

A GRAMMAR OF CONTEMPORARY LITERARY TAMIL

PON. KOTHANDARAMAN



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Foreword

The International Institute of Tamil Studies is proud to publish '*A Grammar of Contemporary Literary Tamil*' by Prof. Pon. Kothandaraman popularly known as Portkō. It is a matter of pleasure to record here the fact that Prof. Portkō was on the staff of our Institute. As a scholar in traditional Tamil learning and modern linguistics, his contribution is noteworthy. His writings have thrown light on many aspects-now forgotten-of Tamil language and Literature, particularly in grammar.

The present book will surely add to the available material on this subject.

Prof. Portkō started teaching at Annamalai University and continued it at the SOAS of London University and visited State University of New York at Stony Brook and Northwestern University of U. S. A.

Later he was appointed a Visiting Profesor in the programme for a Comparative Study of Tamil and Japanese at Gakushuin University, TOKYO in 1990, 1993 and 1996. At present Dr. Portkō is Professor and Head of the Department of Tamil Literature, University of Madras.

Thus fully equipped, he has ventured to present grammar of Contemporary Literary Tamil.

The book is divided into six sections starting with phonemics and ending with morphophonemics, between them the entire grammatical structure of Tamil is discussed.

I am sure, this book is another feather in the author's cap and a real contribution to the study of Tamil Grammar.

We express our sincere thanks to Dr. M. Tamilkudimagan Hon'ble Minister for Tamil Official Language - Culture and Hindu Religious Endowment Board and Thiru. V. Palanichamy, I.A.S. Secretary for Tamil Development and culture Department for their constant encouragement given for the development of this Institute.

Our thanks are also due to PAVAI PRINTERS for printing the book neatly.

DIRECTOR.

Author's Preface

Tamil is one of the Dravidian languages which has a continuous history since the age of Tolkāppiyam, the earliest grammatical work available in Tamil (5th cent. B.C.). It is mainly spoken in the southern part of India, known as Tamil Nadu. It is also spoken in the other parts of India such as Pondicherry, Andaman & Nicobar Islands, Bangalore, Mysore, Hyderabad, Thiruvananthapuram, Mumbai, Calcutta, Delhi and Chandigarh. It is one of the official languages in Sri Lanka and Singapore. The Tamil speaking communities are found in the other countries such as Malaysia, Mauritius, South Africa, Fiji, Trinidad, Guyana, Maldives, Great Britain, France, USA, Canada and certain Arab countries.

Apart from India, the Tamil language is found to be in use in the mass-media of many other countries such as Singapore, Sri Lanka, Malaysia, UK and Canada. Tamil is included in the academic programmes in many universities at home and abroad. The area of the use of the Tamil language is fast expanding, especially in the latter half of the present century. Scholars of other speech communities increasingly show a keen interest in learning Tamil for various purposes. A good knowledge of Tamil is found to be indispensable for the study of Tamil Linguistics, Dravidian Linguistics, Tamil Literature, Saiva Siddanta, Indian History, Indian Culture, Current Politics in India and also the Indus Valley scripts.

In order to cater to the growing needs of the Tamil learners, a large amount of teaching materials have been produced in various centres of Tamil Studies. Although it is long felt that a concise dictionary in the bi-lingual format and a reasonable grammar for easy

reference are essential for any advanced learner of Tamil, the need was not legitimately fulfilled until the recent past. At this juncture it should be mentioned that the International Institute of Tamil Studies has already published a laboratory manual entitled '*A Course In Modern Standard Tamil*' in addition to which another work entitled '*An Intensive Course in Tamil*' (with work books) has also been published. The Cre-A has published a valuable dictionary of Tamil (Tamil-Tamil-English) in the year 1992. Mozhi, a Trust for resource development in language and culture has published a dictionary of Tamil idioms and phrases in the year 1997. The Pondicherry Institute of Linguistics and Culture (PILC), has published a grammatical work useful for modern Tamil studies. It is gratifying to note that atleast a few works have appeared in the areas of Tamil grammar and dictionary.

The Tamil grammatical tradition is traceable to the pre-Christian era. To be more specific, the earliest grammatical work, *Tolkappiam* belongs to the fifth century B.C. There are more than thirty traditional grammars in Tamil written in different periods. Fr C. J. Beschi, for the first time, identified the diglossic nature of the Tamil language and wrote two grammars, one for the Spoken Tamil and the other one for Literary Tamil. These may be considered the first modern grammars in Tamil. He has also written another grammar known as *Tongūl* in Tamil verse forms on lines with the Tamil tradition. G.U. Pope and John Lazarus published two grammatical works which were found immensely useful for the then Tamil learners.

The present work was undertaken in the early eighties with financial assistance from the University Grants Commission, New Delhi. The work accomplished as an advanced project has been revised and further improved during the past several years. Now the work appears in a book form as an IITS publication due to the special effort and interest taken by the Director, Dr. S. Ramar Ilango.

A Grammar of Contemporary Literary Tamil makes a humble attempt to describe the phonological, morphological and syntactic structures of Tamil. The main aim of this work is to present a detailed description of the above structures as clearly as possible. In order to fulfil this aim the author has made use of the taxonomic approach in respect of phonology and morphology and the transformational approach in respect of the syntax. A common literary variety of Tamil which is widely used in the modern writing is the basis for the present grammatical work. Archaic forms found in early Tamil and the dialectal forms found in the Tamil speeches of certain regional and social groups are not taken into account for this study. The present volume will be found quite useful to any Tamil learner and researcher.

With regard to the diacritical marks and different kinds of diagrams I should mention that the present printing technology in Madras has tried its level best to do the job as neatly as possible. Professor T.M. Vellaivaranam and Professor K. Sundaramurthy taught me Traditional Tamil grammar. Professor T.P. Meenakshi-sundaran, Professor M. Shanmugam Pillai, Professor S.V. Shanmugam and Professor N. Kumaraswami Raja trained me in Descriptive and Comparative Linguistics. Professor S. Agesthalingom introduced me to Transformational Linguistic studies, improving my knowledge of Linguistics with special care. Professor R.B. Lees enriched my knowledge of Transformational Linguistics during his month-long special lectures in the CIEFL at Hyderabad. My friends Dr. K. Rangan of Tamil University, Thanjavur and Dr. V. Gnanasundaram of CILL, Mysore gave me opportunities on several occasions for discussions concerning a number of problems in Tamil grammar. I have also been enlightened by my students during our discussions. The present work of mine is thus enriched in many ways.

I must offer my warm and sincere thanks to all those who have helped me one way or the other in this venture. Of course none of them is responsible for any of the shortcomings that might have crept in here. I am sure, '*A Grammar Of Contemporary Literary Tamil*' will unfailingly lend a helping hand to those who work for the advancement of the Tamil grammatical works and Tamil linguistics as well.

Chennai
1st August, 1997.

Pon. Kothandaraman

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**A GRAMMAR OF
CONTEMPORARY LITERARY TAMIL**

1. PHONEMICS

1.1. Phonemes

There are twenty nine phonemes in the Modern Literary Tamil. They are divided into three groups, namely 1. Vowels 2. aytam and 3. Consonants.

1.2. Vowels

The Vowels are as follows:

/i	u
ī	ū
e	o
ē	ō
a	
ā	

There are ten vowels, five short and five long. As shown in the diagram, the short vowels have their corresponding long ones.¹

1.3. Āytam

There is a phoneme called aytam which is peculiar to Tamil. In Tamil writing system the phoneme is symbolised as ʔ.

/h/

It is rather difficult to treat this along with the other consonants. The Peculiarity of this phoneme will be discussed when dealing with the occurrence of phonemes.

-
1. The traditional grammarians add two more long vowels. i.e., ai and au which may be treated as ay and av in Modern Tamil.

1.4. Consonants

The Consonants are as follows:

	Labial	Labio-dental	Dental	Post-dental	Retroflex	Palatal	Velar
Stop	P		t	ʈ	ʈ		k
Affricate	-	-	-	-	-	c	-
Nasal	m	-	n	ɳ	ɳ	ɲ	ŋ
Lateral	-	-	-	l	ɭ	-	-
Frictionless							
Continuent	-	-	-	-	ɻ	-	-
Trill	-	-	-	r	-	-	-
Fricative	-	v	-	-	-	y	-

1.5. Statement of Allophonic Distributions

1.5.1. Vowels

/i/ : The Vowel i is a short front unrounded vowel. It is slightly back when followed by a retroflex consonant, e.g., /kiɻ/ 'parrot', /tiɻtu/ 'to scold'. It becomes more high when followed by a palatal consonant, e.g., /Viyaɻvay/ 'Sweating', /tiɻcay/ 'direction'.

/ī/ : The Vowel ī is a long high front unrounded Vowel. Just like i, it becomes slightly back when followed by a retroflex and more high when followed by a palatal, e.g., /nīlam/ 'length', /tīyar/ 'bad or cruel persons'.

/e/ : The Vowel e is a short high-mid front unrounded vowel. It becomes slightly back when followed by a retroflex, e.g., /veɻtu/ 'to cut' and more high when followed by a palatal e.g., /peɻy/ 'to pour', /ey/ 'to shoot'.

/ē/ : The Vowel ē is a long high-mid front unrounded vowel. Just like e, it becomes slightly back when followed by a retroflex, e.g., /kēni/ 'well', /vēɻti/ 'dhothi' and more high when followed by a palatal, e.g., /ēy/ 'to cheat', /pēy/ 'ghost'.

/u/ : The Vowel u is a short high back rounded vowel. It

becomes slightly unrounded (1) in the noninitial syllables and (2) when not preceded by a high or high-mid back vowel, e.g., /Ka_luku/ 'eagle', /vi_lu/ 'to fall', /e_ltu/ 'to take'.

/ū/: The vowel ū is a long high back rounded vowel. Similar to u, ū also becomes slightly unrounded in the environments described above, e.g., ka_lukūr name of a town', /ci_ltūr/ 'small village', /te_lnnur/ 'name of a town'.

/o/: The Vowel o is a short high-mid back rounded vowel. It becomes slightly open and higher when followed by a palatal, e.g., /poyl'lie'.

/ō/: The vowel ō is a long high-mid back rounded vowel. Just like o, it becomes slightly open and higher when followed by a palatal, e.g., /pōy/ 'having gone', nōy 'disease'.

/a/: The vowel a is a short low central unrounded Vowel. It is slightly, back when followed by a retroflex, e.g., /pa_lam/ 'fruit'.

/ā/: The Vowel ā is a long low central unrounded vowel. Like the short a, ā becomes slightly back when followed by a retroflex, e.g., /pā_ltu/ 'to sing'.

The front vowels i, ī, e and ē seem to have a palatal onglide in the initial position, e.g., /illai/ 'no', /itu/ 'this', /e_lṇṇa/ 'what', /e_lṇku/ 'where'. In a similar way the back vowels u, ū, o and ō seem to have a bilabial onglide in the initial position, e.g., /ulakam/ 'world', /o_ljuṇku/ 'discipline'.

Mention should be made of the vowels *ai* and *au*. The traditional grammarians treat *ai* and *au* as long vowels. Modern scholars call them diphthongs. In the Modern literary Tamil *ai* can be treated as *ay* and *au* as *av*. There is no contrast between *ai* and *ay*. Similarly there is no contrast between *au* and *av*. One might argue that it is right to treat *ay* and *av* as diphthongs. If that be the case, the phonemic sequences *ey*, *oy*, *ev*, *ov*, etc. also must have been treated as diphthongs. For

some unknown reason, the vowel *ai* and *au* are included as long vowels in the Tamil alphabets. However, they also have to be included in the vowels in the present work for they are consistently used in literary and grammatical works in Tamil.

When we add *ai* and *au* the number of vowels comes to twelve instead of ten.

1.5.2. Āyтам

The phoneme /h/, as it is used in modern Tamil, may be described as a glottal voiceless fricative. The main function of this phoneme is to fricativize the stops that follow it. Āyтам may be called a fricativizer.

e.g.	/ahtu/	'that'
	/ehku/	'steel'

1.5.3. Consonants

/p/: The Consonant /p/ is a labial voiceless stop. It has three allophones as shown below.

[p] initially and in gemination, and when preceded by <i>t̪</i> and <i>r̪</i>	e.g. paṭam 'picture' uppu 'salt', taṭpam 'cold', karpu 'chastity'
[b] When preceded by a nasal	e.g. 'aṇpu 'love' naṇpar 'friend'
[ϕ] in the intervocal position and between <i>y</i> , <i>r</i> , <i>l</i> , <i>j</i> and a vowel	e.g. capai 'assembly' tapu 'to kill' totarpu 'connection' iyalpu 'nature'

/t/: The consonant /t/ is a dental voiceless stop.

It has three allophones as shown below.

[t] initially and in germination	e.g. tāy mother' 'pattu' 'ten'
----------------------------------	-----------------------------------

- [d] When preceded by a nasal e.g. pantu 'ball'
canti 'sandhi'
- [θ] in the intervocal position e.g. atu 'that'
and between y, r, ɹ and a vowel irupathu '20'
ceytu 'having done'
- [θ] is found to freely vary with [d] but not vice versa.

/t̪/: The consonant /t̪/ is a post-dental voiceless stop. It has three allophones as explained below*.

- [t̪] in gemination and when followed by a stop. e.g. paṭṭu 'desire'
kaṭṭu 'chastity'
- [d̪] When preceded by a nasal e.g. oṇṭu 'one'
kuṇṭu 'hill'
- [ɹ̪] in the intervocal position e.g. aṭam 'virtue'
maṭam 'heroism'

/ɖ/: The consonant /ɖ/ is a retroflex voiceless stop. It has the following allophones.

- [ɖ] in gemination and when followed by a stop e.g. paṭṭu 'silk', veṭkam 'shame'
- [ɖ̪] When preceded by a nasal e.g., tōṇṭu 'to dig'
kaṇṭu 'having seen'
- [ɹ̪] in the intervocal position e.g., paṭam 'picture'
kaṭai 'shop'

[ɹ̪] is found to freely vary with [ɖ̪] but not the vice versa.

/k/: The consonant /k/ is a velar voiceless stop. It has three allophones as explained below.

- [k] initially and in gemination, e.g. kal 'stone'
and when preceded by t̪ and ɹ nāṅku 'tongue'
veṭkam 'shame'
koṛkai 'name of a town'

For the sake of convenience, ɹ is used in this work to represent /t̪/.

- [g] When preceded by a nasal e.g. taṅkai 'little sister'
eṅku 'where'
- [x] in the intervocal position e.g. pakal 'day time'
and between /y, r, l, ɭ/
poykai 'pool',
and a vowel nalku 'give'
- [x] can occasionally vary with [g].

/c/: The consonant /c/ is a palatal voiceless affricate. It has three allophones as found below.

- [c] in gemination and when e.g. paccai 'green'
preceded by a stop 'kaṭci' 'party'
- [j] when preceded by a nasal e.g. pancu 'cotton'
'aṅcu 'to fear'
- [s] initially, inter-vocally and e.g. cāy 'to lean'
between / and a vowel paci 'hunger'
valci 'rice'

The nasals have one allophone each.

/m/	[m]	e.g.	maram	'tree'
/n/	[n]	e.g.	nāṇ	'I'
/ṇ/	[ṇ]	e.g.	maṇam	'mind'
/ṇ/	[ṇ]	e.g.	maṇam	'fragrance'
/ñ/	[ñ]	e.g.	ñayiru	'sunday'
/ṇ/	[ṇ]	e.g.	aṅku	'there'

The remaining consonants also have one allophone each.

/l/	[l]	e.g.,	vil	'bow'
/l/	[l]	e.g.,	kālai	'bullock'
/l/	[l]	e.g.,	vālai	'plantain'
/r/	[r]	e.g.,	pār	'see'
/v/	[v]	e.g.,	vā	'to come'
/y/	[y]	e.g.,	cey	'to do'

The traditional grammarians divide the consonants into three groups, namely vallinam, mellinam and itaiyanam. They mean hard group, soft group and middle group respectively. Each group has six phonemes as follows:

Vallinam : k, c, t, t, p, t

Mellinam : ṇ, ñ, ṇ, n, m, ṇ

Itaiyanam : y, r, l, v, j, l

1.6. Occurrences of phonemes

The Vowels occur initially, medially and finally as shown below.

Vowels	Initially	Medially	Finally
i	✓	✓	✓
ī	✓	✓	✓
e	✓	✓	-
ē	✓	✓	✓
u	✓	✓	✓
ū	✓	✓	✓
o	✓	✓	✓
ō	✓	✓	✓
a	✓	✓	✓
ā	✓	✓	✓
ai	✓	✓	✓
au	✓	✓	✓

Examples

i	itu	iṇimai	kaṇi
	'this'	'sweetness'	'fruit'
ī	ī	tīṅku	tī
	'a fly'	'harm'	'fire'
e	etu	terku	--
	'which one'	'South'	
ē	ētu	vēṭkai	vē
	'palm leaf'	'desire'	'to be boiled'
u	uḷu	oḷukkam	alu
	'to plough'	'discipline'	'weep'
ū	ūtu	Karūr	pū
	'to blow'	'name of a town'	'flower'
o	oṇru	potu	no
	'one'	'common'	'to suffer'
ō	ōtu	cōtu	pō
	'to run'	'rice'	'to go'
a	atu	pālakkam	naṭa
	'that one'	'habit'	'to walk'
ā	ātu	pāl	nilā
	'goat'	'milk'	'moon'
ai	aintu	vaiyam	kai
	'five'	'world'	'hand'
au	auvai	kauvu	vau
	'name of a poetess'	'to seize with mouth'	'to snatch'

The *āytam* occurs between a short vowel and a stop consonant, e.g., *eḥku* 'steel'.

The following table shows the occurrences of the consonants.

Consonants	Initially	Medially	Finally
p	✓	✓	-
t	✓	✓	-
ṭ	-	✓	-
ṭ	-	✓	-
k	✓	✓	-
c	✓	✓	-
m	✓	✓	✓
n	✓	✓	✓
ṇ	-	✓	✓
ṇ	-	✓	✓
ñ	✓	✓	✓
ṇ	-	✓	-
l	-	✓	✓
!	-	✓	✓
!	-	✓	✓
r	-	✓	✓
v	✓	✓	✓
y	✓	✓	✓

Examples

P	paḷam 'fruit'	uppu 'salt'	-
t	talai 'head'	kātu 'ear'	-
ṭ	-	āru 'river'	-

t		kāṭu 'forest'	-
k	kaṇ 'eye'	nakai 'smile'	
c	cōru 'rice'	paci 'hunger'	-
m	maram 'tree'	amar 'war'	nām 'we'
n	nāṇ 'I'	porunar 'soldiers'	porun 'resemble'
ṇ	-	maṇam 'mind'	poṇ 'gold'
ṇ	-	maṇam 'fragrance'	kaṇ 'eye'
n	nāyiru 'Sunday'	maññai 'peacock'	uriñ 'to suck'
ñ	-	aṅku 'there'	
l	-	Kalai 'art'	kal 'stone'
!	-	nālai 'tomorrow'	vā! 'sword'
l	-	maḷai 'rain'	vā! 'to live'

r		urimai	pōr
		'right'	'war'
v	vā	uvakai	tev
	'to come'	'pleasure'	'enemy'
y	yāṇṭu	puyal	vāy
	'Year'	'storm'	'mouth'

1.7 Clusters

The clusters may be broadly classified into two, viz., 1. two consonant clusters and 2. three consonant clusters.

1.7.1. Two consonant clusters

The following table summarizes the two consonant clusters.

	p	t	ṭ	ṭ	k	c	m	n	ṇ	ṇ	ñ	ṇ	l	l	l	r	v	y
p	✓	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
t	-	✓	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
ṭ	✓	-	✓	-	✓	✓	-	-	-	-	-	-	-	-	-	-	-	-
ṭ	✓	-	-	✓	✓	✓	-	-	-	-	-	-	-	-	-	-	-	-
k	-	-	-	-	✓	-	-	-	-	-	-	-	-	-	-	-	-	-
c	-	-	-	-	-	✓	-	-	-	-	-	-	-	-	-	-	-	-
m	✓	-	-	-	-	-	✓	-	-	-	-	-	-	-	-	-	-	-
n	-	✓	-	-	-	-	-	✓	-	-	-	-	-	-	-	-	-	-
ṇ	✓	-	✓	-	✓	✓	✓	-	✓	-	-	-	-	-	-	-	-	-
ṇ	✓	-	-	✓	✓	-	✓	-	-	✓	-	-	-	-	-	-	-	-
ñ	-	-	-	-	✓	-	-	-	-	-	✓	-	-	-	-	-	-	-
ṇ	-	-	-	-	✓	-	-	-	-	-	-	✓	-	-	-	-	-	-
l	✓	-	-	-	✓	✓	-	-	-	-	-	-	✓	-	-	-	✓	✓
l	✓	-	-	-	✓	-	-	-	-	-	-	-	-	✓	-	-	✓	-
l	✓	✓	-	-	✓	✓	✓	✓	-	-	-	✓	-	-	-	-	✓	-
r	✓	✓	-	-	✓	✓	✓	✓	-	-	-	✓	-	-	-	-	✓	-
v	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	✓	-
y	✓	✓	-	-	✓	✓	✓	✓	-	-	✓	-	-	-	-	-	✓	✓

Examples

pp	kappal	'ship'
tt	pattu	'ten'
ṭp	kaṭpu	'Chastity'
ṭt	paṭtu	'desire'
ṭk	Koṭkai	'name of a town'
ṭc	payiṭci	'practice'
ṭp	taṭpam	'coldness'
ṭt	paṭtu	'silk'
ṭk	vēṭkai	'desire'
ṭc	cāṭci	'witness'
kk	tākku	'attack'
cc	accam	'fear'
mp	ampu	'arrow'
mm	vemmai	'hotness'
nt	pantu	'ball'
nn	munṇūru	'300'
ṇp	aṇpu	'love'
ṇt	naṇti	'gratitude'
ṇk	naṇku	'well'
ṇc	naṇcey	'wet land'
ṇm	naṇmai	'goodness'
ṇṇ	aṇṇai	'mother'
ṇp	naṇpar	'friend'
ṇt	toṇtu	'service'
ṇk	kaṇkaḷ	'eyes'
ṇṇ	peṇmai	'womanliness'
ṇṇ	eṇṇam	'thought'
ṇc	aṇcu	'to fear'
ṇñ	maññai	'peacock'
ṇk	tūṇku	'to sleep'
ṇṇ	iṇṇaṇam	'thus'
ṭp	cāḷpu	'noble quality'
lk	naḷku	'give'

lc	valci	'rice'
ll	ellām	'all'
lv	celvam	'wealth'
ly	kalyāṇam	'marriage'
lp	kolpa	'will receive-they'
lk	kol kai	'policy'
ll	veḷḷam	'floods'
lv	kaḷvaṇ	'thief'
lp	vāḷpa	'will live-they'
lt	vāḷtum	'will live - we'
lk	vāḷka	'(you) live'
lc	cūlcci	'conspiracy'
lm	ēḷmai	'poverty'
ln	vāḷnar	'those who live'
ln	pāḷnkiṇaru	'abandoned well'
lv	vāḷvu	'life'
rp	cērpā	'will join-they'
rt	cērtum	'will join-we'
rk	cerka	'(you) join'
rc	tērci	'selection'
rm	kūrmai	'sharpness'
rn	cērnar	'those who join'
rn	irṇkai	'wet hand'
rv	cōrvu	'tiredness'
vv	kovvai	'name of a plant'
yp	ceypa	'will do-they'
yt	ceyti	'news'
yk	ceykai	'deed'
yc	pāyccu	'to irrigate'
ym	tūymai	'purity'
yn	ceynnāṇri	'gratitude'
yñ	cēyñalūr	'name of a town'
yv	ceyvāṇ	'will do-he'
yy	veyyil	'sun shine'

In the case of three consonant clusters the first member is y, r or l, the second member is a nasal or a stop and the third member is a nasal (when preceded by a nasal) or a stop. The following formula summarizes this.

$$\text{CCC} = \left\{ \begin{array}{c} \text{y} \\ \text{r} \\ \text{j} \end{array} \right\} + \left\{ \begin{array}{c} \text{S} + \text{S} \\ \text{N} + \text{S} \\ \text{N} + \text{N} \end{array} \right\}$$

S : Stop

N: Nasal

The following table gives a detailed account of the three migrant clusters.

[illegible]

According to the table the following sequences are obtained.

ymm	meymmai	'fact'
ymp	moympu	'strength'
ynn	ceynnaṇri	'gratitude'
ynt	pāyntāṇ	'jumped - he'
yññ	ayññuṛu	'500'
yñc	vēyñcinai	'branch of a bamboo'
yñk	vēyñkurai	'a piece of bamboo stick'
ypp	vāyppu	'chance'
ytt	moyttatu	'swarmed-it'
ykk	vāykkāl	'canal'
ycc	pāyccu	'irrigate'
rmm	---	
rmp	---	
rnn	---	
rnt	cērntu	'having joined'
rṇṇ	---	
rñc	īrñcuṇai	'wet pool'
rñk	īrñkai	'wet-hand'
rpp	tavirppu	'exception'
rtt	pārttu	'having seen'
rkk	cērkkai	'admission'
rcc	vaḷarcci	'growth'
lmm	----	
lmp	pālmputar	'abandoned bush'
lnn	----	
lnt	cūlntu	'having surrounded'
lññ	----	
lñc	pālñcuṇai	'abandoned pool'
lñk	pālñkinaṛu	'abandoned well'
lpp	kālppu	'enmity'
ltt	vālttu	'greetings'
lkk	vaḷkkai	'life'
lcc	vīlcci	'fall'

Since *r* and *l* cannot be preceded by a single short syllable in Tamil, the structural gaps are found in the case of *rm̄m*, *rnn*, *rn̄n*, *lmm*, *lnn*, and *ln̄n*.

1.8 Vowel Length

Normally a long vowel is said to have two mātras (seconds) and a short vowel one mātra in pronunciation. The final *u*, except in the short dissyllabic words, has less than one matra. The vowels *ai* and *au* are said to have less than two matras.

The long vowels may have extra length and it is indicated by adding a short vowel corresponding to the preceding long one. In the case of *ai* and *au* the short vowels *i* and *u* are used to indicate the extra-length respectively. This is how the extra long vowels are symbolised in the Tamil literary and grammatical works. The following table may clarify this.

Long vowel	Short vowel	Extra long vowel	Tamil script
<i>ī</i>	<i>i</i>	<i>īi</i>	ஈஇ
<i>ē</i>	<i>e</i>	<i>ēe</i>	ஏஏ
<i>ū</i>	<i>u</i>	<i>ūu</i>	ஊஉ
<i>ō</i>	<i>o</i>	<i>ōo</i>	ஔஔ
<i>ā</i>	<i>a</i>	<i>āa</i>	ஆஅ
<i>ai</i>	<i>i</i>	<i>aii</i>	ஐஇ
<i>au</i>	<i>u</i>	<i>auu</i>	ஔஉ

Mention should be made about the extra length of the consonants. Although it is rare to find extra long consonants in the texts, provisions are made in the traditional grammars for such extra long consonants as well (except for the vallingam and *r* and *l*). The extra length of a consonant is represented by the same consonant.

1.9 Accent

Generally, the accent falls on the first syllable of a word. The noninitial syllables seem to be weaker and they tend to have changes in pronunciation.

1.10 Intonation

It seems that there are at least three types of intonations. They may be termed as follows :

1. Rising
2. Level
3. Falling

e.g.	avar vantara?	-	1. 'did he come?'
	avar eṇ ācīriyar.	-	2. 'he is my teacher'
	avar iṅku varavillaīyē.	-	3. 'I am sorry, he didn't come here'

1.11 Syllabic structure

The syllable may be a closed one or open one. The structure of a syllable is as follows :

(C) V (C) (C)

C: Consonant

V: Vowel (Ṽ : Short vowel, V̄: long vowel)

e.g.	CṼ	te-ru	'street'
	CṼ	pū	'flower'
	Ṽ	a-tu	'that'
	V̄	ī	'a fly'
	CṼC	pal	'tooth'
	CṼC	pāl	'milk'
	ṼC	uḷ	'inside'
	V̄C	āl	'banyan tree'
	CṼC	moym-pu	'strength'

CVC	vāḷk-kai	'life'
VC	eyp-pu	'weariness'
CVC	īrp-pu	'attraction'

It might be noted here that a consonant becomes an onset of a syllable when it is followed by a vowel. When there is no vowel in the following position it joins the preceding V or VC and thus becomes a coda.

A word initial short syllable cannot have r or ḷ as its coda in Tamil. To put it in other words. VC or CV cannot precede r or ḷ.

The vowels ī and ū do not seem to occur in the medial syllable of a simple word. The vowels ē and ō also behave the same way. The vowels e, o and au do not seem to occur in the noninitial syllables of a simple word. By simple word, we mean here a word without inflectional suffixes or other particles. The following table summarizes the statements regarding the occurrence of the vowels in a simple word.

Vowels	Initial Syllable	Medial syllable	Final syllable
i	✓	✓	✓
ī	✓	-	✓
e	✓	-	-
ē	✓	-	✓
u	✓	✓	✓
ū	✓	-	✓
o	✓	-	-
ō	✓	-	✓
ai	✓	✓	✓
au	✓	-	-

Examples

i	itu	pativu	vīti
	'this'	'registration'	'street'
ī	vīti	--	paḷir
	'street'		onom. exp.
e	peṭṭi	--	--
	box		
ē	kēṭu	--	puttēl
	'harm'		'gods'
u	puttēl	putumai	katavu
	gods	'strange'	'door'
ū	kūṭu	--	vaḷūu
	'nest'		'fault'
o	koṭu	--	--
	'give'		
ō	pō	--	vaikkōl
	'go'		'hey'
a	pakal	pakal	nata
	'day-time'	'day-time'	'walk'
ā	kāl	ulāvu	niḷa
	'leg'	'stroll'	'moon'
ai	kai	niraivu	kaṭamai
	'hand'	'fullness'	'duty'

au	auvai	---	---
	name of a poetess'		
	onom. exp:	onomatopoeic expression.	

Monosyllabic and disyllabic words are more common in Tamil. Trisyllabic words are also found common. Words with four syllables are rather uncommon and still longer words are very rare. This is a general statement applicable to simple words. Obviously, there are exceptions.

1.12. Marginal system in the Tamil Phonemics

Due to the contact with the Sanskrit Pali and Prakrit languages, for a long period, certain new phonemes have been introduced in Tamil. For any student of Tamilology, it is essential to acquire some knowledge of those phonemes. The following are the phonemes which were introduced in Tamil in the late middle period (i.e., after the 13th century A.D.)

/j/	palatal voiced stop	e.g., Jāṇaki
/ś/	post-dental voiceless fricative	e.g., śarasvati
/ʃ/	retroflex voiceless fricative	e.g. uṣā
/h/	velar voiceless fricative	e.g. hēmā
/kʃ/	a combination of /k/ and /ʃ/	e.g. lakṣmi

2. GRAPHEMICS

The Tamil alphabets are given below as they are used in the Tamil tradition. The Tamil scripts are followed by the Roman symbols which are used in the previous section.

2.1. Vowels

அ	a	ஆ	ā	இ	i	ஈ	ī
உ	u	ஊ	ū	எ	e	ஏ	ē

ஐ ai

ஒ o

ஔ ō

ஔ au

2.2. Āytam

ஃ h

2.3. Consonants

க	k	ங	ṅ	ச	c	ஞ	ñ
ட	ṭ	ண்	ṇ	த	t	ந்	n
ப	p	ம்	m	ய்	y	ர்	r
ல்	l	வ்	v	ழ்	ḷ	ள்	ḷ
		ற்	ṭ/ṛ	ன்	ṇ		

2.4. Vowel - consonants

The sequence CV is understood as one letter in the Tamil system. The CV is called *uyirmey* in Tamil. The following table presents all *uyirmey* in Tamil.

க கா கி கீ கு கூ தெ தே கை கொ கோ கௌ
 ந நா நி நீ நு நூ நெ நே நை நொ நோ நௌ
 ச சா சி சீ சு சூ செ சே சை சோ சோ செள
 ஞ ஞா ஞி ஞீ ஞு ஞூ ஞெ ஞே ஞை ஞொ ஞோ ஞௌ
 ட டா டி டீ டு டூ டெ டே டை டொ டோ டௌ
 ண ணா ணி ணீ ணு ணூ ணெ ணே ணை ணொ ணோ ணௌ
 த தா தி தீ து தூ தெ தே தை தொ தோ தெள
 ந நா நி நீ நு நூ நெ நே நை நொ நோ நௌ
 ப பா பி பீ பு பூ பெ பே பை பொ போ பௌ
 ம மா மி மீ மு மூ மெ மே மை மொ மோ மௌ
 ய யா யி யீ யு யூ யெ யே யை யொ யோ யௌ
 ர ரா ரி ரீ ரு ரூ ரெ ரே ரை ரொ ரோ ரௌ
 ல லா லி லீ லு லூ லெ லே லை லொ லோ லௌ
 வ வா வி வீ வு வூ வெ வே வை வொ வோ வௌ
 ழ ழா ழி ழீ ழு ழூ ழெ ழே ழை ழொ ழோ ழௌ
 ள ளா ளி ளீ ளு ளூ ளெ ளே ளை ளொ ளோ ளௌ
 ற றா றி றீ று றூ றெ றே றை றொ றோ றௌ
 ன னா னி னீ னு னூ னெ னே னை னொ னோ னௌ

3. MORPHOPHONEMICS

It is not possible to present a detailed account of morphophonemics unless we understand grammatical structures. Morphophonemic behaviour is predictable only when the grammatical status of and the grammatical relations between the given morphemes are understood. Therefore, a detailed account of morphophonemics will be presented after the chapters on morphology and syntax.

However, some rules which seem to be automatic and independent are given below. These rules operate regardless of the grammatical status and relations of the given morphemes.

1. $V_F + V \rightarrow V_F - y - V$
 e.g., puli 'tiger'
 puli-ōṭu → puliyōṭu
 'with the tiger'
 2. $V_B + V \rightarrow V_B - v - V$
 e.g., teru 'street'
 teru-il → teruvil 'on the street'
 3. $XP_u + V \rightarrow XP - V$
 e.g., pūṭṭu 'a lock'
 pūṭṭu-il pūṭṭil 'in the lock'
 4. $(C) \check{V}C + V \rightarrow (C) \check{V}CC - V$
 e.g., kal 'stone'
 kal-ōṭu → Kallōṭu 'with the stone'
- V_F : Front Vowel
 V_B : Back Vowel
 V : Vowel (short or long)
 \check{V} : long vowel
 \tilde{V} : Short vowel
 P : Plosive
 C : Consonant
 X : any phoneme(s) other than (C) \check{V} -

4. MORPHOLOGY

4.1. Grammatical categories

Before we go to discuss the morphology of the language. It is desirable to present a brief survey of the grammatical categories. The grammatical categories may be broadly divided into two, namely 1. Word classes and 2. What may be called particle classes. Both of them are generally known as parts of speech. As observed by L. Boomfield, 'it is impossible to set up a fully consistent scheme of parts of speech, because the word-classes overlap and cross each other' (Language p. 196).

4.1.1. Word classes

The following are the word classes in Tamil.

- | | |
|----------------|-----------------|
| 1. Noun | 6. Conjunction |
| 2. Verb | 7. Interjection |
| 3. Adjective | 8. Introductory |
| 4. Adverb | 9. Summoners |
| 5. Intensifier | 10. Responsives |

Noun

A word which is capable of taking a case suffix or postposition is a noun.

e.g.	maram	'tree'
	kal	'stone'

Verb

A word which can take tense markers and which can be qualified by an adverb is a verb.

e.g.	paṭi	'read'
	naṭa	'walk'

Adjective

A word which qualifies a noun is an adjective.

e.g.	nalla	'good'
	periya	'big'

Adverb

A word which qualifies a verb is an adverb.

e.g.	mella	'slowly'
	vēkamāka	'fast'

Intensifier

A word which can qualify an adjective or an adverb is an intensifier.

e.g.	mika	'very'
	mikavum	'very'

Conjunction

A word which conjoins two sentences is a conjunction.

e.g.	allatu	'or'
	ānal	'but'

interjection

A word which signifies strong emotions is an interjection.

e.g.	aiyō	'alas'
	amma	'oh'
	appā	'oh dear'

Introductory

A word functioning as an introductory item at the beginning of a sentence is an introductory.

e.g. atāvatu 'that is'
ākavē 'therefore'

Summoner

A word which is used to draw the attention of the hearer is a summoner.

e.g. ēy 'hey'
tēy 'hey'

Responsive

A word which is used in response to a call is a responsive.

e.g. ēṇ
eṇṇaṅka

4.1.2. Particle classes

The following are the particle classes in Tamil.

1. Suffix
2. Postposition
3. Verbal particles
4. Clitics
5. Fillers

Suffix

A grammatical morpheme which is always a bound form and which is not traceable to a full word is a suffix, (e.g.) case suffixes, number suffixes and such other forms.

Postposition

A form which is historically traceable either to a noun or a verb and which does the function of a case suffix is a postposition, e.g. *koṇṭu*, *iṭam*, etc.

Verbal particles

A form which is historically traceable to a full word and which is used for conjugating the verbs is a verbal particle, e.g. *-pīṛaku*, *-uṭaṇ*, etc.

Clitics

A form which can occur only once in a sentence and which functions like a floating element in a sentence is a clitic, e.g. *-tāṇ*, *-ā*, etc.

Fillers

A form which has neither lexical nor grammatical meaning and which cements the word or sequence of words is a filler.

The grammatical categories mentioned here will be discussed in detail in the following sections in the relevant places. What we have seen above is a brief survey of the grammatical categories in Tamil.

4.2. Noun

As already stated a noun is a word which is capable of taking a case suffix. The following table might explicate the structure of a noun with various suffixes and particles.

Nst.	Numb	Filler	Case	Postpo.	Cl. 1	Cl. 2	Cl. 3	Cl. 4
Peṇ	Kaḷ	uk	ku	ākā	maṭṭum	tāṇ	ā	aṭā
āṇ	kaḷ	iṇ	āl	----	maṭṭum	tāṇ	ā	aṭā
aṇpu	----	iṇ	āl	----	maṭṭum	tāṇ	ā	aṭi

A noun can take one or more suffixes or particles as shown above. The number suffix, filler and the clitics can occur with nouns and verbs as well, whereas the case suffix and the postpositions can occur only with nouns.

4.2.1. Noun Stem

A noun stem may be monomorphemic or polymorphemic. A monomorphemic stem may be monosyllabic or polysyllabic. A polymorphemic stem will usually consist of two or more syllables.

Monomorphemic stems :

Kal	'stone'
malar	'flower'
tavaru	'error'

Polymorphemic stems :

Kalvi	'learning'
tōlvi	'defeat'
kāṭci	'scene'

The polymorphemic noun may be inflected or derived one. The inflected nouns are inflected for person-number-gender(PNG). The derived nouns are derived from nouns, adjectives and verbs.

Inflected Nouns

We can inflect verb or adjective in certain ways and get nouns as the resultant forms. We can also inflect a noun for person-number-gender(PNG).

e.g., nallavan 'good person', keṭṭavan 'bad person',
aṇṇpariṇ 'dear-you', naṇṇpariṇ 'friend-you'.

Adjectives inflected

nalla 'good'	nallavan
	nallavaḷ
	nallavar

Demonstrative base inflected

a 'that'	avaṇ
	avaḷ
	avar
	atu
	avai

Verb (Relative Participle) inflected:

pati	paṭitta	pattittavan
		paṭittamai
elutu	elutum	elutupavan

Noun-PNG. inflected

Ūr	ūriṇaṇ
	ūriṇaḷ
	ūriṇar

Noun- Genitive - PNG - Inflected

enṇuṭaiya	enṇuṭaiyavan
	enṇuṭaiyavaḷ
	enṇuṭaiyavar
	enṇuṭaiyavai

Both nouns and verbs may be inflected. Adjectives also may be inflected (Pl. see John Lyons P.272). The inflection is more regular, predictable and productive, while derivation is less regular, unpredictable and nonproductive.

Verb-gerundial suffix Inflected

ōtu	ōṭutal	'running'
kol	kollutal, kollal	'killing'
pār	pārttal	'seeing'

Derived nouns

A number of nouns are found to derive from verbs. A noun may also be derived from another noun.

Nouns derived from Verbs

kal	'to learn'	kalvi	'learning'
kāṇ	'to see'	kāṭci	'scene'
pār	'to look'	pārvai	'look'
ōṭu	'to run'	ōṭṭam	'run'

Nouns derived from another noun

nilai	'position'	nilaiyam	'place for some purpose'
kaṭai	'last'	kaṭaici	'last'
mutal	'first'	mutaṇmai	'firstness'

There are a number of sub classes in the derived nouns. They will be discussed in the section on syntax. A noun compound can substitute for a noun. The structure of the compound and the various types of it will be treated when dealing with syntax.

The inflected nouns, as already stated, will have PNG suffixes and the gerundial suffixes, while the derived ones will have a number of suffixes with many kinds of semantic significance. The nouns *talaivaṇ* 'head (m)' and *talaivi* 'head (F)' are considered to be derived nouns, while the nouns *iniyaṇ* 'sweet man' and *iniyaḷ* 'sweet woman' are considered to be inflected nouns. The suffixes *aṇ* and *aḷ* in *iniyaṇ* and *inayaḷ* are inflectional suffixes and the suffixes *vaṇ* and *vi* in *talaivaṇ* and *talaivi* are derivative suffixes. The difference between inflected nouns and derived nouns should be carefully noted here and it should be borne in mind that it is impossible to analyse all derived nouns in a descriptive grammar.

The noun stems show the following genders - 1. masculine, 2. Feminine, 3. Honorific and 4. Neuter. A syntactic classification of nouns will be presented in the section for syntax.

4.2.2. Number

In the middle and old Tamil the gender and number were signified by one and the same morpheme and therefore the gender and number were considered to be one entity. In modern Tamil it is possible to treat number as a separate entity. The number suffix is *kaḷ* which has an alternant, namely *mār*. The alternant *mār* occurs with the nouns denoting kinship, profession and sometimes caste. The other form occurs elsewhere. *aṇ* and *āṇ* ending forms sometimes change into *ar* and *ār* before *kaḷ*.

e.g.	<i>āṇ</i>	'male'
	<i>āṇkaḷ</i>	'men'
	<i>peṇ</i>	'woman'
	<i>peṇkaḷ</i>	'women'
	<i>puli</i>	'tiger'
	<i>pulikaḷ</i>	'tigers'
	<i>malar</i>	'flower'
	<i>malarkaḷ</i>	'flowers'
	<i>aracaṇ</i>	'king'
	<i>aracarkaḷ</i>	'kings'
	<i>vaṇṇāṇ</i>	'washerman'
	<i>vaṇṇārkaḷ</i>	'washermen'
	<i>aṇṇaṇ</i>	'elder brother'
	<i>aṇṇaṇmār</i>	'elder brothers'
	<i>māmaṇ</i>	'uncle (maternal)'
	<i>māmaṇmār</i>	'uncles'
	<i>taccaṇ</i>	'carpenter'
	<i>taccaṇmār</i>	'carpenters'
	<i>'kollaṇ</i>	'blacksmith'
	<i>kollaṇmār</i>	'blacksmiths'
	<i>piḷḷai</i>	'man of Pillai Caste'
	<i>piḷḷaimār</i>	'men of Pillai Caste'

4.2.3. Filler

There are certain forms the function of which is to link the adjacent forms and cement them. Such forms are termed Fillers. They are also known as empty morphemes and link morphemes. The fillers

occur between a noun stem and a case suffix. In some cases the fillers function like a word forming suffix and they may or may not be followed by case suffix.

The following are a few fillers which are quite common in the current Tamil.

Filler		Example
<i>aṇ</i>	<i>nāṇkaṇai</i>	'four(acc.)'
<i>iṇ</i>	<i>nūliṇai</i>	'Book' (acc.)'
<i>attu</i>	<i>marattai</i>	'tree (acc.)'
<i>aṭṭu</i>	<i>avattai</i>	'them(acc.)'
<i>am</i>	<i>kunram</i>	'hill'

aṇ : The form *aṇ* occurs after the demonstrative forms *atu* 'that one', *itu* 'this one', the interrogative forms *eṭu* 'which one' *yātu* 'which one' and the numerals from one to ten.

iṇ : The form *iṇ* can optionally occur with any noun, When *am* ending nouns take *iṇ*, *aṇṇu* should precede *iṇ* (e.g.) *maram - attu - iṇ - ai* > *marattinai* 'tree (acc.)'.

attu: All *am* ending nouns take *attu* before case suffix.

e.g., *maram - attu - ai* >
marattai 'tree (acc.)'

aṇṇu: The plural forms *avai* 'those ones', *ivai* 'these ones', *evai* and *yāvai* 'which ones' take *aṇṇu* when followed by a case suffix.

e.g., *avai - aṇṇu - ai*
avaṇṇai 'those ones (acc.)'

The occurrence of *am* is not predictable.

4.2.4. Case

The suffixes which are responsible for changing the syntactic function of a noun are called case suffixes. The syntactic relationship between a noun and a verb in a sentence is called a case. The case relationship may be represented by a suffix, postposition or word order. In Tamil it is represented by suffixes and postpositions.

The case suffixes are treated here and the postpositions will be treated in the following section. The following are the cases represented by the case suffixes in Tamil.

Case	Suffix
1. Nominative	unmarked
2. Accusative	ai
3. Associative/ Sociative	ōṭu
4. Instrumental	āl
5. Casual	āl
6. Dative	ku
7. Genitive	atu
8. Locative	il
9. Vocative	ē, etc.

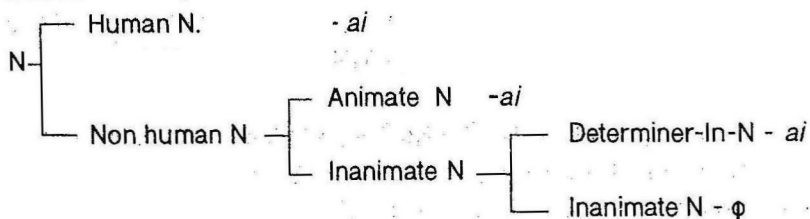
Nominative

Normally, the nominative case is unmarked. Sometimes we find the noun with nominative case being followed by *eṇṇatu*, *eṇṇavan*, *eṇṇavaḷ*, *eṇṇavar*, etc. (eṇ-p-PNG) and *āṇatu*, *āṇavan*, *āṇavaḷ*, *āṇavar*, etc. (ā-ṇ-a-PNG). It is not possible to treat them as moninative case suffixes.

- e.g. aracaṇ vantāṇ
 'king came'
 āciriyaṇ vantār
 'teacher came'

Accusative

The accusative case otherwise called objective case. The objective case suffix has zero alternant. Their occurrences are shown below.



The occurrence of the case suffix *ai* is found rather complicated even by the native speakers when they are asked to describe. Now the diagram may clearly explain the occurrence. The suffix *ai* has a zero allomorph which was not properly understood by the scholars so far. After a human and non - human animate noun we find the allomorph *-ai*. After the inanimate noun, we find *ai* when the noun is preceded by a determiner and we find the zero allomorph only when the noun is not preceded by a determiner. There is no question of optional and obligatory occurrence of *ai* here. In the last environment we find only zero allomorph of *ai* which cannot be described as optional occurrence. The following examples might clarify the situation further.

- nāṇ kaṇṇaṇaiṭ pārttēṇ
'I saw kannan'
avaṇ yāṇaiyai aṭakkiṇāṇ
'he subdued the elephant'
avaṇ antaṭ pāṭṭaṭaiṭ pāṭṭāṇ
'he read that lesson'
avaṇ pāṭam pāṭṭāṇ
'he read lesson'

Associative

The case suffix representing associative / sociative case is *ōṭu*. It has an alternant *uṭaṇ* which will be treated later in the section for postpositions.

