiyar and Naccinarkkiniyar:—(1) The order followed in the sūtra 430 is col, kurippu and icai and hence the author will not be justified in dealing with coluccam at the end. (2) There will be no appropriate reason for the sūtra 442 to follow the sūtra 441. Hence I think Teyvaccilaiyar is correct in taking the sūtra 441 dealing with coluccam, the sūtras 442 to 448 dealing with kurippuccam and the sūtra 449 with icai-y-eccam.

Coluccam is that which does not depend upon any word to be filled up to complete the idea either before it or after it.
Ex.—Netum-punalul vellu mutalai y-atum-punalin
Niiki g-atanai-p pita (Kural 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 1.—Ilampiranar gives as example Pacittén, palati-cora it
citi marju (he stood after saying, "I am hungry and so give me
cold rice "). Here according to him the word coll: is suggested
by one after it. Cipputturayar gives nyurinu nampen (Col. 1) as
the example. He says that kiriyar is understood after example.
Maccinnarayar takes this suta to mean that the ecco en takes
the verb cd with it and does not take any other word either
before or after it. Since this suta does not deal with the ecco
en, his mode of interpreting this sara is not sound. Tryuncalai-
yar's interpretation is that which has been adopted by me.

449. அவையல்‌ போர் மிக்கும் அல்லது தொங்கும்
Avai-y-al kilavi mazlitanar kilattal,
One should not use obscene words and hence should use such
words which can suggest them.

Ex.—An-mun variu m-ikira pākēram (Elut. 333)
Kan-āl nūr-pēcyē varutum.
(Let us ease ourselves)

Note.—This sūtra, according to Tryuncalaiyar, deals with
collectum 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.

443. மறைக்கும்‌ காலை மரீயா தொசா எல்லூல்
Meraikkun kalai mariyā t-oraal.

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One does not avoid while using alternative expressions such expressions that have come to use.

Ex.—Appi. (Cowdung).

444. சொடுவெனம்‌ சளக்கு மூன்கும்‌
இரவின்‌ சளெவி யாகிட னுடைய,
[-ta kotu-vy-ena-k kilakku minum
fravin kilavi y-akita u-utaiya.

The three verbs i, k, and ko` are used when one begs of another.

Note.—Teyvaccilaiyar reads this sitva and the following three siiras into one.

445. அவற்றுள்‌
ஈயென்‌ யவி யிழிர்தோன்‌ கூற்மே,
[Avirral
1-y-ey kilavi p-jinatgy kitzë.

Of them the root i is used when the recipient is inferior in status to the giver.

Ex.—Nelli-t-tinkani......
Cata-ninka v-emakkit tanaiy-é.
(You gave me, to avoid death, the sweet nelli fruit).

446. தாவெள்‌ Bere QuriGurer ab wo,
Ta-v-en kilavi y-oppon kirré.

Of them the root £4 is used when both the recipient and the giver are of the same status.

Note.—Avarru should be taken here from the previous si#ra.

447. கொடுவென்‌ செவி யுயர்ந்தோன்‌ கூற்றே,
Kotu-v-en kilavi y-uyarton kirré.

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Of them the root kotu is used when the recipient is of superior status.

Ex.—Peruficérru miku-patam vasâyta kočtöö (Pura. 2) (Oh king, who gave large quantities of food unfailingly)

Note.—Avarrit should be taken here from the sūtra 444.

Learned men say that, though the root kofuis 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.—Irvażku onru kotu. (Give one to this man) Here he refers to himself by the word māth.

There is no rule governing the use of the following:—a noun of one tigai 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.—Ilampiranay reads cinai-nilai-k-kilavi for ticat-nilat-k-kilavi.

450. செய்யா யென்னு முன்னிலை வினைச்செரல்‌
செய்யென்‌ களவி யாட ஸனுடைச்தே.

The second person singular verb of the paradigm ceyyay is used as cey also.