- e.g., Kaṇṇaṇōṭu 'with Kannan'
 ēṇṇōṭu 'with me'

Instrumental

The instrumental case suffix is *āl*. It has an alternant *koṇṭu* which will be treated under postpositions.

e.g., Kattiyāl 'with Knife'

Causal

The causal suffix is *āl* which is homophonous to the instrumental *āl*. The fact that the post-position *koṇṭu* cannot function as an alternant to the causal *āl* justifies that the causal *āl* and the instrumental *āl* have to be treated as different case suffixes.

e.g., avar uṅkaḷāl iṅku vantār
 'he came here because of you'

Dative

The dative suffix is *-ukku*. It has an alternant *-akku* which occurs with *eṇ*, *uṇ*, *taṇ*, *eṃ*, *um*, *tam* and *nam*.

e.g., pālukku 'to milk'
 ūrukku 'to home town'
 eṇakku 'to me'
 uṇakku 'to you'

Genitive

The genitive case suffix is *-atu*. In modern Tamil the suffix *atu* is a case suffix and it must not be confused with the pronoun *atu* 'that'. The case suffix *atu* has an alternant *uṭaiya* which will be treated under postpositions.

e.g., eṇatu puttakam 'my book'
 eṇatu ācīriyar 'my teacher'

Locative

The locative case suffix is *il*. It has a functional alternant *iṭam* which will be discussed in the section for postposition.

e.g.	petṭiyil	'in the box'
	kiṇattil	'in the well'

Vocative

The vocative case suffix is *-ē*. There are other alternants such as loss of final C, lengthening of final vowel, etc. which do the function of *ē*.

e.g.	aracē	'O king'
	maramē	'O tree'

It might be noted here that the nouns do not take the fillers before vocative case while they compulsorily take them before the other case suffixes. Compare the forms *marattil* and *maramē*.

4.2.5. Postpositions

It may be recalled here that a word-like element which does the function of a case suffix is called postposition. A postposition may be historically traceable to a noun or a verb. Since they have become grammaticalised forms, descriptively they have to be treated as a separate category, namely postpositions.

As already shown in 4.2. we find case suffixes between a noun and a postposition. The occurrence of the case suffixes is predictable on the basis of the postpositions. For example, if the postposition *pōla* 'like' is added to a noun, then the case suffix that can occur between the noun and *pōla* would be only *-ai*. On the basis of the occurrence of the case suffixes, the postpositions may be classified into five groups. They are as follows :

- A. The postpositions which require accusative case marker. (These may be called accusative postpositions).
- B. The postpositions which require dative case marker. (They may be called dative postpositions).
- C. The postpositions which require the genitive *in* or its allomorphs. (They may be called genitive postpositions).
- D. The postpositions which require the locative case markers or post-positions. (They may be called locative postpositions).
- E. The postpositions that do not require any case marker. (They may be called plain postpositions).

Let us deal with all five groups of postpositions in some more details. The postpositions which are commonly used in written Tamil are mentioned here. The postpositions which seem to belong to some spoken dialects of Tamil (e.g., - *kōsaram* 'for', *āṭṭam* 'like') are not dealt with here.

4.2.5.1. Accusative postpositions

The following table is a brief account of the accusative postpositions.

	Postposition	meaning	Example
1.	<i>viṭa</i>	'than'	<i>avaṇai viṭa</i> 'than him'
2.	<i>pōḷa</i>	'like'	<i>avaṇaip pōḷa</i> 'like him'
3.	<i>koṇṭu</i>	'with'	<i>kattiyaikkōṇṭu</i> 'with a knife'
4.	<i>nōkki</i>	'towards'	<i>eṇṇainōkki</i> 'towards me'
5.	<i>paṭṭi</i>	'about'	<i>ennaippaṭṭi</i> 'about me'
6.	<i>kuṭittu</i>	'about'	<i>eṇṇaikkūṭittu</i> 'about me'

7.	cutti	'around'	ennaiccutti	'around me'
8.	vittu	'from'	Vittai vittu	'from the house'
9.	tavira	'except'	avanaittavira	'except him'
10.	munnittu	'on account of'	tētalai munnittu	'on account of the election'
11.	vēṇṭi	'on account of'	avanaivēṇṭi	'for the sake of him'
12.	oṭṭi	'on the lines of'	avar karuttai oṭṭi	'on the lines of his idea'
13.	poruttu	'for the sake of'	uṅkalaippoṛuttu	'for your sake'
14.	poruttavarai	'as far as.... concerned'	ennaip poruttavarai	'as far as I am concerned'

The occurrence of *ai* before *pōla*, *koṇṭu*, *paṭṭi*, *kuṭittu* and *tavira* is optional whereas it is obligatory before the other postpositions.

viṭa has an alternant *viṭavum*. *pōla* has two more alternants, namely *pōl* and *pōṇṭu*. *cutti* has another alternant *cuttilum*. *poruttavarai* is a compound form which functions as a single unit. Descriptively speaking, it has to be treated as a postposition.

4.2.5.2. Dative Postpositions

The following table briefly describes the functions of the dative postpositions.

	Postposition	Meaning	Example
1.	āka	'for'	uṇakkāka 'for you'
2.	eṇṭu	'for'	uṇakkeṇṭu 'for you'
3.	-mun	'before'	uṇakkumun 'before you'
4.	piṇ	'after, behind'	eṇakkuppiṇ 'after me', 'behind me'
5.	uḷ	'inside'	peṭṭikkul 'into the box'
6.	iṭaiyē	'between, among'	namakkīṭaiyē 'among us'

7.	naṭuvē	'between' among	namakkunaṭuvē 'among us'
8.	mattiyil	'amidst'	uṇkalukku mattiyil 'amidst you'
9.	veḷiyē	'outside'	viṭṭukku veḷiyē 'outside the house'
10.	mēl	'above'	viṭṭukkumēl 'above the house'
11.	kīl	'under'	mēcaikkukkīl 'under the table'
12.	etiril	'Opposite'	viṭṭukku etiril 'Opposite to the house'
13.	pakkattil	'beside'	eṇakkuppakkattil 'beside me'
14.	arukil	'near'	uṇakku arukil 'near you'
15.	patil	'instead of'	eṇakkuppatil 'instead of me'
16.	mārāka	'against'	uṇakkumārāka 'against you'
17.	nērāka	'infront of'	eṇakku nērāka 'in front of me'
18.	uriya	'belonging to'	eṇakku uriya 'belonging to me'
19.	uḷla	'belonging to'	eṇakku uḷla 'belonging to me'
20.	takunta	'suitable to'	unakkut takunta 'suitable to you'

The occurrence of the dative case -ku is obligatory with the following postpositions.

1.	āka	5.	nērāka
2.	eṇru	6.	uḷla
3.	patil	7.	uriya
4.	mārāka	8.	takunta

The occurrence of the dative case suffix is optional with the following postpositions.

1.	muṇ	6.	mattiyil
2.	piṇ	7.	kīl
3.	uḷ	8.	etiril
4.	iṭaiyē	9.	pakkattil
5.	naṭuvē	10.	arukil

There seems to be some subtle meaning difference between *eṇakku* and *eṇru*. The postposition *māl* also poses some problem.

talaimēl means on the head while *talaikkumēl* means above the head. *mēl* when occurring in the place of a case suffix means on, hence it may be treated as a case suffix. The other *mel* which is preceded by *ku* means above and this may be treated as a postposition. A similar treatment seems to hold good for *uḷ* as well.

The post positions which show alternants are presented below with their alternants.

1. *muṇ*, *muṇṇē*, *muṇpu*, *muṇṇāl*, *muṇṇālē*
2. *piṇ*, *piṇpu*, *piṇṇal*, *piṇṇālē*
3. *uḷ*, *uḷḷē*
4. *iṭaiyē*, *iṭaiyil*
5. *naṭuvē*, *naṭuvil*
6. *etiril*, *etirē*
7. *etiril*, *etire*
8. *arukil*, *arukē*
9. *eṇru*, *eṇa*
10. *patil*, *patilāka*
11. *uḷ*, *uḷḷē*
12. *mēl*, *mēlē*

4.2.5.3. Genitive Postpositions

The following table gives a brief account of the genitive postpositions.

Postpositions	Meaning	Example
1. <i>mītu</i>	'on'	<i>eṇmītu</i> 'on / with me'
2. <i>mēl</i>	'on'	<i>eṇmēl</i> "
3. <i>vaḷiyāka</i>	'through'	<i>talaivar vaḷiyāka</i> 'through the the Chairman'
4. <i>mūlamāka</i>	"	<i>talaivar mūlamāka</i> "
5. <i>vāyilāka</i>	"	<i>talaivar vāyilāka</i> "
6. <i>pēril</i>	'on'	<i>eṇpēril</i> 'on / with me'
7. <i>poruṭṭu</i>	'for the sake of'	<i>eṇporuṭṭu</i> 'for the sake of me'

The postpositions which have alternants are given below with their alternants.

1. mītu, mītil
2. mēl, mētē
3. mūlamāka, mūlam

4.2.5.4 Locative Postpositions

The locative postposition is *iruntu* 'from'. It occurs not only after the locative case suffix but also after the postpositions such as *mēl*, *kīl* etc., A postposition occurring after another postposition is a problem. The postposition *iruntu* functions in a different way and it has to be carefully noted here.

4.2.5.5. Plain Postpositions

The following table briefly describes the plain postpositions.

Postposition	Meaning	Example
1. uṭaṇ	'with'	eṇṇuṭaṇ 'with me'
2. kūṭa	"	eṇkūṭa "
3. uṭaiya	'of'	kaṇṇaṇuṭaiya 'of Kannan'
4. vacam	'on, with'	eṇvacam 'with me'
5. iṭam	'on, with'	eṇṇiṭam 'on/with me'
6. varai	'till, upto'	pattuvarai 'upto ten'
7. āka	'for'	pattunāṭāka 'for the (past) ten days'
8. āka	'as'	aracarāka 'as king'
9. tōrum	'at... every'	vītutōrum 'at every house'
10. āra	'full of'	Kaṇṇāra 'eyeful'

The nouns usually become oblique forms when they take postpositions. When *tōrum* and *varai* are added to the nouns, the nouns do not become oblique forms. This problem has to be studied further.

e.g.	inta viṭuvarai	'upto this house'
	viṭutōrum	'at every house'

Note that *viṭu* did not become *viṭtu* before *varai* and *tōrum*

In the case of genitive postpositions, it is possible to have *in* between the nouns and the postpositions. But in the case of the plain postpositions *in* cannot be inserted.

4.2.6. Clitics

As already mentioned, the clitics are some kind of floating elements in the sentences. The clitics are divided into four groups in accordance with their occurrences. The clitics which are grouped under cl. 1 occur after the postposition slot. The order of occurrence of the clitics is cl. 1 - cl. 2 - cl. 3 - cl. 4 (see 4.2).

4.2.6.1. Clitics. 1 (cl. 1)

The following are the clitics which come under cl. 1

maṭṭum	'only'
māttiram	'only'
kūṭa	'also'
um	'also'
ē	'only'

e.g.

kaṇṇan maṭṭum	'only Kaṇṇan'
kaṇṇanai maṭṭum	'only kannan (acc.)'
kaṇṇanaipatti maṭṭum	'only about kannan'

A detailed discussion on clitics will be given in the section on syntax.

4.2.6.2. Clitics. 2 (cl. 2)

The following are the clitics which come under cl. 2

tāṇ	'only'
āvatu	'atleast'
ēṇum	'atleast'
ākilum	"
āyinum	"

e.g.,

kaṇṇantāṇ
 kaṇṇaṇ matṭuntāṇ
 kaṇṇaṇai matṭuntāṇ
 kaṇṇaṇaip patti matṭuntāṇ

4.2.6.3. Clitics. 3 (cl. 3)

The following clitics come under cl. 3

ā	interrogative
ē	"
ō	"

ē and ō function as interrogative markers only when they are preceded by tāṇ

e.g.,

kaṇṇaṇā?
 kaṇṇaṇaiyā?
 kaṇṇaṇaippattiyā?
 kaṇṇaṇaippattimattumā?
 kaṇṇaṇaippattimattumtāṇā?

4.2.6.4. *Clitics.4 (cl. 4)*

The following are the clitics that occur at the closing position. Usually they are vocative particles which refer to the hearer in conversation.

aṭā	Masc. nonhon
aṭi	fem. nonhon.
uṅka	Hon. sg.
uṅka	Hon. pl.
φ	neutral

e.g.

kaṇṇanaṭa
 kaṇṇanaṭaiyaṭā
 kaṇṇanaippattiyaṭā
 kaṇṇanaippattimattumaṭā
 kaṇṇanaippattimattuntaṭā
 kaṇṇanaippattimattuntaṭā

when the clitics *um*, *ō*, and *āvatu* occur with interrogative words (beginning with *yā* or *e* and *ē* they lose the interrogative force and they become noninterrogative words. Such changes are elaborately dealt with in the section for syntax.

4.3 Verb

As already defined the word which is capable of taking a tense marker is a verb. In addition to this, a verb may be qualified by an adverb or adverbial, it may be conjugated for person-number-gender and it may be changed into adjectival or adverbial participle. The various forms of the verb may be broadly divided into finite and non-finite forms.

4.3.1. The Finite Form of a Verb

The finite form of a verb may be simple or complex. The logest finite form of a verb may have the following structure.

Vst - (Asp Aux) - (Voice Aux) (Mod. Aux) - Tns - PNG - (cl. 3) (cl. 4).

1 2 3 4 5 6 7 8

e.g.,

eḷutik-kāṭṭa-vaikkap-pār-tt-āṇ-ā-aṭā

1 2 3 4 5 6 7 8

It might be noted here, that the Aspectual Auxiliary, Voice Auxiliary, Modal Auxiliary, Clitic. 3 and Clitic 4 are optional items in the sequence. In certain cases, even the tense (Tns) and the Person-number-gender marker (PNG) may be optional. For example, the verbs *cari*, *taṇi*, etc. do not have any suffix at all. The verbs *illai*, *uṇṭu*, etc. do not have Tns. and PNG. We will deal with all those verbs in detail.

For the sake of clarity, let us divide the finite forms into two, namely 1) simple forms and 2) complex forms. The simple forms may be divided into three structural classes as shown below:

- | | | | |
|----|--------|-------|--|
| 1. | V.def. | e.g., | <i>cari</i> , <i>taṇi</i> |
| 2. | V.K. | e.g., | <i>illai</i> , <i>uṇṭu</i> , <i>nallaṇ</i> |
| 3. | Vb | e.g., | <i>cey</i> , <i>pō</i> , <i>vā</i> |

V. def. does not have any suffix; V.K. has a stem and a suffix, but does not have any tense marker, and Vb. has a stem which is capable of taking a tense marker and PNG marker.

V.def : The verbs belonging to V. def. class are not many. The following is almost a complete list of the verbs belonging to V. def.

vēru	'different'
cari	'right'
taṇi	'separate'
potu	'common'

V.K. : The tenseless verbs which may be analysed in terms of stem and suffix are traditionally called *kurippuviṇai* 'implied verbs'. The verbs belonging to V.K. have to be divided into two subclasses which may be described as follows :

- | | | | | |
|----|--------|---|--------|-------------|
| 1) | V. st. | - | PNG | e.g. nallaṇ |
| 2) | V.st. | - | Suffix | e.g. uṇtu |

There are a number of verbs in Tamil having the structure V.st. - PNG. Verbs belonging to V.st - Suffix are not many. The following is almost is a complete list of V.st. - suffix.

illai	'not'
uṇtu	'is'
alla	'no'
pōtum	'enough'
vēṇṭum	'needed'
muṭiyum	'possible'
piṭikkum	'like'

The suffixes -ai, -tu, -a and -um in the above items do not signify anything special. In these cases they function as something like finite verb markers.

Vb. The simple verbs belonging to Vb. have the following structure.

V. st.	{	Tns. -	PNG	}
	{	Mod. S		}
	{	Neg. -	Mod. S	}

e.g.

cey - t - āṇ	'he did'
cey - ka	'do'
cey - al - ka	'don't do'

They may be dealt with under the following heads :

- (a) Indicative
- (b) Imperative
- (c) Desiderative
- (d) Optative
- (e) Potential
- (f) Prohibitive

Before dealing with the finite forms let us examine the structure of the verb stem.

4.3.1.1. Verb Stem :

A verb stem may be simple or compound. Generally the verb stem has the following structure.

$$\left\{ \begin{array}{l} \text{Vst. 1 - (PV)} \\ \text{Vst. 2 -} \end{array} \right\} \text{ - (Caus)}$$

Vst. 1 : a class of stem that can take PV suffix

PV : - piṛaviṇai marker

Vst. 2 : a class of stem which cannot take PV suffix

Caus : Causative marker.

Examples are given below :

- | | | |
|----|--------------------------------|------------------------|
| 1. | Vst. 1 : naṭa | 'walk' |
| 2. | Vst. 1 + PV : naṭattu | 'make -- walk' |
| 3. | Vst. 1 - PV - Caus : naṭattuvi | 'cause to make - walk' |

- | | | | |
|----|-----------------|---------|-----------------|
| 4. | Vst. 1 - caus : | naṭappi | 'cause to walk' |
| 5. | Vst. 2 : | cey | 'do' |
| 6. | Vst. 2 - caus : | ceyvi | 'cause to do' |

A simple stem consists of one lexical item while a compound stem consists of two or three lexical items. The structure of a compound stem may be any one of the following.

N + V	pōrātu	'struggle'
VP + V	kaṇṭupīṭi	'discover'
V. root + V	kolluṇ	'be killed'
VK + V	uṇṭāku	'develop'
particle + V	mēṛkoḷ	'adopt'

An analysis of the compound stems involve a great deal of historical aspect of the language. Therefore, we are not going to deal with the compound stems further.

Concept of *taṇṇiṇai* and *piṇṇiṇai*

There is a class of verbs in Tamil which need a special attention when we deal with the stems. On the basis of the suffixes added to the stem, (the result of which again is a stem), the stems may be grouped into six classes as shown above. Look at the following :

Class 1	Vst. 1	naṭa	'walk'
Class 2	Vst. 1 - PV	naṭattu	'make - walk'

Class 1 stems become class 2 stems after taking PV suffix. The verb *naṭa* 'walk' which belongs to class 1 is grammatically and sēmentically connected with the verb *naṭattu* 'make - walk' which belongs to class 2. We can speak about *taṇṇiṇai* and *piṇṇiṇai* only when we have a pair of verbs like *naṭa* and *naṭattu*. In such cases the verbs such as *naṭa* are called *taṇṇiṇai* (self action) and the verbs such as *naṭattu* are called *piṇṇiṇai* (nonself action).

It is a mistake to equate *taṇṇiṇai* with intransitive verb. It is also a mistake to equate *piṇṇiṇai* with the transitive verb. The verbs such

as *uṇ* 'cat', *kaṇ* 'see' and *cuma* 'bear' are *taṇvinaṭai* in Tamil, but they are not intransitive verbs at all. The notion of transitive and intransitive verbs is based on syntactic function, whereas the notion of *taṇvinaṭai* and *priavinaṭai* is based on morphological and semantic functions.

Eventhough we are now able to describe *taṇvinaṭai* and *priavinaṭai* the *priavinaṭai* forming process seems to have ceased in Tamil. That is, we cannot create new *priavinaṭai* now. In a sense, the analysis of *priavinaṭai* might be better treated under etymology and word formation. Theoretically speaking, the causative suffix can be added to any verb stem; but in practice, it is rather odd to add the causative suffix after a number of verb stems.

Hereafter when we use the word verb stem to mean any verb stem, simple or compound, monomorphemic or polymorphemic.

4.3.1.2. Simple Forms

As already stated in 4.3.1 the simple forms have been divided into V. def., V.K. and Vb. The first two have already been explained. The last one, Vb. has been divided into the following (4.3.1.)

- a) Indicative
- b) Imperative
- c) Desidenative
- d) Optative
- e) Potential
- f) Prohibitive

They may be treated now one after the other.

a) **Indicative** : The structure of the indicative form is as follows :

V. st - Tense - PNG

e.g.,

cey - t - āṇ	'did (he)'
cey - kiṛ - āṇ	'does (he)'
cey - v - āṇ	'will do (he)'
cey	'do'

The Stem

The verb stems have to be classified as follows on the basis of the tense markers they take.

V. Stem	Past	Present	Future	Negative
1. cey 'do'	t	kiṛ	v	ā
2. āḷ 'rule'	nt	"	"	"
3. aṇcu 'fear'	iṇ	"	"	"
4. naṭu 'plant'	Pu -PPu	"	"	"
5. uṇ 'eat'	t	"	p	"
6. kēḷ 'hear'	tt	kkiṛ	pp	kkā
7. naṭa 'walk'	nt	"	"	"

The verbs belonging to class 1 and class 5 behave alike except for future tense. They are treated as two different classes on the basis of the future tense marker. Similarly the verbs belonging to class 2 and class 7 behave alike in respect of the past tense marker. But they are brought under two different classes on the basis of the present, future and negative markers. The verbs belonging to class 4 end in a plosive (P) followed by the Vowel \bar{u} . The plosive in the final syllable is doubted when the verbs of class 4 are conjugated for the past tense.

The Tense: According to the traditional grammarians, there are three tenses in Tamil namely past, present and future. In addition to these three, the negative also has to be treated as tense. The negative markers \bar{a} and $kk\bar{a}$ occurs in the tense slot and they behave like the tense markers. Therefore \bar{a} and $kk\bar{a}$ are treated as tense markers.

Past Tense : The past tense morpheme /t/ has the following allomorphs. The occurrence is also described below :

/t/	occurs with the verb stems of class 1 and class 5.
/nt/	occurs with the verb stems of class 2 and class 7
/iŋ/	occurs with the verb stems of class 3
(Pu-PPu)	Pu is replaced by PPU in the case of the verb stems of class 4
/tt/	occurs with the verb stems of class 6

Present Tense

The present tense morpheme /kṛ/ has the following allomorphs. Their occurrence also is described below :

- /kṛ/ occurs with the verb stems of the classes 1 - 5
- /kkṛ/ occurs with the verb stems of the classes 6 and 7

Except when followed by -aŋ, $kṛ$ freely alternates with $kṇr$ and $kkṛ$ with $kkṇr$.

Future Tense :

The future tense morpheme /v/ has the following allomorphs. The occurrence also is given below :

- /v/ occurs after the verb stems of the first four classes.
- /p/ occurs after the verb stems of class 5.
- /pp/ occurs after the verb stems of the last two classes.

When a future finite verb takes a nonhuman subject, the finite verb has the following structure.

Vst - *um*

The suffix *um* represents both future tense and nonhuman division. In that situation *-kum* and *-kkum* are found to be alternants of *um*

- /um/ occurs with the verb stems of the classes 1 - 5.
- /kkum/ occurs with the verb stems of the last two classes.
- /kum/ occurs with the verb stems, *ā*, *cā*, *nō* and *pō*.

Negative :

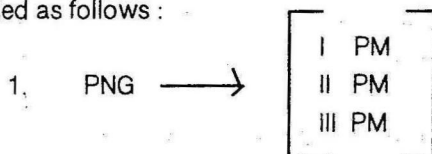
The negative tense morpheme /ā/ has the following allomorphs.

- /ā/ occurs with the verb stems of the first five classes.
- /kkā/ occurs with the verb stems of the last two classes.
- /kā/ occurs with the verb stems, *ā*, *cā*, *nō* and *pō*.

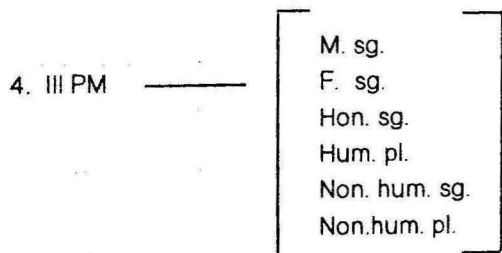
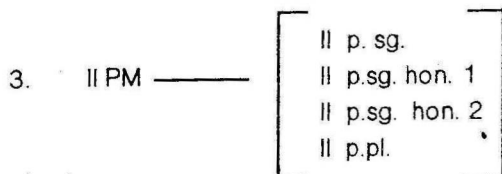
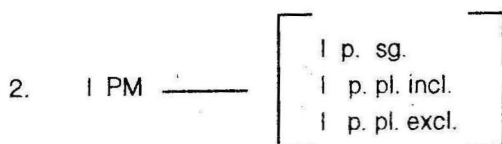
There are some other negative forms which will be dealt with later in the sections on modals.

PNG :

PNG which stands for person-number-gender markers may be classified as follows :



The PNG is divided into three namely, I person marker, II person marker and III person marker. The first person is further divided as first person singular (Ip. sg), first person plural - inclusive (Ip. pl. incl.) and first person plural - exclusive (Ip. pl. Excl.). The second person is further divided as second person singular -non honorific, second person singular - honorifi- 1, second person singular - honorific-2 and second person plural. The third person also is further divided into six namely- 1) masculine singular, 2) feminine singular 3) Honorific singular, 4) Human plural, 5) Non-human singular and 6) Non-human plural. These may be summarized in the following rules.



The verb takes the PNG markers according to the subject of the verb. If the subject is in the first person singular form the verb takes the first person singular marker. If the subject is in the first person plural-inclusive form, the verb takes the first person plural-inclusive marker and so on. This kind of agreement between the subject and the finite verb is known as subject-predicate concord. The following diagram might clearly explain the subject-predicate concord system.

I PERSON

I person sg. nāṇ	I p. sg. marker ēṇ
I person pl. incl. nām	I p.pl. incl. marker ōm
I person pl. excl. nārikaḷ	I p. pl. excl. marker ōm

e.g. nāṇ vanteṇ 'I came'
 nām vantōm 'we (incl.) came'
 nārikaḷ vantōm 'we (excl.) came'

II Person

II person sg. nī	II p. sg. marker āy
II person sg. hon. 1 nīr	II p. sg. hon. 1 marker īr
II person sg. hon. 2 nīnkaḷ	II p.sg. hon. 2 marker īrkaḷ
II person pl. nīnkaḷ	II p.pl. marker īrkaḷ

e.g.,

nī vantāy	'You came'
nīr vantīr	'You (hon I) came'
nīnkaḷ vantīrkaḷ	'You (hon 2) came'
nīnkaḷ vantīrkaḷ	'You (pl.) came'

III Person

masculine singular avaṇ	N.sg. marker āṇ
Feminine singular avaḷ	F. sg. marker āḷ
Honorific singular avar	H. Sg. marker ār
Human plural āvarkaḷ	Hum. pl. marker ārkaḷ
Non human singular atu	Non hum. sg. marker atu
Non-human plural avai	Non-hum.pl. marker aṇa

eg.,

avaṇ vantāṇ	'he came'
avaḷ vantāḷ	'she came'
avar vantār	'he/she (hon) came'
avarkaḷ vantarkaḷ	'they (hum) came'
atu vantatu	'it came'
avai vantaṇa	'they (non. hum) came'

All nouns which are legitimately substitutable for the III person pronouns, when they function as subjects, behave like the III person pronouns in connection with the PNG marker with the finite verbs. That is, any masculine singular noun when it occurs as a subject requires its finite verb to take masculine singular marker. The feminine singular noun when it occurs as a subject requires its finite verb to take feminine singular marker and so on.

The PNG marker for non-human singular and plural nouns, when the finite verb shows future tense, would be *um*. If the tense marker is considered to be zero, *um* may be taken for PNG marker. It is also possible to consider *um* to represent PNG and tense. If it be the case, *um* is a portmanteau morpheme. The variants of this *um* are *kum* and *kkum*. *kum* occurs with the stems of (C)V type; *kkum* occurs with the verb stems whose infinitives will take *kka* and *um* occurs elsewhere. (See 4.3.1.2, Future tense).

(b) Imperative

The imperative forms might be classified as (1) informal (2) honorific.1 (3) honorific.2, and (4) plural.

e.g.,

col	'say'	informal
collum	'say'	honorific. 1
collunkal	'say'	honorific. 2
collunkal	'say'	plural

The informal imperative is unmarked; honorific-1 imperative is represented by the suffix *um*; honorific.2 imperative is represented by *unkal* and the plural imperative is also represented by *unkal*.

(c) Desiderative :

The suffix representing desiderative is *aṭṭum* and its variants are *kaṭṭum* and *kkāṭṭum*. *kaṭṭum* occurs with the stems of (C) V type; *kkāṭṭum* occurs with the stems whose infinitive forms take *kka* and *aṭṭum* occurs elsewhere.

e.g.,	varaṭṭum	'let (sb.) come'
	pōkaṭṭum	'let (sb.) go'
	paṭikkāṭṭum	'let (sb.) read'

(d) Optative:

The optative suffix is *-ka* which has an alternant *-kka*. *kka* occurs with the stems whose infinitive forms show *kka*. The other form *ka* occurs elsewhere.

e.g.,

paṭikka	'(I wish) you / he / she / they etc. read'
celka	'(I wish) you / he / she / they, etc. go'

It may be noted here that negative optative forms also are rarely found and they are formed as follows :

V. st. + Neg. + opt. *

e.g.

cellaṛka	'(I wish) you / he / she / they, etc. not go'
----------	---

(e) Potential :

The potential form is represented by the suffix *alām* and its variants are *kalām* and *kkalām*. *kalām* occurs with the stems of (c) *Ṽ* type; *kkalām* with the stems whose infinitive forms show *kka* and *alām* with other verb stems.

eg.

pōkalām	'... may go'
paṭikkalām	'... may read'
collalām	'... may say'

(f) Prohibitive :

The prohibitive may also be called negative imperative. The prohibitive forms may be classified as (1) informal, (2) honorific. 1 (3) honorific.2 and (4) plural. The prohibitive forms show the following structure.

V. stem + Neg. S + II PM

1. INFORMAL: The informal prohibitive suffix is *ē* where the imperative suffix is unmarked.

eg. collātē 'don't say'
pōkātē 'don't go'

2. HONORIFIC. 1: The honorific. 1 suffix is *īr* as described elsewhere.

e.g. collātīr 'don't say (hon. 1)'
pōkātīr 'don't go (hon. 1)'

3. HONORIFIC. 2: The honorific. 2 suffix is *īrkaḷ* as described elsewhere.

e.g. collātīrkaḷ 'don't say (hon. 2)'
pōkātīrkaḷ 'don't go (hon. 2)'

4. Plural: The plural suffix is *īrkaḷ* as stated already when dealing with the PNG markers.

e.g. collātīrkaḷ 'don't say (pl.)'
pōkātīrkaḷ 'don't go (pl.)'

Note that the negative marker in these forms is *āt* and its variants are *kāt* and *kkāt*. *Kāt* occurs with the stems of (C)*Ṽ* type; *kkāt* with the stems showing *kka* in the infinitive forms and *āt* with the other verb stems.

e.g. pōkātē 'don't go'
naṭakkātē 'don't walk'
collātē 'don't say'

4.3.1.3. The Complex Verb

The complex verb may consist of Verb stem + Aspect + Voice + Modals + Tense + PNG. Among these, the items that follow the stem may be optional.

- e.g., 1) eļutik - kātta - vaikkap - pār-tt-āṇ
 Vst. Asp. Voice Mod.Tns.PNG
 'Write-VP' 'show-inf.' 'make-inf.'
 'see-past' 'he'
 'tried to make (Sb.) show (how)
 to write - he'
- 2) eļutik - kātṭ - iṇ - āṇ
 'showed (how) to write - he'
- 3) eļuta - vai-tt - āṇ
 'made sb. write - he'
- 4) eļutap - pār-tt - āṇ
 'tried to write - he'

The auxiliaries marking aspects, voice, and modals occur in the order shown above. The complex verb consists of one or more auxiliaries. Normally an aspectual auxiliary does not follow another aspectual auxiliary. The same is true in the case of voice and modal auxiliaries. The following sections deal with aspects, voice and modals respectively.

4.3.1.3.1 Aspects

The aspectual auxiliaries are added to the verbal participial forms. The aspects might be further classified as given below. They are named on the basis of the predominant meaning of the aspectual auxiliary.

Sl.no	Aspect	Auxiliary	Literal meaning
1.	Progressive	koṭṭiru	keep and be
2.	Perfective	iru	be
3.	Definitive	viṭu	leave
4.	Trial	pār	see

5.	Demonstrational	kāṭṭu	show
6.	Reflexive	koḷ	receive
7.	Reciprocal	koḷ	receive
8.	Accidental	pō	go
9.	Contemptive	tolai	get lost
10.	Preservative	vai	keep, preserve
11.	Benefactive	aruḷ	sanction with mercy
12.	Habitual	vā	come

There are a few more aspectual auxiliaries such as *koṭu* 'give', *utavu* 'help' and *uḷ* 'be'. Although they are not productive in the actual usage, they may be included in the aspectuals. The following are the examples for the aspectuals listed above.

ēlutik - koṇṭiru - nt - āṇ

'he was writing'

vant - iru - nt - āṇ

'he had come'

vantu - viṭ - tt - āṇ

'he had come'

ēlutip - pār - tt - āṇ

'he tried writing'

ēlutik - kāṭṭ - iṇ - āṇ

'he showed how to write'

vānkik - koḷ - nt - āṇ

'he' bought for himself'

aṭittuk - koḷ - nt - ārkai

'they were beating each other'

uṭaintu - pō - iṇ - tu

'it broke'

ēlutit - tolai - tt - āṇ

'he wrote'

vānki - vai - tt - āṇ

'he bought and preserved'

vaḷanki - aruḷ - iṇ - āṛ

'he gave'

paṭittu - va - nt - āṇ

'he read (daily)'

eḷutik - koṭu - tt - āṇ

'he wrote (for me) and gave it (to me)'

koṭuttu - utav - iṇ - āṛ

'he gave and helped'

vant - uḷḷ - āṛ

'he has come'

It is difficult to give exact English meaning for the Tamil aspectuals. However, nearest equivalents are given here without causing any harm to the central meaning.

The verb *tolai*, when used as a main verb, has two functions namely *tanviṇai* and *piṛaviṇai*. When it is used as an auxiliary the contrast seems to have been nullified. Note that *vantu tolaintāṇ* and *vantu tolaittāṇ* 'he had come' are synonymous.

4.3.1.3.2. Voice

There are two sets of voices in Tamil : (1) active and passive and (2) automatic and causative.

Active and Passive

The passive constructions are formed by changing the transitive verb into infinitive form and by adding *paṭu* to it. Other syntactic changes regarding passive constructions will be explained in the section for syntax.

e.g. koll 'kill' → kollappaṭu 'be killed'
 eḷutu 'write' → eḷutap paṭu 'be written'

Automatic and Causative

The causative constructions are formed by changing the verb into infinitive forms and by adding *vai* to it. Other syntactic changes regarding causative constructions will be dealt with in the section for syntax.

e.g.,	koll	'kill'	→	Kollavai	'make - kill'
	pō	'go'	→	pōka vai	'make - go'

It might be noted here that the auxiliaries *paṭu* and *vai* are functioning as voice auxiliaries.

4.3.1.3.3. Modals

The modal auxiliaries are added to the infinitive forms of the verbs and they are named according to their predominant meanings.

Sl. No.	Modal	Auxilliary	Literal meaning
1.	Inceptive	Pō	'go'
2.	Attemptive	pār	'see'
3.	Probabilitative	kūṭu	'join'
4.	Obligatory	vēṇṭu	'need'
5.	Future Negative	māṭṭu	(denial)
6.	Factive Negative	illai	'no, not'

Examples are given below for the modals.

varap - pō - kiṛ - āṛ	'he is going to come'
ōṭap - pār - tt - āṇ	'he tried to escape'
varak - kūṭu - um	'may come'
vara - vēṇṭu - um	'must come'
vara - māṭṭu - āṇ	'he won't come'
vara - illai	'did not come', 'does / do not come'

Note that *māṭṭu* occurs only in the future tense while *illai* occurs in the past and present tenses. The auxiliaries *kūṭu*, *vēṇṭu* and *illai* do not show subject-predicate concord while the other three show the concord.

Due to some semantic reasons the auxiliary verb *pō* can take only past and present tenses and *pār* can take only past and present tenses. The auxiliary verbs *kūṭu* and *vēṇṭu* can take only future tense.

4.3.1.3.4. Negative Forms

The negative forms are highly irregular and therefore the system is very complicated. A few predominant forms are given below:

Desiderative	:	Vst + āmal + irukkāṭṭum/pōkāṭṭum eg., varāmal irukkāṭṭum varāmal pōkāṭṭum
Optative	:	V st. + ātu + oḷika e.g., varātoḷika ceyyātoḷika
Potential	:	V. st. + āmal + irukkalām / pōkalām e.g. varāmalirukkalām varāmaṛpōkalām

4.3.2. Non - finite Forms of Verbs

The non-finite forms can also be classified into two major groups namely 1) simple nonfinite and 2) complex nonfinite.

4.3.2.1. Simple Nonfinite Forms

The simple nonfinite forms may be classified as adjectival and adverbial participles. According to the traditional grammarians the former is called *peyareccam* and the latter *viṇaiyeccam*.

4.3.2.1.1. *Adjectival participles*

The adjectival participles which are otherwise called relative participles are classified into four as follows :

1. Past relative participle
2. Present relative participle
3. Future relative participle
4. Negative relative participle

The structure of these relative participles and examples are given below :

R.P.	Structure	Examples
1. Past Relative Participle	V. st. - past - <i>a</i>	Paṭitta
2. Present Relative Participle	V.st. - Present - <i>a</i>	paṭikkina
3. Future Relative Participle	V.st. - <i>um</i>	paṭikkum
4. Negative Relative Participle	V.st. - <i>āt</i> - <i>a</i>	Paṭikkata
	paṭi = 'read'	

The morpheme *um* represents the notion of relative participle and future tense. It has two other variants, *-kum* and *-kkum*. *Kum* occurs with monosyllabic stems such as *ā*, *pō* and *cā*. *kkum* occurs with the stems which show *kka* as the infinitive marker. *um* occurs elsewhere. The morpheme *āt* has two other variants, *kāt* and *kkāt*. *kāt* occurs where *kum* can occur and *kkāt* where *kkum* occurs. *āt* behaves like *um*.

4.3.2.1.2. *Adverbial Participles* :

The adverbial participles might be classified into six.

- | | |
|-----------------|------------------|
| (1) Infinitive | (4) Consecutive |
| (2) Conjunctive | (5) Simultaneous |
| (3) Conditional | (6) Negative |

1. Infinitive

The infinitive marker is *-a*. It has *ka* and *kka* as its variants. *ka* occurs with monosyllabic stems such as *ā*, *pō* and *cā*; *kka* occurs with the verbs of the classes 6 and 7 (*kē!* and *naṭa* conjugations); and *a* occurs elsewhere. The structure of the infinitive participle is V. st. - Inf. M.

e.g.	pō - ka	>	pōka	'to go'
	paṭi - kka	>	paṭikka	'to read'
	cey - a	>	ceyya	'to do'

2. Conjunctive

The conjunctive participle is otherwise called verbal participle. The conjunctive marker is *tu* which has five other variants as described below :

Marker	Condition	example
tu	with the stems of the classes 1 and 5	ceytu uṇtu
ttu	with the stems of the class 6	pārttu
ntu	with the stems of the classes 2 and 7	āṇtu nāṭantu
i	with the stems of the class 3	āṭi
y	with <i>ā</i> and <i>pō</i>	āy, pōy
pu → ppu P :	with the stems of the class 4 stands for a plosive.	tottu

3. Conditional Participle

The conditional participle marker is *-ā/* which is added to the conjunctive participle. The structure of conditional participle is V.st - conj. M - Cond. M. *ā/* has another alternant, *ṇāl*. *nāl* occurs after the conjunctive marker *j* or *y* and *ā/* elsewhere.

e.g. *ceytāl*, *naṭantāl*, *āṭinaḷ*, *pōṇāl*, *ānāl*

4. Consecutive participle

The consecutive marker is *atum* which has an alternant *ṇatum*. The former occurs where the conditional *āl* can occur and the latter where the conditional *ṇāl* can occur.

e.g. *ceytatum*, *naṭantatum*, *āṭinatam*, *pōṇatum*

5. Simultaneous participle

The simultaneous marker is *kaiyil* which has an alternant *kkaiyil*. *kkaiyil* occurs with the stems whose infinitive forms show *kka* and *kaiyil* elsewhere.

e.g. *kānkaiyil*, *varukaiyil*, *naṭakkaiyil*, *paṭikkaiyil*

6. Negative participle

The negative participle markers are *āmal* and *ātu*. *āmal* has *kāmal* and *kkāmal* as its variants. *kāmal* occurs with the monosyllabic stems such as *ā*, *pō* and *cā*; *kkāmal* occurs with the stems of the classes 6 and 7 and *āmal* occurs elsewhere. *āmal* and *ātu* are free variants. Like *āmal*, *ātu* also has *kātu* and *kkātu* as its variants. *kātu* can occur where *kāmal* occurs and *kkātu* where *kkāmal* occurs.

e.g.	<i>pōkāmal</i>	<i>pōkātu</i>	'without going'
	<i>paṭikkāmal</i>	<i>paṭikkātu</i>	'without reading'
	<i>naṭakkāmal</i>	<i>naṭakkātu</i>	'without walking'
	<i>ceyyāmal</i>	<i>ceyyātu</i>	'without doing'

4.3.2.2. Complex Nonfinite Forms

The complex non-finite forms can also be classified as adjectival and adverbial participles.

4.3.2.2.1 Adjectival Participles

The complex adjectival participles are formed by adding *vēṇṭiya*, *kūṭiya*, *takka*, *valla* etc. to the infinitive participles.

eg. *paṭikkavēṇṭiya*
 paṭikkakkūṭiya
 paṭikkattakka
 pāṭavalla

The negative forms corresponding to the above items are given below :

paṭikkāmal - *irukka vēṇṭiya* / *viṭavēṇṭiya*
paṭikkāmal - *irukkakkūṭiya* / *viṭakkūṭiya*
paṭikkāmal - *irukkattakka* / *viṭattakka*
paṭāmal - *irukka valla* / *viṭavalla*

Instead of *irukka* and *viṭa* we can also add *pōka*. The auxiliary verbs *iru*, *viṭu* and *pō* are chosen according to the semantic context. Note that *paṭikkak kūṭata* is not the corresponding negative of *paṭikkak kūṭiya*.

A detailed study of the negative forms is essential for a clear understanding of the structure of the negative forms. The structure of the negative adjectival participles is given below:

Ceyyāmal - { *irukka*
 viṭa
 pōka } - { *vēṇṭiya*
 kūṭiya
 takka
 valla }

4.3.2.2.2. Adverbial Participles

The complex adverbial participles show the following structures.

(1) cey + ā + viṭṭāl

(2) ceytu +

irukka
koṇṭu
viṭṭu
iruntāl

(3) ceyyāmal +

irukka
iruntu
iruntāl
poṇatum
irukkaiyil

(4) ceyyāmal + iruntu +

irukka
koṇṭu
viṭṭu
iruntāl

The auxiliaries *iru*, *pō* and *viṭu* can occur as alternats after *ceyyāmal*. One of them will be chosen according to the verb stem and the semantic context.

(5) Relative Participle +

Verbal particle
such as
the following
pōtu
piṇ
muṇ
uṭaṇ

The forms given above are reclassified according to the grammatical function and dealt with in the following sections.

(a) Negative Conditional . 1

The negative conditional forms show the following structure.

V. st. + ā + viṭṭāl

The negative marker ā has -kā and -kkā as its alternants. kā occurs with the monosyllabic stems such as ā, pō and cā; kkā occurs with the verb stems of the classes 6 and 7 and ā occurs elsewhere.

- e.g. pōkā viṭṭāl
 naṭakkā viṭṭāl
 collā viṭṭāl

(b) Past Infinitive

The past infinitive is formed by adding *irukka* to *ceytu* pattern of verbs. *ceytu* pattern is already described as conjunctive participle.

- e.g. vantirukka
 pārttirukka
 pōyirukka

(c) Simultaneous-cum-Sequential

Complex simultaneous participle is formed by adding *koṇṭu* to the *ceytu* pattern of verbs. *koṇṭu* is also used in the sequential sense.

- e.g. paṭittukkoṇṭu
 elutikkoṇṭu
 pāṭikkoṇṭu

(d) Disjunctive

Disjunctive participle is formed by adding *viṭṭu* to the *ceytu* pattern of verbs.

e.g. paṭittuvittu
 elutivittu
 kēttuvittu

(e) Past conditional

Past conditional participle is formed by adding *iruntāl* to the *ceytu* pattern.

e.g. vantiruntāl
 kēttiruntāl
 pārttiruntāl

(f) Negative Infinitive

The negative infinitive forms are formed by adding *irukka* to *ceyyamal* or *ceyyatu* pattern of verbs

e.g. varāmal irukka
 pokāmal irukka
 elutāmal irukka

(g) Negative Conjunctive

The negative conjunctives are formed by adding *iruntu* to *ceyyāmal* pattern

e.g. varāmaliruntu
 pōkāmal iruntu

According to the linguistic and semantic context *pōy* or *vittu* can also be added instead of *iruntu*.

e.g. varamāl pōy
 varāmal vittu

(h) Negative conditional. 2:

The negative conditionals are formed by adding *iruntal* to *ceyyāmai* pattern.

e.g. varāmal iruntāl
kēṭkāmal iruntāl
collāmal iruntāl

In this context *pōṇāl* seems to freely vary with *iruntāl*.

(i) Negative Consecutive

The negative consecutive is formed by adding *pōṇatum* to *ceyyāmal* pattern. In general, *iruntatum* and *viṭṭatum* are found to be alternants of *pōṇatum*.

e.g. varāmar pōṇatum
varāmal iruntatum
varāmal viṭṭatum

(j) Negative Simultaneous

The negative simultaneous forms are formed by adding *irukkaiyil* to *ceyyāmal* pattern.

e.g. varāmal irukkaiyil
pōkāmal irukkaiyil
pēcāmal irukkaiyil

(k) Negative Past Infinitive

The negative past infinitives are formed by *iruntu* + *irukka* to the *ceyyāmal* pattern.

- e.g. varāmal iruntirukka
 pōkāmal iruntirukka
 eļutāmal iruntirukka

Instead of *iruntu* it is possible to have *pōy* or *viṭṭu* while *irukka* does not alternate with *pōka* or *viṭa*.

- e.g. varāmal pōyirukka
 eļutāmal viṭṭirukka

(l) Negative Simultaneous-cum-sequential

Negative simultaneous-cum-sequential forms are formed by adding *iruntu* + *koṇṭu* to the *ceyyāmal* pattern.

- e.g. varāmal iruntukoṇṭu
 eļutāmal iruntukoṇṭu
 paṭikkāmal iruntukoṇṭu

(m) Negative Disjunctive

The negative disjunctives are formed by adding *iruntu* + *viṭṭu* to the *ceyyāmal* pattern.

- e.g. varāmal iruntu viṭṭu
 eļutāmal iruntu viṭṭu
 paṭikkāmal iruntu viṭṭu

(n) Negative Past Conditional

The negative past conditionals are formed by adding *iruntu* + *iruntāl* to the *ceyyāmal* pattern. *pōy* and *viṭṭu* can alternate here with *iruntu*.

- e.g. varāmal iruntiruntāl
 varāmaṇ pōyiruntāl
 varāmal viṭṭiruntāl

(o) Temporal Adverbial Participles

The structure of the temporal adverbial participles is described below :

RP + pōtu / poḷutu

e.g. vanta pōtu
varum pōtu
varukira pōtu
varāta pōtu

RP + muṇ / muṇpu / muṇṇāl

e.g. varum muṇ
varā muṇ

RP + piṇ / piṇpu / pīraku / piṇṇāl

e.g. vanta piṇ
kaṇṭa piṇ

RP + uṭaṇ / uṭaṇē

e.g. vanta vuṭaṇ
kaṇṭa vuṭaṇ

Note that past, present, future and negative relative participles can occur before *pōtu*; future and negative relative participles can occur before *muṇ* and only past relative participle can occur before *piṇ* and *uṭaṇ*

(p) Manneral Adverbial participles

The structure of manneral adverbial participles is RP + paṭi / āru / vaṇṇam

e.g. conṇapaṭi
conṇavārū

conṇavaṇṇam
 colkirapaṭi
 colkiravāru
 colkiravaṇṇam
 collumpaṭi
 collumāru
 collumvaṇṇam
 collāṭapaṭi
 collāṭavāru
 collāṭavaṇṇam

There is a subtle meaning difference when *paṭi*, *āru* and *vaṇṇam* are added to future negative relative participles which will be dealt with in syntax.

(q) Limitative Adverbial Participle

The structure of the limitative adverbial participles is RP + *varai* / *varaiyil* / *maṭṭum*

e.g. naṭanta varai
 naṭakkira varai
 naṭakkum varai

(r) Distributive Adverbial Participles

The structure of the distributive adverbial participles is future RP + *tōrum* / *torum*

e.g. ayuntōrum
 varuntōrum
 celluntōrum

(s) Repetitive Adverbial Participles

The infinitive participle and the conjunctive participle can be repeated.

e.g. vara vara
vantu vantu

4.3.3. Nouns Derived from Verb

The nouns derived from verbs form two major groups. (1) The nouns such as *ōṭṭam* (← *ōṭu*) 'run' and *āṭṭam* (← *āṭu*) 'dance' form one group. The nouns such as *ōṭṭal*, *ōṭuvatu* etc. form the second group. They can take a case suffix but they never take any adjective. The first group of nouns which are irregular and non-productive will not be discussed in this grammar. The second group is discussed in the following sections.

4.3.3.1. Ceytal type

Ceytal type of nouns are formed by adding *tal* to the stem. *tal* has two alternants namely, *ṭtal* and *al*. *ceytal* type of nouns are called verbal nouns.

ṭtal occurs with the verb stems of the classes 6 and 7 and *tal* occurs elsewhere. *al* is a free variant of *tal* except in the case of the monosyllabic stems of (C) \bar{V} type.

e.g.	paṭṭital	ceyal
	naṭṭital	kāṇṭal
	ceytal	kāṇṭal
	pōtal	kāṇal

4.3.3.2. Ceytatu type

The structure of this type of nouns is V. st -past -*atu*.

e.g. ceytatu
vantatu
kaṇṭatu

4.3.3.3. *Ceykiṛatu type*

The structure of this type of nouns is V. st - present - *-atu*.

- e.g. ceykiṛatu
varukiṛatu
naṭakkīṛatu

4.3.3.4. *Ceyvatu type*

The structure of this type of noun is Vst - future - *-atu*.

- eg. ceyvatu
varuvatu
naṭappatu

4.3.3.5. *Ceyyātatu type*

The structure of this type of nouns is V.st - Neg. M - *-atu*.

- e.g. ceyyātātu
varātatu
oṭātatu

4.3.3.6. *Ceytamai type*

The structure of this type is V.st. - Past - Rel. pp.m. - *-mai*

- e.g. vantamai
tantamai
ceṇṇamai

4.3.3.7. *Ceykiṇṛamai type*

The structure of this type is V.st - Present - Rel. pp. m. - *-mai*

- e.g. varukiṇṛamai
tarukiṇṛamai
celkiṇṛamai

4.3.3.8. *Ceyyātai / Ceyyāmai type*

The structure of this type is V. st - neg. m. - *-mai*.

- e.g. cellātai
nāṇāmai
nāṇātai

4.3.3.9. *Conjugated Nouns*

The conjugated nouns are otherwise called participial nouns.
The structure of these nouns are described below :

- (1) V.st. - past - Gender Number Suffix

e.g. paṭittavaṇ
paṭittavaḷ
paṭittavar
paṭittavarkaḷ
paṭittatu
paṭittavai

- (2) V. st. - present - Gender Number Suffix

e.g. paṭikkiravaṇ
paṭikkiravaḷ
paṭikkiravar
paṭikkiravarkaḷ
paṭikkiratu
paṭikkiravai

- (3) V.st. - future - Gender Number Suffix

e.g. paṭippavaṇ
paṭippavaḷ
paṭippavar
paṭippavarkaḷ
paṭippatu
paṭippavai

- (4) V. st - neg. m. - Gender Number Suffix

e.g. paṭikkātavaṇ
paṭikkātavaḷ
paṭikkātavar
paṭikkātavarkaḷ
paṭikkātatu
paṭikkātavai

4.3.3.10. Negative Verbal Nouns

The structure of the negative verbal nouns is *ceyyāmal - iruttal*.

- e.g. pāṭāmal iruttal
eḷutāmal iruttal
paṭikkāmal iruttal

It is possible to have verbal nouns of the following types.

- (a) V.st. - āmal - iru - tense - atu

e.g. varāmal iruntatu
varāmal iruppatu

- (b) V.st. - āmal -

irunta
irukkinra

- mai

e.g. varāmal iruntamai
varāmai irukkinramai

4.3.3.11. Note on Negative Forms

It seems possible to have aspectual, modal, voice, etc. with the help of the negative conjunctive and negative infinitive. A few examples in the affirmative and negative are given below:

Affirmative

Vantuvittan
vara vēṇṭum
collappaṭṭatu
varavaittan
varattum
vā

Negative

varāmal iruntu vittan
varāmal irukka vēṇṭum
collāmal viṭappaṭṭatu
varāmal irukkavaittan
varāmal irukkattum
varāmal iru

Note the following correspondence which forms the basis of complex forms.

vā	varāmal iru
vantu	varāmal iruntu
vara	varāmal irukka

In the negative forms the auxiliary *iru* can alternate with *viṭu* and *pō* according to the semantic and linguistic context.

4.4. Adjectives

Apart from the adjectival participles (4.3.2.), there are certain other words which have to be treated as adjectives. The adjectives are of two kinds: (1) Simple adjective and (2) Derived adjective.

4.4.1. Simple Adjective

Those words which have adjectival function and which are not descriptively derived from any other grammatical category are called simple adjectives.

e.g.	nalla	'good'
	periya	'big'
	ciraṇṭa	'great'
	iṇiya	'sweet'

4.4.2. Derived Adjective

Those words which have adjectival function and which are derived from abstract nouns are called derived adjectives. The adjective marker is *āṇa*.

e.g.	aḷakāṇa	'beautiful'
	kōpamāṇa	'angry'
	uyaramāṇa	'tall'
	aṇpāṇa	'kind, dear'

In certain cases *āṇa* can be replaced by *uḷḷa* and *uṭaiya*. At present we are not able to predict where *uḷḷa* and *uṭaiya* replace *āṇa*. Instead of *aṇpāṇa*, we can have *aṇpuḷḷa* and *aṇpuṭaiya*; but, we cannot have *uyaramuḷḷa* and *uyaramuṭaiya* for *uyaramāṇa*.

It is possible to have repetitive forms in the case of simple adjectives whereas it is very uncommon to have repetitives in derived adjectives.

e.g.	nalla nalla	'good'
	periya periya	'big'

4.5. Adverbs

In the modern Tamil, there is a need to treat a class of words as adverbs. The adverbs are of two kinds : (1). Simple adverb and (2) Derived adverb.

4.5.1. Simple Adverb

Those words which primarily have adverbial function and which are not descriptively derived from any other grammatical category are called simple adverbs.

e.g.	naṅku	'well'
	urakka	'loudly'
	urattu	'loudly'
	mella	'slowly'

4.5.2. Derived Adverb

Those words which have adverbial function and which are mostly derived from abstract nouns are called derived adverbs. The adverbial marker is *āka* which freely alternates with *āy*.

e.g.	vēkamāka	'fast'
	metuvāka	'slowly'
	kōpamāka	'angrily'

It is possible to have repetitive adverbs both in simple and derived categories. In the derived categories the nouns are repeated and the suffix is added at the end.

e.g.	mella mella	'very slowly'
	kopam kōpamāka	'very slowly'
	metu metuvāka	'very slowly'

It must be mentioned here that *āka* has many other syntactic functions. When *āka* is added to an abstract noun it is an adverbial marker and the sequence N + *āka* is a derived adverb. The adverbs may be further classified on the basis of syntax and semantics.

4.6 Intensifiers

Those words which qualify adjectives, adverbs, verbs and certain abstract nouns are called Intensifiers. There are only a few words which come under this group.

The following are the intensifiers in Tamil.

mika	'very, very much'
mikavum	-do-
rompa	-do-
nirampa	-do-

Although it is possible to segment *um* in *mikavum* it does not have any meaning. If it is segmented *um* has to be treated as an empty morpheme. *rompa* is found to occur mostly in colloquial style and the literary form of *rompa* is *nirampa* in plenty'. In the literary Tamil *mika*, and *mikavum* are more commonly used than *nirampa*.

e.g.,	mika nalla pāṭal	'a very good poem'
	mika aḷakākap pāṭiṇāṇ	'very beautifully sang'
	mikavum makḷintāṇ	'Rejoiced very much'
	mikavum makḷiṇcci	'very happy, very much pleasure'

It might be noticed here that the words qualified by an intensifier have some common semantic feature inspite of the difference in their grammatical status. The intensifiers *mika* and *rompa* can be repeated as *mikamika* and *rompa rompa* 'very very', while *mikavum* and *nirampa* do not undergo this repetition process.

4.7. Conjunction

That which conjoins two or more words, phrases or sentences is called a conjunction.

The conjunctions may be classified into two major classes : (1) Coordinating conjunctions and (2) Subordinating conjunctions.

4.7.1. Coordinating conjunctions

The coordinating conjunctions conjoin nouns, noun compounds, adverbs, phrases or sentences of the same grammatical rank. The coordinating conjunctions are subdivided as correlatives and non-correlatives.

Correlatives:

-um	...	um
-ō	...	ō
-āvatu	...	āvatu
nīyum nānum	...	'you and I'
nīyō nāō	...	'you or I'
nīyāvatu nāyāvatu	...	'you or I'

Non-co-relatives:

āṇāl	...	'but'
ataṇāl	...	'therefore'
ākaiyāl	...	'so'
illāiyēl	...	'if not so'
illāvittāl	...	"
iruntalum	...	'even so'
āṇalum	...	"

4.7.2. Subordinating conjunctions

The subordinating conjunctions conjoin the subordinating clause to another clause on which it depends. This class of

conjunctions may also be divided into correlatives and non-correlatives.

Correlatives:

āṇāl	...	um
enrāl	...	um

avar varuvāraṇāl nāṇum varuvēṇ
 'if he comes I also will come'

avar varuvārenrāl nāṇum varuvēṇ
 'if he comes I also will come'

Noncorrelatives:

- um, - āvatu.

avarum varavillai
 'he did not come, either'

avarāvatu vantirukkalām
 'atleast he could have come'

The conjunctions *āvatu*, *ānal*, *ākaiyāl*, *enrāl* etc. are historically traceable to the verbs *ā* 'become', *eṇ* 'say so', etc. Since they have developed into separate grammatical forms with specific grammatical functions, at the descriptive level they have to be treated as conjunctions in the modern Tamil.

4.8 Interjections

The exclamatory words which express strong emotions are called interjections. An interjection occurs before a sentence or in isolation.

e.g.,

appā, aṭṭeyappā, appappā

ammā, ammammā

ayyō, ayyayyō

ā, ō

Although *appā* and *ammā* have historical connection with the nouns *appā* 'father' and *ammā* 'mother', they have become grammaticalized forms and therefore they are treated here as a separate grammatical category.

4.9. Introductory

There are certain items such as *atāvātu* 'that is' and *ākavē* 'therefore' which function as a kind of introductory markers. They are called introductory. The introductory items always occur at the beginning of a sentence.

e.g.,	atāvatu	'that is'
	āka	'therefore'
	ākavē	"

4.10 Summoners

As already defined, the words which are used to draw the attention of the hearers are called summoners. They are also called attention - getters.

e.g.,

ēy	'hey'	
intā	'look here'	
intāṭā	"	(masc. non. hon)
intāṭi	"	(fem. non. hon.)
intāṅka	"	(Hum. Hon.)

4.11 Responsives

Words which are used as a mark of response are termed here as Responsives.

e.g.,

ēṇ	'I am here'	(Neutral)
ēṇtā	"	(masc. non.hon.)
ēṇṭi	"	(fem.non.hon.)
ēṇka	"	(Hum. Hon.)

The particle classes (4.1.2.) do not need a separate treatment. They have been discussed in the foregoing sections in the appropriate contexts.

★ ★ ★

5. Syntax

5.1. Phrase Structure

As any other Indian language, Tamil shows the finite verb at the end of a sentence. That is to say, Tamil is a verb final language.

Structurally speaking there are four major types of simple sentences in Tamil.

1. NP + VP
2. NP + NP
3. NP + Adj.
4. NP + Gen.

The sentences are classified on the basis of the items that occur in the predicate slot. When we analyse all these structures, at some point, we may have to group them into one single class. However, the major types of the simple sentences are described here in terms of their phrase structures and suitable examples are given below:

1. avar vantāṇ 'he came'
2. avar ācīriyar 'he is a teacher'
3. avar nallavar 'he is good'
4. antap puttakam ennuṭaiyatu 'that book is mine'

Note that the predicative adjective and the predicative Genetive have taken person - number - gender suffix according to their subjects.

These sentences may have to be further classified according to the occurrence of the verb and the cases in a sentence.

In this section we try to present a detailed description of Tamil syntax. The present study is mostly based on the Aspects model theory of Transformational syntax.

5.1.1. Sentence

Rule 1 $U \rightarrow (IN) S (EN)$

The present rule reads as follows:

An utterance is rewritten into introductory items plus sentence plus ending items. IN and EN are optional items.

U stands for utterance.

IN stands for introductory items.

S stands for sentence.

EN stands for ending items.

There are certain items in the language which qualify the sentence as a whole and not the parts of the sentence. These qualifiers (which are often called modifiers) may occur before the sentence or after the sentence. Those modifiers which occur before a sentence can be called presentential items and those which occur after a sentence may be called postsentential items.

Rule 2

$S \rightarrow NP + PP (CO + S')$

A Sentence consists of a noun phrase (NP) and a predicate phrase (PP) which are optionally followed by CO + S'. CO + S takes care of certain kinds of coordinate or compound sentences. PP is a cover symbol for the predicates such as NP or VP.

5.1.2. Noun Phrase

Rule 3

$$NP \rightarrow (S') \left\{ \begin{array}{c} PN \\ NP_1 \end{array} \right\} (CO + NP')$$

Two rules are found to have combined into one here. Rule 3 may be presented as follows:

$$\begin{array}{ll} (a) & NP \rightarrow (S') \quad PN \quad (CO + NP') \\ (b) & NP \rightarrow (S') \quad NP_1 \quad (CO + NP') \end{array}$$

These two rules are combined into one in the Rule 3. The symbol S in the rules (2) and (3) can be again rewritten as.

$$S \rightarrow NP + PP \quad (CO + S') \text{ and so on}$$

The symbol S' makes necessary provision for all the compound and complex sentences in the language. So also NP' makes necessary provision for certain other recursive elements. Co stands for coordinators and PN for pronouns.

5.1.2.1. Pronoun

Rule 4

$$PN \rightarrow \left\{ \begin{array}{c} PN_1 \\ [PN_2] \\ PN_3 \end{array} \right\} \left\{ \begin{array}{c} [PI_1] \\ [PI_2] \\ (pl) \end{array} \right\}$$

This rule enables us to obtain the following strings

1. PN_1
2. $PN_1 - PI_1$
3. $PN_1 - PI_2$
4. PN_2
5. $PN_2 - PI$
6. PN_3
7. $PN_3 - PI$

PN_1 stands for the first person pronouns, PN_2 for second person pronouns and PN_3 for the third person pronouns. PI_1 represents inclusive plural and pl_2 exclusive plural. pl represents plural in general.

The grammatical morphemes such as gender marker, number marker, etc., are represented by abstract symbols and they are realized later in the morphophonemic section. The symbols which represent lexical items are rewritten into lexical morphemes in the lexical section. For example, $PN_1 \rightarrow nān$ 'I'.

e.g., $PN_1 - PI_1 \rightarrow nām$ 'we' (inclusive)
 $PN_1 - PI_2 \rightarrow nānkal$ 'we' (exclusive).

The first person plural in Tamil is divided into inclusive and exclusive. If the pronoun includes the hearer it is called inclusive. If it excludes the hearer it is called exclusive.

Rule 5

$$PN_2 \rightarrow \left\{ \begin{array}{l} PN_2 O \\ PN_2 \text{ hon} \\ PN_2 \text{ m.hon} \end{array} \right\}$$

The second person pronouns (PN_2) are divided into (1) ordinary or non-honorific, (2) honorific and (3) more honorific. That is, the second person pronouns have three levels. The pronoun is chosen according to the speaker-hearer relationship.

$PN_2 O$,	$nī$	'You' (ordinary or non-honorific)
$PN_2 \text{ hon}$,	$nīr$	'You' (honorific)
$PN_2 \text{ m.hon}$,	$nīnkaḷ$	'You' (more honorific)

It must be noted here that the forms $nī$, $nīr$, and $nīnkaḷ$ are only singular forms. When they are pluralised we get the form $nīnkaḷ$. In plural we do not find the three levels which we find in the singular. Although the singular $nīnkaḷ$ and plural $nīnkaḷ$ are identical in form, they have to be treated as different forms on the basis of their syntactic functions.

The plural form $nīnkaḷ$ can be followed by *ellārum*, whereas the singular $nīnkaḷ$ cannot be followed by it. There are other syntactic arguments for treating singular $nīnkaḷ$ and plural $nīnkaḷ$ as different forms.

$PN_2 - pl$

$nī + pl$ becomes $nīnkaḷ$

$nīr + pl$ becomes $nīnkaḷ$

$nīnkaḷ + pl$ becomes $nīnkaḷ$

Rule 6

$$PN_3 \rightarrow \left\{ \begin{array}{l} PN_{3a} \\ PN_{3b} \end{array} \right\}$$

The third person pronouns are divided into two major groups namely, PN_{3a} and PN_{3b} . PN_{3a} represents definite pronouns and PN_{3b} indefinite pronouns. They are further classified in the following sections. The pronouns such as *avan*, *ivan*, *ava*, *iva*, etc., belong to PN_{3a} . The pronouns such as *yārō*, *eṇṇavō* etc. belong to PN_{3b} .

Rule 7

$$PN_{3a} \rightarrow \left\{ \begin{array}{l} PN_m \\ PN_f \\ PN_{hon} \\ PN_n \end{array} \right\}$$

The definite pronouns (PN_{3a}) are classified into four namely (1) masculine (PN_m) (2) feminine (PN_f), (3) honorific (PN_{hon}) and (4) neuter (PN_n).

All these pronouns have to be further divided into two each i.e. remote and proximate.

Rule 8

$$PN_m \rightarrow \left\{ \begin{array}{l} PN_{m. rem.} \\ PN_{m. prox.} \end{array} \right\}$$

The third person masculine pronoun is divided into remote ($PN_{m. rem.}$) and proximate ($PN_{m. prox.}$).

$PN_{m. rem.}$: *avan* 'that - he'

$PN_{m. prox.}$: *ivan* 'this - he'

Rule 9

$$PN_f \rightarrow \left\{ \begin{array}{l} PN_{f. xrem.} \\ PN_{f. prox.} \end{array} \right\}$$

As already explained the third person feminine pronoun is also divided into remote ($PN_{f. rem.}$) and proximate ($PN_{f. prox.}$).

PN_{f. xém.}

ava! 'that-she'

PN_{f. prox}

iva! 'this-she'

Rule 10

$$PN_{hon} \rightarrow \left\{ \begin{array}{l} PN_{hon.rem} \\ PN_{hon.prox} \end{array} \right\}$$

The third person honorific pronouns are of two kinds namely, third person honorific remote pronouns and third person honorific proximate pronouns.

PN_{hon.rem}

avar 'that - he / she' (honorific)

PN_{hon.prox.}

ivar 'this he / she' (honorific)

Rule 11

$$PN_n \rightarrow \left\{ \begin{array}{l} PN_{n.rem.} \\ PN_{n.prox} \end{array} \right\}$$

The third person neuter pronouns are of two kinds namely remote and proximate ones.

PN_{n.rem.}

atu 'that thing'

PN_{n.prox.}

itu 'this thing'

When the plural marker is added to PN₃ (rule (4)) we obtain the forms *avarka!* for human and *avai* for neuter or non-human.

avan + pl > avarka!

ava! + pl > avarka!

avar + pl > avarka!

atu + pl > avai

It must be mentioned here that *ivan*, *iva!* *ivar* and *itu* also take Pl. and

they become *ivarka/* and *ivai* accordingly. In the Modern Tamil it is possible to have *avaika/* instead of *avai* and *ivaika/* instead of *ivai*.

Regarding the human pronouns, the masculine feminine and honorific distinctions is found only in the singular forms, such distinctions are not found in the plural forms.

Rule 12

$$PN_{3b} \rightarrow \left\{ \begin{array}{l} PN_{h,Ind} \\ PN_{nh,Ind} \end{array} \right\}$$

The indefinite pronouns (PN_{3b}) are divided into human indefinite pronouns and non-human indefinite pronouns. These pronouns also can take plural suffix and they have corresponding plural forms.

$PN_{h,Ind}$	yārō	'somebody'	
	yārāvatu	'somebody'	'someone'
$PN_{nh,Ind}$	eṇṇavō	'something'	
	ētō	'something'	
	eṇṇavāvatu	'something'	
	ētāvatu	'something'	

The nouns ending in *ō* and *āvatu* have different syntactic functions which will be clearly dealt with elsewhere in this work. As already stated the indefinite pronouns can also take pl. Unlike the other nouns these pronouns are reduplicated when they are pluralized.

yārō	+	pl	>	yār yārō	'some persons'
eṇṇavō	+	pl	>	eṇṇa eṇṇavo	'some things'

It may be noted here that the nouns ending in '*āvatu*' do not have plural forms which may be due to semantic reasons.

Rule 13

$$NP_1 \rightarrow \left\{ \begin{array}{c} N_{\text{quan}} \\ NP_2 \end{array} \right\}$$

NP_1 is divided into quantitative indefinite and universal nouns (N_{quan}) and NP_2 which will be explained later.

Rule 14

$$N_{\text{quan}} \rightarrow \left\{ \begin{array}{c} N_{\text{q.ind}} \\ N_{\text{q.uni}} \end{array} \right\}$$

N_{quan} is divided into indefinite nouns denoting quantity and universal nouns denoting quantity. They are further classified in the following sections.

Rule 15

$$N_{\text{q.ind}} \rightarrow \left\{ \begin{array}{c} N_{\text{q.i.c.}} \\ N_{\text{q.i.m.}} \end{array} \right\}$$

$N_{\text{q.ind}}$ is divided into count and mass nouns. The count nouns are going to be further divided.

$N_{\text{q.i.m.}}$	Koncam	'a little'
	mikuti	'great amount'

Rule 16

$$N_{\text{q.i.c.}} \rightarrow \left\{ \begin{array}{c} N_{\text{q.i.h.}} \\ N_{\text{q.i.nh}} \end{array} \right\}$$

$N_{\text{q.i.c.}}$ is divided into human and non-human nouns.

$N_{\text{q.i.h.}}$	cilar	'a few persons'
	palar	'many persons'
$N_{\text{q.i.nh.}}$	cila	'a few things'
	pala	'many things'

Rule 17

$$N_{q.uni.} \rightarrow \left\{ \begin{array}{l} N_{q.u.c.} \\ N_{q.u.m.} \end{array} \right\}$$

$N_{q.uni.}$ is divided into count and mass nouns:

$N_{q.u.c.}$ has to be classified further.

$N_{q.u.m.}$	ellām	'all'	-	whole
	avālavum	'all'	-	whole

Rule 18

$$N_{q.u.c.} \rightarrow \left\{ \begin{array}{l} N_{q.u.h.} \\ N_{q.u.nh.} \end{array} \right\}$$

$N_{q.u.c.}$ is divided into human and non human nouns.

$N_{q.u.h.}$	ellārum	'all persons'
	anaivarum	'all persons'
$N_{q.u.nh.}$	ellām	'all'
	anaittum	'all'

It may be noted here that 'ellām' is found under $N_{q.u.m.}$ and $N_{q.u.nh.}$

Syntactically speaking the 'ellām' belonging to $N_{q.u.m.}$ can be replaced by 'avvaluvam' and the other 'ellām' belonging to $N_{q.u.nh.}$ can be replaced by 'anaitum'. Therefore we have to recognize two kinds of 'ellām'.

5.1.2.2. Demonstrative adjectives

Demonstrative adjectives can occur before any Noun other than a pronoun (PN) and quantitative noun ($N_{quan.}$).

Rule 19

$$NP_2 \rightarrow (DA) N$$

DA stands for the demonstrative adjectives and N for nouns. As it is shown in the above rule a noun may or may not take a demonstrative adjective.

DA - N

e.g.	anta malar	'that flower'
	antap puttakam	'that book'
	inta malar	'this flower'
	intap puttakam	'this book'

N

e.g.	malar	'flower'
	puttakam	'book'

Rule 20

$$DA \rightarrow \left\{ \begin{array}{c} DA_1 \\ DA_2 \end{array} \right\}$$

The demonstrative adjectives are divided into two, DA represents the proximate adjective and DA_2 remote demonstrative adjective.

DA_1	inta	'this'
	iv	'this'
DA_2	anta	'that'
	av	'that'

DA_1 - N \rightarrow inta viṭu 'this house'

DA_2 - N \rightarrow anta viṭu 'that house'

inta and *anta* are free adjectives whereas *iv* and *av* are bound ones.

5.1.2.3. Noun

Rule 21

$$N \rightarrow \left\{ \begin{array}{l} N_h \\ N_{nh} \end{array} \right\}$$

nouns in Tamil are classified under two major kinds, i.e. noun human and non-human. This classification is made on the basis of the substitutability of the interrogative pronouns *yār* and *eṇṇa*. All those nouns which can be substituted for *yār* are grouped into one class and they are called human nouns. All those nouns that can be substituted for 'eṇṇa' are grouped into one class and they are called non-human nouns. The human nouns and the non-human nouns are classified further in the following sections.

5.1.2.3.1. Human Nouns

Rule 22

$$N_h \rightarrow \left\{ \begin{array}{l} N_{hp} \\ N_{h.c} \end{array} \right\}$$

The human nouns are divided into two groups namely (1) proper nouns and (2) common nouns. The proper nouns do not take plural marker and the common nouns can optionally take the plural marker. On this basis the human nouns are classified into two. The proper nouns can be further classified. There are certain proper nouns in Tamil which show masculine suffix for masculine nouns (*kaṇṇaṇ*, *poṇṇaṇ*) and there are certain other proper nouns which do not show any such suffix (*muttu*, *māṇickam*). Considering this fact the proper nouns may be further classified. But such classification is not made here. All the human proper nouns can be optionally followed by a honorific marker. The following rule takes care of this fact.

Rule 23

$$N_{h.p} \rightarrow N_{h.pr.} \text{ (Hon.M)}$$

The honorific marker (Hon.M), can be added to all proper nouns irrespective of the genders.

$N_{h.pr.}$ - Hon.M

e.g. Kaṇṇaṇ avarkaḷ
vaḷavaṇ avarḷkaḷ
intirā kānti avarkaḷ
Sarōjijitevi avarkaḷ

Rule 24

$$N_{h.pr.} \rightarrow \left\{ \begin{array}{l} N_{h.pr.m.} \\ N_{h.pr.f.} \\ N_{h.pr.hon.} \end{array} \right\}$$

The proper nouns may be a masculine noun, or a feminine or it may be a honorific noun. One and the same noun may function as masculine proper noun, feminine proper noun and also as honorific proper noun.

e.g. Cuntaram vantaṇ 'Sundaram came'
Cuntaram vantaḷ 'Sundaram came'
Cuntaram vantaṛ 'Sundaram came'

It may be noted here that 'Cuntaram' belongs to $N_{h.pr.m.}$ in the first sentence; it belongs to $N_{h.pr.f.}$ in the second sentence and it belongs to $N_{h.pr.hon.}$ in the third sentence. It so happens that *cuntaram* may be a masculine or feminine noun. The other nouns such as *Kaṇṇaṇ* and *Vaḷavaṇ* are obviously masculine nouns. These nouns can also come under $N_{h.pr.f.}$ and $N_{h.pr.hon.}$

The feminine nouns such as *Kamalā* and *vimalā* are obviously feminine nouns and they can come under $N_{h.pr.f.}$ and $N_{h.pr.hon.}$

$N_{h.pr.m.}$

Murukaṇ 'Murugaṇ'
Kaṇṇaṇ 'Kannaṇ'
Muttu 'Muthu'
Māṇikkam 'Manickam'
Cuntaram 'Sundaram'

$N_{h.pr.f.}$

tēmoji	'Themozhi'
kamalā	'Kamala'
cuntaram	'Sundaram'
māṇikkam	'Manickam'

 $N_{h.pr.hon.}$

murukaṇ	'Mūrugan'
kaṇṇaṇ	'Kannan'
tēmoji	'Themozhi'
kamalā	'Kamala'
cuntaram	'Sundaram'
māṇikkam	'Manickam'

Rule 25

$$N_{h.c} \rightarrow \left\{ \begin{array}{l} N_{h.co1} \\ N_{h.co2} \end{array} \right\} (pl.)$$

The human common nouns are divided into simple nouns and derived nouns. $N_{h.co1}$ stands for the simple nouns and $N_{h.co2}$ for derived nouns. All derived nouns are not treated here. The derived nouns such as conjugated nouns and participial nouns are treated in the transformation section.

Rule 26

$$N_{n.co1} \rightarrow \left\{ \begin{array}{l} N_m \\ N_f \\ N_{hon.} \end{array} \right\}$$

Simple human common nouns ($N_{h.co1}$) are classified into three namely

masculine nouns, feminine nouns and honorific nouns. It should be recalled here that all these nouns can optionally take plural marker.

N_m

Vaṇṇāṇ	'Lauderer'
aṇṇaṇ	'elder brother'
Kaṇavaṇ	'husband'
Kollaṇ	'blacksmith'
māmaṇ	'uncle' (maternal)
appā	'father'
tampi	'younger brother'

One may be tempted to segment $aṇ$ in aṇṇaṇ, kaṇavaṇ etc., and $āṇ$ in vāṇṇāṇ. Such segmentation is considered illogical and wrong. If $aṇ$ is segmented in $aṇi, aṇ$ the remaining item does not have any meaning at all. The segmentation which leaves the stem meaningless should be given up. It may be pointed out here that C.F. Hockett has clearly stated that one should not segment 'er' in father, brother, sister, mother' etc., in English (C.F. Hockett, *A course in modern linguistics* P. 125). This argument holds good for all items with $aṇ$ and $āṇ$ belonging to N_m .

N_f

Vāṇṇātti	'laundress'
maṇaivi	'wife'
taṇkai	'sister'
aṇṇai	'mother'
attai	'aunt' (Paternal)
māmi	'mother-in-law'
tāy	'mother'
ammā	'mother'
peṇ	'woman'

Among the feminine nouns given above one may be tempted to segment

ātti, vi, i, etc. Such segmentation is considered wrong and therefore it is given up here. The argument given above for masculine nouns will hold good here also.

N_{non}

appā	'father'
ammā	'mother'
māmā	'uncle' (maternal)
aṇṇaṇ	'elder brother'
āciriyaṇ	'teacher'
munivar	'Saint'

One may be able to explain the occurrence aṇ, āṇ, ātti, i, ar, āṇ, etc., from an historical point of view. At the descriptive level it is not possible for us to satisfactorily segment those items. We, therefore, have treated the nouns with these items as single units.

Consider the following sentences.

aṇṇaṇ	vantāṇ	elder brother	(Non hon) came
aṇṇaṇ	vantār	elder brother	(honorific) came
tambi	vantāṇ	younger brother	(Non honorific) came
tambi	vantār	younger brother	(honorific) came

It might be noted here that aṇṇaṇ is non honorific in certain contexts and it is honorific in certain other contexts. So also 'tampi' may be honorific or non honorific depending on the context. This involves the speaker hearer relationship (For a detailed discussion see Pon. Kothandaraman's Linguistic studies in Tamil p.85 - 93)

Rule 27

$$N_{h.co.2} \rightarrow N \left\{ \begin{array}{l} \text{M.S.} \\ \text{F.S.} \\ \text{H.S.} \\ \text{A.S.} \end{array} \right\}$$

The derived human common nouns are explained here. The suffixes which are added to the base nouns are classified here as masculine suffix (M.S), feminine suffix (F.S), honorific suffix (H.S) and agentive suffix (A.S).

N.M.S.

e.g.	ceviṭu - aṇ	>	ceviṭaṇ	'deaf man'
	куруṭu - aṇ	>	куруṭaṇ	'blind man'
	tiruṭu - aṇ	>	tiruṭaṇ	'thief'
	tamiḷ - aṇ	>	tamiḷaṇ	'Tamilian'
	pāl - kāraṇ	>	pālkāraṇ	'milkman'
	paṇam - kāraṇ	>	paṇakkāraṇ	'richman'
	vēṭṭai - kāraṇ	>	vēṭṭaikkāraṇ	'hunter'
	kaṭci - kāraṇ	>	kaṭciḱkāraṇ	'partyman'
	tolil - āḷaṇ	>	tolilāḷaṇ	'Labourer'
	eḷuttu - āḷaṇ	>	eḷuttāḷaṇ	'writer'
	vāḱku - āḷaṇ	>	vāḱkāḷaṇ	'voter'
	pēccu - āḷaṇ	>	pēccāḷaṇ	'speaker'

In certain cases we find that *kāraṇ*, *āḷaṇ* and *aṇ* are mutually substitutable without any meaning change. For example the suffix *kāraṇ*, *āḷaṇ* and *aṇ* can be added to the noun *kāval* as a result of which we get *kāvalāḷaṇ*, *kāvalkāraṇ* and *kāvalaṇ*. They are synonymous. This proves that *kāraṇ*, *āḷaṇ* and *aṇ* should be treated alike. It is not possible to segment *kāraṇ* and *āḷaṇ*. There is no need to segment them in a descriptive either. The occurrence of the suffixes is not clearly predictable. The suffix '*aṇ*' can not be added to nouns like *pāl* and *paṇam*.

According to the above rule any noun can take the derivative suffixes M.S. F.S. H.S. and A.S. But in the actual language there are restrictions. To put it more clearly, any simple noun cannot take any derivative suffix. *Pālkāraṇ* is possible but neither *pālaṇ* nor *pālāḷaṇ* is possible. *vāḱkāḷaṇ* is possible while *vāḱku kāraṇ* and *vāḱkaṇ* are not possible. The only possible solution, as it seems now, is to prepare

four separate lists of simple nouns for each derivative suffix showing which suffix can occur with which noun. Such attempt is not made here. An elaborate study of this kind may be possible in the study of word formation.

N.F.S.

e.g.

ceviṭu-i	>	ceviṭi	'deaf woman'
kuruṭu-i	>	kuruṭi	'blind woman'
malaṭu-i	>	malaṭi	'sterile woman'
pāl-kāri	>	pālkāri	'milkmaid'
vēlai-kāri	>	vēlaikkāri	'servant maid'
paṇam-kāri	>	paṇakkāri	'rich woman'

N.H.S.

e.g.

amaiccu-ar	>	amaiccar	'minister'
aracu-ar	>	aracar	'king'
tamiḷ-ar	>	tamiḷar	'Tēmilian'
kuruṭu-ar	>	kuruṭar	'blindman'
tāy-ār	>	tāyār	'mother'
tantai-ār	>	tantaiyār	'father'
paṇam-kārar	>	paṇakkārar	'richman'
kaṭai-kārar	>	kaṭaikkārar	'shopkeeper'
eḷuttu-aḷar	>	eḷuttāḷar	'writer'
pēccu-āḷar	>	pēccāḷar	'speaker'

N.A.S.

e.g.

aṛivu-āḷi	>	aṛivāḷi	'wise person'
pēccu-āḷi	>	pēccāḷi	'speaker'
mutal-āḷi	>	mutalāḷi	'owner'
uḷaiṇṇu-āḷi	>	uḷaiṇṇāḷi	'worker'
toḷil-āḷi	>	toḷilāḷi	'labourer'

putti-cāli	>	putticāli	'clever person'
poṛumai-cāli	>	poṛumaicāli	'patient person'
tiramai-cāli	>	tiramaicāli	'skilful person'
palam-cāli	>	palacāli	'strong person'

The nouns with the genitive suffixes *cāli* and *āli* can refer to a male or a female person and they may be honorific or non-honorific. Thus N.A.S. differs from N.M.S., N.F.S and N.H.S.

5.1.2.3.2 Non - Human Noun

Rule 28

$$N_{nh} \rightarrow \left\{ \begin{array}{c} N_{an} \\ N_{in} \end{array} \right\}$$

Among the two major classes of nouns described in Rule (21) the latter one is taken here. All the nonhuman nouns are divided into two classes namely, (1) animate nouns and (2) Inanimate nouns. The animate nouns take the locative case marker '*iṭam*' whereas the inanimate nouns take '*il*'. The following examples may further clarify this.

nāṇ antap pacuviṭam pāl karantēṇ 'I milked that cow'

nāṇ anta maratiḷ paḷam paṇitēṇ 'I plucked a fruit from the tree'

Note that the suffix '*iṭam*' occurs after the animate noun *pacu* and the suffix '*il*' occurs after the inanimate noun '*maram*'. Also note that '*pacuvil pāl karantēṇ*' and '*maratiṭam paḷam paṇitēṇ*' are ungrammatical. This feature necessitates the classification of non-human nouns into animate and inanimate. Moreover, there are certain verbs which can occur as the predicates of animate subjects and there are certain other verbs which occur as the predicates of inanimate nouns.

Rule 29

$$N_{an} \rightarrow N_{anm} \text{ (pl)}$$

All the animate nouns can take the plural marker which is optional.

N_{anm}

nari	'jackal'
nāy	'dog'
kutirai	'horse'
yāṇai	'elephant'
kiḷi	'parrot'
paṛavai	'bird'
mīṇ	'fish'

N_{anm-pl}

nari-kaḷ	'jackals'
nāy-kaḷ	'dogs'
kutirai-kaḷ	'horses'
yāṇai-kaḷ	'elephants'
kiḷi-kaḷ	'parrots'
paṛavai-kaḷ	'birds'
mīṇ-kaḷ	'fish'

Rule 30

$$N_{in} \rightarrow \left\{ \begin{array}{l} N_{in.p} \\ N_{in.c} \\ NUMB \end{array} \right\}$$

The inanimate nouns are divided into three classes. $N_{in.p}$ stands for the names of the days, months, etc., $N_{in.c}$ for inanimate common nouns other than numerals and NUMB for the numerical nouns. These nouns are further classified in the following sections.

Rule 31

$$N_{in.p} \rightarrow \left\{ \begin{array}{l} N_{in.pr.mo.} \\ N_{in.pr.da} \\ N_{in.pr.o.} \end{array} \right\}$$

The above rule classifies $N_{in.p.}$ into three sub classes. $N_{in.pr.mo.}$ stands for the names of the months, $N_{in.pr.da.}$ for the names of the week days and $N_{in.pr.o.}$ for the other proper names such as names of places, rivers, mountains, etc.

$N_{in.pr.mo.}$

cittirai	April-may
vaikāci	May-June
āṇi	June-July
āṭi	July-August
āvaṇi	August-September
purattāci	September-October
aippaci	October-November
kārttikai	November-December
mārkaḷi	December-January
tai	January-February
māci	February-March
paṅkuṇi	March-April

$N_{in.pr.da.}$

ñāyiru	'Sunday'
tinkaḷ	'Monday'
cevvāy	'Tuesday'
putaṇ	'Wednesday'
viyālam	'Thursday'
Velli	'Friday'
caṇi	'Saturday'

$N_{inpr.o.}$

tirucci	'Trichy'
kāviri	'Kaveri'
imayam	'The mount Himalayas'

Rule 32

$$N_{in.c} \rightarrow \left\{ \begin{array}{l} N_{in.dr.} \\ N_{in.act.} \\ N_{in.con.} \\ N_{in.cou.} \end{array} \right\}$$

The inanimate common nouns are classified in this rule. $N_{in.dr.}$ stands for the nouns denoting directions, $N_{in.act.}$ for the nouns denoting actions, $N_{in.con.}$ and $N_{in.cou.}$ stand for other inanimate nouns. The latter two classes may have to be further classified. Examples for the former two are given below:

$N_{in.dr.}$

e.g.

kīlakku	'east'
mēṛku	'west'
teṛku	'south'
vaṭakku	'north'

$N_{in.act.}$

e.g.

āṭṭam	'dance'
pāṭṭu	'song'
varukai	'arrival'
pōkku	'behaviour'
pārvai	'look'

The action nouns can be derived from verbs. The derivation of all these nouns is not dealt with here since it is considered proper to be dealt with in word formation. Etymologically speaking, the action nouns are derivable from verbs, but their syntactic behaviour is exactly similar to that of other simple nouns.

Rule 33

$$N_{in.ccn.} \rightarrow \left\{ \begin{array}{c} N_{cl} \\ N_{sh} \\ N_{ta} \\ N_{con.o.} \end{array} \right\}$$

N_{cl} stands for the nouns denoting colour, N_{sh} for the nouns denoting shape, N_{ta} for the nouns denoting taste and $N_{con.o.}$ for other nouns of abstraction.

$N_{cl.}$

e.g.	vellai	'white'
	karuppu	'black'
	civappu	'red'

N_{sh}

caturam	'square'
vattam	'circle'
uyaram	'height'

N_{ta}

pulippu	'sour'
inippu	'sweet'

$N_{con.o.}$

alaku	'beauty'
anpu	'love'
ācai	'desire'
makilci	'pleasure'
vetkam	'shyness'
utavi	'help'

Rule 34

$$N_{in.ccn.} \rightarrow N_{in.ccn.} (pl)$$

Inanimate count nouns may take the plural marker.

All the inanimate count nouns are classified in Rule (35).

Rule 35

$$N_{\text{in.cn.}} \rightarrow \left\{ \begin{array}{c} N_{\text{pl}} \\ N_{\text{tm}} \\ N_{\text{s.org.}} \\ N_{\text{bo.p.}} \\ N_{\text{ob}} \end{array} \right\}$$

In animate count nouns are classified into five kinds as shown in Rule (35). N_{pl} stands for nouns denoting places, N_{tm} for nouns denoting time, $N_{\text{s.org.}}$ for nouns denoting sense organs, $N_{\text{bo.p.}}$ for nouns denoting body parts and N_{ob} for all other nouns denoting objects.

The place nouns can be substituted for *anku* 'there', *in̄ku* 'here' and *en̄ku* - 'where'. The time nouns can be substituted for *appōtu* meaning 'then', *ippōtu* meaning 'now' and *eppōtu* meaning 'when'. Certain nouns which denote sense organs can take the suffix 'āra' (for example *kaṇṇāra*, *kātāra*, etc.). Due to these special characteristic features the inanimate count nouns are classified into five kinds as presented in Rule (35).

 N_{pl}

e.g.	iṭam	'place'
	ūr	'village'
	nakar	'city'
	nakaram	'city'

 N_{tm}

maṇi	'hour'
nimiṭam	'minute'
kālai	'morning'
mālai	'afternoon'
mātam	'month'
āṇṭu	'year'
vāram,	'week'
nāḷ	'day'
iravu	'night'
pakai	'daytime'

N_{s.org.}

kaṇ	'eye'
kātu	'ear'
vāy	'mouth'
maṇam	'heart / mind'

N_{bo.p.}

talai	'head'
kaḷuttu	'neck'
kaī	'hand'
vīral	'finger'
kāl	'leg'
iṭuppu	'waist'
mārpu	'chest'
vayīru	'stomach'
nakam	'nail'
pal	'tooth'

Rule 36

$$N_{ob} \rightarrow \left\{ \begin{array}{l} N_{fl} \\ N_{obj} \end{array} \right\}$$

N_{ob} is divided into nouns of flora and nouns of other objects. The nouns of flora are further divided in Rule (37). Examples for N_{obj} are given below:

N_{obj}

Puttakam	'book'
pēṇa	'pen'
nārkāli	'chair'
mēcai	'table'
pūṭtu	'lock'
cāvi	'key'
mōtiram	'ring'
kaṇṇāṭi	'mirror'
cīppu	'comb'

Rule 37

$$N_{fl} \rightarrow \left\{ \begin{array}{l} N_{fl1} \\ N_{fl2} \end{array} \right\}$$

Among the nouns of flora certain nouns take 'am' when they occur in compounds and certain other nouns do not take 'am'. On the basis of this difference the nouns of flora are divided into two i.e. N_{fl1} and N_{fl2} . The nouns such as *āl*, *aracu*, etc., take the suffix *am* when followed by the nouns such as *kāy* and *paḷam*, (for example *ālankāy*, *ālampāḷam*, *aracampāḷam* and *aracāṅkāy*).

 N_{fl1}

āl	'baniyan tree'
aracu	'fig' (tree)
tuvarai	'redgram'
paṇai	'Palmira' (tree)
vēl	'babul' (tree)
vēmpu	'neem' (tree)

 N_{fl2}

avarai	'beans'
vājai	'plantain'
kattari	'brinjal'
takkāji	'tomato'

5.1.2.3.3. Numerals

Rule 38

$$NUMB \rightarrow (Nu_a) (Nu_i)$$

NUMB is found to be a subclass of N_{in} (Rule 30) and it is rewritten here as $NU_a + NU_i$. It might be noted here that both the items are given as optional ones. It is a convention to choose one of them when all the items are found to be optional. Once we choose NUMB when operating

the Rule 30 the present Rule must also be operated. When it is operated we can get any one of the following three strings.

1. Nu_a
2. Nu_1
3. $Nu_a + Nu_1$

It should be again clearly mentioned that whenever we find all constituents to be optional to the right of the arrow, atleast one of the constituents must be chosen.

Nu_1 stands for the names of the numbers from 1 to 9. Nu_a will be rewritten further in the next rule.

Nu_1 :

onru	'one'
iraṇṭu	'two'
mūṇru	'three'
nāṇku	'four'
aintu	'five'
āru	'six'
ēlu	'seven'
eṭṭu	'eight'
onpatu	'nine'

Rule 39

$$Nu_a \rightarrow (Nu_b) (Nu_2)$$

Nu_2 stands for ten and the multiples of ten. Nu_b is further expanded in the following rule.

Nu_2

e.g.	pattu	'ten'
	irupaṭu	'twenty'
	mup-patu	'thirty'

nār-patu	'forty'
aim-patu	'fifty'
aru-patu	'sixty'
elu-patu	'seventy'
eṇ-patu	'eighty'

If we choose both Nu_a and Nu_1 in the previous rule, the present rule must be operated and the result is the following strings.

$NU_2 + NU_1$
 $NU_b + NU_2 + NU_1$
 NU_b
 NU_2

Following are a few examples for $NU_2 + NU_1$

e.g.

patiṇ-onru	'eleven'
paṇṇ-iraṇṭu	'twelve'
patiṇ-mūṇru	'thirteen'
pati-ṇāṇku	'fourteen'
patiṇ-aintu	'fifteen'

As already explained Nu_2 stands for *pattu*, *irupatu* etc., *pattu* + *onru* will become '*patiṇonru*'. All necessary sandhi changes will be explained in the section for sandhi.

Rule 40

$NU_b \rightarrow (NU_c) (NU_3)$

NU_3 stands for hundred and the multiples of hundred. NU_3 may be followed by NU_2 or NU_2 along with NU_1 or NU_1 alone.