Ex.—Nikira, (Kalit. 64)
(You better tell)

Note.—Ilampiranay interprets this siiva thus ;—The negative verb ceyyay may be used in the sense of positive cey. Cēnavaraiyar condemns him by saying that, if it were the opinion of Tolkappiyam, he would have stated in the siira—etir-marai-vinaicol instead of munnilat vinaicol. Naccittarkkiniyar agreeing with Ilampiranay's interpretation condemns Cēnavaraiyar. He states three reasons for condemning him ;—(1) The verbs unundy and up have different meanings (2) 2 is the root and hence it can denote only the action and not the nature of the doer. (3) If wy is in the second person singular, the words untan, untal cannot denote third person. The first reason cannot stand since Naccittarkkiniyar has not stated what the difference in meaning is and there are abundant examples in literature where the paradigm cey is used for ceyyay. The second reason is not satisfactory; for, though the root wy denotes only an action, yet none can prevent wyy assuming the form uy since similar usage is found in other languages like English, Sanskrit etc. The third reason is a little fantastic;—the verbs unstā, unstād etc, are formed from the root unst and not from wy the modified form of un. Besides the following siira will be appropriate only if Cēnavaraiyar's interpretation is accepted.
Note 2.—Teyvaccilaiyay gives an alternative meaning that ceyyay can be used in the imperative second person singular.

451. முன்னிலை முன்ன ரீயு மேயும்‌ அர்நிலை மரபின்‌ மெய்யூர்ர்‌ த வருமே.
Munnilai muana r-i-y-u m-é-y-um A-n-nilai marapin mey-y-iiratu varum-é.

I and é may be suffixed to the second person singular preceded by a suitable consonant.

Ex.—Cegi peruma (Aksan 46).
(Oh great king, go)
Kánya cegi (Pura. 155)
(To see)

452. கடிசொல்‌ வில்லை காலதீதுப்‌ படினே,
Kati-col l-illai-k kalattu-p patin-é.

One cannot avoid words which become current.

Note 1.—Teyvaccilaiyay takes this śloka to apply only to verbs. The other three take it to apply to all words. The latter opinion seems to be sound.

One should understand how certain sounds are elided in words.

Ex.—Kánya for åkkánya (Rut. 305) (Aphesis)
Sky
Ãl for åral (Puripá. 5, 48) (Syncope)
The constellation kribikí
Arcò for årcò (Puripá. 3, 33) (Apostrophe)
(Fear)

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Though they have certain sounds elided, they convey the meaning of the full words.

All itai-c-col are differentiating words.

Even among uricci, there may be some which serve as differentiating words.

Note.—The need for this siira is this:—most of uricci are the stem of nouns and verbs. Some do the function of visēsana like uric, since they are not separately used either as nouns or as verbs.

Vinai-y-eficu-kilavi too are of different nature not mentioned before.

One should understand the nature of vinai-y-ciicn-kilavi from the context.

Note 1.—Vinai-y-eficu-kilavi should be taken here from the previous siira. This siira should be taken as a supplement to the previous siira.
Note 2.—Ilampiranar and Céudvaratyar interpret this śīra thus:—one should understand which words should be used together in composition. Since this śīra follows the previous śīra, the meaning given above which is the same as those given by Naccinarkkiniyar and Teyvaccilatyar seems to be sound.

In the order of words which describe a thing, there are certain words which suggest some meaning.

Note.—Naccinarkkiniyar interprets this śīra thus:—There are certain appellative verbs which give the meaning of teri-nilai-vinat.

They do not object to the use of redundant expressions made of synonymous words.

Ex.—Nivantonku perumalai.

Here nimai and iddi both mean high.

A noun in the singular number may denote more than one object.

Ex.—Ilaiyar-tay-vayiru karippa (Akana. 66)

Here tay denotes iriper.

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462. In பொருந்தாக்கி a singular noun may take a verb in the plural. It should be passed over.

Ex.—... takhira... patamku-p perukuvir

(Malaipatu. 60 and 107)

(Oh head, you will get plenty of food.)

Here jalaiva suggests the subject ni. The predicate is perukuviy which is plural.

463. 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 sītra 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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