NU₃

e.g.

nūru	'hundred'
iru-nūru	'two hundred'
mun-nūru	'three hundred'
nāṇ-nūru	'four hundred'

NU₃ + NU₂

e.g.,

nūrup-pattu	'Hundred and ten'
nūru-nārupatu	'Hundred and forty'
nūrr-aimpatu	'Hundred and fifty'
nūrr-arupatu	'Hundred and sixty'

NU₃ + NU₂ + NU₁

e.g.,

Nūrup-pati-ṇāṅku	'Hundred and fourteen'
nūrup-pati-āru	'Hundred and sixteen'
nūrup-pati-ēlu	'Hundred and seventeen'
nūrup-pati-eṭṭu	'Hundred and eighteen'

NU₃ + NU₁

e.g.,

nūru-mūru	'Hundred and three'
nūru-nāṅku	'Hundred and four'
nūrr-aintu	'Hundred and five'
nūrr-āru	'Hundred and six'

As already stated all necessary sandhi rules will be given in the section for sandhi and this has to be borne in mind when we come across other items involving sandhi changes.

Rule 4.1

$$NU_0 \rightarrow (NU_0) (NU_4)$$

NU₄ stands for thousand and the multiples of thousand. NU₄ will be further expanded. NU₄ may be followed by NU₃, NU₂ or NU₁. It can also be followed by two of the items or all three. When NU₄ is followed by more than one item the sequence should be in the order from the higher to the lower. That is NU₃ + NU₂ + NU₁ is possible, NU₃ + NU₁ is also possible, but NU₂ + NU₃ is not possible, nor NU₁ + NU₂ is possible.

NU₄

e.g.

āyiram	'1000'
iraṇṭ-āyiram	'2000'
mūv-āyiram	'3000'
nāṇk-āyiram	'4000'
aiy-āyiram	'5000'

NU₄ + NU₃

e.g.,

āyiratt-irunūru	'1200'
āyirattu-munnūru	'1300'
āyirattu-nāṇūru	'1400'
āyirattu - eṇṇūru	'1800'

NU₄ + NU₂

e.g.,

āiyirattu-irupatu	'1020'
āyirattu-muppatu	'1030'
āyirattu-nārpattu	'1040'
āyirattu-aimpatu	'1050'

NU₄ + NU₁

e.g.,

āyiratt-oṇru	'1001'
āyiratt-iraṇṭu	'1002'

āyiratt-ēlu '1007'

āyiratt-eṭṭu '1008'

$NU_4 + NU_3 + NU_2$

e.g.,

āyiratt-irunūrr-aimpatu '1250'

āyiratt-munnūr-arupatu '1360'

āyirattu-nānūrru-muppattu '1430'

āyirattu-nānūrru-nārpattu '1440'

$NU_4 + NU_3 + NU_1$

e.g.,

āyiratt-irunūrr-āru '1206'

āyiratt-irunūrr-ēlu '1207'

āyirattu-munnūrru-eṭṭu '1308'

āyirattu-nānūrru-nāṅku '1404'

$NU_4 + NU_2 + NU_1$

e.g.,

āyirattu-muppattu-mūnūrū '1033'

āyirattu-nārpattu-nāṅku '1044'

āyirattu-nārpattu-eṭṭu '1048'

āyirattu-arupattu-mūnūru '1063'

$NU_4 + NU_3 + NU_2 + NU_1$

e.g.,

āyirattu-munnūrru-muppattu-mūnūru '1333'

āyirattu-munnūrru-muppattu-nāṅku '1334'

āyirattu-nānūrru-muppattu-mūnūru '1433'

āyirattu-nānūrru-nārpattu-nāṅku '1444'

Rule 42

$NU_4 \rightarrow (NU_6) (NU_5)$

NU₅ represents lakh and all the multiples of lakh. NU₆ is going to be further expanded. NU₅ may be followed by one or more constituents in the order explained previously.

NU₅

e.g.,

ilaṭcam	'1,00,000'
iraṇṭ-ilaṭcam	'2,00,000'
nāṇk-ilaṭcam	'4,00,000'
āru-ilaṭcam	'6,00,000'

NU₅ + NU₄

e.g.,

ilaṭcattu-muppatāyiram	'1,30,000'
ilaṭcattu-nārpatayiram	'1,40,000'

NU₅ + NU₃

e.g.,

ilaṭcattu-nāṇūru	'1,00,400'
ilaṭcattu-arunūru	'1,00,600'

NU₅ + NU₂

e.g.,

ilaṭcattu-muppatu	'1,00,030'
ilaṭcattu-nārpātu	'1,00,040'

NU₅ + NU₁

e.g.,

ilaṭcattu-mūṇru	'1,00,003'
ilaṭcattu-nāṇku	'1,00,004'

$$NU_5 + NU_4 + NU_3$$

e.g.,

ilaṭcattu-mūvāyirattu-mūṇṇu '1,03,300'

ilaṭcattu-nālāyirattu-nāṇūru '1,04,400'

$$NU_5 + NU_4 + NU_2$$

e.g.,

ilaṭcattu-mūvāyirattu-pattu '1,03,010'

ilaṭcattu-nālāyirattu-nāṇpatu '1,40,040'

$$NU_5 + NU_4 + NU_1$$

e.g.,

ilaṭcattu-mūvāyirattu-mūṇṇu '1,03,003'

ilaṭcattu-nālāyirattu-nāṅku '1,04,004'

$$NU_5 + NU_3 + NU_2$$

e.g.,

ilaṭcattu-nūṇrup-pattu '1,00,110'

ilaṭcattu-munnūṇṇu-muppattu '1,00,330'

$$NU_5 + NU_3 + NU_1$$

e.g.,

ilaṭcattu-munnūṇṇu-mūṇṇu '1,00,303'

ilaṭcattu-nāṇūṇṇu-nāṅku '1,00,404'

$$NU_5 + NU_2 + NU_1$$

e.g.,

aintu-ilaṭcattu - muppattu - mūṇṇu '5,00,033'

nāṅku - ilaṭcattu - nāṇpatu - nāṅku '4,00,044'

$$NU_5 + NU_4 + NU_3 + NU_2$$

e.g.,

aintu-ilaṭcattu-nārpātāyirattu-munnūrru-muppatu

'5,40,330'

aintu-ilaṭcattu-arupātāyirattu-arunūrru-arupatu

'6,60,660'

$$NU_5 + NU_4 + NU_3 + NU_1$$

e.g.,

aintu-ilaṭcattu-nārpātāyirattu-nānūrru-nāṅku

'5,40,404'

aru-ilaṭcattu-muppatāyirattu-munnūrru-mūṇru

'6,30,303'

$$NU_5 + NU_4 + NU_2 + NU_1$$

e.g.,

ēlu-ilaṭcattu-arupātāyirattu-arupattu-āru

'7,60,066'

ēlu-ilaṭcattu-muppatāyirattu-muppattu-mūṇru

'7,30,033'

$$NU_5 + NU_4 + NU_3 + NU_2 + NU_1$$

e.g.,

eṭṭilaṭcattu-eḷupātāyirattu-arunūrru-aimpattunāṅku

'8,70,654'

ēḷilaṭcattu-arupātāyirattu-ainūrru-nārpattu mūṇru

'7,60,543'

Rule 43

$$NU_e \rightarrow (NUMB') NU_{ko}$$

NU_e is expanded here as $NUMB' + NU_{ko}$. As it is shown in the rule $NUMB'$'s is an optional item. If $NUMB'$ is chosen here it must be rewritten as it is shown in Rule (38). This rule makes the necessary provision to generate any great number in the numeral system. Technically speaking, this rule provides for the recursive property in the numerals. NU_{ko} stands for the numerical noun *kōṭi*. NU_{ko} may be followed by NU_5 , NU_4 , NU_3 , NU_2 or NU_1 . It can also be followed by all possible

combinations that can occur after NU_{ko} which can also precede it. One of the longest possible sequence is given below.

$$NU_5 + NU_4 + NU_3 + NU_2 + NU_1 + NU_{ko} + NU_5 + NU_4 + NU_3 + NU_2 + NU_1$$

e.g.,

arupattārilatcattu-arupattārayirattu-arunūrru-arupattu-
 āru-kōṭiyē-arupattārilatcattu-arupattārayirattu-arunūrru-
 arupāttu-aru '66,666,666,666,666' (or)
 66,66,666,66,66,666

eļupattēlilatcattu-eļupattēlayirattu-eļunūrru-
 eļupattu-eļu-kōṭiyē-eļupattēlilatcattu-eļupattēlayirattu-
 eļunūrru-eļupattēlu '77,777,777,777,777' (or)
 77,77,777,77,77,777

Rule 44

$$NU_5 \rightarrow (NUM) NU_{la}$$

NU_5 (Rule 42) is further expanded here. NU_{la} represents the numerical noun 'ilatcam'. NUM is expanded in the following rule.

Rule 45

$$NUM \rightarrow (NU_2) (NU_1)$$

This rule can give NU_2 or NU_1 or $NU_2 + NU_1$

NU_{la} can be preceded by NU_2 or NU_1 or $NU_2 + NU_1$.

$$NU_1 + NU_{la}$$

e.g.

aint - ilatcam '5,00,000'
 ār-ilatcam '6,00,000'

$$NU_2 + NU_{la}$$

e.g.,

irupat-ilatcam '2,000,000'
 muppat-ilatcam '3,000,000'

$$NU_2 + NU_1 + NU_{la}$$

e.g.

irupattu-mūṇṇ-ilaṭcam '2,300,000'

irupatt-aint-ilaṭcam '2,500,000'

Rule 46

$$NU_4 \rightarrow (NUM) NU_{ay}$$

NU_4 which occurred in Rule (41) is rewritten as $NUM + NU_{ay}$ where NUM is optional. NU_{ay} stands for the numerical item āyiram. NUM has been already explained in the previous rule.

$$NU_1 + NU_{ay}$$

e.g.,

ār-āyiram '6,000'

eḷ-āyiram '7,000'

$$NU_2 + NU_{ay}$$

e.g.,

muppat-āyiram '30,000'

eḷupat-āyiram '70,000'

$$NU_2 + NU_1 + NU_{ay}$$

e.g.,

irupattu-mūṇṇ-āyiram '23,000'

muppattu-nāṅk-āyiram '34,000'

Rule 47

$$NU_3 \rightarrow (NU_1) NU_{nu}$$

NU_3 which occurred in Rule (40) is rewritten here as $NU_1 + NU_{nu}$ where NU_1 is optional. NU_{nu} represents the lexical item 'nūru'

$$NU_1 + NU_{nu}$$

e.g.,

iru-nūru '200'

mun-nūru '300'

aru-nūru '600'

eļu-nūru '700'

It might be noted here that these examples have been already given when Rule 40 was explained.

Rule 48

$$NU_2 \rightarrow (NU_1) NU_{pa}$$

NU_2 which occurred in rule 39 is rewritten here as $NU_1 + NU_{pa}$. NU_1 is optional. NU_{pa} represents the lexical item 'pattu'. NU_1 is already explained (see Rule 38):

$$NU_{pa} - \text{'pattu'}$$

$$NU_1 + NU_{pa}$$

e.g.,

iru-patu 'twenty'

aru-patu 'sixty'

eļu-patu 'seventy'

eṇ-patu 'eighty'

The lexical item 'onru' when followed by *pattu*, *nūru*, *ayiram ilatcam*, and *kōṭi* is usually deleted. This fact will be taken care of by a transformation rule in the section for transformation. To put it more clearly *orupatu* and *pattu* are synonymous, *orunūru* and *nūru* are synonymous and so on. Usually in the actual language we find 'nūru' instead of 'orunūru' *orupatu*, *orunūru*, *ōrāyiram*, etc. are only uncommon but they are not ungrammatical.

5.1.3. Predicate Phrase

The predicate phrase (PP) which was introduced in Rule (2) is taken up here. PP is a cover symbol which includes NP, VP, ADJ. P and GEN. The term predicate as already explained includes verbal predicate, Nominal predicate, Adjectival predicate and genitive predicate.

Rule 49

$$PP \rightarrow \left\{ \begin{array}{c} NP \\ VP \\ ADJ.P \\ GEN \end{array} \right\}$$

This rule classifies the predicate phrase into 4 kinds. It is possible to treat all four as VP. There are sufficient evidences to derive the predicate NP, Adj. P. and Gen from a VP involving copula verb (please see P. Kothandaraman's 'copula verb in Tamil' syntax' in *studies in Tamil Linguistics* PP 15-26). Since this grammar is prepared for the students of Tamil who want to learn the Tamil grammatical structures, such controversial analysis is not presented here. Another important point to be mentioned here is that the subject NP should be reasonably dominated by the PP and not by the S (A detailed discussion regarding this issue is presented in P. Kothandaraman's 'A note on VP in Tamil' in *Modern studies in Tamil* PP 1-10). This discussion is not taken up here because it is a theoretical controversy which may cause confusion to the student of Tamil Grammar. The present theoretical frame work is not able to effectively handle the problem of subjectless sentences in Tamil. However the seriousness of the problem is understood and it is somehow tackled in the transformation section. It will be a diversion to go further into these problems and therefore we proceed to give example for the items found in Rule (49).

NP + NP

e.g.

avan̄ kaṇṇaṇ

'He is Kannan'

avaḷ Kamalā

'She is Kamala'

NP + VP

e.g.,

avan̄ vantaṇ

'He came'

nāṇ eḷutiṇēṇ

'I wrote'

NP + ADJ. P

e.g.,

avan̄ nallavaṇ

'He is good'

avaḷ nallavaḷ

'She is good'

NP + GEN

e.g.,

antap pēṇā eṇṇuṭaiyatu

'That pen is mine'

antap putakam unkaḷuṭaiyatu

'That book is yours'

In the case of VP, ADJ.P and GEN the examples are given with the subject - predicate concord for the sake of convenience. In fact the concord elements will be adjoined only when the concord transformation rules are applied.

5.1.3.1. Verb Phrase

Rule 50

VP → (ADV.P) VP₁

It may be recalled here that the NP has already appeared in Rule (2) and it has been explained from Rule (3) to (48) Therefore there is no need to rewrite the predicate NP again. The present rule expands VP as adverbial phrase + VP₁

5.1.3.1.1. Adverbial Phrase (ADV. P)

Rule 51

$$\text{ADV.P.} \rightarrow \left\{ \begin{array}{l} \text{ADV.P}_1 \\ \text{ADV.P}_2 \end{array} \right\}$$

The adverbials are divided into two major classes namely ADV.P₁ and ADV.P₂. ADV.P₁ includes a sentence as an optional item (Rule 52), but ADV.P₂ includes a sentence as an obligatory item. ADV.P. is therefore divided into two major kinds.

Rule 52

$$\text{ADV.P}_1 \rightarrow (\text{S}') \left\{ \begin{array}{l} \text{ADV}_t \\ \text{ADV}_m \\ \text{ADV}_{\text{concess}} \\ \text{ADV}_{\text{cond}} \\ \text{ADV}_o \end{array} \right\}$$

ADV_t and ADV_m are further divided in the following rules. ADV_{concess} stands for '*iruntālum*' meaning 'even so'. ADV_{cond} stands for *appaṭiyāṇāl* meaning 'if it be so'. ADV_o stands for *appaṭiyum* 'even so', atanaḥ 'because of that', etc., These adverbials may be optionally preceded by a sentence. Usually these adverbial phrases in the actual language are followed by the matrix sentences though they are placed here after the NP of the matrix sentence. Such order change will be taken care of in the transformation section.

NP - S - ADV_{concess} - VP1

nāṇ-avar varuvār-iruntālum-varamāṭeṇ →
'I' 'He will come' 'evenso' 'will not come-I'

- 1) nāṇ avar vantālum varamāṭeṇ
- 2) avar vantālum nāṇ varamāṭeṇ
- 3) avar varuvār iruntālum nāṇ varamāṭeṇ

He will come, even so I will not come.

NP - S - ADV_{cond.} - VP₁

nāṇ-avar varuvār-appaṭiyāṇal-varuvēṇ

'I' 'He will come' 'if it be so' 'will come - I'

- 1) nāṇ avar vantāl varuvēṇ
- 2) avar vantāl nāṇ varuvēṇ
- 3) avar varuvār, appaṭiyaṇāl nāṇ varuvēṇ

If he comes, I will come

NP - S - ADV_o - VP₁

nāṇ-nīṅkaḷ-kēṭṭirkaḷ-ataṇāl-koṭuttēṇ →

'I' 'You asked' 'therefore' 'gave - I'

- 1) nāṇ nīṅkaḷ kēṭṭataṇāl koṭuttēṇ
- 2) nīṅkaḷ kēṭṭataṇāl nāṇ koṭuttēṇ
- 3) nīṅkaḷ kēṭṭirkaḷ ataṇāl nāṇ koṭuttēṇ

'You asked therefore I gave'

After applying relevant transformational and morphophonemic rules the actual sentences numbered 1,2, and 3 in each case are obtained.

Rùle 53

ADVP₂ → S' { Conj.PP
Cont.PP
Quot.M
Compl.M }

ADVP₂ is divided into four groups. It should be borne in mind here and henceforth that the actual sentences can be obtained only after applying relevant transformational and morphophonemic rules.

NP - S - Conj. PP - VP₁

e.g.

avar - avar inku vantār - Conj. PP - enṇai pārtār →
 'He' 'He came here' 'saw me'

avar inku vantu enṇaip pārtār
 He came here and saw me

NP - S - Cont.PP - VP₁

e.g.,

avar - avar cirittar - cont. PP - pēciṇār →
 'He' 'He' laughed' 'talked - he'

avar cirittuk koṇṭu pēciṇār
 He talked with a smile

NP - S - Quot.M - VP₁

e.g.,

avar-niṇkaḷ varuvirkaḷ - Quot.M - conṇār
 'He' 'You will come' that 'Said - he'

avar niṇkaḷ varuvirkaḷ enṇu conṇār
 He said that you would come

NP - S - Compl.M - VP₁

e.g.,

avar - avar amaiccar - Compl.M - irukkīrār →
 'He' 'He is a minister' 'Is-he'

avar amaiccarāka irukkīrār
 'He is a minister'

Rule 54

$$ADV_t \rightarrow \left\{ \begin{array}{l} ADV_{t_1} \\ ADV_{t_2} \\ ADV_{t_3} \\ ADV_{t_4} \end{array} \right\}$$

ADV_t which occurred in Rule (52) is classified here into four. ADV_t stands for the time denoting adverbials. It may be recalled here that the ADV_t may be preceded by S' (Rule 52).

NP - S - ADV_{t1} - VP₁

e.g.,

nāṇ - avar vantār - appōtu - pōṇēṇ →

'I' 'He' came' 'then' 'went - I'

- 1) nāṇ avar vantapōtu pōṇēṇ
- 2) avar vantapōtu nāṇ pōṇēṇ
- 3) avar vantar, appōtu nāṇ pōṇēṇ
'I went when he came'

NP - S - ADV_{t2} - VP₁

e.g.,

avar-nāṇ vantēṇ-ūṭaṇē-pōṇār →

'He' 'I' came' 'immediately' 'went-he'

- 1) avar nāṇ vanta ūṭaṇē pōṇār
- 2) nāṇ vanta ūṭaṇē avar pōṇār
- 3) nāṇ vantēṇ, ūṭaṇē avar pōṇār
I came, immediately he went

NP - S - ADV_{t3} - VP₁

e.g.,

nīṅkaḷ - avar varuvār - pirāku - pōkalām →

'You' 'He will come' 'then' 'may go'

- 1) nīṅkaḷ avar vanta pirāku pōkalām
- 2) avar vantapirāku nīṅkaḷ pōkalām
- 3) avar varuvār, pirāku nīṅkaḷ pōkalām
He will come, then you may go

NP - S - ADV_{t4} - VP₁

e.g.,

avar-nān kēṭṭēn-munpē-koṭuttār →
'He' 'I asked' 'before' 'gave-he'

1) avar nān kēṭkum munpē koṭuttār

2) nān kēṭkumunpē avar koṭuttār

3) nān kēṭṭēn munpē avar koṭuttār

He gave me before I asked

Rule 55

ADV_m → { ADV_{accord}
ADV_{effect}
ADV_{simul} }

ADV_m which was introduced in Rule (52) is classified here into three kinds. ADV_{accord} stands for *appaṭi*₁, ADV_{effect} for *appaṭi*₂ and ADV_{simul} for *appaṭi*₃. This classification is necessitated because syntactically they behave in different ways. It will be discussed in detail in the transformation section.

NP - S - ADV_{accord} - VP₁

e.g.,

avar - nān connēn - appaṭi - naṭappār →
'He' 'I told' 'so' 'will act he'

1) avar nān connapaṭi naṭappār

2) nān connapaṭi avar naṭappār

3) nān connēn, appaṭi avar naṭappār

'I told him' according to that he will act'

NP - S - ADV_{effect} - VP₁

e.g.,

avar-paci tīrtantu-appaṭi-uṇṭār →
'He' 'hunger was appeased' 'In such a way' - 'ate-he'

- 1) avar paci tīrumpaṭi uṇṭār
- 2) paci tīrumpaṭi uṇṭār
- 3) paci tīrtatu, appaṭi avar uṇṭār
He ate so that his hunger would be appeased

NP - S - ADV_{simul} - VP₁

e.g.,

avar-avar cirittār-appaṭi-pēciṇār →
'He' 'He laughed' 'in that way' 'talked-he'

- 1) avar ciritār-appaṭi-pēciṇār
- 2) cirittapaṭi avar pēciṇār
He talked with a smile

5.1.3.1.2. Casal Constructions

Rule 56

VP₁ → (CASAL) VP₂

VP₁ is rewritten as casal + VP₂ where casal is optional. VP₂ stands for the remaining part of the verb phrase. CASAL stands for the casal constructions.

Rule 57

CASAL → {
OBJ
INST
CAUS
SOCI
DAT
LOC
} (CASAL')

The casal constructions are classified and listed here. OBJ stands for objective constructions, INST for instrumental ones, CAUS for the causal, SOCI for the sociative, DAT for the dative and LOC for the locative constructions.

A casal construction can be optionally followed by another casal construction. In order to take care of such recursiveness provision is made in this rule. It might be noted here that the genitive case does not come under this head and it will be treated later.

5.1.3.1.2.1. Objective

In Tamil the objective case is unmarked in certain cases. Consider the following examples:

- | | | |
|----|----------------------------|----------------------|
| 1) | nāṇ kaṇṇaṇaiṭ pārtēṇ | 'I saw kannan' |
| 2) | nāṇ puliyaik koṇṇēṇ | 'I killed a tiger' |
| 3) | nāṇ antap pāṭattai paṭitēṇ | 'I read that lesson' |
| 4) | nāṇ pāṭam paṭitēṇ | 'I read (a lesson)' |
| 5) | nāṇ pāṭṭu pāṭiṇēṇ | 'I sang (a song)' |
| 6) | nāṇ paṭam pārtēṇ | 'I saw films' |

After a careful investigation we understand that the objective case marker is obligatory with human and animate nouns. In the sentences (1) and (2) it may be noticed that *kaṇṇaṇai* and *puliyai* show the objective case marker which is obligatory in them. Regarding the inanimate nouns in certain cases the case marker is overt and in certain other cases it is covert. If the inanimate noun is preceded by determiners such as *anta*, *inta*, *eṇṇuṭaiya*, etc., the objective case marker is overt. If it is not preceded by any such determiner the objective case marker with the inanimate noun is unmarked.

The following diagram will further clarify the situation:

N. human	
N. animate	ai
Det - N. inanimate	
#	Ninani
	Ø

One may argue that it is possible to have sentences where objective case marker is unmarked with animate and human nouns. The examples such as '*nāṇ kuṭirai vāṇkiṇēṇ*' meaning 'I bought a horse' and '*nān peṇ pāṛkat pōṇēṇ*' 'I went to see a bride' may be given in support of their argument. *Kuṭirai vāṇku* and *peṇ pāṛkkap pō* are idiomatic expressions. They may be considered exceptions. Such exceptions cannot invalidate the generalization that we have made here.

Rule 58

OBJ → NP - Obj. S

Objective construction (OBJ) is rewritten as noun phrase plus objective suffix. The NP includes a noun phrase or a single noun. Accordingly examples are given below:

NP - Obj. S

antap paiyaṇ - ai

inta ūr - ai

NP - N - Obj.S - VP₂

avar - kannan - ai - aḷaittār

'He' invited Kannan'

5.1.3.1.2.2. Instrumental

Rule 59

INST → NP - Inst. S

The instrumental construction consists of an NP plus an instrumental suffix. As already stated the NP includes an NP or a noun. This statement holds good for the following rules regarding casual constructions and postpositional constructions as well.

NP - Inst. S

e.g.,

antap pēṇa - āl

inta katti - āl

NP - N - Inst. S - VP₂

e.g.,

avar - pēṇa - āl - eḷutinaṛ

He wrote with a pen

avar - katti - āl - vetṭinaṛ

He cut with a knife

There is another 'āl' suffix which is homonymous to the instrumental 'āl'. The other 'āl' is causal suffix. The instrumental 'āl' can be replaced by the postposition 'koṇṭu' whereas the causal 'āl' can not be replaced by it. The sentences *avaṇ vāḷāl vetṭinaṇ* and *avaṇ vāḷ koṇṭu vetṭinaṇ* are synonymous whereas '*avar eṇṇāl inṅu vantaṛ*' and '*avar eṇṇaḷ koṇṭu inṅu vantaṛ*' are not. The 'āl' in *vāḷāl* is an instrumental suffix and the āl in *eṇṇāl* is a causal one. *avaṇ vāḷāl vetṭinaṇ* can be nominalised as *avaṇ vetṭina vāḷ* : '*avaṇ kaṇṇaṇāl vantaṇ*' cannot be nominalized as '*avaṇ vanta kaṇṇaṇ*'. These differences in the syntactic behaviours provide evidence to prove that there are two 'āl' which are homonymous. Of them, one is instrumental which is treated here and the other one is termed causal.

5.1.3.1.2.3. Causal

Consider the following sentences which have causal constructions.

- 1) nāṇ uṇkaḷāltāṇ iṇku vantāṇ
I came here because of you
- 2) avaṇ intat tollaiyāltāṇ iṇrantāṇ
He died because of this trouble.

In the above sentences the nouns that occur before 'āl' are considered to be the causes for the consequences expressed in the finite verb. The suffix 'āl' is responsible for the causal meaning in these sentences and therefore it is called causal suffix.

Obviously, the causal constructions are understood to be different from the instrumental constructions by any native speaker. It is therefore considered proper to treat these constructions as causal constructions.

Rule 60

CAUS → NP -Caus.S

Causal construction is formed by adding the causal suffix to a noun phrase or a noun.

NP - Caus.S

e.g.,

anta maṇitaṇ - āl 'by that man, 'because of that man'

anta nōy - āl 'by that disease, because of that disease'

NP - N - Caus.S - VP₂

avaṇ - uṇkaḷ - āl - iṇku vantāṇ

He came here because of you

avaṇ - nōy - āl - varuntukirāṇ

He suffers because of the disease.

5.1.3.1.2.4. Sociative

There are certain nouns which do not function as a subject but they can take case suffixes. Such nouns are introduced when causal

constructions are dealt with. In the following rule Ntm.r stands for a small group of nouns. These nouns can take case suffixes but they do not occur in the subject slot of a sentence.

Rule 61

$$\text{SOCI} \rightarrow \left\{ \begin{array}{l} \text{NP} \\ \text{N}_{\text{tm.r}} \end{array} \right\} \text{Soci.S}$$

The sociative construction is formed by adding the sociative suffix to a noun phrase or a noun. Ntm.r. stands for the nouns such as the following ones.

anru	-	'that day'
inru	-	'to-day'
nērru	-	'yesterday'
nālai	-	'tomorrow'

N_{tm.r.} can take a case suffix but in the actual language the nouns that come under N_{tm.r.} cannot occur as a subject of a sentence. Due to this reason N_{tm.r.} was not included in the NP introduced in Rule (2). These nouns take sociative, dative and genitive case suffixes. Examples are given below.

inru - ōtu	-	(sociative)
inru - ai - ku	-	(dative)
inru - ai - a	-	(genitive)

A special mention has to be made here that these nouns can also function as adverbs without taking any suffixes. The characteristic features of Ntm.r. should be remembered whenever we come across Ntm.r. in the following rules.

NP - Soci.S

e.g.,

antap payyan - ōtu	'with the boy'
antap pen - ōtu	'with the girl'

NP - N - Soci.S - VP₂

avar - kaṇṇaṇ - ōṭu - vantaṛ

'He came with Kannan'

avar murukaṇ - ōṭu - pēciṇār

'He spoke with Murugan'

Ntm.r. - Soci.S

Nēru - ōṭu 'with yesterday'

inru - ōṭu 'with today'

It is worth mentioning here that 'ōṭu' and 'uṭaṇ' are mutually substitutable.

5.1.3.1.2.5. Dative

Rule 62

$$\text{DAT} \rightarrow \left\{ \begin{array}{c} \text{NP} \\ \text{Ntm.r} \end{array} \right\} \text{DAT.S}$$

The dative construction is formed by adding the dative suffix to a noun phrase or a noun. All that we have said about N_{tm.r} in the previous case is applicable here too.

NP - Dat.S

anta - ūr-ku 'to that village / town'

intat - teru-ku 'to this street'

NP - N - Dat.S - VP₂

avar - eṇkaḷ - viṭṭu-ku - vantaṛ 'He came to our house'

nāṇ - antat - teru-ku - pōṇēṇ 'I went to that street'

Ntm.r. - Dat.S

nāḷai - ku 'tomorrow'

inrai - ku 'today'

The words *nālai* and *nālaikku* are synonymous. So also *inru* and *inraikku* are synonymous. *u* in '*inru*' changes into '*ai*' in '*inraikku*'. Such changes will be taken into account in the section for sandhi.

5.1.3.1.2.6. Locative

Rule 63

LOC → NP - Loc.S

The locative construction is formed by adding the locative suffix to a noun phrase or a noun.

NP - Loc.S

anta ūr-il 'in that village'

inta peṭṭi-il 'in this box'

NP - N - Loc.S - VP₂

avar - viṭṭ - il-irukkīrār 'He is at home'

paṇam - peṭṭi - il-irukkīratu 'Money is in the box'

As already stated in Rule (57) a simple sentence can have one or more casual constructions. A few examples are given below

NP - N - Soci.S - N - Dat.S - VP₂

avar - eṇ-ōṭu - ārr-ukku - vantār

'He came with me to the river'

NP - N - Obj.S - N - Loc.S - VP₂

avar - unkaḷ-ai - pūṅkā-il - pārttār

'He saw you in the park'

NP - N - Loc.S - N - Soci.S - N - Obj.S - VP₂

avar - viṭṭ-il - eṇ-ōṭu - pāṇam - Ø - paṭittuk koṇṭṭiruntār

'He was reading a lesson with me at my home'

One may be curious to know how many *casal* constructions can occur in a sentence. Unless we prepare an exhaustive analysis of all the verbs in Tamil, we cannot satisfactorily answer this question. At present all that we can say is this: A *casal* construction may be followed by one or more *casal* constructions.

5.1.3.1.3. *Postpositional Phrases*

Rule (64)

$$VP_2 \rightarrow (\text{Post-P}) VP_3$$

VP_2 which appeared in Rule (56) is rewritten here as postpositional phrase plus VP_3 . VP_3 will be expanded further. Post P is rewritten in the following rule

Rule (65)

$$\text{Post.P} \rightarrow \left[\begin{array}{c} \text{TOPIC} \\ \text{COMP}_1 \\ \text{COMP}_2 \\ \text{INSTR} \\ \text{DIRECT} \\ \text{INTENT} \\ \text{ABLAT} \\ \text{LOCAT} \\ \text{DURAT} \\ \text{MEDIAT} \\ \text{LIMIT} \\ \text{DIST} \\ \text{MANN} \\ \text{POST - P.O.} \end{array} \right] (\text{Post.P'})$$

As it is seen in the rule a postpositional construction may be followed by another postpositional construction. The optional item Post.P' which is given within parenthesis in Rule (65) enables us to

obtain all possible sequences of postpositional constructions that can occur in a simple sentence. The postpositional phrases that are listed here are Topical (TOPIC), comparative (COMP1 and COMP2), instrumental (INST), directive (DIRECT), intensive (INTENT), ablative (ABLAT), Locative (LOCAT), Durative (DURAT), mediative (MEDIAT), Limitative (LIMIT), distributive (DIST), Manneral (MANN) and other postpositional phrases (Post P.O.)

5.1.3.1.3.1. Topical

Rule 66

TOPIC \rightarrow NP - Top.M

The topical construction is formed by adding topical marker to a noun phrase or a noun.

NP - Top.M

antap paiyaṇ - paṛṛi	>	antappaiyaṇaippaṛṛi
		'about that boy'
antaputtakam - paṛṛi	>	antapputtakattaippaṛṛi
		'about that book'

The topical marker is 'paṛṛi'. When 'paṛṛi' is added to a noun the second case marker 'a' is predicted. This fact will be taken care of in the section for morphophonemics. The occurrence of the case suffix between a noun and the postposition is predictable. There may be one or two exceptions and they cannot force us to give up the generalization which holds good almost for all the postpositional constructions. This statement is applicable for all postpositional constructions dealt with in this grammar.

NP - N - Top.M - VP₃

avar - unkaḷaip - paṛṛi - pēciṇār
'He talked about you'
avar - eṇṇaip - paṛṛi - eḷutiṇār
'He wrote about me'

5.1.3.1.3.2. *Comparative₁*

Rule 67

$$\text{COMP}_1 \rightarrow \text{NP} - \text{Comp.M}_1$$

There are two kinds of comparatives in Tamil. The first one is explained here and the second one will be explained in the following rule.

NP - Comp.M₁

anta maṇitar - pōl	>	anta maṇitaraippōl
		'like that man'
inta puli - pōl	>	intappuliaippōl
		'like this tiger'

NP - N - Comp.M₁ - VP₃

rāmaṇ Kaṇṇaṇaippol aḷakākap pāṭukirāṇ

'Raman sings as beautifully as Kannan'

Kaṇṇaṇ murukaṇaippōl vēkamāka oṭuvāṇ

'Kannan will run as fast as Murugan'

5.1.3.1.3.3. *Comparative₂*

Rule 68

$$\text{COMP}_2 \rightarrow \text{NP} - \text{Comp.M}_2$$

The second type of comparative construction is explained here. Here the comparative marker is 'viṭa' while it is 'pōla' in the previous rule.

NP - Comp.M₂

anta kutirai - viṭa	>	antak kutiraiyaiviṭa -
		'than that horse'
anta pāl - viṭa	>	antap pālaiviṭa -
		'than that milk'

NP - N - Comp.M₂ - VP₃

ava! eṇṇaivīṭa aḷakākap pāṭuvā! -

'She will sing more beautifully than me'

Kaṇṇaṇ vaḷavaṇai vīṭa aḷakākap pāṭuvāṇ

'Kannan will sing more beautifully than Valavan'

5.1.3.1.3.4. Instrumental

Rule 69

INSTR → NP - Inst. M

The instrumental construction is formed by adding an instrumental marker to a noun phrase or a noun.

NP - Inst.M

anta pēṇā - koṇṭu > antappēṇāvaikkoṇṭu

'with that pen'

anta vā! - koṇṭu > anta vā!aikkoṇṭu

'with that sword'

NP - N - Inst.M - VP₃

Kaṇṇaṇ pēṇāvaikkoṇṭu eḷutiṇāṇ

'Kannan wrote with a pen'

tiruṭaṇ kattiyaik koṇṭu kuttiṇāṇ

'The thief stabbed with a knife'

5.1.3.1.3.5. Directive

Rule 70

DIRECT → NP - Dir.M

The directive construction is formed by adding the directive marker to a noun or a noun phrase.

NP - Dir.M.

Kaṭal - nōkki	>	katalainōkki
		'towards the sea'
kōyil - nōkki	>	kōyilainōkki
		'towards the temple'

NP - N - Dir.M - VP₃

avaṇ - ārrai nōkip pōṇāṇ
'He went towards the river'
āru kaṭalai nōkki ōtukiratu
'the river runs towards the sea'

5.1.3.1.3.6. *Intensive*

Rule 71

INTENT → NP - Int.M

The intensive construction is formed by adding the intensive marker to a noun phrase or a noun.

anta maṇitar - āka	>	anta maṇitarukkāka
		'for that man'
inta viṭu - āka	>	intavittukkāka
		'for this house'

NP - N - Int.M - VP₃

avar Murukaṇukkāka oru pāṭṭup pāṇṇār
'He sang a song for Murugan'
nāṇ uṇkaṭukkāka oru puttakam vāṇkiṇṇēṇ
'I bought a book for you'

5.1.3.1.3.7. Ablative

Rule 72

$$\text{ABLAT} \rightarrow \left\{ \begin{array}{c} \text{NP} \\ \text{N}_{\text{tm.r}} \\ \text{N}_{\text{pl.r}} \end{array} \right\} \quad \text{Ablat.M.}$$

The ablative construction is formed by adding ablative marker to a noun phrase or a noun. Ntm.r. has been already explained in Rule (60). Npl.r. which does not occur in the subject slot is introduced here. The nouns which come under Npl.r. are the following

aṅku	'there'
iṅku	'here'
kīl	'down'
mēl	'up'
uḷ	'in'
veḷi	'out'

inta ūr-iruntu	>	inta ūriliruntu 'from this village'
avar - iruntu	>	avaritamiruntu 'from him'

NP - N - Ablat.M. - VP₃

avar anta ūriliruntu varukiṛār
'He comes from that village'
nāṇ avaritamiruntu oru puttakam vāṅkiṇēṇ
'I got a book from him'

N_{tm.r} - Ablat.M.

nērru - iruntu	>	nērriliruntu 'since yesterday'
nāḷai - iruntu	>	nāḷaiyiliruntu 'from tomorrow'

N_{pl.} - Ablat.M

iṅku - iruntu	>	iṅkiruntu 'from here'
aṅku - iruntu	>	aṅkiruntu 'from there'

5.1.3.1.3.8. Locative

Rule: 73

LOCAT → NP - Loc.M.

The locative construction is formed by adding the locative marker to a noun phrase or a noun.

NP - Loc.M.

viṭu - mēl	>	viṭṭiṇmēl 'on the house'
avar - mītu	>	avarmītu 'on him'

NP - N - Loc.M - VP₃

Puttakam mēcaimēl irukkīratu

'the book is on the table'

nāṇ avar mēl kōpappattēṇ

'I got angry with him'

Here there is a problem in predicting the case marker before the postposition 'mēl'. Examine the following sentences.

- 1) Kūrai mēl kākkai uṭkārntiruntatu
'A crow was sitting on the roof'
- 2) Kūraikkumēl kākkai paṇantatu
'A crow was flying above the roof'

The sentences (1) and (2) are semantically different. Note that the genitive case marker zero occurs before 'mēl' in one case while

the dative case marker 'ku' occurs before 'meI' in another case. At present we are not able to suggest any reasonable way to predict the occurrence of these case markers. As we already stated elsewhere this problem cannot underestimate the generalization we have made regarding the postpositions, nor can it invalidate the generalization.

5.1.3.1.3.9. *Durative*

Rule 74

DURAT → NP - Dur.M.

This rule explains how the durative constructions are formed.

NP - Dur.M.

pattu nāl - āka	>	pattunālāka
		'for the (past) ten days'
iraṇṭu mātam - āka	>	iraṇṭu mātamāka
		'for the (past) two months'

Note that the noun 'mātam' does not become oblique form before 'āka'. This is something contrary to one's expectation in casual and postpositional constructions.

5.1.3.1.3.10. *Mediative*

Rule 75

MEDIAT → NP - Med.M.

The Mediative constructions are formed by adding the mediative marker to the noun phrases or to the nouns.

NP - Med.M.

inta ūr - vaḷiyāka	>	inta ūr vaḷiyāka
		'through this village'
avar - vāyilāka	>	avar vāyilāka
		'through him'

NP - N - Med.M - VP₃

nāṇ avar vāyilāka itai aṇuppiṇēṇ

'I sent this through him'

avar intat teru vaḷiyākāp pōṇār

'He went through this street'

Note that 'vaḷiyāka' has to be treated as a single unit. It is not proper to segment 'vaḷi' and 'āka'. In support of this view we find 'mūlam' which can substitute for 'vaḷiyāka'. It is also possible to have 'avar vaḷi' instead of 'avar vaḷiyāka' whereas 'teruvaḷi' is not possible instead of 'teruvaḷiyāka'.

5.1.3.1.3.11. Limitative

Rule (76)

LIMIT → NP - Lim.M.

The limitative construction is formed by adding limitative marker to a noun phrase or a noun.

NP - Lim.M

anta ūr - varai	>	anta ūr varai
		'upto that village'
pattu nāl varai	>	pattu nāl varai
		'upto ten days'

NP - N - Lim.M - VP₃

avar eṇkaḷ ūr varai vantār

'He came upto our home town'

avar pattu nāl varai iṅkut taṅki iruppār

'He will stay here upto ten days'

Instead of 'varai' we can also have 'varaiyil'. *varai* and *varaiyil* can freely alternate with each other. 'varaiyilum' can also occur in the place of 'varai'.

5.1.3.1.3.12. *Distributive*

Rule 77

DIST → NP - Dist.M.

The distributive construction is formed by adding the distributive marker to a noun phrase or a noun. The distributive marker is 'tōrum'. The distributive marker 'tōrum' occurs only with place nouns.

NP - Dist.M.

vītu - tōrum	>	vītutōrum	to/at every house
ūr - tōrum	>	ūtōrum	to/in every village

NP - N - Dist.M. - VP₃

avaṇ vītutōrum cenrāṇ
 'He went to every house'
 avaṇ ūr tōrum cenrāṇ
 'He went to every village'

5.1.3.1.3.13. *Manneral*

Rule 78

$$\text{MANN} \rightarrow \left\{ \begin{array}{l} \text{NP} \\ \text{Ns.org} \end{array} \right\} \text{Mann.M.}$$

The Manneral constructions are formed by adding the manneral marker to a noun phrase or a noun (whenever possible). Ns.org. stands for the nouns denoting sense organs such as kaṇ- 'eye', kātu - 'ear', etc.,

NP - Mann.M.

e.g.

eṇ kaṇ - āra	>	eṇ kaṇṇāra	'with my own eyes'
eṇ kātu - āra	>	eṇ kātāra	'with my own ears'

NP - N - Mann.M - VP₃

nāṇ kaṇṇāarak kaṇṭēṇ

'I saw with my own eyes'

nāṇ kātāarak kēṭṭēṇ

'I heard with my own ears'

Literally kaṇṇāra means 'eyeful' and kātāra means 'earful'

5.1.3.1.3.14. Other Postpositional Constructions

There are other postpositional constructions in Tamil such as 'uṇkaḷiṇporuṭṭu' 'for the sake of you' eṇakkuppatil - 'instead of me', uṇkaḷiṇ pēril 'on you', etc., All such postpositional constructions can come under this head. Like the casual constructions the postpositional constructions may be followed by one or more postpositional constructions.

e.g.,

avar - viṭṭiliruntu - paḷḷikkūṭamvarai - eṇakkāka naṭantu vantār

'He came on foot from his home to the school for my sake'

Note that there are 3 post positional constructions in the above sentence.

5.1.3.1.4. Adverb

We have already dealt with the adverbial phrases in Rule (50) The adverbs are taken up here for discussion.

Rule 79

VP₃ → (Adv.) Vb

VP₃ which appears in Rule (64) is rewritten here as Adverb plus verb where the adverb is an optional item. The following rule classifies the adverbs further.

Rule 80

Adv → { $\begin{matrix} N_{tm.r.} \\ N_{pl.r.} \\ Adv_{mn.} \end{matrix} \} \quad (Adv!)$

An adverb may be followed by another adverb and necessary provision is made here for such recursive phenomenon. The optional item Adv' enables us to get as many adverbs in a sentence as necessary.

N_{mn} is already explained (Rule 61). N_{plr} also has been already explained (Rule 72). The following rules (81) and (82) deal with Adv_{mn} . The nouns belonging to N_{mn} and N_{plr} function as adverbs and they are not capable of occurring as a subject in a sentence.

NP - N_{mn} - Vb.

e.g.

avar nērru vantār 'He came yesterday'

avar inru vantār 'He came to-day'

NP - N_{plr} - Vb.

Murukaṇ iṅku vantāṇ 'Murugan came here'

nāṇ aṅku varukirēṇ 'I will come there'

NP - N_{mn} - N_{plr} - Vb

avar nērru iṅku iruntār 'He was here yesterday'

Rule 81

$$Adv_{mn} \rightarrow \left\{ \begin{array}{l} Adv_{mn1} \\ Adv_{mn2} \end{array} \right\}$$

The manner adverbs are divided into two. The reason for this classification will become clear in the following rules.

Rule 82

$$Adv_{mn1} \rightarrow (Intf) \left\{ \begin{array}{l} Adv_{ma} \\ Adv_{mb} \end{array} \right\}$$

Certain adverbs in Tamil consist of abstract nouns and *āka*.

They are represented by Adv._{m.a} which is explained by the following rule. The other simple adverbs come under Adv._{m.b}. Intf. stands for intensifier and it is an optional item.

NP - Intf - Adv._{m.b} - Vb.

avar mikavum mella naṭakkirār 'He walks very slowly'

avar mikavum naṅku pāṭiṇār 'He sang very well'

Rule 83

Adv._{m.a} → N_{in.con} - Adv.M

The adverbs of this class consist of certain abstract nouns like 'aḷaku' 'beauty', vēkam 'fastness' etc. (Rule 32) and the adverbial marker 'āka'

NP - Intf. Nin.con - Adv.M - Vb.

e.g.,

avar mikavum vēkamka naṭantār 'He walked very fast'

avar mikavum aḷakākap pāṭiṇār 'He sang very beautifully'

Rule 84

Adv._{mn2} → { Adv._{mn.a} }
Adv._{mn.b}

Adv._{mn2} is classified into two kinds. This rule deals with the onomatopoetic adverbs. Among the onomatopoetic adverbs certain items are reduplicated and certain other items are not. The former is represented by Adv._{mn.a} and the latter Adv._{mn.b}

Rule 85

Adv._{mn.a} → onom. R + Adv. Mx

Adv.mn.a. is rewritten here. Onom.R stands for reduplicated onomatopoetic stems and Adv.Mx for adverbial marker.

Np - Onom.R - Adv. Mx - Vb

avar kala kala enru ciritar	'He laughed loudly'
avar maḷa maḷa enru pōṇār	'He went without hesitation'

Since it is not possible to give exact english equivalent for onomatopoetic words, approximate meanings are given here.

Rule 86

Adv._{mn.b.} → Onom - Adv.Mx.

Adv._{mn.b.} is rewritten as Onomatopoetic stem plus adverbial marker.

Adv._{Mx} stands for the marker 'enru'

NP - onom - Adv._{Mx} - Vb

avan paḷār enru araintāṇ	'He gave a violent blow'
avaḷ kō enru alutāḷ	'She cried helplessly'
avan tiṭṭirenru vantāṇ	'He came suddenly'

5.1.3.1.5. Verb

Rule 87

Vb → { $\begin{matrix} V_{const} \\ V_{st} - Aux \end{matrix} \}$

V_{const} stands for the constant verbs such as *vēru*, *illai*, *uṇṭu*, etc. Vst stands for other verb stems which will be followed by Aux. Vst can be analysed further. Since it involves theoretical problems, such analysis is not made here.

Rule 88

Aux → (ASP) T.Md.

Aux is rewritten as aspectuals plus tense and modals where ASP is optional. Both the items are rewritten further in the following rules.

5.1.3.1.5.1 Aspectuals

The following rule classifies all the aspectuals and they are named on the basis of their predominant meanings.

Rule 89

ASP →	<div style="border-left: 1px solid black; border-right: 1px solid black; padding: 10px; display: inline-block;"> <p>Aux_{prog}</p> <p>Aux_{perf}</p> <p>Aux_{def}</p> <p>Aux_{tri}</p> <p>Aux_{dem}</p> <p>Aux_{reci}</p> <p>Aux_{ref.}</p> <p>Aux_{accl}</p> <p>Aux_{cont}</p> <p>Aux_{res}</p> <p>Aux_{ben}</p> <p>Aux_o</p> </div>
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The aspectual auxiliaries signify the aspects of the action meant by the main verbs.

Aux _{prog}	:	progressive
Aux _{perf}	:	perfective
Aux _{def}	:	definitive
Aux _{tri}	:	trial
Aux _{dem}	:	demonstrational
Aux _{reci}	:	reciprocal

Aux _{ref}	:	reflexive
Aux _{acci}	:	accidental
Aux _{cont}	:	contemptive
Aux _{res}	:	reservational
Aux _{ben}	:	benefactive
Aux _o	:	other aspectuals if any

It is not possible to give exact translation in English for the aspectuals and modals found in Tamil. However, approximate meanings are carefully given.

NP - V - Aux_{prog.} - T.Md.

e.g.

avar - paṭittuk - koṇṭiruk - kiṇṛ-ār 'He is reading'

avar-vantu - koṇṭiruk - kiṇṛ-ār 'He is coming'

V : a Verb stem.

with reference to these sentences, what we get actually in the phrase structure are the following.

avar - paṭik - koṇṭiru - kiṇṛ

avar - vā - koṇṭiru - kiṇṛ

The verb 'paṭik' and 'vā' are changed respectively into 'paṭittu' and 'vantu' before an aspectual auxiliary. This is taken care of by a morphophonemic rule in the Sandhi section. The doubling of *k* in 'paṭittukkoṇṭiru' is also treated in 'sandhi' section. The concord transformation adds the concord element 'ār' at the end of the verb. We get the actual sentences only after applying relevant transformational and morphophonemic rules. For the sake of convenience the actual sentences are given when giving examples.

VP - V - Aux_{perf.} - T.md.

e.g.,

avar - vant - iruk - kiṇr - ār	'He has come'
avaḷ - vant - iruk - kiṇr-āḷ	'She has come'
avaḷ - vant - iru - nt - āḷ	'She had come'
avaḷ - vant - irup - p - āḷ	'She would have come'

NP - V - Aux_{def.} - T.Md.

e.g.,

avar - pōy - viṭṭ - t - ār	'He went off'
pāṇai - uṭaintu - viṭ - t - ātu	'The pot broke off'
avar - vant - viṭ - uv - ār	'He will definitely come'

NP - V - Aux_{tr.} - T.Md.

e.g.

avar - paṭittup - pār - tt - ār	'He tried reading'
avar - eḷutip - pār - tt - ār	'He tried writing'
avar - pāṭip - pār - tt - ār	'He tried singing'
avar - oṭip - pār - tt - ār	'He tried running'

NP - V - Aux_{dem.} - T.Md.

e.g.,

avar - paṭittuk - kāṭṭ - iṇ - ār	'He showed how to read'
avar - eḷutik - kāṭṭ - iṇ - ār	'He showed how to write'
avar - pāṭik - kāṭṭ - iṇ - ār	'He showed how to sing'
avaḷ - āṭik - kāṭṭ - iṇ - āḷ	'She showed how to dance'

NP - V - Aux_{reci} - T. Md.

e.g.,

avarkaḷ-kātalittuk-koṇ-t-ārkaḷ	'They loved each other'
avarkaḷ-tittik-koṇ-t-ārkaḷ	'They blamed each other'
avarkaḷ-aṭittuk-koṇ-t-ārkaḷ	'They beat each other'
avarkaḷ-taḷuvik-koṇ-t-ārkaḷ	'They embraced each other'

The subject of the verb with Aux_{reci} is always a plural noun, where as the subject of the verb with Aux_{ref} may be a singular or a plural noun.

NP - V - Aux_{ref} - T. Md.

e.g.,

avar - veṭṭik - koṇ - t - ār	'He cut himself'
avar - aṭittuk - koṇ - t - ār	'He beat himself'
avarkaḷ-vāṅkik-koṇ-t-ārkaḷ	'They purchased for themselves'
avar - eṭuttuk - koṇ - t - ār	'He took (it) for himself'

NP - V - Aux_{acc} - T. Md.

e.g.,

pāṇai - uṭaintu - pōy - īr - ru	'The pot broke off'
caṭṭai - kiḷintu - pōy - īr - ru	'The shirt tore off'
peṇā - tolaintu - pōy - īr - ru	'The pen lost'
maram - viḷuntu - pōy - īr - ru	'The tree fell'

NP - V - Aux_{cont} - T. Md.

e.g.,

nī- vantu - tolai	'You come and get lost' (contemptive)
nī - poy - tolai	'You go and get lost'
nī - ceitu - tolai	'You do and get lost'
nī- viṭrut - tolai	'You sell and get lost'

NP - V - Aux_{res} - T.Md.

e.g.,

avar - (oru puttakam) vāṅki - vai - tt - ār

'He purchased a book' for future use (reservational)

avar (oru iṭam) otukki - vai - tt - ār

'He reserved a seat'

avar - (vīṭu) kaṭṭi - vai - tt - ār

'He built a house'

avar - (vīṭu) - vāṅki - vai - tt - ār

'He bought a house'

NP - V - Aux_o - T.Md.

If there are any other aspectual auxiliaries such as 'tīr' and 'pōṭu', they can be accomodated in this sub division

e.g.,

avar - eḷutit - tīr - tt - ār 'He wrote and finished'

avaṇ - aṭittup - pōṭ - t - āṇ 'He beat severely'

5.1.3.1.5 2. Tense - Modals

Rule 90

T.Md. $\rightarrow \left\{ \begin{array}{l} \text{T.Md.}_1 \\ \text{T.Md.}_2 \end{array} \right\}$

T.Md. is divided into two namely T.Md₁ and T.Md₂. T.Md₁ satands for the tense-modal suffixes and T.Md₂ for the tense - modal auxiliaries

Rule 91

T.Md.₁ $\rightarrow \left\{ \begin{array}{l} \text{Indicative} \\ \text{Imperative} \\ \text{Desiderative} \\ \text{Optative} \\ \text{Potential} \end{array} \right\}$

T.Md.₁ is divided into five in the above rule. Indicative is rewritten further and examples are given for the rest.

NP - V - Imperative

e.g.,

nī - paṭi	'you read'
paṭi	'read'
nī - vā	'you come'
vā	'come'
nīṅkaḷ - vār - uṅkaḷ	'you come' (honor.pl.)
vār - uṅkaḷ	'come' (hon.or.pl)
nīṅkaḷ - pāṭ - uṅkaḷ	'you sing' (hon.or.pl)
pāṭ - uṅkaḷ	'sing' (hon.orpl.)

NP - V - desiderative

e.g.,

avar - pō - kaṭṭum	'let him go'
avar - pāṭ - aṭṭum	'let him sing'
aṇṇaṇ - cāppit - aṭṭum	'let my elder brother eat'
avaḷ - pāṭik - kaṭṭum	'let her read'

NP - V - Optative

e.g.,

avar - vāḷ - ka	'may he prosper'
avaḷ - vāḷ - ka	'may she prosper'
atu - vāḷ - ka	'may it prosper'
avarkaḷ - vāḷ - ka	'may they prosper'

NP - V - Potential

e.g.,

avar - pō - kalām	'He may go'
avaḷ - var - alām	'She may come'
maḷai - var - alām	'It may rain'
avarkaḷ - var - alām	'They may come'

Rule 92

$$\text{T.Md.2} \rightarrow \left\{ \begin{array}{l} \text{T.Md. 3} \\ \text{T.Md.4} \end{array} \right\}$$

T.Md.2 is divided into two. T.Md.3 can take a tense marker but T.Md.4 cannot.

Rule 93

$$\text{T.Md.3} \rightarrow \left\{ \begin{array}{l} \text{Inceptive} \\ \text{Attemptive} \end{array} \right\}$$

The inceptive and attemptive are represented by T.Md.3. They are further expanded in rules (96) and (97).

Rule 94

$$\text{T.Md. 4} \rightarrow \left\{ \begin{array}{l} \text{Aux}_{\text{prob}} \\ \text{Aux}_{\text{obl}} \end{array} \right\}$$

T.Md.4 is divided into two namely (1) Probabilitative and (2) obligative.

NP - V - Aux_{prob}

e.g.,

avar - varak - kūṭum	'He may come'
avaḷ - kōpikkak - kūṭum	'She may get anger'
avarkaḷ - etirparkkak - kūṭum	'They may expect'
avar - amaiccarākak - kūṭum	'He may become minister'

NP - V - Aux_{obl}

e.g.,

nīnkaḷ - vara - vēṇṭum	'You should come'
nīnkaḷ - pāṭṭuppāṭa - vēṇṭum	'You should sing a song'
nīnkaḷ - kaṭṭitam eḷuta - vēṇṭum	'You should write a letter'
nāṇ - paṭikka - vēṇṭum	'I have to read'

Rule 95

Indicative \rightarrow $\left\{ \begin{array}{c} \text{Past} \\ \text{Present} \\ \text{Future} \end{array} \right\}$

Indicative is divided into three tenses namely past, present and future.

NP - V - Past

Kaṇṇaṇ - pāṭ - iṇ - āṇ	'Kannan sang'
Kamalā - āṭ - iṇ - āḷ	'Kamala danced'
nāṇ - paṭi - tt - ēṇ	'I read'
nī - eḷut - iṇ - āy	'You wrote'

NP - V - Present

e.g.,

Kamalā - pāṭu - kiṛ - āḷ	'Kamala sings'
amutā - cirik - kiṛ - āḷ	'Amudha laughs'
nāṇ - eḷutu - kiṛ - ēṇ	'I write'
nī - paṭik - kiṛ - āy	'You read'

NP- V - Future

e.g.,

murukaṇ - paṭi - pp - āṇ	'Murugan will read'
kaṇṇaṇ - eḷutu - v - āṇ	'Kannan will write'
maḷai - var - um	'It may rain / Rain will come'
paṭil - kiṭaik - kum	'Reply will come'

Rule 96

Inceptive \rightarrow Aux_{ince} - Present

Inceptive is rewritten as inceptive auxiliary plus present Tense. In the actual language we do not find past and future tenses occurring in inceptive.

NP - V - Aux_{ince} - Present

e.g.,

rayil - varap - pō - kiṛ - atu	'Train is going to come'
maram - viḷap - pō - kiṛ - atu	'The tree is about to fall'
kuḷantai - aḷap - pō - kiṛ - atu	'The child is going to cry'

It may be noted here that *rayil 'varappōyirru'* and *'rayil varappōkum'* are unusual and unacceptable in Tamil. Therefore Rule (96) makes provision only for the present tense forms in the case of inceptives.

Rule 97

Attemptive → Aux_{at} - indicative

Attemptive is rewritten as attemptive auxiliary plus indicative.

NP - V - Aux_{at} - indicative

avaṇ - ōṭap - pār - kiṛ - āṇ	'He makes an attempt to run'
avaṇ - ōṭap - pār - tt - āṇ	'He made an attempt to run'
avaṇ - ēmārrap - paṛ - pp - āṇ	'He will try to cheat'

Note that the attemptive auxiliary can be followed by all three tenses.

5.1.3.2. Adjective Phrase

It is already stated that a predicate phrase of a sentence may be a noun phrase, a verb phrase, an adjective phrase or a genitive construction (Rule 49). The adjective phrase which appeared in Rule (49) is taken up here accordingly.

Rule 98

$$\text{ADJ.P} \rightarrow \left\{ \begin{array}{l} \text{ADJ.P}_1 \\ \text{ADJ.P}_2 \end{array} \right\}$$

Adjective phrases are classified into two kinds namely ADJ.P₁ and ADJ.P₂. The former includes the intensifier and the later does not.

Rule 99

$$\text{ADJ.P}_1 \rightarrow (\text{Intf}) \left\{ \begin{array}{l} \text{Adj}_s \\ \text{Adj}_d \end{array} \right\}$$

ADJ.P₁ is rewritten as Intensifier (Intf) plus a simple adjective (Adj_s) or a derived adjective (Adj_d) where Intf is optional.

NP - Intf - Adj_s

avar - mikavum - nallavar 'He is very good'

avar - mikavum - uyarntavar 'He is very great'

kaṇṇaṇ mikavum - paṭṭavar 'Kannan is very learned'

avaṇ mikavum keṭṭavaṇ 'He is very bad'

The Tamil adjectives like '*nalla*', *uyarnta*, *paṭṭita*, etc., take pronominal endings as commanded by the subject. This is taken care of by the concord transformation. In Tamil the adjectives like *uyarnta*, *ciraṇta*, *keṭṭa* etc., seem to be relative participles, but in modern Tamil they have lost their connection with their verbs and they are only adjectives. They do not have any tense significance. This has to be borne in mind when we deal with most of the adjectives.

Rule 100

$$\text{ADJ.P}_2 \rightarrow \text{NUMB} - \text{Ord.M}$$

ADJ.P₂ is rewritten as NUMB plus ordinal marker (ord.M), where NUMB stands for the names of the numbers (See Rule 38 through 48)

NP - NUMB - Ord.M

e.g.,

avan - mutal - āvatu 'He is the first'

avaḷ - iraṇṭ - āvatu 'She is the second'

nīṅkaḷ - mūṇṇ - āvatu 'You are the third'

nāṇ - nāṅk - āvatu 'I am the fourth'

Rule 101

Adj_d → Nin.con - Adj.M

Adj_d is rewritten as Nin.con (Rule 33) plus Adj.M. where Adj.M. stands for the adjective marker 'āṇa'

NP - (Intf) - Adj_d

avaḷ - aḷak - āṇavaḷ 'She is beautiful'

avar - eḷimai - āṇavar 'He is simple'

avaḷ - mikavum - aḷak - āṇavaḷ 'She is very beautiful'

avar - mikvaum - eḷimai - āṇavar 'He is very simple'

5.1.3.3. Genitive

Rule 102

GEN → NP - Gen.M.'

Genitive constructions are formed by adding the genitive marker (Gen.M) to a noun phrase or to a noun. According to the traditional Grammarians the genitive will be treated along with the other cases such as accusative, dative etc., From the syntactic point of view the genitive cannot be treated along with the other cases. Anyone can easily notice that even among the traditional grammarians the vocative case was a matter of controversy. Strictly speaking there is no need to

treat genitive as a case. However, we do not want to enter into any such controversy now. All genitive constructions are taken into account in this sketch and they are given due place.

NP - NP - Gen.M.

anta puttakam - eṇṇaṇṇar - uṭaiyatu

'That book is my friend's'

inta - pēṇā - vaḷavan - uṭayatu

'This pen is Valavan's'

inta kuṭai - avaḷ - uṭayatu

'This umbrella is her's'

intap pāṭṭu - eṇṇ - uṭayatu

'This song is mine'

Just like the verbs and the adjectives, the genitive items also take the pronominal endings as commanded by the subject. The genitive and adjectives obligatorily take concord elements when they occur in the predicate slot and elsewhere they have no concord. For instance, in the nominalised items of adjective plus Noun and genitive + Noun types, concord element is not found after the adjective and genitive. Such nominalized items are treated in the transformation section.

5.1.4. Coordinative

In order to account for the coordinative construction CO is set up in the rule (2) and (3) and it is dealt with here in the following rule.

Rule 103

$$CO \rightarrow \left\{ \begin{array}{c} CO_1 \\ CO_2 \end{array} \right\}$$

There are two types of coordinations which might be called correlative type (CO_1) and non - correlative type (CO_2). CO_1 is further classified. Examples for CO_2 are given below:

S - CO_2 - S

nōy - tīrum - allatu - uyir pōkum

'The disease will be cured or the life will end'

avar - vantār - āṇāi - ava! pōkavillai

'He came but she did not go'

avar - alaittar - ākaiyāl - nāṇ vantēṇ

'He invited, so I came'

nāṇ - maṇṇittēṇ - ēṇenrāl - avaṇ - eṇ - māṇavaṇ

'I forgave because he is my student'

Rule 104

$$CO_1 \rightarrow \left\{ \begin{array}{c} CO_a \\ CO_b \\ CO_c \end{array} \right\}$$

CO_1 is classified into three. CO_a stands for additive type, CO_b for dubitative and CO_c for alternative type.

CO _a :	<i>um</i>	-----	<i>um</i>
CO _b :	<i>ō</i>	-----	<i>ō</i>
CO _c :	<i>āvatu</i>	-----	<i>āvatu</i>

These coordinatives are elaborately discussed in the transformation section. A few examples alone are given here.

S - CO_a - S

avaṇ uṇṇaiyum eṇṇaiyum pārttāṇ
'He saw you and me'

S - CO_b - S

avaṇ uṇṇaiyō eṇṇaiyō pārttāṇ
'He saw either you or me'

S - CO_c - S

avaṇ uṇṇaiyāvatu - eṇṇaiyāvatu - alaippāṇ
'He will invite either you or me'

NP - CO_a - NP - PP

In the above examples we found that sentences were coordinated. It is also possible to coordinate nouns or noun phrases.

Kaṇṇaṇum rāmaṇum cakōtararka!
'Kannan and Raman are brothers'
Kamalāvum Vimalāvum cakōtarika!
'Kamala and Vimala are sisters'

NP + CO_b + NP + PP

nīyō avaṇō vara vēṇṭum
'either you or he should come'

NP + CO_c + NP + PP

aṇṇaṇāvatu tambiyāvatu varuvārka!
'Either elder brother or younger brother will come'

5.1.5. Presentential

Rule 105

$$IN \rightarrow \left\{ \begin{array}{c} Adv_{sn} \\ Intg_1 \\ IN_1 \end{array} \right\}$$

The presentential elements (Rule 1), which are represented by IN are classified here as Adv_{sn} , $Intg_1$ and IN_1 . Adv_{sn} stands for sentence adverbs, $Intg_1$ for a kind of interrogative (which corresponds roughly to 'wh' type of interrogatives in English) and IN_1 for the other presentential elements which the next rule deals with.

$Intg_1$ is dealt with in the transformation section. Examples are given here for Adv_{sn} .

Adv_{sn} - S

e.g.,

uṇmaiyāka, avar inku varavillai

'Truly, he did not come here'

Rule 106

$$IN_1 \rightarrow \left\{ \begin{array}{c} VOC \\ Exclam \\ IN_o \end{array} \right\}$$

IN_1 is rewritten as vocative (VOC), exclamatory words (Exclam) or IN_o , which stands for words of greeting, consent, denial, etc.,

VOC is further divided in the following rules.

Exclaim - S

aiyayyō! nāṇ enṇa ceyvēṇ!

'Ha! what can I do?'

IN₀ - S

vaṇakkam. utkārunkaḥ

'Hallo, have your seat please'

āmām, avar nallavartāṇ

'Yes, he is good indeed'

illai, avar vara villai

'No, he did not come!'

when people greet one another 'vaṇakkam' is commonly used. At the end of the conversation also 'vaṇakkam' is used. Functionally speaking this 'vaṇakkam' may correspond to Hallo, good morning, goodbye etc., in English

Rule 107

VOC → (VOC₁) - (VOC₂)

VOC is rewritten as VOC₁ plus VOC₂ where both are optional. By this rule we get VOC₁, VOC₂ or VOC₁ + VOC₂. VOC₂ includes a noun whereas VOC₁ does not.

VOC₁ - S

ēy - iṅkē - vā

'Hey, come here'

VOC₂ - S

rāmā - iṅkē - vā

'Raman come here'

VOC₁ - VOC₂ - S

ēy - rāmā - iṅkē - vā

'Hey, Raman come here'

Rule 108

VOC₂ → NP - VOC

VOC₂ is rewritten as Noun phrase plus vocative. It should be recalled here that the NP includes a single noun also. The vocative may be a suffix or a process that changes the original form of the nouns.

VOC₂ - S

murukā - nī - iṅkē - vā

'Murugan you come here'

VOC₁ - VOC₂ - S

ē piḷḷaiḷā, iṅkē vāruṅkaḥ

'Oh, children you come here'

5.1.6. Postsentential

Rule 109

$$EN \rightarrow (MANNER) EN_1$$

Postsentential elements (Rule 1) are described here accordingly. EN which stands for postsentential elements is rewritten as Manner plus EN_1 . Both of them are further rewritten.

Rule 110

$$MANNER \rightarrow \left\{ \begin{array}{l} \text{CAUSATIVE} \\ \text{PASSIVE} \\ \text{MANNER . O} \end{array} \right\}$$

MANNER is divided into causative, passive and other types of Manner processes. These are elaborately dealt with in the transformation section.

Rule 111

$$EN_1 \rightarrow \left\{ \begin{array}{l} EN_2 \\ EN_3 \end{array} \right\}$$

EN_1 is divided into two. EN_2 stands for certain suffix-like items that occur always at the end of a sentence and EN_3 stands for certain floating elements that occur after the constituents of a sentence.

Rule 112

$$EN_2 \rightarrow \left\{ \begin{array}{l} \text{Repo} \\ \text{Suppo} \\ \text{Verif} \end{array} \right\}$$

EN_2 is divided into reportive (Repo), Suppositive (Suppo), and verificative (verif).

S - Repo

avar vantār - ām	'It is said that he came'
------------------	---------------------------

S - Suppo

avar varuvār - pōlum	'It seems, he will come'
----------------------	--------------------------

S - Verif

avar varuvār - allavā	'He will come, won't he?'
-----------------------	---------------------------

avar varavillai - allavā	'He didn't come, did he?'
--------------------------	---------------------------

Rule 113

$$EN_3 \rightarrow (ENC) - (Intg_2)$$

EN_3 is rewritten as ENC plus $Intg_2$ where both are optional. By this rule we get ENC , or $Intg_2$ or $ENC + Intg_2$. All these categories are explained in detail in the transformation section. ENC is further rewritten and examples are given for $Intg_2$

S - $Intg_2$

avar vantār - ā?	'Did he come?'
avar unkaḷ ācīriyar - ā	'Is he your teacher?'

Rule 114

$$ENC \rightarrow \left\{ \begin{array}{c} \text{Emph} \\ \text{Neg} \\ \text{Clit} \end{array} \right\}$$

ENC is classified into three kinds namely, emphatic (Emph), negative (Neg), and clitic (clit). The last one is further rewritten. Examples are given below for the other items

S - Emph

e.g.,

avaṇ rāmaṇ - tāṇ	'He is Raman indeed'
------------------	----------------------

avaṇ tāṇ - rāmaṇ	'It is he who is Raman'
------------------	-------------------------

S - Neg

e.g.,

avaṇ - rāmaṇ - alla

'He is not Raman'

atu - maram - alla

'That is not a tree'

avarkaḷ - māṇavarkaḷ - alla

'They are not students'

avai karaṭikaḷ - alla

'They are not bears'

Rule 115

$$\text{Clit} \rightarrow \left\{ \begin{array}{l} (\text{clit}_1) - (\text{clit}_2) \\ (\text{clit}_3) \end{array} \right\}$$

clit₁ may be followed by clit₂. By this rule we get the following strings.

clit₁

clit₂

clit₁ - clit₂

clit₃

NP - clit₁ - VP

avar - um vantār

'He also came'

NP - clit₂ - VP

avar - tāṇ vantār

'It was he who came'

NP - clit₁ - clit₂ - VP

avar - um - tāṇ - vantār

'Indeed, he also came'

NP - clit₃ - VP

nīṇkaḷ - āvatu - vāruṇkaḷ

'Atleast you come'

5.2. Lexicon

The lexical rules enable us to get the lower level constituents or lexical items which replace the category symbols like N_m , N_p , V_{st} , Adj_s , etc., obtained by phrase structure rules. The lexical rules of this grammar might be of the following form.

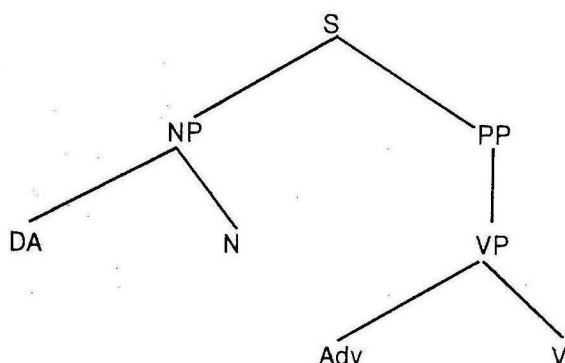
$$A \rightarrow L_1, L_2, L_3, L_4, \dots$$

For easy reference the category symbols may be alphabetically arranged, the lexical items of each category may also be arranged alphabetically and the lexicons may be given with English equivalents.

The lexical items are not given here in this grammar. Our main concern is to explain the syntactic structures of Tamil and therefore we have mainly concentrated on the grammatical study.

5.3.Transformation

Transformational Rules are framed here to take care of all the compound and complex sentences and to provide some necessary adjustments in simple sentences too. A transformational rule (T.rule) may be optional or obligatory. All the obligatory T. Rules convert the ungrammatical or unobserved sentences obtained by the phrase structure rules (P. rule) into grammatical and acceptable sentences. In other words, the T. Rules map the deep structure onto the surface structure. All the optional T. rules relate the paraphrases or stylistic variations. According to the recent trend, the T. rules should not be responsible for any meaning change. Provisions are made for interrogative, Negative, passive and other types of sentences in the phrase structure itself. Also the recursive property is taken into account in the phrase structure. Consequently the notion of simple or singularly transformations and double based or generalized transformations became needless. T. rules do not expand or classify a single node but they work on trees that contain atleast two nodes. When they work on trees they perform the operations of addition, deletion, permutation, replacement etc., In other words, T. rules convert a P. marker into another which is called derived P. marker. All the T. rules are framed in terms of structural description and structural change. The structural description is otherwise called structure index "The structure index of a tree is an analysis of that tree into a string of exhaustive and non - overlapping constituents" (A Hale 1965 : 56). One and the same tree can have many strings to which T. rules apply. Different T. rules may apply to the same tree. In such cases we may have to give different structural descriptions to the same tree. A tree is given below and the structural analysability is shown here for a clear understanding.



1. NP - PP
2. NP - VP
3. NP - Adv. - V
4. DA - N - PP
5. DA - N - VP
6. DA - N - Adv. - V

A T. rule may apply to any of the six structural descriptions (structure indices) given below the tree. If the intervening symbols are insignificant for our purpose we can replace them by making use of the unspecified symbols X, Y, Z, etc., Suppose that N and Adv are insignificant in the last string for our purpose, then we can replace them by X. Instead of writing DA - N - Adv - V, we can simply write DA-X - V; but this kind of reduction is impossible if all these symbols are significant for the analysis. When presenting a T. rule, first the structural description (SD) is given and then the structural change (SC) is given. Thus all the T. rules consist of two parts, viz. (1) structural description and (2) Structural change.

When two or more T. rules operate on a tree, they operate in an order and finally the surface structure is obtained. Each sentence which has undergone transformational changes has got its own transformational history and such transformational history might be presented in a diagram which is known as Transformation marker. (T. marker). Generally the transformational history starts from the lower most part of the tree and ends with the uppermost part of the tree.

In the present work, T. rules which are optional are preceded by the abbreviation (T. opt)., and the rest of the rules have to be understood as obligatory. With reference to symbolisations we follow the conventions used by the transformational grammarians.

The subject-predicate concord is taken care of by a concord transformation rule. The concord items i.e. the pronominal endings which are not accommodated in the phrase-structure cannot occur in the tree diagrams that represent the underlying P. markers; but the pronominal endings are given in some cases for the sake of convenience in reading and understanding.

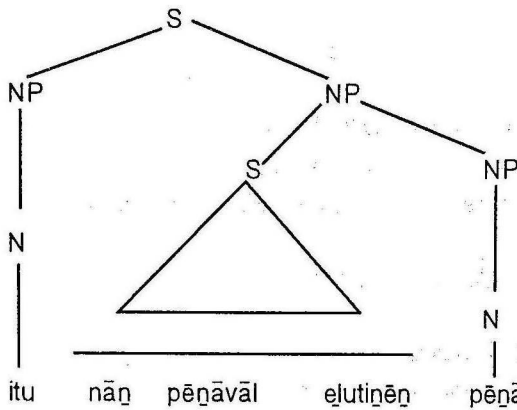


Fig. 2

The relativization transformation operates when we find identical nouns in the matrix and embedded sentences. Note that the noun *puttakam* is identical in Fig. 1 in both the matrix and embedded sentences. When this condition is fulfilled the finite verb in the embedded sentence is relativized by the relativization rule. At the next stage the identical noun in the embedded sentence is deleted. This deletion is called Equi-NP deletion which is made by Equi - NP deletion rule. When the identical noun is deleted automatically the case marker or the postposition after the noun will also be deleted. This deletion is made by case deletion rule. After applying these three rules we get sentences (1) and (2). To summarize what we have done regarding relativization we can list the following operations.

1. Relativization Rule
2. Equi - NP deletion Rule
3. Case deletion Rule

Let us examine how sentences (1) and (2) are obtained by applying these rules. When we apply the relativization rule to the underlying structure of the sentence (1) the finite verb of the embedded sentence is added with the suffix 'a' and the result is '*paṭitta*'. When the equi - NP deletion rule is applied the identical noun '*puttakam*' in the embedded

sentence is deleted. As a result of this we get *itu - nāṇ - ∅ - ai - paṭṭita - puttakam*. Finally the case deletion rule deletes the case marker 'ai'. Now we get the sentence '*itu nāṇ paṭṭita puttakam*'. In the same way the sentence '*itu nāṇ elutiṇē pēṇā*' is obtained. The following diagram might make this clear.

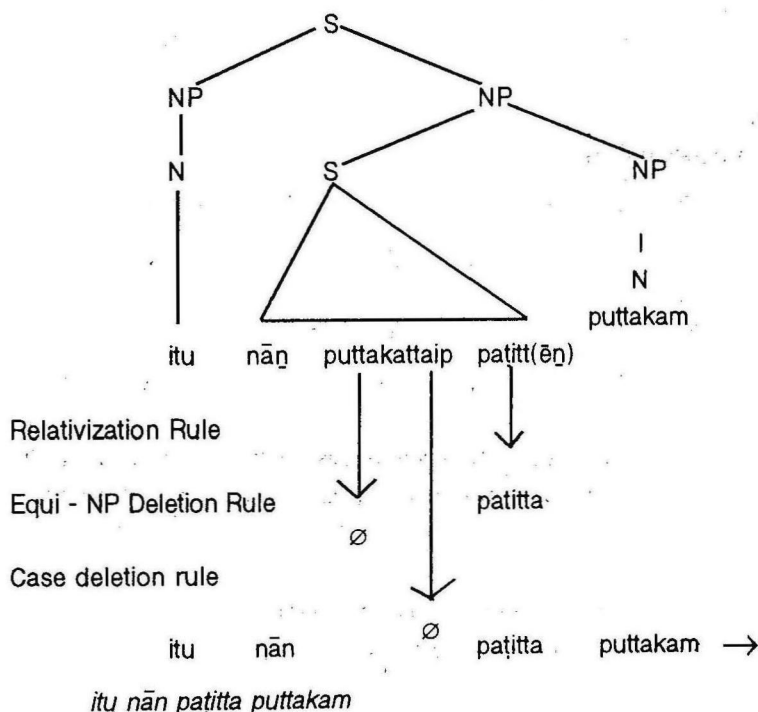


Fig. 3

The rules which have operated above may be presented as follows:

Relativization Rule :

SD:	X	#	Y	-	N - obj.	S	-	Vb	-	#	N
	1		2		3	4		5			6
SC:	1	-----	6		→	1	2	3	4	5	+ a. 6

Equi - NP deletion Rule :

SD: X Y - N - Obj.S - Vb - a N
 1 2 3 4 5 6 7

SC: 1-----7 →
 1 2 ∅ 4 5 6 7

when 3 = 7

case deletion, Rule :

SD: X # Y - ∅ - Obj.S - Vb - a # N
 1 2 3 4 5 6 7

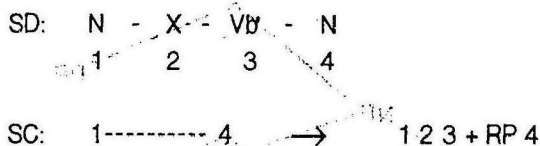
SC: 1-----7 →
 1 2 ∅ ∅ 5 6 7

There are certain necessary requirements for the relativization. If the requirements are not fulfilled relativization rule cannot operate. Consider the following sentences

- 3) Kaṇṇaṇ kaṭaiyiliruntu varukiṛāṇ - kaṭai →
 'Kannan comes from the shop'
 ★ kaṇṇaṇ varukiṛa kaṭai
- 4) kaṇṇaṇ vaḷavaṇḍōṭu pōṇāṇ - vaḷavan →
 'Kannan went with Valvan'
 ★ Kaṇṇaṇ pōṇa vaḷavaṇ
- 5) Vaḷavaṇ kaṇṇaṇāi muṇḍēriṇāṇ - Kaṇṇaṇ →
 'Velavan prospered because of Kannan'
 ★ Vaḷavaṇ muṇḍēriṇna Kaṇṇaṇ
- 6) avar kaṇṇanukkāka paḷam vāṇkiṇār - Kaṇṇaṇ →
 'He purchased fruit for Kannan'
 ★ avar paḷam vāṇkiṇa Kaṇṇaṇ

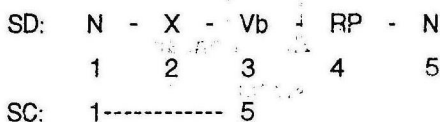
We can have nouns more than one in a sentence. The noun in the embedded sentence which is identical with the noun in the matrix sentence, as already observed, provides necessary condition for relativization. Even when this requirement is fulfilled the relativization rule fails to work in the sentences 3, 4, 5 and 6. When we carefully examine these sentences along with other similar type of sentences in Tamil, we understand that the noun in constituent sentence whose relation to the verb is ablative, sociative, causal or purposive does not permit the relativization rule to operate. If it is operated we get only ungrammatical and unacceptable sentences. The following rules in general take care of relative clause.

Relativization Rule :



Rule 2

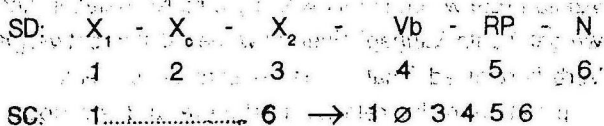
Equi NP deletion Rule :



Where 1 is equal to 5

Rule 3

Case deletion Rule :



Where X_0 is a case suffix other than causal and sociative

5.3.1.1. Predicate - Subject Relation

In Tamil we can have relative clauses such as '*vanta kannan*' 'Kannan who came,' '*pāṭina paiyan*' 'The boy who sang' etc.,

Vanta Kannan which is an NP in the matrix sentence can be derived as follows:

- 7) # *Kannan vantāṇ* # *Kannan* →
 'Kannan came' 'Kannan'

Vanta Kannan

'Kannan who came'

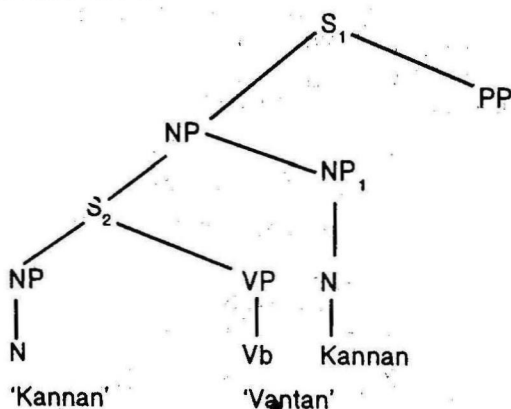


Fig. 4

S_2 which is dominated by NP is the modifier of the NP₁ which is also dominated by the same NP. The subject of S_2 is *Kannan* and the head of the NP of S_1 is also *Kannan*. Note that the relationship between *Kannan* and the verb in S_2 is subject predicate relation. After applying the relativization rule which is followed by equi NP deletion and casual deletion we get '*vanta Kannan*'. Even now the relation between *Kannan* and the Verb is retained. That is, the relationship is predicate subject relationship between the relative participle and the noun in the relativized nominals of this kind. The syntactic processes involved here may be represented by the following rules:

Relativization Rule:

SD: N - X - Vb - N
 1 2 3 4

SC: 1.....4 → 1 2 3 + RP 4

Equi NP deletion Rule :

SD: N - X - Vb - RP - N
 1 2 3 4 5

SC: 1.....5 → ∅ 2 3 4 5

Where 1 is equal to 5 and 1, 2, 3 is an embedded S.

Since there is no case marker here no case deletion rule is necessary when the relativized nominals hold predicate-subject relation.

5.3.1.2. Predicate - Object Relation

We find Noun phrases such as *nāṇ paṭitta puttakam*, 'The book which I read' *nāṇ koṭutta mōtiram*, 'the ring which I gave' etc., in Tamil. In the noun phrases shown above the relative participles and the head nouns stand in Predicate - object relation. '*nāṇ paṭitta puttakam*' can be derived from the following:

8) # nāṇ puttakam - ∅ - paṭittēṇ # puttakam

'I read the book' →

nāṇ paṭitta puttakam

'the book which I read'

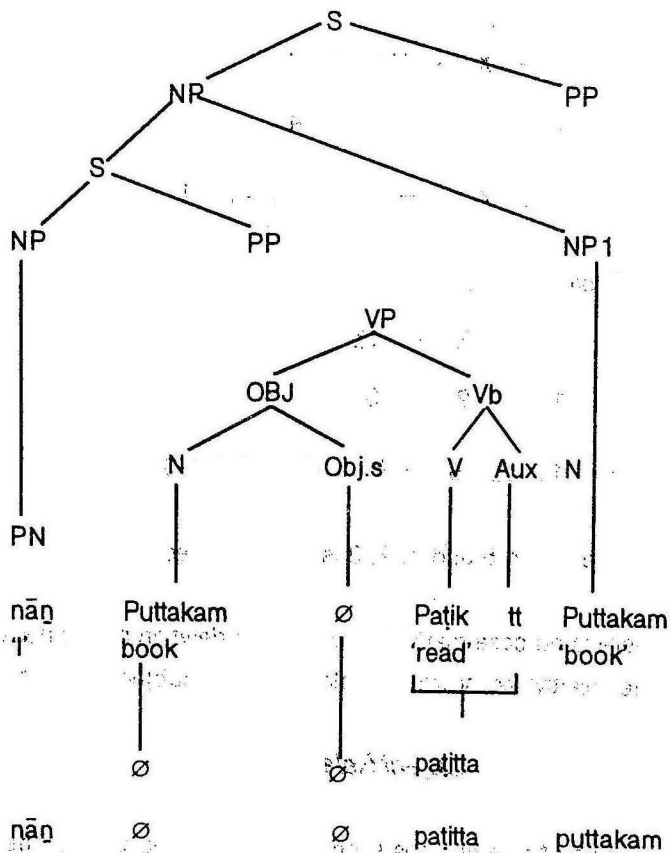


Fig. 5

The following rules account for the relativized nominal where we find predicate - object relation.

Rule 1

Relativization Rule :

SD: X - N - Obj.S - Vb - Y - N
 1 2 3 4 5 6
 SC: 1..... 6 → 1 2 3 4 + RP 5 6

Equi NP Deletion Rule :

SD: X - N - Obj.s - Vb - RP - Y - N
 1 2 3 4 5 6 7

SC: 1.....7 → 1 ∅ 3 4 5 6 7

When 2 = 7

Rule 3

Case Deletion Rule :

SD: X - ∅ - Obj.s - Vb - RP - Y - N
 1 2 3 4 5 6 7

SV: 1.....7 → 1 2 ∅ 4 5 6 7

When we apply the relativization rule we get

nāṇ - puttakam - Obj.s - paṭik - tt - RP - puttakam.

when the Equi - NP deletion rule is applied we get

nāṇ - ∅ - Obj.s - paṭik - tt - RP - puttakam

when the third rule is applied we get

nāṇ - ∅ - ∅ - paṭik - tt - RP - puttakam

After applying necessary morphophonemic rules we get the actual sequence

'nāṇ paṭitta puttakam'

1.3. Predicate - Instrument Relation

There are noun phrases in Tamil such as *avar eḷutiṇa pēṇā*, 'the pen with which he wrote' and *avar vetṭiṇa katti*, 'the knife with which he cut.' The noun phrase '*avar eḷutiṇa pēṇā*' is obtained when the sentence '*avar pēṇāvāl eḷutiṇār*' modifies the head noun *pēṇā*. Here *eḷutiṇa* and *pēṇā* stand in predicate - instrument relation. A similar explanation holds good for the noun phrase. '*avar vetṭiṇa katti*'. Let us examine how *avar eḷutiṇa pēṇā* is derived.

9) # avar pēṇāvāl eḷutiṇār # pēṇa →

'He wrote with the pen pen'

avar eḷutiṇa pēṇa 'the pen with which he wrote'.

The following diagram shows how the noun phrase is derived:

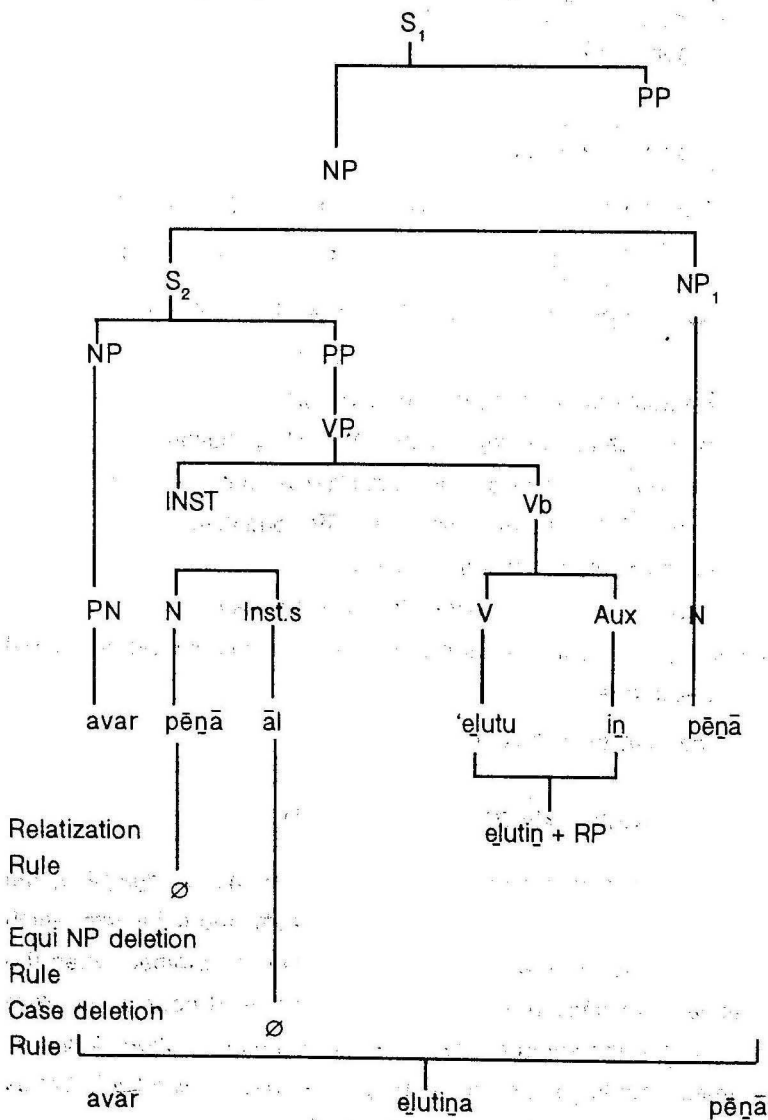


Fig. 6

As shown in Fig. 5 the relativization rule first operates on the underlying P marker. As a result of this the relative participial marker is added to the verb in the embedded sentence. After applying the necessary morphophonemic rule we will get the relative participle '*elutiṇa*'. The next rule, Equi NP deletion rule operates on the derived P marker which was obtained after the operation of relativization rule. After applying the second rule the identical noun found in the embedded sentence is deleted. Then the third rule, case deletion rule operates on the derived P marker obtained after applying the second rule. As a result of these processes finally we get the noun phrase '*avar elutiṇa pēṇa*'. This noun phrase can be a subject of the matrix sentence, a casual construction, a postpositional construction or a predicate phrase in the matrix sentence. For the sake of convenience the noun phrase is shown to be a subject in the matrix sentence in the diagram given here. Only the relevant parts of the tree are shown in the diagram.

5.3.1.4. Predicate - Dative Relation

The noun phrases such as *nāṇ pōṇa ūr* 'the village to which I went' *avaṇ pōṇa iṭam*, 'the place where he went', etc., are the examples for predicate - dative relation. The noun phrase '*nāṇ pōṇa ūr*' is obtained when *nāṇ ūrukku pōṇēṇ* modifies the head noun '*ūr*'. The derivation of the phrase '*nāṇ pōṇa ūr*' is explained below:

- 10) # *nāṇ ūrukku pōṇēṇ* # *ūr* →
 'I went to the village' 'village'
 '*nāṇ pōṇa ūr*'
 'The village where I went'

As we explained in the previous cases, the relativization rule operates first and it adjoins the RP marker to the verb in the embedded sentence. Consequently we get the relative participle '*pōṇa*', when the Equi NP deletion rule is applied the noun '*ūr*' in the embedded sentence is deleted. The case deletion rule deletes the dative case suffix '*ku*' found in the embedded sentence. Now we get the noun phrase '*nāṇ pōṇa ūr*'. The rules which are given in the previous case hold good for this NP also.

5.3.1.5. Predicate - Locative Relation

There are noun phrases in Tamil such as '*avar irunta vītu*' 'the house where he was', '*avar paṭitta kallūri*' 'the college where he studied', etc., where the relative participles and the head nouns bear predicate - locative relation. Let us examine how the noun phrase is derived.

11) *avar vīṭṭil iruntār # vītu* →

'He was in the house - house'

avar irunta vītu

'the house where he was'

The relativization rule adjoins the RP marker to the Verb '*irunt*' as a result of which we get '*irunta*'. It should be recalled here that the pronominal ending '*ār*' will be suffixed only later by a concord rule. Actually the pronominal ending does not exist at this stage in the embedded sentence. For the sake of convenience we have given the sentence with the pronominal ending.

The Equi NP deletion rule deletes the noun *Vītu* in the embedded sentence leaving the case marker baseless. The case marker is deleted by a case deletion rule. Finally we get the noun phrase '*avar irunta vītu*'.

5.3.1.6. Predicate - Cognate Object Relation

In Tamil we come across noun phrases such as '*avar pārtta pārvai*', 'the look he looked' '*avaḷ ciritta cirippu*', 'the laughter that she laughed, etc., In such noun phrases the relative participles and the head nouns bear what may be called predicate - cognate object relation. Let us examine how '*avar pārtta pārvai*' is derived.

- 12) avar pārvai pārttār # pārvai →
 'He looked look' 'look'
 avar pārtta pārvai
 'the look he looked'

The case suffix in *pārvai pārttār* is unmarked. But the case is obviously objective case. The rules proposed for the noun phrases bearing predicate - object relation hold good for the noun phrases which are discussed here. It is not possible to have cognate objects for all transitive verbs. 'Pāṭiya pāṭṭu' 'ōṭiya ōṭṭam' etc., are possible. Similar phrases cannot be given for the verbs such as '*eḷutu*' '*kēl*', *vā*, etc., Taking this special feature of these phrases into account we have given a different treatment for the noun phrases having predicate - cognate object relation.

5.3.2. Adjective and Adjectival

In Tamil the noun phrases like *nalla peṇ* 'good girl' *aḷakāṇa peṇ* 'beautiful girl', etc., are derived from '*peṇ nallavaḷ*' - *peṇ* and *peṇ aḷakāṇavaḷ* - *peṇ*. All adjectival phrases are derived in a similar way. Let us examine how '*nalla peṇ*' is derived.

- 13) *peṇ nallavaḷ* # *peṇ* →
 'the girl is good' 'the girl'
 nalla peṇ
 'good girl'

The pronominal ending 'aḷ' does not actually exist in the embedded sentence. The noun '*peṇ*' in the embedded sentence and the noun '*peṇ*' in the matrix sentence are identical. The Equi NP deletion rule deletes the noun '*peṇ*' in the embedded sentence. Now we get the Noun Phrase '*nalla peṇ*'. Neither relativization rule nor the case deletion rule is needed here.

Equi NP deletion Rule

$$\begin{array}{lcl}
 \text{SD:} & X & - \quad N & - \quad \text{Adj.P} & - \quad Y & - \quad N \\
 & 1 & 2 & 3 & 4 & 5 \\
 \text{SC:} & 1 \dots\dots\dots 5 & \longrightarrow & 1 & \emptyset & 3 \ 4 \ 5
 \end{array}$$

Where 2 is equal to 5.

5.3.3. Genitive

In Tamil the noun phrases '*eṇṇuṭaiya puttakam*' 'my book' and '*eṇṇuṭaiya pēṇā*' 'my pen' are derived respectively from *puttakam eṇṇuṭayatu* - *puttakam* and '*pēṇā eṇṇuṭayatu* - *pēṇā*'.

Let us examine here how '*eṇṇuṭaya puttakam*' is derived.

- 14) *Puttakam eṇṇuṭayatu* # *puttakam* →
 'the book is mine' 'the book'
 eṇṇuṭaya puttakam
 'my book'

When the sentence *puttakam eṇṇuṭayatu* stands as a modifier of the head noun '*puttakam*' we get the noun phrase '*eṇṇuṭaya puttakam*'. As in the case of adjectival noun phrase, here also the Equi. NP deletion rule deletes the noun *puttakam* in the embedded sentence which is identical with the noun in the NP of the matrix sentence. After the application of the Equi. NP deletion rule we get the noun phrase '*eṇṇuṭaiya puttakam*'.

Equi. NP deletion Rule :

$$\begin{array}{ccccccc}
 \text{SD:} & X & - & N & - & N & - & \text{Gen. M} & - & Y & - & N \\
 & 1 & & 2 & & 3 & & 4 & & 5 & & 6 \\
 \text{SC:} & 1 & \dots\dots\dots & 6 & \rightarrow & 1 & \emptyset & 3 & 4 & 5 & 6
 \end{array}$$

Where 2 is equal to 6.

5.3.4. Conjugated Noun

In Tamil there are nouns such as the following:

Vantavaṇ	-	'He who came'
Vantavaḷ	-	'She who came'
Vantavar	-	'He / She (Hon) who came'
Vantavarkaḷ	-	'They (human) who came'
Vantatu		'that which came'
Vantavai	-	'They (non-human) which came'

The Nouns given above are called conjugated nouns. The above nouns are derived from the verb 'vā'. In addition to these nouns there is another set of nouns as follows:

nallavaṇ	-	'He who is good'
nallavaḷ	-	'She who is good'
nallavar	-	'He / She (Hon) who is good'
nallavarkaḷ	-	'They (human) who are good'
nallatu	-	'That which is good'
nallavai	-	'They (non-human) which are good'

These nouns are also called conjugated nouns. It may be noticed here that the tense marker is present in the former set whereas it is absent in the latter one. Both sets are called conjugated nouns. They can occur in First Person, Second Person and also in Third person. Examples are given below:

nērru iṅku vantavaṇ nāntāṇ

'It is I who came here yesterday'

'The one who came here yesterday is only me'

nērru iṅku vantavaṇ nī-tāṇ-

'It is you who came here yesterday'

'The one who came here yesterday is only you'

nērru iṅku vantavaṇ avantāṇ

'It is he who came here yesterday'

'The one who came here yesterday is only he'

Let us examine how the conjugated nouns are derived. Consider the following sentence.

15) nāṇ iṅku vantavaraip pārttēṇ

'I saw the man who came here'

This can be derived from the following:

16) nāṇ - avar iṅku vantār - avaraip pārttēṇ

The constituent sentence '*avar iṅku vantār*' - 'He came here' becomes '*iṅku vantavar*' - 'He who came here', when it modifies the noun '*avar*', the object of the matrix sentence

The following T Rule takes care of the conjugated noun '*vantavar*'.

SD: NP - PN - X - Vb - PN - Obj.S - VP

S1 S2 S2 S1

(1) (2) (3) (4) (5) (6) (7)

SC: 1.....7 → 1 ∅ 3 4 5 6 7

When 2 and 5 are identical.

The Conjugated nouns such as *nallavaṇ*, *nallavaḷ*, etc., can also be given a similar treatment. Consider the following sentence.

17) Periyavar vantār - 'The one who is great came'

This sentence is derived from the following:

18) avar Periya(var) - avar vantar

'He is great' 'He came'

Periyavar vantar

'He who is great came'

The following tree diagram will explain the situation:

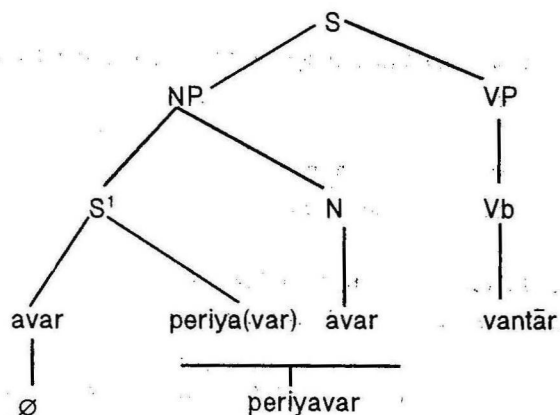


Fig. 7

The following rule takes care of the changes involved here.

SD:	PN -	Adj.S -	PN -	Vb
	S2	S2	S1	S1
	(1)	(2)	(3)	(4)

SC: 1.....4 → ∅ 2 3 4

When 1 and 3 are identical.

The following T Rule can take care of all the Conjugated nouns in general.

SD:	PN - X	{ Vb		PN
		{ ADJ.P }		
	(1)	(2)	(3)	(4)

SC: 1.....4 → 0 2 3 4

Where 1 is equal to 4 and 1 2 3 is a constituent sentence.

5.3. Noun Compound

A noun compound consists of two or more nouns and it can be legitimately substituted for a single noun. When two or more nouns stand together there is some kind of syntactic relationship between them. Such relationship can be shown by tracing the noun compounds to certain sentences. For instance in Tamil there is a compound '*paṇappetti*' - 'cash box' and there is another compound '*marap petti*' - 'wooden box'. Although they seem to be similar in structure (N + N), the relationships between them are quite different. When we look into the compounds we understand that '*paṇappetti*' is a transform of '*paṇam vaippataṛkāka uḷḷa petti*' - 'the box which is meant for keeping money' which is again derived from '*intap pettiyil paṇam vaikkirōm - intappetti ataṛkāka uḷḷatu*' whereas '*marap petti*' is the transform of '*marattāl ceyta petti*' - 'the box made of wood' which is derived from the sentence '(yārō) intap pettiyai marattāl ceytārkaḷ' - 'Somebody made this box with wood' + '*intap petti*'. Now it can be easily noted that the relationship of *paṇam* and *petti* is "Purpose - Object" and the relationship of '*maram*' and '*petti*' is "instrument - object".

yārō pettiyai marattāl ceytārkaḷ - petti is changed into '*yārō marattāl ceyta petti*' which is again reduced into '*marap petti*'. The following T rules will take care of the changes.

Rule (1) Deletion of the Dummy Subject

SD: Yārō - X - Vb

1 2 3

SC: 1..... 3 → 0 2 3

Rule (2) Addition of Relative Participial marker:

SD: X - N - Case suffix - Y - Vb - N

1 2 3 4 5 6

SC: 1..... 6 → 1 2 3 4 5 + a 6

Where 2 and 6 are identical.

Rule (3) case marker deletion rule :

SD: X - N - Case suffix - Y - RP - N

1 2 3 4 5 6

SC: 1..... 6 → 1 2 0 4 5 6

Rule (4) Equi - NP deletion Rule :

SD: X - N - Y - RP - N

1 2 3 4 5

SC: 1..... 5 → 1 0 3 4 5

Rule (5) RP deletion rule (Optional) :

SD: X - N - Case suffix RP - N

1 2 3 4 5

SC: 1.... 5 → 1 2 3 0 5

Rule (6) case marker deletion rule :

SD: X - N - Case Suffix N

1 2 3 4

SC: 1..... 4 → 1 2 0 4

When we apply the Dummy subject deletion Rule the dummy subject 'yārō' is deleted and we get *peṭṭiyai marattāl ceytārkaḷ - peṭṭi*. When we apply the rule (2) i.e., the addition of RP marker rule, the suffix 'a' is added to the finite Verb of the embedded sentence. As a result of this 'ceyt (*ārkaḷ*)' is changed into 'ceyta'. Then the third rule is applied. As a result of this the case marker which is added to the noun identical to the head noun is deleted. When we apply the Rule (4) the equi - NP is deleted. As a result of this we get 'marattāl cveyta peṭṭi'. Rule (5) is an optional one. By applying this rule we are able to delete the Relative participle and the result is '*marattāl peṭṭi*' which seems to be ungrammatical. But in certain other cases we have nominals such as '*matilmēl pūṇai*' which is comparable with 'marattāl peṭṭi'. At present we are not able to state when such nominals are grammatical and when they are not. However, the nominal '*matilmēl pūṇai*' gives as a clue to delete the relative participle first and then the case marker that precedes the relative participle. The last rule deletes the case marker. Finally we get 'marat - peṭṭi'. After applying certain morphophonemic rules the compound '*marappetṭi*' is obtained. Let us examine how the other compound '*paṇap peṭṭi*' is derived. The compound '*paṇappetṭi*' is traceable to the following underlying structure.

- 19) Peṭṭi -- makkaḷ peṭṭiyil paṇam - ∅ Vaikkirārkaḷ
 atu - ku - āka uḷ - atu -- peṭṭi

The following tree diagram explains how the compound is derived.

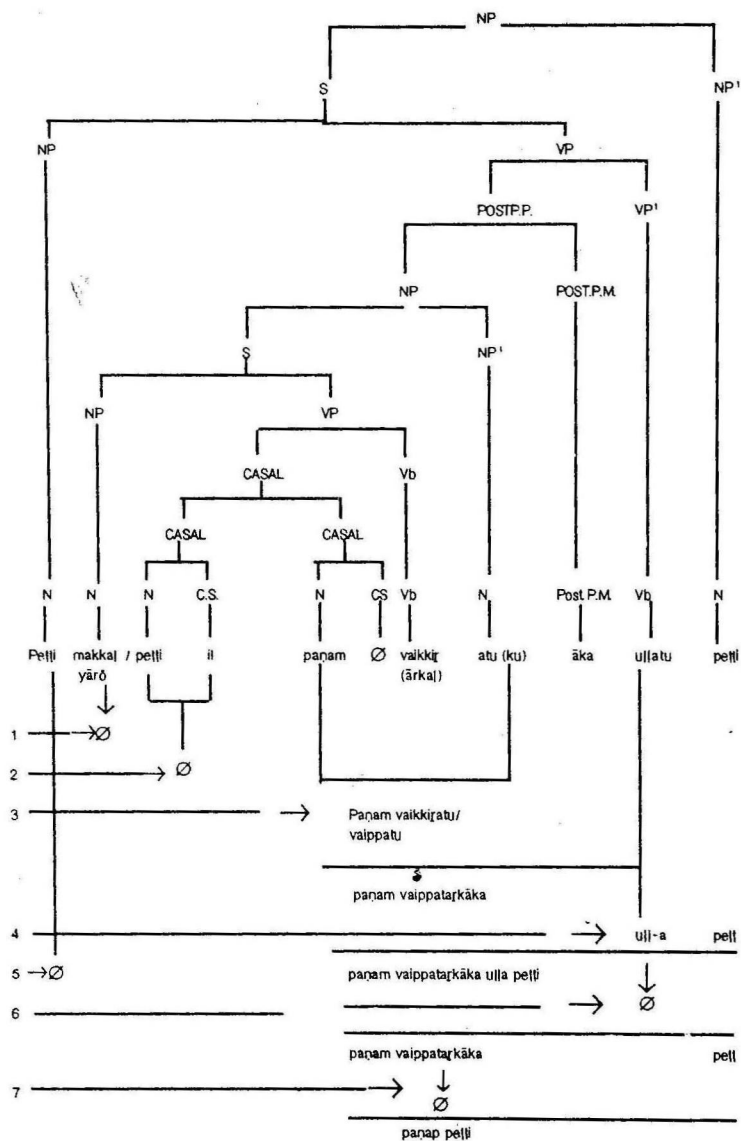


Fig. 8

While deriving the compound 'panapetti' we find the following T rules to have involved.

Rule (1) Dummy Subject deletion rule :

SD: X - NP - Y - Vb - Z

1 2 3 4 5

SC: 1.....5 → 1 ∅ 3 4 5

Rule (2) Noun + case marker deletion rule :

SD: NP - X - NP + Case - Y - Vb - Z - Vb

1 2 3 4 5 6 7

SC: 1.....7 → 1 2 ∅ 4 5 6 7

When the NPs in 1 and 3 are identical.

Rule (3) Sentence Nomilization Rule

SD: X - NP - Y - Vb

1 2 3 4

SC: 1.....4 → 1 2 3 4 + atu

Rule (4) Relativization Rule :

SD: NP - X - Vb - NP

1 2 3 4

SC: 1.....4 → 1 2 3 + a 4

Rule (5) Equi NP deletion rule :

SD: NP - X - RP - NP

1 2 3 4

SC: 1.....4 → 0 2 3 4

Rule (6) Relative Participle deletion rule :

SD: N - X - RP - N

1 2 3 4

SC: 1.....4 → 1 2 0 4

Rule (7) Intensive deletion rule

SD: N - Intensive - N
 1 2 3

SC: 1..... 3 → 1 0 3

When we apply all 7 rules given above to the underlying structure (19) we get the compound '*paṇappettī*' at the final stage. It may be mentioned here that *paṇam* + *petṭi* is changed into '*paṇappettī*' by certain morphophonemic rule. By the discussion presented above, it might be clear that a noun compound has to be traced to a sentence. Let us examine the noun compounds in detail.

5.3.5.1. Object - Subject

There are certain noun compounds whose members stand in subject - object relation. For example we have '*verri vēl*' meaning victory spear.

20) *itu verri vēl*

Sentence (20) can be derived from the following underlying structure.

21) *itu # inta vēl verri - ai tā - um # vēl*

After applying relativization rule and Equi NP deletion rule we get the nominal '*verri tarum vēl*'. When we apply the RP deletion rule and the case marker deletion rule we get the Sentence '*itū verri vēl*' where we find the compound '*verri vēl*'.

5.3.5.2. Instrument - object

The members of certain noun compounds stand in instrumental-object relation. For example we have noun compounds such as '*iruppup petṭi*' - black metal box, *poṇ mōtiram* - gold ring etc., Let us examine how such compounds are derived.

22) itu iruppup peṭṭi

Sentence (22) is traceable to the following.

23) itu # intap peṭṭiyai irumpā| ceytārka| # peṭṭi

The following rules are found to have involved in the derivation of the compound.

Rule (1) Dummy subject deletion rule,

Rule (2) Relativization rule,

Rule (3) Noun + Case marker deletion rule, (when the noun is identical to the head noun)

Rule (4) RP deletion Rule (Optional)

Rule (5) case marker deletion rule

After applying the above rules we get '*irumpu + peṭṭi*' and '*poṇ + mōtiram*'. Relevant morphophonemic rules will give the final forms namely '*iruppup peṭṭi*' and '*poṇ mōtiram*'.

5.3.5.3. Dative - Object

In Tamil the nominal kaikkup pōṭukīra kaṭikāram - 'the watch worn around the wrist' can be reduced into kaikkaṭikāram - 'wrist watch'. The members of such compounds stand in dative - object relation, Let us examine the derivation of the compound in a sentence.

24) itu kaikkaṭikāram

Sentence (24) is derived from the following.

25) itu # inta kaṭikārattaik kaikkup pōṭuvārka| # kaṭikāram

By applying the following rules the noun compound '*kaikkaṭikāram*' is obtained.

- Rule (1) Dummy subject deletion rule,
 Rule (2) Relativization rule
 Rule (3) Noun + case marker deletion rule (when the noun is identical with the head noun).
 Rule (4) RP deletion rule (optional)
 Rule (5) case marker deletion rule

5.3.5.4. possessor - possessed

In Tamil the nominal *marattiṇuṭaya kiḷai* - 'the branch of a tree' can be reduced into '*marakkīḷai*'. In such compounds the members stand in possessor - possessed relation. The following illustration might explain how the compound is derived.

- 26) marak kiḷai muṛintatu - 'the branch of a tree broke'

Sentence (26) shows the following underlying structure

- 27) Kiḷai marattiṇ uṭaya(tu) kiḷai muṛintatu.

The rules which give the sentence (26) are as follows:

- Rule (1) Relativization rule,
 Rule (2) Equi NP deletion rule,
 Rule (3) RP deletion rule.
 Rule (4) Sariyai deletion rule

When we apply Rule (1) we get kiḷai marattiṇ, uṭaya - kiḷai muṛintatu.

Rule (2) gives marattiṇuṭaya kiḷai murintatu

By applying the third rule we get *maratiṇ kiḷai muṛintatu*.

The last rule gives '*marakkīlai muṛintatu*'.

5.3.5.5. Locative - Subject

The nominal '*kāṭṭi vālum paṇṇi*' can be reduced into '*Kāṭṭup paṇṇi*'. Let us see how this compound is derived.

28) *Kāṭṭup paṇṇi vantatu* - 'Wild pig came' sentence (28) is derivable from (29).

29) *paṇṇi kāṭṭil vālum* - *paṇṇi vantatu*. The rules which are involved in deriving the compound are as follows:

- 1) Relativization rule
- 2) Equi NP deletion rule
- 3) RP deletion rule
- 4) Case marker deletion rule

When the underlying structure undergoes relativization transformation rule we get *paṇṇi kāṭṭil vālum* - *paṇṇi vantatu*. To this derived structure Rule (2) is applied, as a result of which we get '*kāṭṭil vālum paṇṇi vantatu*'. When Rule (3) is applied to the above structure we get '*kāṭṭil paṇṇivantatu*'. The final rule deletes the case marker and we get '*kāṭṭup paṇṇi vantatu*'.

5.3.5.6. Specific - generic

The compound *vēppa maram* - 'neem tree' is an example for Specific - Generic compound. It may be noticed here that the first member and the second member stand in specific - generic relationship. Compounds of this type are also derived from sentences. The following discussion will further clarify this.

30) itu vēppa maram

Sentence (30) is derived from the following.

31) itu # inta maram vēmbu ākum # maram

By applying the following rules on the structure (31) we get the sentence (30).

Rule (1) Equi NP deletion rule

Rule (2) Relativization rule

Rule (3) RP deletion rule

Rule (1) gives itu vēmbu ākum maram.

Rule (2) gives itu vēmbu ākiya maram and

Rule (3) gives itu vēmbu maram.

After applying relevant morphophonemic rules we get the final structure 'itu vēppa maram'.

5.5.3.7. Quality - Qualified

The nominal 'cemmaiāka uḷḷa tāmarai' can be reduced into 'centāmarai' - red lotus. Here cemmai and tāmarai stand in quality - qualified relation.

32) itu centāmarai - 'this is red lotus'

Sentence (32) is traceable to the following:

33) itu # inta tāmarai cemmaiāka uḷḷatu # tāmarai

When we apply the following rules one after the other to the underlying structure, ultimately we get the sentence (32).

Rule (1) Equi NP deletion rule

Rule (2) Relativization rule

Rule (3) RP deletion rule

Rule (4) 'āka' deletion rule

The ultimate string we get is *cemmai + tāmarai* to which certain morphophonemic rules are applied. The resultant form is '*itu centāmarai*'. When we examine all noun compounds we are able to observe that all noun compounds are traceable to sentences.

5.3.5.8. Multiple Noun Compounds

A noun compound may contain two or more nouns. When the members of a compound are more than two, such compounds are termed here multiple noun compounds. According to the immediate constituent relationship, these compounds are divided into two. Wherever necessary further binary divisions are made. The foregoing discussions are in general applicable to the multiple noun compounds as well.

5.3.5.9. Ambiguous compounds

One and the same compound may have more than one sources, when a compound has many sources we find different meanings to the compound. Such compounds are called ambiguous compounds. Theoretically speaking, all noun compounds are ambiguous except the idiomatic compounds. Let us examine how a compound is ambiguous.

- 34) Kaṇṇaṇ pāṭṭup pāṭiṇāṇ # pāṭṭu
 'Kaṇṇaṇ sang a song song'
 Kaṇṇaṇ pāṭiṇa pāṭṭu
 'the song that Kannan sang'
 Kaṇṇaṇ pāṭṭu
 'Kannan's song'

35) Kaṇṇaṇ pāṭṭu elutiṇāṇ # pāṭṭu

'Kannan composed a song' - song

Kaṇṇaṇ elutiṇa pāṭṭu

'The song that Kannan composed'

Kaṇṇaṇ pāṭṭu

'Kannan's song'

36) Kaṇṇaṇ mēl pāṭṭup pāṭiṇār # pāṭṭu

'Somebody sang on Kannan'

Kaṇṇaṇ mēl pāṭiya pāṭṭu

'The Song that somebody sang on Kannan'

Kaṇṇaṇ pāṭṭu

'The song on Kannan'

It might be noted here that the items (34), (35) and (36) have finally resulted in 'Kaṇṇaṇ pāṭṭu'. It might be clearly seen here that the compound 'Kaṇṇaṇ pāṭṭu' is traced to three different sources which have three different meanings. Thus we are able to prove that the noun compound *Kaṇṇaṇ pāṭṭu* is ambiguous with three different meanings.

5.3.6. Adverbial

Certain adverbials in the Tamil sentences are easily traceable to sentences. For instance *rāmaṇ vantavuṭaṇ* - 'as soon as Raman came' is an adverbial phrase in the sentence *Kaṇṇaṇ rāmaṇ vantavuṭaṇ pōṇāṇ* - 'Kannan went as soon as Raman came'.

The adverbial phrase *rāmaṇ vantavuṭaṇ* is derived from the sentence *rāmaṇ vantāṇ* + *uṭaṇ*. All such adverbials which involve a sentence are treated here.

5.3.6.1. Temporal Adverbial

Consider the following sentences

- 37) *nāṇ nīṅkaḷ pōṇapōṭu vantēṇ*
'I came when you went'
- 38) *Kaṇṇaṇ nīṅkaḷ pōṇavuṭaṇ vantāṇ*
'Kannan came as soon as you went'
- 39) *Kamalā nīṅkaḷ pōṇapiṇṇu vantāḷ*
'Kamala came after you went'
- 40) *nāṇ nīṅkaḷ pōkum muṇ varuvēṇ*
'I will come before you go'

These sentences are respectively derived from the following sources.

- 41) *nāṇ* -- *nīṅkaḷ pōṇīrkaḷ* -- *appōtu vantēṇ*
- 42) *Kaṇṇaṇ* -- *nīṅkaḷ pōṇīrkaḷ* -- *uṭaṇe vantēṇ*
- 43) *Kamalā* -- *nīṅkaḷ pōṇīrkaḷ* -- *piṇṇu vantāḷ*
- 44) *nāṇ* -- *nīṅkaḷ pōvīrkaḷ* -- *muṇṇu varuvēṇ*

We observe here that the adverbial phrases are formed by the embedded sentence + *appōtu*, *uṭanē*, *piṇpu* or *muṇpu*

These adverbials are taken care of by the following rules.

Relativisation Rule

Rule (1)

SD:	X	NP	Y	Vb	ADvt	-	Z
	1	2	3	4	5		6
SC:	1..... 6	→		1	2	3	4 + a 5 6

When *appōtu*, *uṭanē* and *piṇ* are added to the finite verb, the finite verb is changed into past relative participle. When *muṇ* is added to the finite verb, it is changed into future or negative relative participle. Although we have the past relative participle before the adverbial markers, they do not have any tense significance on their own. The tense is determined by the finite verb of the matrix sentence. The following illustrations will make the statement clear.

- 45) *nāṇ # avar vantār # appōtu pōṇēṇ*
nāṇ # avar vantapōtu pōṇēṇ - 'I went when he came'

- 46) *ivaḷ # avar aḷukiṛār # appōtu cirikkiṛāḷ*
ivaḷ avar aḷukiṛapōtu cirikkiṛāḷ
 'She laughs when he weeps'

- 47) *nāṇ # avar varuvār # appōtu pōvēṇ*
nāṇ avar varumpōtu pōvēṇ
 'I will go when he comes'

- 48) *nāṇ # avar vantār # uṭanē pōṇēṇ*
nāṇ avar vanta uṭanē pōṇēṇ
 'I went as soon as he came'

- 49) nāṇ # avar varukirār # uṭaṇē pōkavēṇṭum
 nāṇ avar vanta uṭaṇē pōkavēṇṭum
 'I must go as soon as he comes'
- 50) nāṇ # avar varuvār # uṭaṇē pōvēṇ
 nāṇ avar vanta uṭaṇē pōvēṇ
 'I will go as soon as he comes'
- 51) nāṇ # avar vantār # piṇpu pōṇēṇ
 nāṇ avar vanta piṇpu pōṇēṇ
 'I went after he came'
- 52) nāṇ # avar varukirār # piṇpu pōvēṇ
 nāṇ avar vantapiṇpu pōvēṇ
 'I will go after he comes'
- 53) nāṇ # avar varuvār # piṇpu pōvēṇ
 nāṇ avar vantapiṇpu pōvēṇ
 'I will go after he comes'
- 54) nāṇ # avar pōṇār # muṇpē pōṇēṇ
 nāṇ avar pōkum muṇpē pōṇēṇ
 nāṇ avar pōkā muṇpē pōṇēṇ
 'I went before he went'
- 55) nāṇ # avar eḷutukirār # muṇpē eḷutiṇēṇ
 nāṇ avar eḷutum muṇpē eḷutiṇēṇ
 'I wrote before he wrote'
- 56) nāṇ # avar eḷutuvār # muṇpē eḷutuvēṇ
 nāṇ avar eḷutum muṇpē eḷutuvēṇ
 'I will write before he writes'
- 57) nāṇ # avar varavillai # muṇpē pōṇēṇ
 nāṇ avar vārāmuṇ pōṇēṇ
 'I went before he came'

In the above sentences it may be noted that the tenses in the constituent sentences are not real and the real tense is determined by the finite verb of the matrix sentences.

5.3.6.2. *Manneral Adverbial*

Consider the following sentences:

- 58) avar conṇapaṭi naṭappār
'He will act as he said'
- 59) avar pacitirumpaṭi uṇṭār
'He ate so that his hunger would be appeased'
- 60) avar cirittapaṭi pēciṇār
'He talked with a smiling face'

These sentences are respectively derived from the following sources.

- 61) avar # avar conṇār # appaṭi naṭappār
- 62) avar # paci tirntatu # appaṭi uṇṭār
- 63) avar # avar ciritār # appaṭi pēciṇār

A T rule changes the embedded sentence of (61) into *avar conṇa*. The PN of the embedded sentence is deleted when it is identical with the PN of the matrix sentence. After applying certain morphophonemic rules we get the sentence '*avar conṇapaṭi naṭappār*'.

A T rule changes the embedded sentence of (62) into '*paci tīrum*'. After applying relevant morphophonemic rules the sentence '*avar paci tīrum paṭi uṇṭār*' is obtained. In the case of (63) a T rule changes the embedded sentence into '*avar ciritta*'. The PN of the embedded sentence is deleted when it is identical with the PN of the matrix S. Finally we get the sentence '*avar cirittapaṭi pēciṇār*'.

Note the difference between the three adverbials in (61), (62) and (63). They are respectively called ADV. accord, ADV. effect and ADV. Simul. Adv. accord can be preceded by past or present relative participle. ADV. effect can be preceded by future relative participle. ADV. Simul. can be preceded by past relative participle alone. Note that none of them can be preceded by all three relative participles i.e., past, present and future relative participles. In normal usage ADV. P is followed by the matrix sentence and this is taken care of by the following rule.

Order change rule

SD: NP - ADV.P - VP
 1 2 3
 SC: 1.....3 → '2 1 3

Example :

avar nāṇ conṇapaṭi naṭappār →
 nāṇ conṇapaṭi avar naṭappār

5.3.6.3. Concessive

Consider the following sentence.

- 64) avar vantālum nāṇ varamāṭṭēṇ
 'I won't come even if he comes'

Sentence (64) is derived from the following.

- 65) nāṇ # avar varuvār # iruntālum varamāṭṭēṇ

The finite Verb of the embedded S + *iruntālum* will give 'avar vantālum' and the result is 'avar vantālum nāṇ varamāṭṭēṇ'. The transformational change might be represented by the following rule.

SD: NP - NP - X - V - Aux - ADV. concess. - VP₁
 1 2 3 4 5 6
 SC: 1.....7 → 1 2 3 4 + Concess. M 7

By the order change rule which is already given, we can easily obtain the sentence 'avar vantālum, nāṇ varamāṭṭēṇ'.

5.3.6.4. Conditional

Conditional participles are always followed by future tense verbs. In some cases they are followed by present tense verbs; but in those cases the present tense verbs signify only future tense. A sentence with conditional participles may have different subjects or the same subject in the matrix and the embedded sentences. Consider the following sentences:

- 66) avar nīṅkaḷ aḷaittāḷ varuvār
'If you invite he will come'
- 67) nāṇ paṭuttāl iṇṇōtu tūṅkivituṇēṇ
'If I lie down I will sleep now'

These sentences can be derived from the following.

- 68) avar # nīṅkaḷ aḷaippirkaḷ # appaṭiyāṇāl varuvār
- 69) nāṇ # nāṇ paṭuppēṇ # appaṭiyāṇāl iṇṇōtu tūṅkivituṇēṇ

The T rule involved here is as follows:

Conditional Participialization Rule :

SD: NP - NP - X - V - Aux - Adv. cond. - V - Aux
1 2 3 4 5 6 7 8

SC: 1..... 8 → 1 2 3 4 + Cond. M 7 8

As already stated the order change rule is optionally applied and we get 'nīṅkaḷ aḷaittāl avar varuvār.'

The Equi NP deletion rule deletes the subject nāṇ in the constituent sentence and thus we get 'nāṇ paṭuttāl iṇṇōtu tūṅkivituṇēṇ'.

5.3.6.5. Infinitive

The Infinitives are derived from various sources. Let us examine how it is done.

- 70) nī 'nī vā' enru avanitam col → nī avanai
varaccol - 'Ask him to come'
- 71) nān avan varuvataik kaṇṭēn → nān avan varakkaṇṭēn
'I saw him coming'
- 72) malai peytatāl kuḷam niraṇtatu →
malaipeyyak kuḷam niraṇtatu
'The tank got filled since it rained'
- 73) malai peytāl kuḷam niraṇyum →
malai peyyak kuḷam niraṇyum
'The tank will get filled if it rains'
- 74) avan eṇakkup puttakam vāṇkuvataṛkākap paṇam koṭuttan →
avan eṇakkup puttakam vāṇkap paṇam koṭuttān
'He gave me money to buy a book'
- 75) avar curukkamākac coṇṇār, viḷaṇka vaittār →
avar curuṇkac colli viḷaṇka vaittār
'He told in brief and made it clear'
- 76) avan paci tirumpaṭi uṇṭān →
avan paṇitira uṇṭān
'He ate so that his hunger would be appeased'
- 77) aval vantavutaṇ avan pōṇān →
aval vara avan pōṇān
'As soon as she came she went'
- 78) avar paṭikkirār, aval pāṭukirāl, nān eḷutikkaṇṭirukkirēn →
avar paṭikka aval pāṭa nān eḷutikkaṇṭirukkirēn
'I am writing while he reads and she dances'

- 79) *nāṇ eṇṇa ceyvatu ?* → *nāṇ eṇṇa ceyya?*
 'What am I to do?'
- 80) *nāṇ eṇṇa ceyya muṭiyum?* → *nāṇ eṇṇa ceyya?*
 'What can I do?'
- 81) *nāṇ eṇṇa ceyya vēṇṭum?* → *nāṇ eṇṇa ceyya?*
 'What must I do?'
- 82) *avan eḷutuvatum paṭippatumāka irukkirāṇ* →
avan eḷutavum paṭikkavumāka irukkirāṇ
 'He is always reading and writing'
- 83) *nāṇ pōkaṭṭumā irukkaṭṭumā ?* → *nāṇ pōkavā irukkavā ?*
 'Shall I go or stay?'
83. a) *pāṭippaḷakikko!* → *pāṭap paḷakikko!*
 'Practice singing'

In the sentences given above we are able to observe the following: Imperative form of a verb + *eṇru* can be transformed into infinitive form of the verb, verbal noun + *ai, al or ku (āka)* can be transformed into infinitive form of the verb, certain verbal nouns + *āka* can become infinitive of the verbs, certain relative participles + *paṭi, uṭaṇ* etc., can also form the infinitive of the verbs concerned, finite verbs are also changed into infinitives in certain contexts, verbal nouns and finite verbs are changed into infinitives when they are preceded by an interrogative, verbal noun + *um* becomes an infinitive, certain finite verbs when followed by an interrogative 'a' become infinitives, verbal participles when followed by *paḷaku* are changed into infinitives and conditional participles can also become infinitives in certain conditions. In general we note that the finite verbs, non-finite verbs + certain particles and verbal nouns + certain case suffixes or particles can be said to be the sources of infinitives.

The infinitives and their sources pose a very serious problem which is much more complicated than one can imagine. This area

needs an exhaustive study. At present we can tentatively give the following rules in order to summarize the above discussion.

Infinitivization Rule : (1)

X -	Verb	imp	- en <u>ru</u>	...	Verb _i → X-V-inf-Verb _i
			ai		
	VN	-	āi	
			ku		
	VN _x	-	āka	
			paṭi		
	VRP			
			uṭaṇ		
	Verb _i			

Examples are given below:

- 1) X - Verb (imp) - enru - Verb_i → X - V - inf - Verb_i
avar - va enru conṇar → avar varac conṇar
'He asked to come'
- 2) X - VN - ai - Verb_i → X - V - inf - Verb_i
nan avar varuvatu - ai - kaṇṭeṇ → nan avar varak kaṇṭeṇ
'I saw him coming'
- 3) X - VN - āl - Verb_i → X - V - inf - Verb_i
Kuḷam maḷaipeytatāl niraṇṭatu →
maḷai peyyak kuḷam niraṇṭatu
'The tank got filled since it rained'
- 4) X - VN - KU - Verb_i → X - V - inf - Verb_i
avaṇ - oṭuvatu - ku - muyanṇāṇ → avaṇ oṭa muyanṇāṇ
'He tried to run'
- 5) X - VN_x - āka - Verb_i → X - V - inf - Verb_i
avar - iṇku - varuvatu - āka - irukkiṇār →
avar iṇku vara irukkiṇār
'He is to come here'

- 6) X - VRP - pati - Verb₁ → X - V - inf - Verb₁
 avar - pacitirum - paṭi - uṇṭār → avar pacitira uṇṭār
 'He ate so that his hunger would be appeased'
- 7) X - VRP - utan - Verb₁ → X - V - inf - Verb₁
 iruḷ viḷakku - vanta - uṭaṇ - niṅkirru →
 Viḷakku vara iruḷ niṅkirru -
 'Darkness vanished as soon as the light came'
- 8) X - Verb₁ ... Verb₁ → X - V - inf ... V - inf - Verb₁
 avar vantār - avaḷ pōṇāḷ - kūṭṭamum kalaintatu →
 avar vara avaḷ pōka kūṭṭamum kalaintatu
 'He came, she went and the meeting dispersed'

Rule (2)

$$\text{Intg}_1 - \left\{ \begin{array}{c} \text{VN} \\ \text{V.AuX}_x \end{array} \right\} \rightarrow \text{Intg}_1 - \text{V} - \text{Inf}$$

- 9) Intg₁ - VN → Intg₁ - V - Inf
 eṇṇa - ceyvatu → eṇṇa ceyya? - 'What to do?'
 eṅku - pōvatu → eṅkup pōka? - 'Where to go?'
- 10) Intg₁ - V - AUX_x → Intg₁ - V - Inf.
 eṇṇa ceyya muṭiyum → eṇṇa ceyya?
 'What can be done?'
 eṇṇa ceyya vēṇṭum → eṇṇa ceyya?
 'What must be done?'

Rule (3)

$$\begin{aligned} & \text{X - VN - um - VN - um - aka - Verb}_1 \rightarrow \\ & \text{X - V - inf - um - V - inf - um - aka - Verb}_1 \\ & \text{avaṇ eḷutuvatum paṭippatum āka irukkiraṇ} \rightarrow \\ & \text{avaṇ eḷutavum paṭikkavum āka irukkiraṇ} \\ & \text{'He is always reading and writing'} \end{aligned}$$

Rule (4)

$X - V - Aux_x - \bar{a} - V - Aux_x - \bar{a} \rightarrow$

$X - V - inf - \bar{a} - v - inf - \bar{a}$

$nāṇ - eḷutu - aṭṭum - \bar{a} - paṭik - aṭṭum - \bar{a} \rightarrow$

$nāṇ eḷutavā paṭikkavā? - 'Shall I write or read?'$

Rule (5)

$X - V - Conj.PP + paḷaku - Aux \rightarrow$

$X - V - inf - paḷaku - Aux$

$nī eḷuti paḷakik koḷ \rightarrow nī eḷutap paḷakik koḷ-$

$'Practice yourself writing'$

Rule (6)

$X - V - Cond. M - Verb_i \rightarrow X - V - inf - Verb_i$

$Kuḷam maḷai - pey - tāl - niraikum \rightarrow$

$maḷai peyyak kuḷam niraikum - 'The tank will get filled if it rains.'$

The Verbal noun (VN), Relative Participle (VRP), etc. are derived in various contexts by making use of various rules and those forms are availed here to account for the infinitive items. The sentence '*avaṇ ṭṭa muyaṇṇāṇ*' - 'He tried to run' is first traced to '*avaṇ ṭṭuvataṛku muyaṇṇāṇ*' which is again traced to the following.

$avaṇ \# \text{avaṇ ṭṭuvāṇ} \# \text{ataṛku muyaṇṇāṇ}.$

The above P marker gives *avaṇ ṭṭuvataṛku muyaṇṇāṇ* where the subject of the constituent sentence is deleted and the constituent sentence is nominalized. '*avaṇ ṭṭuvataṛku muyaṇṇāṇ*' is transformed into '*avaṇ ṭṭa muyaṇṇāṇ*'.

5.3.6.6. Quotative

When an utterance is quoted it is followed by Quotative marker (Qupte.M), *eṇru* or *eṇa*. The Quotative construction functions as an

adverbial of the matrix sentence. The quotative items may be followed by any of the following verbs.

kēl	-	to ask
col	-	to say
kūru	-	to say
eḷutu	-	to write
āṇai itu	-	to order
vēṇṭu	-	to request

Suitable verbs are chosen in accordance with the meaning and context of the quoted sentence. For instance the interrogative sentence *nī yār* 'who are you?', when quoted, is followed by the verb '*kēl*' - 'ask'. Neither *col* nor *kūru* can occur in this context. Consider the following sentences.

- 84) avar eṇṇai yār eṇru kēṭṭār - 'He asked me who I was'
 85) avar uṅkalai yār eṇru kēṭṭār - 'He asked you who you were'
 86) avar eṇṇai-varac conṇār - 'He asked me to come'
 87) Pērāciriyaṛ vaḷavaṇaiṭ pōkac col eṇru eṇṇiṭam conṇār
 'Professor asked me to ask Valavan to go'

The sentences 84 - 87 can be derived respectively from the following.

- 88) avar nī yār eṇru eṇṇaiṭ kēṭṭār
 89) avar nī yār eṇru uṅkaiṭ kēṭṭār
 90) avar nī vā eṇru eṇṇiṭam conṇār
 91) Peraciriyaṛ nī nī pō eṇru Vaḷavaṇai col eṇru eṇṇiṭam conṇār

The rules involved here to derive the sentences 84-87 from 88 - 91 are the following.

Rule (1)

SD:	NP -	NP -	PP -	Quote. M -	NP -	Obj. S -	Vb
	1	2	3	4	5	6	7
SC:	1..... 7	→	1	5	6	2	3 4 7

Rule (2)

SD:	NP -	NP -	Obj.S -	NP -	PP -	Quote. M -	Vb
	1	2	3	4	5	6	7
SC:	1..... 7	→	1	2	3	5	6 7

Where 4 + 5 is an S and 5 involves an interrogative word.

These rules will enable us to get the sentence *avar ennai yār enru kēṭṭār* and *avar nī yār enru uṅkaḷaik kēṭṭār*.

Rule (3)

SD:	X -	V	imp. -	Quote. M -	Vb
	1	2	3	4	5
SC:	1.....5	→	1	2 +	inf. M 5

This rule enables us to get the sentence '*avar ennai vara conṇār*'. The sentences '*avar nī vā enru ennai conṇār*' and '*avar nī vā enru enṇiṭam conṇār*' appear to be synonymous. The Contrast between objective and locative cases seems to have been nullified before the verbs such as *col* and *kāḷ*. The sentence (87) involves two quoted sentences. When Rule (1) operates we get the sentence '*pērācīriyar nī Vaḷavaṇai nī pō enru col enru enṇiṭam conṇār*'. When Rule (2) operates on this derived P marker we get the sentence '*pērācīriyar nī Vaḷavaṇai pō enru col enru enṇiṭam conṇār*'. When Rule (3) operates on this derived structure we get '*pērācīriyar nī Vaḷavaṇai pōkac col*'

enru enṇiṭam conṇār. When a subject deletion rule (Rule 5) operates on this P marker we get the sentence '*pērācīriyar Vaḷavaṇi pōka col enru enṇiṭam conṇār*'.

Rule (4)

SD:	X	-	NP	-	Y	-	V	-	imp	-	Z		
	1		2		3		4		5		6		
SC:	1.....6		→		1		3		4		5		6

Where 2, 3, 4, 5 is an S, 2 is the subject of that S and 3 involves another S. The locative constituent *enṇiṭam* in the sentence (87) can be optionally shifted right to the NP of the Matrix sentence and the result is the following:

92) *pērācīriyar enṇiṭam Vaḷavaṇi pōka col enru conṇār*

The following optional rule takes care of this change.

Rule (5) (Optional)

SD:	NP -	Adv.P. -	LOC -	X -	V -	Aux		
	1	2	3	4	5	6		
SC:	1.....6	→	1	3	2	4	5	6

Where 5 stands for a group of Verbs like *col*, *kēl*, etc.

Theoretically it is possible to have a sentence involving a number of quoted sentences. When the matrix sentence involves more than one or two quoted sentences, the rules given for quotative operate cyclically in the cyclical order. Sentence (87) is found to have involved two quoted sentences. One can easily notice how the rules cyclically operate on the underlying structure of sentence (87).

5.3.7. Nominal

An NP of a sentence may dominate an S which is said to be a constituent sentence. The Constituent sentence when dominated by an NP has to undergo certain nominalization transformation. When dealing with conjugated noun, relative participles, adjective, genitive and other adjectivals certain nominals have already been dealt with, other nominals which are not so far treated are taken for discussion here.

5.3.7.1. Factive Nominal

There are sentences in Tamil such as *avar inku vantār eṇpatu uṇmai* - 'That he came here is true', *avar aracar eṇpatu uṇmai* - 'That he is a king is true' etc. In such cases the NPs dominated by the matrix S involve a constituent sentence. The nominals found in these sentences are called factive nominals. In the above mentioned sentences the factive nominal functions as subject. A factive nominal can perform almost all the syntactic functions of a noun. Consider the following sentences:

- 93) *Kaṇṇaṇ inku vantāṇ eṇpatu poy*
'That Kannan came here is false'
- 94) *nāṇ Kaṇṇaṇ inku vantāṇ eṇpatai nampukirē*
'I believe that Kannan came here'
- 95) *nāṇ Kaṇṇaṇ inku vantāṇ eṇru nampukirēṇ*
'I believe that Kannan came here'

These sentences might be respectively derived from the following.

- 96) *Kaṇṇaṇ inku vantāṇ -- antac ceyiti poy*
- 97) *nāṇ -- Kaṇṇaṇ inku vantāṇ -- antac ceyitiyai nampukirēṇ*
- 98) *nāṇ -- Kaṇṇaṇ inku vantāṇ -- antac ceyitiyai nampukirēṇ*

Note that the sentences (94) and (95) have the same source.

Embedded S + *antac ceyiti* is transformed into embedded S + *eṇpatu*. Instead of embedded S + *eṇpatu* we can also have embedded S + *eṇra ceyiti*. As far as factive nominal is concerned Embedded S + *eṇra ceyiti* and embedded S + *eṇpatu* are synonymous. The following rule might summarize this fact.

Rule (1)

$$\begin{array}{l}
 \text{SD: } X \quad S_c \quad - \quad DA \quad - \quad N_x \quad - \quad Y \\
 \quad \quad 1 \quad \quad 2 \quad \quad 3 \quad \quad 4 \quad \quad 5 \\
 \text{SC: } 1 \dots 5 \rightarrow 1 \quad 2 \quad \left\{ \begin{array}{l} \text{enra} - N_x \\ \text{eṇpatu} \end{array} \right\} \quad 5
 \end{array}$$

When S_c stands for a constituent sentence and N_x stands for a noun like *ceyiti* - 'news', 'fact', *Karuttu* - 'idea', *eṇnam* - 'thought', etc.

It has to be mentioned here that when an s involves a factive nominal as its subject, only a few items which are predictable can occur in the predicate slot. For instance *uṇmai* / *mei* - 'true', *carī* - 'correct', *tavaru* / *tappu* - 'wrong', etc. can occur in the predicate slot. We cannot have a sentence like **avar vantār eṇpatu yāṇai*'.

Kaṇṇaṇ iṅku vantāṇ eṇpatai nampukirēṇ and *Kaṇṇaṇ iṅku vantāṇ eṇru nampukirēṇ* seem to be paraphrases. Although we feel that there is some kind of meaning difference between these two, at present we are not able to prove the meaning difference. If it is accepted that they are paraphrases the following rule might be necessary.

Rule (2)

$$\begin{array}{l}
 \text{SD: } X \quad - \quad S_c \quad - \quad \text{eṇpatu} \quad - \quad \text{Obj.s} \quad - \quad Y \\
 \quad \quad 1 \quad \quad 2 \quad \quad 3 \quad \quad 4 \quad \quad 5 \\
 \text{SC: } 1 \dots 5 \rightarrow 1 \quad 2 \quad + \quad \text{eṇru} \quad 5
 \end{array}$$

5.3.7.2. Action nominal

The sentences such as '*nāṇ avaṇ vantataip pārttēṇ*' - 'I saw him coming', '*nāṇ avaṇ pāṭiyataik kēttēṇ*' - 'I heard him singing' etc., show some kind of nominals which we call here action nominal. The action nominals involve a constituent sentence.

Consider the following sentences:

99) *nāṇ avaṇ vantataip pārttēṇ* - 'I saw him coming'

100) *nāṇ avaṇ pāṭiyataik kēttēṇ* - 'I heard him singing'

The above sentences might be traced to the following sources.

101) *nāṇ -- avaṇ vantāṇ -- ataip pārttēṇ*

102) *nāṇ -- avaṇ pāṭināṇ -- ataik kēttēṇ*

When the constituent sentence undergoes action nominalization we get '*avaṇ vantatu*' - 'that he came'. This action nominal replaces *atu* - 'that' which refers to the act of coming and the result is *nāṇ avaṇ vantataip pārttēṇ*. A similar process takes place in the case of *nāṇ avaṇ pāṭiyataik kēttēṇ* as well. The following rules account for these changes.

Rule (1)

SD:	X	NP	-	VP	-	atu	-	Y
	1	2		3		4		5

SC:	1..... 5	→	1	2	3 + atu	4	5
-----	----------	---	---	---	---------	---	---

When 2 3 is an S.

Rule (2)

SD:	X	-	NP	-	VP	-	atu	-	atu	-	Y
	1		2		3		4		5		6

SC:	1..... 6	→	1	2	3	4	6
-----	----------	---	---	---	---	---	---

When 2 3 4 is a nominal.

Rule (1) is an action nominalization rule and Rule (2) is - 'atu' replacement rule.

5.3.8. Coordinative

There are two types of co-ordination in Tamil : 1) Correlative Type and (2) non-correlative type.

5.3.8.1. Correlative

There are three correlative coordinators in Tamil. They might be named (1) additive (2) dubitative and (3) alternative.

um ... *um* (CO_a)

ō ... *ō* (CO_b)

āvatu ... *āvatu* ... (CO_c)

The first one is the additive coordinator, the second one is dubitative coordinator and the third one is alternative coordinator. Both correlative and non-correlative coordinators are accommodated in the phrase structure section.

Additive type

As far as additive type is concerned we have to recognise an NP coordination in addition to a sentence coordination.

Consider the following sentences:

103) *Kōtaiyum Vaḷavaṇum tampatikaḷ*

'Kothai and Valavan are husband and wife'

104) *alliyum malarvīliyum cakōtarikaḷ*

'Alli and Malarvizhi are sisters'

In sentence (103) *tampatikaḷ* is the predicate of the subject '*Kōtayum Vaḷavaṇum*'. *Kōtai* alone cannot be the subject of *tampatikaḷ*, nor can *Vaḷavaṇ* be the subject. So also in sentence (104) *cakōtarikaḷ* is the predicate of the Subject '*alliyum malarvīliyum*'. The above sentences show the following sources.

105) Kōtai - Co_a - Vaḷavaṇ - tampatikaḷ

106) alli - Co_a - Malarvīḷi - cakōtarikaḷ

The additive coordinator *um ... um ...* is added after the nouns *Kōtai* and *Vaḷavaṇ*. Similarly the additive coordinator is added to the nouns *alli* and *malarvīḷi*. It must be noted here that the coordination has taken place within the NP. The following T rule accounts for this.

Additive coordination rule

SD: X - NP - COa - NP - Y
 1 2 3 4 5

SC: 1..... 5 → 1 2 + um 4 + um 5

Theoretically speaking one can have any number of NPs in the coordinative type. It is taken care of by the phrase structure rules.

The following is a different kind of sentence which needs a special discussion here.

107) Kaṇṇaṇum Vaḷavaṇum vantārkaḷ -
 'Kannan and Valavan came'

The sentence (107) is traceable to the following (108).

108) Kaṇṇaṇ Vantāṇ COa Vaḷavaṇ Vantāṇ

Any number of sentences can be coordinated in this way only when they have a common predicate. Suppose that we have *Kaṇṇaṇ vantāṇ* and *Vaḷavaṇ pōṇāṇ* where the predicates are different, then we cannot combine them. The following T rule will enable us to get the sentence (107) from (108).

SD: NP - X Vb - COa - NP X - Vb
 1 2 3 4 5 6 7

SC: 1..... 7 → 1 + Um 5+Um - X - 7

when 3 is equal to 7.

Since (3) and (7) are identical we can also have (3) instead of (7) in the second part of the rule. The following rule takes care of the sentences with nominal predicates.

SD: NP - X - NP - CO_a - NP - X - NP
 1 2 3 4 5 6 7
 SC: 1..... 7 → 1 + um 5 + um - X 7

When (3) = (7)

Since (3) and (7) are identical we can also have (3) instead of (7) in the latter part of the rule.

Example :

Kaṇṇaṇ ācīriyar - CO_a - rāmaṇ ācīriyar →
 Kaṇṇaṇum rāmaṇum ācīriyarkaḷ

Kannan and Raman are teachers.

Kaṇṇaṇ ilaiṇṇaṇ - CO_a - Valavaṇ ilaiṇṇaṇ →
 Kaṇṇaṇum Valavaṇum ilaiṇṇarkaḷ

b. dubitative

The dubitative coordinator can combine nouns, casals, adverbs, etc., but not adjectives, provided that the items to be combined are of the same grammatical rank. A noun and an adjective or an adverb or a casal cannot be combined. To put it clear any number of nouns can be combined, any number of casals can be combined and so is the case with adverbs, adverbials, etc. This is true in the case of other coordinators too.

Consider the following sentences:

109) Kaṇṇaṇō Valavaṇō vantaṇ
 'Kannan or Valavan came'

Sentence (109) is derivable from the following:

110) Kaṇṇaṇ vantaṇ CO_b Valavaṇ vantaṇ

Kannan and Valavan are brought together and the dubitative co-ordinator is added to both. One of the verbs is deleted. The resultant sentence is '*Kaṇṇaṇō Valavaṇō vantaṇ*'. This might be summarised as follows:

SD:	NP	-	PP	-	COB	-	NP	-	PP
	1		2		3		4		5
SC:	1..... 5	→		1 + ṭ	-	4 + ṭ	-	PP	

c) alternative

Coordinator of alternative type can combine the sentences only when the finite verbs are non-past and non-present. In the actual use * *nīyāvatu avaṇāvatu vantaṭṭirkaḷ* - * 'Either you or he came' and * *nīyāvatu avaṇāvatu varuḷṭṭirkaḷ* - * 'Either you or he comes' are ungrammatical; Whereas *nīyāvatu avaṇāvatu varavēṇṭum* 'Either you or he must come' is grammatical'. Consider the following sentences:

- 111) *Kōtaiyāvatu Kamalāyāvatu varuvārkaḷ*
'Either Kotai or Kamala will come'

Sentence (111) is traceable to the following:

- 112) *Kōtai Varuvāḷ CO_o Kamalā varuvāḷ*

The Nouns *Kōtai* and *Kamalā* come together and the alternative co-ordinator '*āvatu*' is added to both *Kōtai* and *Kamalā*. The finite verb has been changed into *varuvārkaḷ*. At the final stage the concord rule will take care of the plural marker in *varuvārkaḷ*. The following T rule accounts for the changes explained here.

SD:	NP	-	X	-	V	AUXx	-	CO _o	-	NP	-	X	-	V	-	AUXx
	1		2		3	4		5		6		7		8		9
SC:	1.... 9	→		1 + avatu	6 + avatu	- X - V	AUX									

When (3) is equal to (8) and (4) and (9) stand for non-past and non-present tense - modals.

8.2. Non-Correlative

As already stated, we have another type of coordinators which are called non-correlative coordinators (CO₂). We have coordinators such as *allatu* - 'or', *ānāl* - 'but', *ākaiyāl* - 'therefore', etc. These coordinators come under CO₂ types. The subjects of these sentences combined by the coordinators may be identical or non-identical. If they are identical the subject of the sentences that follows the coordinator may be deleted. Consider the following sentences:

113) Kaṇṇaṇ iṇku vantaṇ - āṇāl - Kaṇṇaṇ uṇkaḷaip pārkkavillai →
Kaṇṇaṇ iṇku vantaṇ āṇāl uṇkaḷaip pārkkavillai
'Kannan came here but did not see you'

114) Kaṇṇaṇ iṇku vantaṇ - āṇāl - pāṇṭiyaṇ varavillai →
Kaṇṇaṇ iṇku vantaṇ, āṇāl pāṇṭiyaṇ varavillai -
'Kannan came here but Pandian did not come'.

In sentence (113) the repeated subject is deleted. In sentence (114) the subject is not deleted because they are not identical. These facts might be represented by the following rule.

SD: NP - PP - CO₂ - NP - PP
1 2 3 4 5
SC: 1.....5 → 1 2 3 5

When 1 is equal to 4

Examine the following sentences

115) Kaṇṇaṇ uṇkaḷaip pārttāṇ - āṇāl vēlaṇ uṇkaḷaip pārkkavillai
Kaṇṇaṇ uṇkaḷaip pārttāṇ āṇāl Vēlaṇ pārkkavillai
'Kannan saw you but Velan did not'

In the sentences cited above one of the objects is deleted when two objects are found identical in the source sentence. The same is the case when two instrumentals, datives, etc., are found identical in the source sentence. All such deletions are taken care of by the following rule.

SD: NP - X - Y - Vb - CO₂ - NP - X - Y - Vb
1 2 3 4 5 6 7 8 9
SC: 1.....9 → 1 2 3 4 5 6 8 9

When X stands for an NP + a case suffix and 2 is equal to 7.

5.3.9. Interrogative₁

There are two types of interrogatives in Tamil. The interrogative words such as *yār* - 'who', *eṇṇa* - 'what', etc., form the first type of interrogative. The suffixes 'ā' and 'tāṇē' form the second type of interrogative. Provision is already made for both types of interrogatives in the phrase structure. The second type of interrogative will be discussed later. The present section deals with the first type of interrogatives (Intg₁). Intg₁ is found occurring before an S in the phrase structure. This is represented by the following diagram.

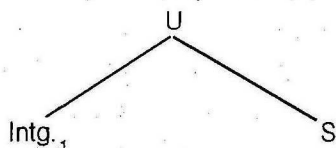


Fig. 9

Intg₁ can be added to any of the constituents in a sentence. Here by constituent we mean a Noun, an adjective, a Verb and / or an adverb. Suppose that Intg₁ occurs before the sentence. '*antappaiyaṇ iṅkup paṭikkirāṇ*' - 'that boy studies here' then Intg₁ + *anta paiyaṇ iṅkup paṭikkirāṇ* is capable of giving the following sequences.

- 1) Intg₁ + antap paiyaṇ iṅkup paṭikkirāṇ
- 2) antappaiyaṇ Intg₁ + iṅkup paṭikkirāṇ
- 3) antap paiyaṇ iṅku Intg₁ + paṭikkirāṇ

Note that Intg₁ cannot occur before a noun when it is preceded by an adjective. Intg₁ is placed before demonstrative adjective in the first choice, it is placed before the adverb 'iṅku' in the second choice

and it is placed before the verb *paṭikkirāṇ* in the third choice. This fact might be taken care of by a placement rule of the following sort.

Intg₁ Placement Rule

SD: Intg₁ - DA - N - Adv - Vb
 1 2 3 4 5

SC: 1.... 5 → { 1 + 2 3 4 5 }
 { 2 3 1 + 4 5 }
 { 2 3 4 1 + 5 }

Certain Sandhi rule changes Intg₁ + *anta* into *enta* - 'which'. After applying relevant Sandhi rules we get the sentence '*entap paiyaṇ inṅkup paṭikkirāṇ* - 'which boy studies here'. With regard to the second choice the relevant Sandhi rules change Intg₁ + *iṅku* into *eṅku* 'where'. Ultimately we get *antap paiyaṇ eṅkup paṭikkirāṇ* - 'Where does the boy study'. In the case of the third choice relevant Sandhi rules change Intg₁ + *paṭikkirāṇ* into *eṇṇa ceykirāṇ*. Finally we get the sentence *antap paiyaṇ inṅku eṇṇa ceykirāṇ* - 'What does the boy do here'. Here the noun *paiyaṇ* is preceded by the demonstrative adjective *anta* and so Intg₁ does not occur before *paiyaṇ*. Suppose that we have a sentence *paiyaṇ vantāṇ* - a boy came, then Intg₁ can occur before *paiyaṇ*. Since the demonstrative adjective (DA) is an optional item in the phrase structure, this fact is automatically taken care of. Morphophonemically Intg₁ + *paiyaṇ* becomes *yār*. Strictly speaking, Intg₁ + human noun will give 'yār'. The following rules which might be called placement rules are capable of giving all the interrogatives of *yā* - /e - type.

Rule 1

SD: Intg₁ - DA - N - ADV.P - DA - N - X₁ - DA
 1 2 3 4 5 6 7 8
 N - X₂ Adv - V
 9 10 11 12

SC:

1..... 12 →

1 + 2	3	4	5	6	7	8	9	10	11	12
1 + 3	4	5	6	7	8	9	10	11	12	
2	3	1 + 4	5	6	7	8	9	10	11	12
2	3	4	1 + 5	6	7	8	9	10	11	12
2	3	4	1 + 6	7	8	9	10	11	12	
2	3	4	5	6	7	1 + 8	9	10	11	12
2	3	4	5	6	7	1 + 9	10	11	12	
2	3	4	5	6	7	8	9	10	1 + 11	12
2	3	4	5	6	7	8	9	10	11	1 + 12

Where X_1 stands for a case suffix and X_2 for a postposition.

It is shown in the phrase structure that DA, ADV.P, CASAL, (DA - N - X_1), POST . P, (DA - N - X_2) and Adv. are optional items. We have chosen a sentence where all the constituents are present so that we can see how Intg₁ functions in such sentences. Examples are given only for the first two choices.

eg.

Intg₁ + antap paiyaṇ nīṅkaḷ varumuṇ antap peṇṇōṭu

1 2 3 4 5 6 7

inta viṭṭiliruntu kōpamākap pōy viṭṭāṇ →

8 9 10 11 12

entap paiyaṇ nīṅkaḷ varumuṇ antap peṇṇōṭu inta viṭṭiliruntu
kōpamākap pōy viṭṭāṇ? -

'Which boy went away angrily from this home with that girl
before you came?

antap paiyaṇ Intg₁ + nīṅkaḷ varumuṇ antap peṇṇōṭu inta
viṭṭiliruntu kōpamākap pōy viṭṭāṇ →

antap paiyaṇ eppōṭu antap peṇṇōṭu inta viṭṭiliruntu
kōpamākap pōy viṭṭāṇ? - 'When did the boy go away angrily
from this home with that girl?'

Rule 2

SD: Intg₁ + DA - N - Intf - ADJ_s -

1 2 3 4 5

SC: 1.....5 → $\left\{ \begin{array}{l} 1+2\ 3\ 4\ 5 \\ 1+3\ 4\ 5 \\ 2\ 3\ 1+4\ 5 \\ 2\ 3\ 1+5 \end{array} \right\}$

Eg.,

Intg₁ + anta - māṇavaṇ - mikavum - nallavaṇ →

1 2 3 4 5

enta, māṇavaṇ mikavum nallavaṇ - 'Which student is very good?'

DA - N - Intg₁ + Intf - ADJ_s →

anta māṇavaṇ evvaḷavu nallavaṇ ? 'how good is that student?'

Note that the Intg 1 cannot occur in between Intf and ADJs. When Intg 1 occurs before an adjective it cannot be preceded by an intensifier (Intf.).

Rule 3

SD: Intg1 + DA - N - DA - N

1 2 3 4 5

SC:

1.....5 → $\left\{ \begin{array}{l} 1+2\ 3\ 4\ 5 \\ 1+3\ 4\ 5 \\ 2\ 3\ 1+4\ 5 \\ 2\ 3\ 1+5 \end{array} \right\}$

e.g.

Intg₁ + anta - māṇavaṇ - inta - paiyaṇ →

enta māṇavaṇ intap paiyaṇ? 'Which student is this boy?'

anta - māṇavaṇ -Intg₁ + inta - paiyaṇ →

anta māṇavaṇ entap paiyaṇ? 'Which boy is that student?'

Rule:4

SD: Intg₁ + DA - N - DA - N - GEN.M
 1 2 3 4 5 6

SC:

$$1....6 \rightarrow \left\{ \begin{array}{l} 1+2\ 3\ 4\ 5\ 6 \\ 1+3\ 4\ 5\ 6 \\ 2\ 3\ 1+4\ 5\ 6 \\ 2\ 3\ 1+5\ 6 \end{array} \right\}$$

e.g.,

Intg₁ + antap puttakam - inta māṇvaṇ - uṭaiyatu →

entap puttakam inta māṇvaṇuṭaiyatu?

'Which book is this student's?'

anta puttakam Intg₁ + inta manavan - uṭaiyatu →

antap puttakam enta māṇvaṇuṭaiyatu?

'Which student's is that book?'

It should be mentioned here that Intg₁ is placed before nouns, adjectives, etc., in a constituent sentence before we embed it in a matrix sentence. It should also be mentioned here that an Interrogative noun can replace a noun (N) and a noun phrase (NP) irrespective of the fact whether it dominates an S or not. Similarly an interrogative adjective can replace an adjective, an adjective phrase and also a relative participial phrase. An interrogative adverb can replace an adverb and an adverbial phrase (Adv.p). It is curious to note that Intg₁ cannot occur before a sentence adverb (ADV_{sn}). The Rules given above do not permit Intg₁ to occur before a sentence adverb.

It is interesting to note that the Tamil Phrase *eṅke kiṭaittatu* - 'Where was it got?' and *eppati kiṭaittatu* - 'how was it got?' can be paraphrased as *ētu*. The following rule might relate these paraphrases.

$$\left\{ \begin{array}{l} eṅku \\ eppati \end{array} \right\} - kiṭai - past \rightarrow \bar{e}tu?$$

The interrogative word *ēṇ* needs a special mention here. The foregoing rules enable us to get *etu* - 'which'. When it takes the instrumental 'āl' dative 'Ku' and purposive(Ku) *āka* we get the forms

etantāl - and *etar̥ku* / *etar̥kāka*. These forms can be paraphrased as *ēn*. The following rule accounts for the paraphrases.

$$etu - \left\{ \begin{array}{c} a/ \\ Ku \\ (Ku) \bar{a}ka \end{array} \right\} \rightarrow \bar{e}n$$

5.3.10. Causative

In Tamil *avar̥ eṇṇāl aḷutāṇ* - 'He wept because of me' and *nāṇ avṇai aḷa vaiṭṭēṇ* - 'I made him weep' are syntactically related and they can be reasonably considered paraphrases. Though they are not semantically identical with each other, the commonness in their meaning range cannot be ignored. When *avar̥ eṇṇāl aḷutāṇ* gets causativized, we get *nāṇ avṇai aḷa vaiṭṭēṇ*. The derived sentence can be called a casuative sentence and the T rule which enables us to get the casuative sentences can be called casuativization transformation rule.

Consider the following sentences:

116) *avar̥ eṇṇāl vantār* + CASUATIVE \rightarrow

'He came because of me'

nāṇ avṇai vara vaiṭṭēṇ - 'I made him come' \rightarrow

117) *avar̥ eṇṇāl intap puttakattaip paṭittār* + CASUATIVE

'He read this book because of me'

nāṇ avṇai intap puttakattaip paṭikka vaiṭṭēṇ

'I made him read this book'

The following T rule accounts for this casuativization.

Casuativization rule

SD: NP- NP- CAUS.S - x - V - AUX - Casuative

1 2 3 4 5 6 7

SC: 1...7 \rightarrow 2 1 + obj.s 4 5 + inf + vai - 6

The subject *avar* in the sentence *avar̥ eṇṇāl vantār* becomes the object in the causative sentence, '*nāṇ avṇai vara vaiṭṭēṇ* and the NP which is followed by Caus. S in the former sentence becomes the subject in the latter one. In addition to this, the verb also undergoes changes as shown in the rule.

5.3.11. Passive

A sentence which can be passivized must have a subject, an object and a transitive verb. But all the sentences which have a subject, an object and a transitive verb cannot be passivized. That is, certain sentences can be passivized and certain other sentences cannot be passivized.

Kaṇṇaṇ vaḷavaṇai aṭittāṇ - 'kannan beat valavan' can be passivized as *Vaḷavaṇ Kaṇṇaṇāl aṭikkappaṭṭāṇ* - 'Vallavan was beaten by kannan'. But, *nāṇ kaṇṇai viḷittēṇ* - 'I opened my eyes' cannot be passivized. Though there is a subject, an object and a transitive verb in this sentence, we cannot derive from this a passive sentence as * *kaṇ eṇṇāl viḷikkap paṭṭatu* - 'eyes were opened by me'.

When the thing meant by the object forms part of the thing meant by the subject in a sentence, that sentence cannot be passivized. In the sentence *nāṇ kaṇṇai viḷittēṇ* the object *kaṇ* forms part of what is meant by *nāṇ*, hence passivization is impossible. Besides this, *avaṇ tūkkam tūṇkiṇāṇ* - 'He slept a sleep' and *nāṇ avaṇ varuvataip pārttēṇ* - 'I saw him coming' do not have corresponding passive sentences. When there is a cognate object followed by its verb in a sentence, that sentence cannot be passivized. When the object of a sentence is an action nominal that sentence also cannot be passivized.

when we passivize a sentence the object of the active sentence becomes the subject of the passive sentence, the subject of the former one becomes the agent of the latter and the transitive verb undergoes certain changes.

Consider the following

118) *Pāṇṭiyaṇ Kōvalaṇaik Kōṇṇrāṇ* + passive →

'Pandian killed kovalan'

Kōvalaṇ pāṇṭiyaṇāl kollappaṭṭāṇ -

'Kovalan was killed by Pandian.'

- 119) *Kaṇṇaṇ Vaḷavaṇaip pāṛāṭṭiṇāṇ + passive* →
 'Kannan admired Valavan'
Vaḷavaṇ Kaṇṇaṇāl pāṛāṭṭappattāṇ -
 'Valavan was admired by Kannan'

Passive is set up as an optimal item in the phrase structure. When it is selected we get passive sentences. In the case of the sentence (118) when the paassivization rule operates, the object *Kōvalaṇ* moves to the subject slot, the subject *pāṇṭiyaṇ* becomes an agentive being followed by 'āl' and the verb *Koṇṇrāṇ* changes into *Kollappattāṇ*. Similarly in the case of (119) the object *Vaḷavaṇ* moves to the subject slot, the subject *Kaṇṇaṇ* becomes an agentive being followed by *āl* and the verb *pāṛāṭṭiṇāṇ* changes into *pāṛāṭṭappattāṇ*. These facts might be summarized by the following rule.

Passivization rule

SD:	NP -	NP -	Obj.s -	X -	V -	Au _x -	Passive
	1	2	3	4	5	6	7
SC:	1....7	→	2	1 + āl	4 5 + inf + paṭu	6	

When 2 is other than a cognate object and an action nominal, and the thing meant by 2 does not form part of the thing meant by 1.

There are sentences in Tamil such as the following

- 120) *avaṇ enṇāl aṭipattāṇ*
 'He got beating because of me'
 121) *avaṇ enṇāl utai pattāṇ*
 'He got kicking because of me'

It must be borne in mind that they are not passive sentences. They cannot be traced to any other active sentence. The suffix 'āl' found in sentence (120) and (121) and the suffix 'āl' found in (118) and (119) are not one and the same. The former one is the causal 'āl' and the latter one is the instrumental or the agentive. So the sentences which can be analysed as NP - NP - āl - V - inf. - paṭu - Aux alone are passive sentences and the other sentences like (120) and (121) are just a kind of active sentences.

5.3.12. Verificative

Examine the following sentences:

122) avar vantār allavā - 'He came, didn't he?

123) avar allavā vantār - 'Isn't that he who came?'

The item *allavā* is the verificative marker which can occur with any constituent other than adjective followed by a noun and noun attribute in a sentence. By Constituent we mean here a noun, a verb, an adjective and an adverb. The verificative marker does not occur after an interrogative word, interrogative suffix and an emphatic marker. To be clear, *yārallavā vantār*, *avarā allavā vantār*, *avar tāṇ allavā vantār* etc., are impossible and ungrammatical. The following rule will take care of the verificative sentences.

Verif. Placement Rule (1)

SD: NP - ADV.P. - CASAL - Post.p - Adv. Vb - Verif

1 2 3 4 5 6 7

SC:

1.....7 →

1+7	2	3	4	5	6
1	2+7	3	4	5	6
1	2	3+7	4	5	6
1	2	3	4+7	5	6
1	2	3	4	5+7	6
1	2	3	4	5	6+7

A few examples are given below.

Kaṇṇaṇ- nīṅka! vantapōtu puttakattaip peṭṭiyiliruntu metuvāka

1 2 3 4 5
eṭuttāṇ + Verif. → Kaṇṇaṇ nīṅka! vantapōtu puttakattaip
6 7

peṭṭiyiliruntu metuvāka eṭuttāṇ allavā?

Kaṇṇaṇ + Verif nīṅka! vantapōtu puttakattaip peṭṭiyiliruntu metuvāka
eṭuttāṇ → Kaṇṇaṇ allavā nīṅka! vantapōtu puttakattaip peṭṭiyiliruntu
metuvaka eṭuttāṇ?

Verificative Placement Rule (2)

SD: NP - Adj.p + Verif.
 1 2 3

SC:

1.....3 → { 1 + 3 2 }
 { 1 2 + 3 }

When 1 and 2 form an S.

Examples

avar nallavar allavā? - He is good, isn't he?

avar allavā nallavar? - He is the one who is good, isn't he?

Verificative Placement Rule (3)

SD: NP - NP + Verif.
 1 2 3

SC:

1.....3 → { 1 + 3 2 }
 { 1 2 + 3 }

When 1 and 2 form an S.

Examples :

avaṇ allavā vaḷavaṇ? - It is he who is Valavan, Isn't it?

avaṇ vaḷavaṇ allavā? - He is Valavan, isn't, he?

Verificative placement rule(4)

SD: NP - GEN + Verif.
 1 2 3

SC:

1...3 → { 1 + 3 2 }
 { 1 2 + 3 }

When 1 and 2 form an S.

Examples:

antap puttakam allavā eṇṇuṭaiyatu? -

It is that book which is mine, isn't it?

antapputtakam enṇuṭaiyatu allavā?

'That book is mine, isn't it?'

Mention should be made here that the verificative marker cannot occur after a sentence adverb, nor can it occur with a constituent of a constituent sentence.

- ★ uṇmaiṃkā allavā avar varamāṭṭār is ungrammatical
- ★ avar niṅkaḷ allavā kēṭṭāl koṭuppār is ungrammatical too.

The rule presented above will take care of all these facts.

5.3.13. Negative

The Negative element is set up at the end of a sentence in the phrase structure. The placement of negative is discussed here. Negative (Neg.) can occur with all the constituents with which verificative can occur. The following rules account for all negative sentences.

Rule (1)

SD: NP - ADV.P - CASAL - Post.P. - Adv. - Vb + Neg.

1 2 3 4 5 6 7

SC:

1....7 →

$$\begin{bmatrix} 1 + 7 & 2 & 3 & 4 & 5 & 6 \\ 1 & 2 + 7 & 3 & 4 & 5 & 6 \\ 1 & 2 & 3 + 7 & 4 & 5 & 6 \\ 1 & 2 & 3 & 4 + 7 & 5 & 6 \\ 1 & 2 & 3 & 4 & 5 + 7 & 6 \\ 1 & 2 & 3 & 4 & 5 & 6 + 7 \end{bmatrix}$$

Rule (2)

SD: NP - NP + Neg.

1 2 3

SC:

$$1.....3 \rightarrow \left\{ \begin{array}{l} 1 + 3 & 2 \\ 1 & 2 + 3 \end{array} \right\}$$

When 1 and 2 form a sentence.

Rule (3)

SD: NP - GEN. + Neg.
 1 2 3

SC:

1....3 → $\left\{ \begin{array}{cc} 1 + 3 & 2 \\ 1 & 2 + 3 \end{array} \right\}$

When 1 and 2 form a sentence.

Rule (4)

SD: NP - Adj. P + Neg.
 1 2 3

SC:

1....3 → $\left\{ \begin{array}{cc} 1 + 3 & 2 \\ 1 & 2 + 3 \end{array} \right\}$

When 1 and 2 form an S.

After applying these placement rules the following rule must be applied accordingly.

Rule (5)

SD: NP + Neg - Y - Vb
 1 2 3 4

SC: 1....4 → 3 4 + Nom 1 2

Where Y stands for a single constituent or a sequence of constituents. Rule(1) enables us to get *avan* + Neg *iṅku vantāṇ* from the sentence *avan iṅku vanatāṇ* + Neg. If rule(5) operates on *avan* + Neg *iṅku vantāṇ* we get *iṅku vant* + nom *avan* + Neg. After applying certain morphophonemic rules *iṅku vantatu avanalla* is obtained.

Rule (6)

SD: Y - X + NEG. - Z - Vb
 1 2 3 4 5

SC: 1....5 → 1 4 5 + Nom 2 3

Where X is equal to Adv.P, CASAL or Post.P.

examples :

- 1) *avar vantatu nīṅkal vant pirakalla*
 'It was not after you came that he came'

- 2) avar aḷaittatu uṅkaḷai alla - 'It was not you who he invited'
- 3) avar koṭuttatu uṅkaḷukkākā alla - 'It was not for you that he gave'
- These sentences are derived as follows:

- a) avar nīṅkaḷ vanta pīṛaku vantār + Neg →
- b) avar nīṅkaḷ vanta pīṛaku + Neg Vantār →
- c) avar vant + Nom. nīṅkaḷ vanta pīṛaku + Neg.

After applying certain Sandhi rules we get *avar vantatu nīṅkaḷ vanta pīṛakalla*.

- 2(a) avar uṅkaḷai aḷaittār + Neg →
- 2(b) avar uṅkaḷai + Neg aḷaittār →
- 2(c) avar aḷaitt + Nom. uṅkaḷai + Neg.

After applying certain sandhi rules we get *avar aḷaittatu uṅkaḷai alla*.

- 3(a) avar uṅkaḷukkākak koṭuttār + Neg. →
- 3(b) avar uṅkaḷukkākā + Neg. Koṭuttār →
- 3(c) avar koṭutt + Nom. uṅkaḷukkākā + Neg.

After applying relevant sandhi rules we get *avar koṭuttatu uṅkaḷukkākā alla*.

In all the above three cases the first (a) items are obtained by PS rules, the second (b) items by negative placement rule and the third (c) items by the permutation rule (Rule 6).

Rule (7)

SD: X - Adv. + Neg + Vb
 1 2 3 4

SC:
 1...4 → 1 4+ Nom 2 3

Examples

1). avar vantatu inkalla

2) avar vantatu inralla

They are derived as follows:

1(a) avar inku vantār + Neg. →

1(b) avar inku + Neg. vantār →

1(c) avar vant + Nom inku + Neg.

Finally we get *avar vantatu inkalla*.

2(a) avar inru vantār + Neg.

2(b) avar inru + Neg. vantār

2(c) avar vant + Nom. inru + Neg.

Finally we get *avar vantatu inralla*.

If the placement rule(1) is applied the permutation rules (5),(6) and (7) must be applied. When the placement rule (2) , (3) and (4) are applied, following rule may be applied.

Rule(8)

SD: NP + neg - Y

1 2 3

SC: 1.....3 → 3 1 2

Where Y= NP, adj.P or Gen.

Examples :

avaṇ alla vaḷavaṇ →

vaḷavaṇ avaṇ alla

avar alla nallavar →

nallavar avar alla.

atuvalla eṇṇuṭuayatu →

eṇṇuṭuayatu atuvalla

When Negative is placed after Vb Permutation does not take place. Verb + Negative undergoes certain Sandhi Changes and thus we get the actual sentences.

Example:

avaṇ vantāṇ + Neg. → avaṇ varavillai

5.3.14. Emphatic

The emphatic marker is 'tāṇ' (ee also is used in certain contexts.) The emphatic element (Emph.) is accommodated in the Phrase structure. The placement of Emph. and other transformational changes in a sentence involving Emph. are discussed here. The following rules take care of the placement of Emph.'

Emph. Placement Rule :

1) SD: NP - Adv.P - CASAL - Post.P. - Adv. - Vb + Emph.

1 2 3 4 5 6 7

SC: 1.....7 →

1 + 7	2	3	4	5	6
1	2 + 7	3	4	5	6
1	2	3 + 7	4	5	6
1	2	3	4 + 7	5	6
1	2	3	4	5 + 7	6

Rule (2)

SD: NP - X + Emph.

1 2 3

SC: 1.....3 → { 1 + 3 2 }
 { 1 2 + 3 }

Where 2 = NP, Adj. P or Gen. and 1- 2' is an S.

It is already shown in the phrase structure that Adv.P, CASAL, POST.P and Adv. are optional items. Examples are given below only for a few cases.

Examples for Rule (1)

avaṇ nīṅkaḷ kēṭṭāḷ koṭuppan + Emph →

He if you ask will give

NP ADV.P. Vb

avantāṇ nīṅkaḷ kēṭṭāḷ koṭuppāṇ -

'It is only he who will give if you ask for'

avaṇ nīṅkaḷ kēṭṭāḷtāṇ koṭuppāṇ -

'He will give only if you ask for'

avar uṇṇaip pārttār + Emph →

He you saw

NP CASAL Vb

avartāṇ uṇṇaip pārttār - 'It is he he who saw you'

avar uṇṇaittāṇ pārttār - 'It is you whom he saw'

Note that Emph. does not occur after Vb. It is possible to have the marker *ee* after Vb when it signifies certainty.

Examples for Rule (2)

avaṇ Kaṇṇaṇ + Emph →

He Kannan

NP NP

avartāṇ kaṇṇaṇ - 'It is he who is Kannan'

avaṇ Kaṇṇatāṇ - 'It is only Kannan'

avaṇ nallavaṇ + Emph →

He good

NP ADJ.P

avartāṇ nallavaṇ - 'It is he who is good'

avaṇ nallavartāṇ - 'He is certainly good'

atu enṇuṭaiyatu + Emph →

It mine

NP GEN

atutāṇ enṇuṭaiyatu - 'It is that which is mine'

atu enṇuṭayatuṭāṇ - 'It is only mine'

The following rules which are optional ones take care of permutation involved in emphatic sentences.

Rule (3)

SD: NP + Emph. - X - Vb
 1 2 3 4

SC: 1.....4 → 3 4 + Nom. 1 2

Where 3 = a single constituent or a sequence of constituents.

Examples:

avar + Emph. inku vantār →

He here came

NP EMph X Vb

inku vantatu avar tār- 'It is he who came here'

Excluding the concord items in the above sentences we have the verb *vant* - when Nom. is added to it we get *vantatu*. The addition of Nom. takes place along with permutation. Instead of *inku vantatu avartār* we can also have *inku vantavar avartār*.

Rule (4)

SD: Y - X + Emph. Z -Vb
 1 2 3 4 5

SC: 1...5 → 1 4 5 + Nom. 2 3

Where 2 = ADV.P. CASAL or Post.P.

Examples

avar nīṅkaḷ vanta pīrakutār pōṇār →

He only after you came went

NP Adv.P + Emph. Vb

avar pōṇatu nīṅkaḷ vanta pīrakutār -

'It is a after you came that he went

avar uṅkaḷait tāṇ aḷaittār →

He only you invited

NP CASAL+EMph. Vb

avar aḷaittatu uṅkaḷaitāṇ - 'It is only you whom he invited'

avar uṅkaḷukkākattāṇ vāḷkirār →

He for your sake only lives

NP Post.P + Emph Vb

Avar vālvatu uṅkaḷukkākattāṇ -

'It is only for your sake that he lives'.

Rule(5)

SD: X - Adv. + Emph - Vb
 1 2 3 4

SC: 1.....4 → 1 4 + Nom. 2 3

Example

avar inḱutāṇ vantār →

He here only came

NP Adv.+Emph Vb

avar vantatu inḱutāṇ - 'It is here that he came'

Rule (6)

SD: NP + Emph. - X
 1 2 3

SC: 1.....3 → 3 1 2

Where 3 = NP, ADJ.P or Gen.

Examples

avantāṇ vaḷavan → vaḷavan avantan - 'It is he who is valavan'

avantāṇ nallavan → nallavan avantan - 'It is he who is good'

atutāṇ enṇuṭayatu → enṇuṭayatu atutāṇ - 'It is that which is mine'

5.3.15. Interrogative₂

The Interrogative suffix (Intg₂) is \bar{a} in Tamil. Provision is already made in the phrase structure for this type of interrogative. The Placement of Intg₂ and other relevant transformational changes are dealt with here.

Intg₂ placement Rule (1)

SD: NP - ADV.P - CASAL - POST.P. - Adv. - Vb + Intg₂
 1 2 3 4 5 6 7

SC: 1.....7 →

1 + 7	2	3	4	5	6
1	2 + 7	3	4	5	6
1	2	3 + 7	4	5	6
1	2	3	4 + 7	5	6
1	2	3	4	5 + 7	6
1	2	3	4	5	6 + 7

Examples

vaḷavaṇ nīṅkaḷ vantaṇṇu puttakattai

Valavan when you came back

NP Adv.p. CASAL

petṭiyiliruntu mella eṭuttāṇ + Intg₂ →

from the box slowly took

Post.P. Adv. Vb

vaḷavaṇā nīṅkaḷ vantaṇṇu puttakattaip petṭiyiliruntu
 mella eṭuttāṇ

Is it Valavan who took the book slowly from the box when
 you came?

vaḷavaṇ nīṅkaḷ vantaṇpōtā puttakattaip peṭṭiyiliruntu mella eṭuttāṇ?
 'Is it when you came that Valavan took the book slowly from the box?'

Vaḷavaṇ nīṅkaḷ vantaṇpōtu puttakattaiyā peṭṭiyiliruntu mella eṭuttāṇ?

'Is it the book that Valavan took slowly from the box when you came?

vaḷavaṇ nīṅkaḷ vantaṇpōtu puttakattaip peṭṭiyiliruntā mella ettutan?
 'Is it from the box that Valavan took the book slowly when you came?'

vaḷavaṇ nīṅkaḷ vantaṇpōtu puttakattaip peṭṭiyiliruntu mellavā eṭuttāṇ?

'Is it slowly that Valavan took the book from the box when you came?'

Vaḷavaṇ nīṅkaḷ vantaṇpōtu puttakattaip peṭṭiyiliruntu mella eṭuttāṇā?

'Did Valavan take the book slowly from the box when you came?'

As already observed the Interrogative suffix does not occur inside a constituent sentence. This amounts to saying that the placement transformation of Intg₂ applies only after embedding the constituent sentence, if any. The interrogative suffix cannot occur more than once in a sentence, if any. To illustrate this: *avaṇā vantaṇā is impossible. All these facts have been taken care of by the above rule.

Rule (2)

SD: NP - X + Intg₂
 1 2 3

SC: 1.....3 → { 1 + 3 2 }
 1 2 + 3 }

Where 2 = NP, ADJ.P or GEN, and 1 2 is an S.

Examples

avaṇ Kaṇṇaṇ + Intg₂ →

avaṇā Kaṇṇaṇ - 'Is it he who is Kannan?'

avaṇ Kaṇṇaṇā? - 'Is he Kannan?'

avar nallavar + Intg₂ →

avarā nallavar - 'Is it he who is good?'

avar nallavarā? - 'Is he good?'

atu eṇṇuṭayatu + Intg₂ →

atuvā eṇṇuṭayatu - 'Is it that which is mine?'

atu eṇṇuṭayatā? - 'Is it mine?'

The following rules which are optionally applied take care of the permutations involved in interrogative sentences.

Rule (3)

SD: NP - Intg₂ - X - Vb
 1 2 3 4

SC: 1.....4 → 3 4 + NOM. 1 2

Example

avarā iṅku vantār ? →

iṅku vantatu avarā? - 'Is it he who came here?'

Rule (4)

SD: X - Y - Intg₂ - Z - Vb
 1 2 3 4 5

SC: 1.....5 → 1 4 5 + Nom. 2 3

Where Y= ADV, P, CASAL or Post.P.

Examples :

avar niṅkaḷ vantapōtā iṅku vantār →

avar iṅku vantatu niṅkaḷ vanta pōtā? -

'Is it when you came that he came here?'

avar unkaḷaiyā aḷaittār → avar aḷaittatu unkaḷaiyā? -

'Is it You whom he invited?'

avar unkaḷukkākavā paṇam koṭuttār? →

avar paṇam koṭuttatu unkaḷukkākavā? -

'Is it for you that he gave money?'

RULE 5

SD: X - Adv. - Intg₂ - Vb

1 2 3 4

SC: 1.....4 → 1 4 + Nom. 2 3

Example :

avar nerṛa vantār? →

avar vantatu nerṛā? - 'Was it yesterday that he came?'

If there is Intg₁ in a sentence, Intg₂ cannot occur there. That is, *yārā vantār, yār vantārā, etc., are impossible in the actual use.

5.3.16. Clitics

There are certain linguistic forms in any natural language which can be added to any constituent in a sentence other than a sentence adverb, an adjective followed by a noun, a finite verb and a noun attribute. They are called clitics. They occur only once in a sentence. As already stated, by constituent we mean a noun, a verb, an adverb etc., Strictly speaking Intg_2 , Emph. and verif. must come under the category called clitic. Since they are different in certain other respects in their syntactic behaviour, they were treated separately. Other clitics are treated here.

Mention should be made here that the constituent sentence which forms part of the matrix sentence functions as a single unit like NP, ADV, etc. Clitics are already accommodated in the phrase structure. Relevant transformational rules are given here.

The following rules might account for the placement of clitics.

Rule (1)

SD: NP - ADV.P - CASAL - Post.P. - Adv. - Vb - Clitics
 1 2 3 4 5 6 7

SC: 1.....7 →

1	+	7	2	3	4	5	6
1	2	+	7	3	4	5	6
1	2	3	+	7	4	5	6
1	2	3	4	+	7	5	6
1	2	3	4	5	+	7	6

Some of the clitics are listed below:

āvatu - 'at least'

kūṭa - 'also'

It is already shown in the phrase structure that ADV.P. CASAL, Post.P, and Adv. are optional. For the sake of convenience, only shorter sentences are given here as examples.

avar vantar + Clitic → avar mattum vantar - 'He only came'

nī avar kēṭṭāl koṭuppāy + clitic →

nī avar kēṭṭāl maṭṭum koṭuppāy

'You will give only if he asks for'

avar uṅkaḷai aḷaittār + clitic →

avar uṅkaḷai maṭṭum aḷaittār 'He invited only you'

avar uṅkaḷaip parrip pēciṇār + Clitic →

avar uṅkaḷaip parri maṭṭum pēciṇār

'He talked only about you'

avar inru varuvār + Clitic →

avar inru maṭṭum varuvār - 'He will come only today'

Rule (2)

SD: NP - X + Clitic

1 2 3

SC: 1.....3 → 1 3 2

Where 2 = NP, ADJ.P or GEN.

Examples

Itu paḷam + Clitic →

Itu maṭṭum paḷam - 'This alone is a fruit'

avar nallavar + Clitic →

avar maṭṭum nallavar - 'He alone is good'

atu enṇuṭaiyatu + Clitic →

atu maṭṭum enṇuṭayatu - 'It alone is mine'

5.3.17. Concord

Subject - predicate concord is an important phenomenon in the Tamil language. This concord is a kind of agreement between the subject and the predicate in a sentence. For example *nāṇ* and *ēṇ* agree in the Tamil sentence *nāṇ vantēṇ* - 'I came'. The concord items found in the predicates are predictable if the subjects are known. It is already explained in the phrase structure that a predicate can be an NP, VP, ADJ.P, or a GEN. The subject-predicate concord can be dealt with under the following heads.

- (2) NP - NP Concord
- (2) NP - VP Concord
- (3) NP - ADJ.P Concord
- (4) NP - GEN Concord

5.3.17.1. NP-NP Concord

In Tamil there is no specific marker to mark the NP-NP Concord. We can state that the NP-NP concord is unmarked in the contemporary Tamil. In the old Tamil we find sentences such as the following where we find some kind of concord element in the case of NP-NP sentences.

124) *yāṇ aracaṇēṇ* - 'I am a king'

yām pentirēm - 'We are women'

In the above sentences the suffixes *ēṇ* and *ēm* in the nominal predicate are concord elements. Such phenomenon is found only in the old Tamil. In modern Tamil the NP-NP Concord is left unmarked.

Examples

naṇ māṇavaṇ - 'I am a student'

nī Kaṇṇaṇ - 'You are Kannan'

avaṇ Valavaṇ - 'He is Valavan'

5.3.17.2. NP- VP Concord

As already stated the subjects and the VP predicates show some kind of agreement. Consider the following sentences:

125) *nāṇ vantēṇ* - 'I came'

nām vantōm - 'We came'

nāṅkaḷ vantōm - 'We (exclusive) came'

The pronominal ending *ēṇ* concurs with *nāṇ* and the other pronominal ending *ōm* cooccurs with *nām* and *nāṅkaḷ*, *nāṇ vantōm* is ungrammatical; so also is *nām vantēṇ*. This kind of concord element occurs after tense markers and after the negative markers *ā* and *māṭṭ*. The following T rule takes care of the NP-VP Concord.

Rule (1)

SD: NP _{< Png. X >} X - Vb
 1 2 3

SC: 1.....3 → 1 2 3 + Png.X

Example

nāṇ pāṭiṇ → *nāṇ pāṭiṇēṇ* - 'I sang'

nām pāṭiṇ → *nām pāṭiṇōm* - 'We sang'

nāṅkaḷ pāṭiṇ → *nāṅkaḷ pāṭiṇōm* - 'We sang'

nī pāṭiṇ → *nī pāṭiṇāy* - 'You sang'

avaṇ pāṭiṇ → *avaṇ pāṭiṇāṇ* - 'He sang'

The above rule affixes *png.* to the Vb. Relevant sandhi rules enable us to get the sentences given above. The Concord system of Tamil might be made clear by the following table.

Noun (NP)		Pronominal ending (Png.)
nāṇ	'I'	-ēṇ
nām	'We' (incl)	- ōm
nāṅkaḷ	'We' (excl)	- ōm
nī	'You'	-āy
nīr	'You'	- īr
nīṅkaḷ	'You'	īrkaḷ
nīṅkaḷ (pl)	You	īrkaḷ
avaṇ	he	- āṇ
N _{masc.}		
avaḷ	'She'	-āḷ
N _{fem.}		
avar	'He/She'	'ār
N _{hon.}		
avarkaḷ	'they'	'ārkaḷ'
N _{n.Pl.}		
atu	'it'	'atu'
N _{n.hu}		
avai	'they'	-aṇa
N _{n.hu.Pl.}		

5.3.17.3. NP-Adj.P Concord

Consider the following sentences

126) *avaṇ nallavaṇ* - 'He is good'

127) *avaḷ nallavaḷ* - 'She is good'

128) *avar nallavar* - 'He (hon.) is good'

In these sentences *avaṇ* and *aṇ*, *avaḷ* and *aḷ*, and *avar* and *ar* are found to be cooccurents. The Concord items *aṇ*, *aḷ*, etc. are

predictable and they are affixed to the ADJ.P by the NP-ADJ.P concord transformation. The rule which might account for such agreement is given below.

NP-ADJ.P Concord Rules

$$\begin{array}{lcl} \text{SD:} & \text{NP} & \text{ADJ.P} \\ & \leftarrow \text{Png.X} \rightarrow & \\ & 1 & 2 \\ \text{SC:} & 1 \dots 2 & \rightarrow 1 \ 2 + \text{Png.X} \end{array}$$

Example

kannan nalla \rightarrow kannan nallavan - 'Kannan is good'
 avarka! nalla \rightarrow avaraka! nallavarka! - 'They are good'

It has to be noted here that first and second person pronouns do not occur as the subject of the sentence which undergoes NP-ADJ.P. concord transformation. In other words the I and II person pronouns do not take adjectival predicate. The predicate found in the Tamil sentence *nāṇ nallavan* is to be treated as nominal predicate and not as an adjectival predicate whereas the predicate in *avan nallavan* is considered adjectival predicate or as the nominal predicate as the case may be.

Consider the following sentences:

129) *nāṇ nallavan* - 'I am a male person who is good'

130) *nāṇ nallava!* - 'i am a female person who is good'

nāṇ makes no gender distinction but the predicates *nallavan* and *nallava!* maintain gender distinctions. If we consider *nallavan* to be an adjectival predicate in the sentence *nāṇ nallavan*, the suffix *an* must be taken for a concord element. If it is so taken, the concord element must be predictable. But we are not able to predict whether *an* or *a!* must be affixed to the ADJ.P when the subject is *nāṇ*. We therefore consider *nallavan* to be a nominal predicate in the sentence *nāṇ nallavan*. The situation is better clarified when we compare the corresponding sentences in other languages.

When *nallavan* is an adjectival predicate the underlying P marker is as follows.

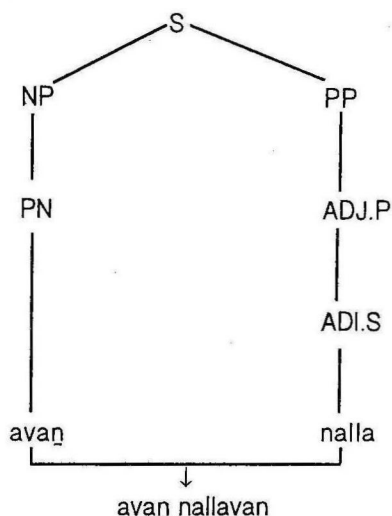


Fig. 9

The NP-ADJ.P conord rule affixes *an* to *nalla* and the result is *avan nallavan* with the meaning 'He is good'.

When *nallavan* is a nominal predicate the underlying P marker involves one more *S*.

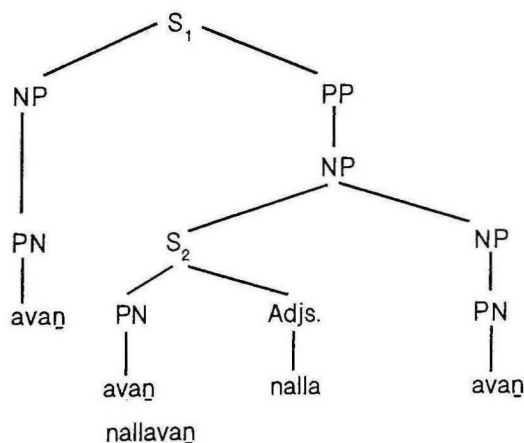


Fig. 10

The conjugated noun *nallavan* is obtained from S_2 and it replaces *avan* the head of the NP that dominates S_2 . The result is *avan nallavan* with the meaning 'He is male person who is good'. NP- ADJ.P concord system might be presented as follows.

Noun (NP)		Prominal ending (prg.)	
avan	}	he	-an
N _{mas.}			
avaḷ	}	she	-aḷ
N _{fer.}			
avar	}	He/She	-ar
N _{hon.}			
avarkaḷ	}	they	-ārkaḷ
N _{h.pl.}			
atu	}	it	-tu
N _{n.hu.}			
avaif (kaḷ)	}	they	-ai
N _{n.hu.pl.}			

5.3. 17.4. NP-Gen Concord

Examine the following sentences.

131) *atu ennuṭayatu* - 'It is mine'

132) *avaif ennuṭayavaif* - 'They are mine'

atu and *tu* and *avaif* and *ai* are found to be co-occurents in Tamil sentences. This NP-GEN Concord is similar to the NP-ADJ.P Concord but the difference is this: the subject of the sentence that involves NP-

GEN concord is usually a non-human noun, whereas it may be a human or a non-human in the other case. The NP-GEN Concord might be represented by the following rule.

NP-GEN Concord rule

SD: NP $\langle_{\text{png},X} \rangle$ - GEN

1

2

SC: 1.....2 \rightarrow 1 2 + Png.X

Examples

intap puttakam ennuṭaiya \rightarrow

intap puttakam ennuṭaiyatu - 'This book is mine'

intap puttakaṅkaḷ ennuṭaya

intap puttakaṅkaḷ ennuṭayavai - 'These bookes are mine'

The following table accounts for the NP-GEN Concord System.

Noun(NP)		Pronominal ending (png)	
atu	}	'it'	-tu
N _{n.hu.}			
avai (kal)	}	'they'	-ai
N _{n.hu.pl}			

5.3.18. Order change

Among various constituents in a sentence certain constituents are permutable and certain other constituents are non-permutable. The permutable constituents in Tamil Sentences are NP, ADV.P, CASAL, POST.P, Adv. and Vb and also predicate ADJ.P and GEN. These constituents can freely change the order of their occurrence in a sentence. For instance *avar unkaḷaip pārttār* - 'he saw you' can give *unkaḷai avar pārttār*, *unkaḷaip pārttār avar*, *pārttār avar unkaḷai* and *pārttār unkaḷai avar*. Though it is possible to have all these combinations, we do not find all of them in the actual language. Since all of them are possible, understandable and acceptable, all the possibilities are taken into account here. The following rule which is an optional one takes care of all the possible order changes in a sentence.

Order Change Rule

- (1) SD: NP - ADV.P- CASAL - Post.P. - Adv. - Vb
 1 2 3 4 5 6
 SC: 1.....6 1 ↔ 2 ↔ 3 ↔ 4 ↔ 5 ↔ 6

The sign ↔ is used here to indicate that the constituents that occur on both sides of it can mutually be interchanged. To illustrate this $A \leftrightarrow B$ contains $A + B$ or $B + A$ and $A \leftrightarrow B \leftrightarrow C$ contains $A + B + C$, $A + C + B$, $B + A + C$, $B + C + A$, $C + A + B$ and $C + B + A$. If all six Constituents are present in a sentence then we get 720 permutational possibilities. All such possibilities are not illustrated here.

Examples

Kaṇṇaṇ vantāṇ →

Kaṇṇaṇ vantaṇ

Vantāṇ Kaṇṇaṇ 'Kannan came'

Kaṇṇaṇ unkaḷaip pārttāṇ →

Kaṇṇaṇ uṇkaḷaip pārttāṇ
 Kaṇṇaṇ pārttāṇ uṇkaḷai
 uṇkaḷaik kaṇṇaṇ pārttāṇ
 uṇkalaip pārttāṇ kaṇṇaṇ
 pārttāṇ kaṇṇaṇ uṇkaḷai
 pārttāṇ uṇkaḷaik kaṇṇaṇ
 - 'Kannan saw you'

Valavaṇ niṅkaḷ vantapōtu, puttakattaip peṭṭiyiliruntu

NP ADV.P CASAL POST.P

mella eṭuttāṇ →

Adv. Vb

- 1) Valavaṇ niṅkaḷ vantapōtu puttakattaip peṭṭiyiliruntu mella eṭuttāṇ
- 2) Valavaṇ puttakattai niṅkaḷ vantapōtu peṭṭiyiliruntu mella eṭuttāṇ
- 3) Valavaṇ peṭṭiyiliruntu niṅkaḷ vantapōtu puttakattai mella eṭuttāṇ
- 4) Valavaṇ mella niṅkaḷ vantapōtu puttakattaip peṭṭiyiliruntu eṭuttāṇ

'Valavan took the book slowly from the box when you came'

As illustrated already there are many other permutational possibilities for the sentence given above.

6. Morphophonemics in Tamil

In this section the morphophonemic system in Tamil is discussed. Rules are given and examples with explanations are given wherever they are necessary.

$$(1) \quad n\bar{a}n + pl_1 \rightarrow n\bar{a}m$$

As already stated in the phrase structure (PS. rule 4), Pl_1 represents inclusive plural. This rule accounts for the first person inclusive plural form, *naam* 'we'. *naan* plus Pl_1 gives *naam* 'we'.

$$(2) \quad n\bar{a}n + pl_2 \rightarrow n\bar{a}nka!$$

This rule accounts for the exclusive plural form *naan̄ka!*. *naan* 'I' plus pl_2 gives *naan̄ka!* 'we'. pl_2 represents exclusive plural.

$$(3) \quad PN2 + Pl \rightarrow n\bar{i}n̄ka!$$

$PN2$ (PS. rule 5) stands for the second person pronouns *nii* 'you' (nonhonorific), *niiṛ* 'you' (honorific) and *niīnka!* 'you' (more honorific). When plural (Pl) is added to any of these forms we get the form *niīnka!* 'you' (plural)

$$n\bar{i} + Pl \rightarrow n\bar{i}n̄ka! \text{ 'You' (plural)}$$

$$n\bar{i}r + Pl \rightarrow n\bar{i}n̄ka! \text{ 'You' (plural)}$$

$$n\bar{i}n̄ka! + Pl \rightarrow n\bar{i}n̄ka! \text{ 'You' (plural)}$$

$$(4) \quad \left\{ \begin{array}{l} PNm \\ PNf \\ PNhon \end{array} \right\} + P1 \rightarrow avarka!$$

PNm stands for *avan* 'he', PNf for *ava!* 'she' and PNhon stands for *avar* 'he / she' (honorific). When we add pl to any of these pronouns we get the form *avarka!* 'they'.

<i>avan</i>	+ Pl	>	<i>avarka!</i>	'they'
<i>ava!</i>	+ Pl	>	<i>avarka!</i>	'they'
<i>avar</i>	+ Pl	>	<i>avarka!</i>	'they'

$$(5) \quad \text{PN}_n + \text{Pl} \rightarrow \left\{ \begin{array}{l} \text{avai} \\ \text{avaika!} \end{array} \right\}$$

When we add Pl to PNn (third person neuter singular pronoun), we get either *avai* 'they' or *avaika!* 'they'.

$$(6) \quad \left\{ \begin{array}{l} \text{DA}_1 \\ \text{DA}_2 \end{array} \right\} + \text{a!avu} + \text{Nmas} \rightarrow \left\{ \begin{array}{l} \text{ivva!avu} \\ \text{avva!avu} \end{array} \right\} + \text{Nmas}$$

DA1 stands for *inta* 'this', DA2 for *anta* 'that' and Nmas for mass nouns.

EXX.

$$\begin{array}{ll} \text{inta} + \text{a!avu} + \text{pāl} & \rightarrow \text{ivva!avu pāl} \\ & \text{'this much milk'} \\ \text{anta} + \text{a!avu} + \text{pāl} & \rightarrow \text{avva!avu pāl} \\ & \text{'that much milk'} \end{array}$$

$$(7) \quad \left\{ \begin{array}{l} \text{DA1} \\ \text{DA2} \end{array} \right\} + \text{a!avu} + \text{N}_{p1} \rightarrow \left\{ \begin{array}{l} \text{ittaṇai} \\ \text{attaṇai} \end{array} \right\} + \text{N}_{p1}$$

N_{p1} stands for plural nouns.

EXX.

inta + aḷavu + pāṭṭukaḷ → ittaṇai pāṭṭukaḷ
 'this many songs'
 anta + aḷavu + pāṭṭukaḷ → attaṇai pāṭṭukaḷ
 'that many songs'

(8) $\left\{ \begin{array}{c} \text{Yārō} \\ \text{eṇṇavō} \end{array} \right\} + \text{PI} \rightarrow \left\{ \begin{array}{c} \text{Yāryārō, Yārellāmō} \\ \text{eṇṇeṇṇavō, eṇṇavellāmō} \end{array} \right\}$

Yārō	'Somebody'
Yāryārō	'Some persons'
eṇṇavō	'Something'
eṇṇeṇṇavō	'Somethings'
eṇṇavellāmō	'Somethings'

(9) $\text{Intg}_1 + \left[\begin{array}{c} \text{PN}_M \\ \text{PN}_f \\ \text{PN}_{hon} \\ \text{PN}_n \\ \text{PN}_{n.P1} \end{array} \right] \rightarrow \left[\begin{array}{c} \text{evan} \\ \text{evaḷ} \\ \text{evar} \\ \text{etu} \\ \text{evai} \end{array} \right]$

Intg 1 + avan (PN _m)	→	evan 'which male person'
Intg! + avaḷ (PN _f)	→	evaḷ 'which female person'
Intg 1 + avar (PN _{hon})	→	evar 'which person'
Intg 1 + atu (PN _n)	→	etu 'which'
Intg 1 + avai (PN _{n.P1})	→	evai 'which (things)'

$$(10) \text{Intg}_1 + \left\{ \begin{array}{c} \text{DA}_1 \\ \text{DA}_2 \end{array} \right\} \rightarrow \text{enta}$$

Intg₁ + inta 'this' → enta 'which'

Intg₁ + anta 'that' → enta "

$$(11) \text{enta} + \text{a} \lambda \text{avu} + \left\{ \begin{array}{c} \text{N}_{\text{mas}} \\ \text{N}_{\text{p1}} \end{array} \right\} \rightarrow \left\{ \begin{array}{c} \text{evva} \lambda \text{vu} + \text{N}_{\text{mas}} \\ \text{etta} \eta \text{ai} + \text{N}_{\text{p1}} \end{array} \right\}$$

Exx.

enta + a λavu + pāl → evva λavu pāl

'how much milk'

enta + a λavu + pātṭukaḷ →

etta ηai pātṭukaḷ

'how many songs'

$$(12) \text{Intg}_1 + \left\{ \begin{array}{c} \text{Nn} \\ \text{Nnh} \end{array} \right\} \rightarrow \left\{ \begin{array}{c} \text{Yār} \\ \text{e} \eta \eta \text{a} \end{array} \right\}$$

Intg₁ plus human noun gives Yār 'who' and Intg₁ plus a nonhuman noun gives eηηa 'what'.

$$(13) \text{Intg}_1 + \left\{ \begin{array}{c} \text{Ntm.r} \\ \text{Npl.r} \end{array} \right\} \rightarrow \left\{ \begin{array}{c} \text{e} \eta \text{ru} \\ \text{e} \eta \text{ku} \end{array} \right\}$$

EXX.

Intg₁ + a ηru → e ηru 'which day'

intg₁ + a ηku → e ηku 'where'

$$(14) \text{Intg 1} + \left\{ \begin{array}{c} \text{ADVt} \\ \text{ADVm} \end{array} \right\} \rightarrow \begin{array}{l} \text{eppōtu} \\ \text{eppaṭi} \end{array}$$

Exx.

Intg 1 + appōtu → eppōtu 'when

Intg 1 + appaṭi → eppaṭi 'how'

$$(15) \text{opt.} \left\{ \begin{array}{c} \text{eppaṭi} \\ \text{eṅku} \end{array} \right\} \text{Kiṭaittatu} \rightarrow \text{ētu}$$

eppaṭi 'how', eṅku 'where', kiṭaittatu 'was available', ētu 'how/where was it available'.

$$(16) \text{opt. etu} + \left\{ \begin{array}{c} \text{āl} \\ \text{ku} \end{array} \right\} \rightarrow \text{ēṇ}$$

etu 'which', etu + aal > etaṇaal 'due to what cause/ why', etu + ku > etaṅku 'due to what purpose/ why'. ēēṇ 'why'.

$$(17) \left\{ \begin{array}{c} \text{Nn.pr} \\ \text{Nhon} \end{array} \right\} + \text{Hon.M} \rightarrow \left\{ \begin{array}{c} \text{Nh.pr} \\ \text{Nhon} \end{array} \right\} + \text{avarkal.}$$

Exx.

Kaṇṇaṇ + Hon.M → Kaṇṇaṇ avarkaḷ
'Mr. Kannan'

vaḷavaṇ + Hon.M → vaḷavaṇ vaṇ avarkaḷ
'Mr. Valavan'

amutā + Hon.M	→	amutāvarkaḷ	'Miss/Mrs. Amudha'
Kōtai + Hon.M	→	kōtai avarkaḷ	'Miss/Mrs. Kodhai'
ācīriyan + Hon.M	→	ācīriyar avarkaḷ	'teacher'
pērācīriyar + Hon.M	→	Pērācīriyar avarkaḷ	'professor'

$$(18) \quad N + \begin{bmatrix} \text{M.S} \\ \text{F.S} \\ \text{H.S} \\ \text{A.S} \end{bmatrix} \rightarrow N + \begin{bmatrix} \text{aṇ, āṇ, kāraṇ} \text{ -----} \\ \text{i, āḷ, kāri,} \text{ -----} \\ \text{ar, ār, kārar,} \text{ -----} \\ \text{āḷi, cāli,} \text{ -----} \end{bmatrix}$$

N + M.S

ceviṭu-aṇ	(ceviṭaṇ)	'deaf person (Masc.)'
cekk - āṇ	(cekkāṇ)	'oil monger'
pāl-kāraṇ	(pālkāraṇ)	'milk-man'

N + F.S

ceviṭu-i	(ceviṭi)	'deaf woman'
il-āḷ	(illāḷ)	'Wife'
maṇai-āḷ	(maṇaiyāḷ)	'wife'
pāl-kāri	(pālkāri)	'milk-maid'

N+H.S

ceviṭu-ar	(ceviṭar)	'deaf person'
ciṭamparam-ār	(ciṭamparattār)	'person from Chidambaram'
'pāl-kārar	(pālkārar)	'milk man/miad'

N+A.S

aṇivāḷi	(aṇivāḷi)	'wise person'
tiṇamai-cāli	(tiṇamaicāli)	'skilful person'

$$(19) \begin{bmatrix} N_h.co \\ Nanm \\ Nin.cnt \end{bmatrix} + PI \rightarrow \begin{bmatrix} N_h.co \\ Nanm \\ Nin.cnt \end{bmatrix} + ka\downarrow$$

Exx.

Nn.co+PI

āṇ-kaṭ	(āṇkaṭ)	'men'
peṇ-kaṭ	(peṇkaṭ)	'women'
ācīriyar-kaṭ	(ācīriyarkaṭ)	'teachers'
pālkārar-kaṭ	(pālkārarkaṭ)	'milk-men'

Nanm +P1

āṭu-kaṭ	(āṭukaṭ)	'goats'
kutirai-kaṭ	(kutiraikaṭ)	'horses'
nāy-kaṭ	(nāykaṭ)	'dogs'
Kiṭi-kaṭ	(Kiṭikaṭ)	'parrots'

Nin.cnt + P1

ūr +kaṭ	(ūrkaṭ)	'Villages'
kaṇ +kaṭ	(kaṇkaṭ)	'eyes'
kaī +kaṭ	(kaikaṭ)	'hands'
paṭam+kaṭ	(paṭaṇkaṭ)	'fruits'

$$(20) \quad N \quad + \quad \begin{bmatrix} \text{Obj.s} \\ \text{Inst.s} \\ \text{Caus.s} \\ \text{Soci.s} \\ \text{Dat.s} \end{bmatrix} \rightarrow \begin{bmatrix} ai, \\ \bar{a}l \\ \bar{a}l \\ \bar{o}ṭu/uṭaṇ \\ ku \end{bmatrix}$$

Exx.

ācīriyar + ai	(ācīriyarai)	'teacher'
vāḷ + āl	(vāḷāl)	'with the sword'
ācīriyar + āl	(ācīriyarāl)	'because of the teacher'
ācīriyar + ōṭu	(ācīriyarōṭu)	'with the teacher'
ācīriyar + uṭan	(ācītiyarūṭan)	'with the teacher'
ācīriyar + ku	(ācīriyarkku)	'to the teacher'

$$(21) \quad N_{in} + \text{Loc.s} \rightarrow N_{in} + \text{il}$$

Exx.

Vīṭu + il	(Vīṭṭil)	'in the home'
ūr + il	(ūril)	'in the village'
nakar + il	(nakaril)	'in the town'
peṭṭi + il	(peṭṭiyil)	'in the box'

$$(22) \quad \begin{bmatrix} N_{anm} \\ N_h \end{bmatrix} + \text{Loc.s} \rightarrow \begin{bmatrix} N_{anm} \\ N_h \end{bmatrix} + \text{iṭam}$$

Exx.

kutirai + iṭam	(kutiraiyiṭam)	'with/ in the horse'
pacu + iṭam	(pacuviṭam)	'with/in the cow'
kaṇṇaṇ + iṭam	(kaṇṇaṇaiṭam)	'with Kannan'
kōmati + iṭam	(komatiyiṭam)	'with Komadhi'

$$(23) \quad N + \text{Top.M} \rightarrow N + \text{aippaṛṛi}$$

Exx.

tampi + aippaṛṛi	(tampiyaippaṛṛi)	'about the younger brother'
aṇṇaṇ + aippaṛṛi	(aṇṇaṇaippaṛṛi)	'about the elder brother'

ūr + (ai) nōkki	(ūr(ai)nōkki)	'towards the Village'
Vaṭakku + nōkki	(vaṭakkunōkki)	'towards north'

(28) N + Int.M → N + kāka

Exx.

appā-kāka	(appāvukkāka)	'for the father'
avar-kāka	(avarukkāka)	'for him'
avaḷ-kāka	(avaḷukkāka)	'for her'
nī-kāka	(uṇakkaka)	'for you'

(29) $\begin{bmatrix} \text{Nan} \\ \text{N} \\ \text{Ntm.r} \\ \text{Npl.r} \end{bmatrix} + \text{Ablat.M} \rightarrow \begin{bmatrix} \text{Nan} \\ \text{N} \\ \text{Ntm.r} \\ \text{Npl.r} \end{bmatrix} + \begin{bmatrix} \text{iṭam-irunthu} \\ \text{iliruntu} \\ \text{iruntu} \end{bmatrix}$

Exx.

ūr + iliruntu	(ūriliruntu)	'from the village'
nāḷai + iliruntu	(nāḷaiiliruntu)	'from tomorrow'
anku + iruntu	(ankiruntu)	'there from'

(30) N + Loc. M → N + mēl, kiḷ, uḷ, mīṭu,

Exx.

avaṇ + mēl	(avaṇmēl)	'on him'
maram + kiḷ	(marattinḱiḷ)	'under the tree'
peṭṭ + uḷ	(peṭṭiyinūḷ)	'in the box'
avaḷ + mīṭu	(avaḷmīṭu)	'with/on her'

(31) N+ Dur.M N+āka

Exx.

pattunā + āka	(pattunā āka)	'for the last ten days'
iraṇṭu mātam + āka	(iraṇṭumātamāka)	'for the last two months'

(32) N + Med.M → N+ vaḷiyāka

Exx.

inta ūr + vaḷiyiyāka	(inta ūr vaḷiyāka)	'through this village'
intat teru + vaḷiyāka	(intat teru vaḷiyāka)	'through this street'

(33) N + Lim.M N+ vāi(yil)

Exx.

atu + varai(yil)	(atuvarai(yil)	'till then, upto that'
itu + varai(yil)	(itruvarai(yil)	'till now, upto this'

(34) N+ Dist.M N+ tōrum/torūm

Exx.

ūr + tōrum	(ūr tōrum)	'in/to every village'
viṭu + tōrum	(viṭu tōrum)	'at/to every home'

(35) N + Mann.M → N + āra

Exx.

kaṇ + āra (kaṇṇāra) 'with the very eyes'

Lit. 'eyeful'

kātu + āra (kāṭāra)

'with the very ears'

Lit. 'earful'

$$(36) \begin{bmatrix} Vx \\ Vy \\ Vz \end{bmatrix} + ASP \rightarrow \begin{bmatrix} Vx + i \\ Vy + tu \\ Vz + ntu \end{bmatrix} + ASP$$

Vx: Verb stems of XPu type where x stands for any phonemic sequence other than (c) \bar{v} c.

Vy: (1) Verb stems ending in k, t, r, ṇ, ṇ

(2) Verb stems of (c) \bar{v} y pattern

Vz: all other regular verb stems.

Exx.

Vx + i + ASP

ōṭu + i + viṭṭāṇ (ōṭiviṭṭāṇ) 'ran off-he'

vāṭu + i + viṭṭatu (vāṭiviṭṭatu) 'fade off-it'

Vy + tu + ASP

tiṇ + tu + pārttāṇ (tiṇrupārttāṇ) 'tried eating-he'

cey + tu + pārttāṇ (ceytu pārttāṇ) 'tried doing-he'

ney + tu + pārttāṇ (neytu pārttāṇ) 'tried weaving - he'

Vz + ntu + ASP

uṭai + ntu + viṭṭatu (uṭaintu viṭṭatu) 'broke off-it'

kīli + ntu + viṭṭatu (kīlintu viṭṭatu) 'tore off-it'

The forms, Verb stems plus \bar{v} , tu or ntu look like conjunctive participle and in morpho-phonemic functions both are alike.

$$(37) \begin{bmatrix} V_a \\ V_c \end{bmatrix} + T.Md_2 \rightarrow \begin{bmatrix} V_a + ka \\ V_c + a \end{bmatrix} + T.Md_2$$

V_a : Verb stems ending in -a

V_o : all other regular verb stems

Exx.

naṭa+ ka+ vēṇṭum (naṭkavēṇṭum) 'must talk'

ōṭu+ a+ vēṇṭum (ōṭavēṇṭum) 'must run'

The forms, verb stems plus *a* and *ka* look like infinitives and they are similar to the infinitives in their morphophonemic functions.

$$(38) \text{naaṇ} + v + \begin{bmatrix} \text{Indicative} \\ \text{Negative} \end{bmatrix} + \text{Png. x} \rightarrow$$

$$\text{naaṇ} + V + \begin{bmatrix} \text{Indicative} \\ \text{Negative} \end{bmatrix} + \text{een}$$

Exx.

nāṇ + paṭik-t-png.x → naaṇ paṭik-t-ēen

(nāṇ paṭittēn) 'I read'

nāṇ + paṭik + māṭṭ + Png.x → nāṇ + paṭik + māṭṭ

+ ēn (nāṇ paṭikka māṭṭēn)

'I will not read'

$$(39) \begin{bmatrix} nām \\ nāṅkaḷ \end{bmatrix} + V + \text{Ind N} + \text{png.x} \rightarrow$$

$$\begin{bmatrix} nām \\ nāṅkaḷ \end{bmatrix} + V + \text{Ind N} + \text{ōm}$$

Ind N = Indicative or future negative.

Exx.

nām + pātu + iṇ + Png.x (nām pāṭiṇōm)	→	nām + Pātu + iṇ + ōm 'We (incl.) sang'
nām + pātu + māṭṭ + Png.x (nām pāṭamāṭṭōm)	→	nām + pātu + māṭṭ + ōm we (incl.) will' not sing'
nāṅkaḷ + pātu + iṇ + Png.x (nāṅkaḷ pāṭiṇōm)	→	nāṅkaḷ + pātu + iṇ + ōm 'we (excl.) sang'
nāṅkaḷ + pātu + māṭṭ + Png.x (nāṅkaḷ pāṭa māṭṭōm)	→	nāṅkaḷ pāṭa + māṭṭ + ōm 'We (excl.) will not sing'

When the subject is first person plus second or/ and third person pronoun (s) it can be replaced by first person plural noun. Hence the pronominal ending is *ōm* in the former case too.

$$(40) \quad nī + V + \begin{bmatrix} \text{Indicative} \\ \text{Negative F} \end{bmatrix} + \text{Png.x} \rightarrow nī + V + \begin{bmatrix} \text{Indicative} \\ \text{negative F} \end{bmatrix} + \bar{a}y$$

Exx.

nī + pātu + iṇ + Png.x (nī pāṭiṇāy)	→	nīr + pātu + iṇ + āy 'You sing'
nī + pātu + māṭṭ + png.x (nī pāṭamāṭṭāy)	→	nīr + pātu + māṭṭ + āy 'You will not sing'

$$(41) \quad nīr + V + \begin{bmatrix} \text{Indicative} \\ \text{Negative} \end{bmatrix} + \text{Png.x} \rightarrow$$

$$\text{nīr} + \text{V} + \left[\begin{array}{c} \text{Indicative} \\ \text{Negative} \end{array} \right] + \text{īr}$$

Exx.

$$\text{nīr} + \text{pāṭu} + \text{in} + \text{Png.x} \rightarrow \text{nīr} + \text{pāṭu} + \text{in} + \text{īr}$$

(nīr pāṭinīr) 'You sang'

$$\text{nīr} + \text{pāṭu} + \text{māṭṭ} + \text{Png.x} \rightarrow \text{nīr} + \text{pāṭu} + \text{māṭṭ} + \text{īr}$$

(nīr pāṭamāṭṭīr) 'You will not sing'

$$(42) \text{ nīṅkaḷ} + \text{V} + \left[\begin{array}{c} \text{Indicative} \\ \text{Negative F} \end{array} \right] + \text{Png.x} \rightarrow$$

$$\text{ nīṅkaḷ} + \text{V} + \left[\begin{array}{c} \text{Indicative} \\ \text{Negative} \end{array} \right] + \text{īrkaḷ}$$

Exx.

$$\text{ nīṅkaḷ} + \text{pāṭu} + \text{māṭṭ} + \text{Png.x} \rightarrow \text{ nīṅkaḷ} + \text{pāṭu} + \text{in}$$

+ īrkaḷ (nīṅkaḷ (nīṅkaḷ pāṭinīrkaḷ) 'You (h.hon/pl) sang'

$$\text{ nīṅkaḷ} + \text{pāṭu} + \text{māṭṭ} + \text{Png.x} \rightarrow \text{ nīṅkaḷ} + \text{pāṭu}$$

+ māṭṭ+īrkaḷ (nīṅkaḷ pāṭamāṭṭīrkaḷ) 'you (h.hon/p1) will not sing.

When the subject is second plus third person pronoun(s), it can be replaced by second person plural noun. Hence the pronominal ending in such cases, is -īrkaḷ.

$$(43) \left[\begin{array}{c} \text{avaṇ} \\ \text{avaḷ} \\ \text{avar} \\ \text{avarkaḷ} \end{array} \right] + \text{v} + \text{Ind N} + \text{Png.x} \rightarrow$$

avan ava! avar avarka!	+ V + Ind N +	āṇ ā! ār ārka!
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Where Ind N stands for Indicative or future negative.

Exx.

avan + pātu + iṇ + png.x (avan pāṭināṇ)	→	avan + pātu + iṇ + āṇ 'He sang'
avan + pātu + māṭṭ + png.x + āṇ (avan pāṭa māṭṭāṇ)	→	avan + pātu + māṭṭ 'he will not sing'
ava! + pātu + iṇ + Png.x (ava! pāṭiṇā!)	→	ava! + pātu + iṇ + ā! 'she sang'
ava! + pātu + māṭṭ + Png.x + ā! (ava! pāṭamāṭṭā!)	→	ava! + pātu + māṭṭ 'she will not sing'
avar + pātu + iṇ + Png.x (avar pāṭiṇār)	→	avar + pātu + iṇ + ār 'He (hon.) sang'
avar + pātu + Png.x + ār (avar pāṭamāṭṭār)	→	avar + pātu + māṭṭ 'He (hon.) will not sing'
avarka! + pātu + iṇ Png.x + ārka! (avarka! pāṭiṇārka!)	→	avarka! + pātu + iṇ 'They (human) sang'
avarka! + pātu + māṭṭ + Png.x + māṭṭ + ārka! (avarka! pāṭamāṭṭārka!)	→	avarka! + pātu 'They will not sing'

All the nouns that might be referred to by *avan*, *ava!*, *avar*, and *avarka!* show the same pronominal endings, i.e., *-āṇ*, *-ā!*, *-ār* and *-ārka!* respectively. When the subject involves more than one third person pronoun, it can be replaced by the third person plural pronoun, *avarka!*. In such cases the pronominal ending is *-ārka!* which cooccurs with *avarka!*.

$$(44) \begin{bmatrix} \text{atu} \\ \text{avar(ka!)} \end{bmatrix} + V + \text{Non-future} + \text{Png.x} \rightarrow \begin{bmatrix} \text{atu} \\ \text{avai (ka!)} \end{bmatrix} + V + \text{Non-future} + \begin{bmatrix} \text{atu} \\ \text{aṇa} \end{bmatrix}$$

Exx.

$$\begin{aligned} \text{atu} + \text{vā} + \text{nt} + \text{Png.x} &\rightarrow \text{atu} + \text{van} + \text{nt} + \text{atu} \\ &\quad (\text{atu vantatu}) \quad \text{'it came'} \\ \text{atu} + \text{vā} + \text{kinr} + \text{Png.x} &\rightarrow \text{atu} + \text{vā} + \text{kinr} + \text{atu} \\ &\quad (\text{atu varukinratu}) \quad \text{'it comes'} \\ \text{avai(ka!)} + \text{vā} + \text{nt} + \text{Png.x} &\rightarrow \text{avai (ka!)} + \text{vā} + \text{nt} \\ &\quad + \text{aṇa} (\text{avai(ka! vantana)}) \quad \text{'They (nonhuman) came'} \\ \text{avai (ka!)} + \text{vā} + \text{kinr} + \text{Png.x} &\rightarrow \text{avai(Ka!)} + \text{vā} \\ &\quad + \text{kinr} + \text{aṇa} (\text{avaika! varukinraṇa}) \\ &\quad \text{'They (nonhuman) come'} \end{aligned}$$

$$(45) \begin{bmatrix} \text{aṭu} \\ \text{avai(ka!)} \end{bmatrix} + V + \text{Future} + \text{Png.x} \rightarrow \begin{bmatrix} \text{aṭu} \\ \text{avai(ka!)} \end{bmatrix} + V + \text{um}$$

Exx.

$$\begin{aligned} \text{aṭu} + \text{vā} + \text{Future} + \text{Png.X} &\rightarrow \text{aṭu} + \text{vā} + \text{um} \\ &\quad (\text{aṭu varum}) \quad \text{'It will come'} \\ \text{avai(ka!)} + \text{vā} + \text{Future} + \text{Png.x} &\rightarrow \text{avai(Ka!)} + \text{vā} \\ &\quad + \text{um} + (\text{avaika! varum}) \quad \text{'They (nonhuman) will come'} \end{aligned}$$

All the nouns that might be referred to by *aṭu* and *avai(ka!)* show the same pronomial endings that *atu* and *avai(ka!)* show.

$$(46) \begin{bmatrix} \text{atu} \\ \text{avai(ka!)} \end{bmatrix} + v + \text{Negative.F} + \text{Png.x} \rightarrow$$

$$\begin{bmatrix} \text{atu} \\ \text{avai(ka!)} \end{bmatrix} + v + \text{Negative.F} + \begin{bmatrix} \text{tu} \\ \text{a} \end{bmatrix}$$

Exx.

$$\begin{array}{ll} \text{atu} + \text{ōṭu} + \bar{a} + \text{Png.x} & \rightarrow \text{atu} + \text{ōṭu} + \bar{a} + \text{tu} \\ \text{(atu} \text{ōṭātu)} & \text{'it will not run'} \\ \text{avai(ka!)} + \text{ōṭU} + \bar{a} + \text{Png.x} & \rightarrow \text{avai(ka!)} + \text{ōṭu} \\ \text{+ } \bar{a} + \text{a (avaika!} \text{ōṭā)} & \text{'They (nonhuman) will not run'} \end{array}$$

$$(47) \begin{bmatrix} \text{avaṇ} \\ \text{ava!} \\ \text{avar} \\ \text{avarka!} \end{bmatrix} + \text{ADJ.P} + \text{Png.x} \rightarrow$$

$$\begin{bmatrix} \text{avaṇ} \\ \text{ava!} \\ \text{avar} \\ \text{avarka!} \end{bmatrix} + \text{ADJ.P} + \begin{bmatrix} \text{aṇ} \\ \text{a!} \\ \text{ar} \\ \text{arka!} \end{bmatrix}$$

Exx.

$$\begin{array}{ll} \text{avaṇ} + \text{nalla} + \text{Png.x} & \rightarrow \text{avaṇ} + \text{nalla} + \text{aṇ} \\ \text{(avaṇ} \text{nallavaṇ)} & \text{'He is good'} \\ \text{ava!} + \text{nalla} + \text{Png.x} & \rightarrow \text{ava!} + \text{nalla} + \text{a!} \\ \text{(ava!} \text{nallava!)} & \text{'she is good'} \\ \text{avar} + \text{nalla} + \text{Png.x} & \rightarrow \text{avar} + \text{nalla} + \text{ar} \\ \text{(avar} \text{nallavar)} & \text{'He(hon.) is good'} \end{array}$$

avarka| + nalla + Png.x → avarka| + nalla + arka|
 (avarka| nallavarka|) 'They (human) are good'

The nouns that might be referred to by *avan*, *ava|*, etc., have the same pronominal endings -*an*, -*a|*, etc., respectively.

$$(48) \begin{bmatrix} \text{atu} \\ \text{avai (ka|)} \end{bmatrix} + \text{ADJ.P} + \text{Png.x} \rightarrow$$

$$\begin{bmatrix} \text{atu} \\ \text{avai (ka|)} \end{bmatrix} + \text{ADJ.P} + \begin{bmatrix} \text{tu} \\ \text{ai, na} \end{bmatrix}$$

Exx.

atu + nalla + Png.x → atu + nalla + tu
 (atu nallatu) 'It is good'

avai + nalla + Png.x → avai + nalla + ai
 (avai nallavai) 'They (nonhuman) are good'

avai + nalla + Png.x → avai + nalla + na
 (avai nallana) 'They (nonhuman) are good'

$$(49) \begin{bmatrix} \text{atu} \\ \text{avai (ka|)} \end{bmatrix} + \text{GEN} + \text{Png.x} \rightarrow$$

$$\begin{bmatrix} \text{atu} \\ \text{avai (ka|)} \end{bmatrix} + \text{GEN} + \begin{bmatrix} \text{tu} \\ \text{ai} \end{bmatrix}$$

Exx.

atu + ennuṭaiya + Png.x → atu + ennuṭaiya + tu
 (atu ennuṭaiyatu) 'It is mine'

avaika| + ennuṭaiya + Png.x → avaika| + ennuṭaiya + ai
 (avaika| ennuṭaiyavai) 'They (nonhuman) are mine'

The nouns that might be referred to by *atu* and *avai(ka)* have the same pronominal endings *tu* and *ai* respectively.

$$(50) \quad \begin{bmatrix} n\bar{i} \\ n\bar{i}r \\ n\bar{i}nka\bar{a} \end{bmatrix} + V + ' \text{Imperative} \rightarrow$$

$$\begin{bmatrix} n\bar{i} \\ n\bar{i}r \\ n\bar{i}nka\bar{a} \end{bmatrix} + V + \begin{bmatrix} \emptyset \\ um \\ unka\bar{a} \end{bmatrix}$$

Exx.

$$\begin{aligned} n\bar{i} + p\bar{a}tu + \text{Imperative} &\rightarrow n\bar{i} + p\bar{a}tu + \\ &\quad (n\bar{i} p\bar{a}tu) \quad \quad \quad \text{'(you) sing'} \\ n\bar{i}r + p\bar{a}tu + \text{Imperative} &\rightarrow n\bar{i}r + p\bar{a}tu + um \\ &\quad (n\bar{i}r p\bar{a}tum) \quad \quad \quad \text{'(you) sing'} \\ n\bar{i}nka\bar{a} + p\bar{a}tu + \text{Imperative} &\rightarrow n\bar{i}nka\bar{a} + p\bar{a}tu \\ &\quad + unka\bar{a} (n\bar{i}nka\bar{a} p\bar{a}tunka\bar{a}) \\ &\quad \quad \quad \text{'you (hon/pl) sing'} \end{aligned}$$

$$(50a) \quad \begin{bmatrix} n\bar{i} \\ n\bar{i}r \\ n\bar{i}nka\bar{a} \end{bmatrix} + X_{k,v} + \text{imperative} \rightarrow$$

$$\begin{bmatrix} n\bar{i} \\ n\bar{i}r \\ n\bar{i}nka\bar{a} \end{bmatrix} + X_{k,v} + \text{imperative}$$

Exx.

$$\begin{aligned} n\bar{i} + pa\bar{t}ik + \text{imperative} &> n\bar{i} pa\bar{t}i \\ n\bar{i}r + pa\bar{t}ik + \text{imperative} &> n\bar{i}r pa\bar{t}iyum \\ n\bar{i}nka\bar{a} + pa\bar{t}ik + \text{imperative} &> n\bar{i}nka\bar{a} pa\bar{t}iyunka\bar{a} \end{aligned}$$

$$(51) \quad \begin{bmatrix} n\bar{i} \\ n\bar{i}r \\ n\bar{i}nka\bar{a} \end{bmatrix} + V + \text{Imperative} + \text{Neg} \rightarrow$$

$$\begin{bmatrix} n\bar{i} \\ n\bar{i}r \\ n\bar{i}nka\bar{a} \end{bmatrix} + V + \bar{a}t + \begin{bmatrix} \bar{e} \\ \bar{i}r \\ \bar{i}rka\bar{a} \end{bmatrix}$$

Exx.

$$\begin{aligned} n\bar{i} + p\bar{a}tu + \bar{a}t + \bar{e} &\quad (n\bar{i} p\bar{a}t\bar{a}t\bar{e}) \\ &\quad \text{'(you) don't sing'} \end{aligned}$$

nīr + pātu āt + īr	(nīr pāṭātīr)
'(you (hon.))	don't sing'
nīnkaḷ + pātu + āt + īrkaḷ	(nīnkaḷ pāṭātīrkaḷ)
'(you (hon./pl)	don't sing'

$$(52) \quad \begin{bmatrix} Vx \\ Vy \\ Vz \end{bmatrix} + \text{past Png.x} \rightarrow$$

$$\begin{bmatrix} Vx \\ Vy \\ Vz \end{bmatrix} + \begin{bmatrix} iṇ \\ t \\ nt \end{bmatrix} + \text{Png.x}$$

Ex.

pātu + iṇ + āṇ	(pāṭiṇāṇ)	'(He) sang'
pātu + iṇ + ēṇ	(pāṭiṇēṇ)	'(I) sang'
pātu + iṇ + āy	(pāṭiṇāy)	'(You) sang'
paṭik + t + āṇ	(paṭittāṇ)	'(He) read'
paṭik + t + ēṇ	(paṭittēṇ)	'(I) read'
paṭik + t + āy	(paṭittēy)	'(you) read'
naṭa + nt + āṇ	(naṭantāṇ)	'(He) walked'
naṭa + nt + ēṇ	(naṭantēṇ)	'(I) walked'
naṭa + nt + āy	(naṭantāy)	'(you) walked'

$$(53) \quad \begin{bmatrix} Vp \\ Vr \end{bmatrix} + \text{Present} + \text{Png.x} \rightarrow$$

$$\begin{bmatrix} Vp \\ Vr \end{bmatrix} + \begin{bmatrix} ukiṇr \\ kiṇr \end{bmatrix} + \text{Png.x}$$

Vp : Verb stems ending in \dot{t} and \dot{r}

Vr: All other regular verb stems.

Exx.

viṭ + ukiṇṛ + āṇ	(viṭukiṇṛāṇ)	'(He) leaves'
toṭ + ukiṇṛ + āḷ	(toṭukiṇṛāḷ)	'(She) touches'
paṭik + kiṇṛ + āṇ	(paṭikkiṇṛāṇ)	'(He) reads'
paṭik + kiṇṛ + āḷ	(paṭikkiṇṛāḷ)	'(She) reads'

$$(54) \quad \begin{bmatrix} V1 \\ V2 \\ V3 \end{bmatrix} + \text{Future} + \text{Png.x. H} \rightarrow$$

$$\begin{bmatrix} V1 \\ V2 \\ V3 \end{bmatrix} + \begin{bmatrix} uv \\ p \\ v \end{bmatrix} + \text{Png.x. H}$$

V1	:	verb stems ending with \dot{t} and \dot{r}
V2	:	verb stems ending with a , η , \bar{n} and k
V3	:	all other regular verb stems.
Png.x. H	:	human pronominal endings.

Exx.

toṭ -uv-āṇ	(toṭuvāṇ)	'(He) will touch'
per-uv-āṇ	(peruvāṇ)	'(He) will get'
naṭa + p-āṇ	(naṭappāṇ)	'(He) will walk'
uṇ-p-āṇ	(uṇpāṇ)	'(He) will eat'
tiṇ-p-āṇ	(tiṇpāṇ)	'(He) will eat'
paṭik-p-āṇ	(paṭippāṇ)	'(He) will read'
aḷu-v-āṇ	(aḷuvāṇ)	'(He) will weep'

$$(55) \begin{bmatrix} V_a \\ V_o \end{bmatrix} + \text{Future} + \text{Png.x. N} \rightarrow \begin{bmatrix} V_a + \text{kum} \\ V_o + \text{um} \end{bmatrix}$$

V_a : verb stems ending in - a

V_o : all other regular verb stems

Png.x N. : nonhuman pronominal endings.

Exx.

$\text{na}\check{\text{t}}a + \text{kum}$ ($\text{na}\check{\text{t}}\text{akkum}$) '(It/They) will walk'

$\text{p}\check{\text{a}}\text{t}\check{\text{u}} + \text{um}$ ($\text{p}\check{\text{a}}\text{t}\check{\text{u}}\text{m}$) '(It/They) will sing'

$\text{cel} + \text{um}$ (cellum) '(It/They) will go'

$$(56) \begin{bmatrix} \bar{a} \\ p\check{o} \end{bmatrix} + \begin{bmatrix} \text{past} \\ \text{present} \\ \text{Future} \end{bmatrix} + \begin{bmatrix} \text{Png.x} \\ \text{png.x.H} \\ \text{Png.x. N} \end{bmatrix} \rightarrow$$

$$\begin{bmatrix} \bar{a} \\ p\check{o} \end{bmatrix} + \begin{bmatrix} \eta/\text{i}\eta \\ \text{ki}\eta\text{r} \\ \text{V} + \text{Png.x.H} \\ \text{kum/m} \end{bmatrix} + \text{Png. x}$$

Exx.

$\bar{a} + \text{Past} + \text{Png.x}$

($\bar{a}\eta\bar{a}\eta$, $\bar{a}y\eta\bar{a}\eta$)

$\rightarrow \bar{a} + \eta/\text{i}\eta + \bar{a}\eta$

'(He) became'

$\bar{a} + \text{Present} + \text{Png.x}$

($\bar{a}\text{ki}\eta\text{r}\bar{a}\eta$)

$\rightarrow \bar{a} + \text{ki}\eta\text{r} + \bar{a}\eta$

'(He) becomes'

\bar{a} + Future + Png.x.H ($\bar{a}v\bar{a}\eta$)	\rightarrow	$\bar{a} + v + \bar{a}\eta$ '(He) will become'
\bar{a} + Future + Png.x. N ($\bar{a}kum, \bar{a}m$)	\rightarrow	$\bar{a} + kum / m$ '(It / They) will become'
$p\bar{o}$ + past + Png.x ($p\bar{o}\eta\bar{a}\eta, p\bar{o}y\eta\bar{a}\eta$)	\rightarrow	$p\bar{o} + \eta / i\eta + \bar{a}\eta$ '(He) went'
$p\bar{o}$ + present + Png.x ($p\bar{o}k\eta\bar{r}\bar{a}\eta$)	\rightarrow	$p\bar{o} + k\eta\bar{r} + \bar{a}\eta$ '(He) goes'
$p\bar{o}$ + Future + Png.x. H ($p\bar{o}v\bar{a}\eta$)	\rightarrow	$p\bar{o} + v + \bar{a}\eta$ '(He) will go'
$p\bar{o}$ + Future + Png.x. N ($p\bar{o}kum, p\bar{o}m$)	\rightarrow	$p\bar{o} + kum / m$ '(It / They) will go'

$$\begin{aligned}
 (57) \quad c\bar{a} + & \left[\begin{array}{c} \text{Past} \\ \text{Present} \\ \text{Future} + \end{array} \right] + \left[\begin{array}{c} \text{Png.x} \\ \text{Png.x.H} \\ \text{Png.x. N} \end{array} \right] \rightarrow \\
 & c\bar{a} + \left[\begin{array}{c} \text{tt} \\ k\eta\bar{r} \\ v + \text{Png.x. H} \\ kum \end{array} \right] + \text{Png.x}
 \end{aligned}$$

Exx.

$c\bar{a}$ + past + Png.x ($c\eta\bar{t}ta\eta$)	\rightarrow	$c\bar{a} + tt + \bar{a}\eta$ '(He) died'
$c\bar{a}$ + Present + Png.x ($c\bar{a}k\eta\bar{r}\bar{a}\eta$)	\rightarrow	$c\bar{a} + k\eta\bar{r} + \bar{a}\eta$ '(He) dies'

cā + Future + Png.x. M → cā + v + āṇ
(cāvāṇ) ' (He) will die'
cā + Future + Png.x. N → cā + kum
(cākum) ' (It / They) will die'

(58) $\begin{bmatrix} \text{tā} \\ \text{vā} \\ \text{nai} \end{bmatrix} + \left[\begin{array}{c} \begin{bmatrix} \text{Past} \\ \text{Present} \end{bmatrix} + \text{Png.x} \\ \text{Future} + \begin{bmatrix} \text{Png.x.H} \\ \text{Png.x.N} \end{bmatrix} \end{array} \right] \rightarrow$

$\begin{bmatrix} \text{tā} \\ \text{vā} \\ \text{nai} \end{bmatrix} + \left[\begin{array}{c} \begin{bmatrix} \text{nt} \\ \text{kinr} \end{bmatrix} + \text{Png.x} \\ \begin{bmatrix} \text{v} \\ \text{um} \end{bmatrix} + \text{Png.x. H} \end{array} \right]$

Exx.

tā + past + png.x → tā + nt + āṇ
(tantāṇ) ' (He) gave'

tā + Present + Png.x → tā + kinr + āṇ
(tarukinrāṇ) ' (He) gives'

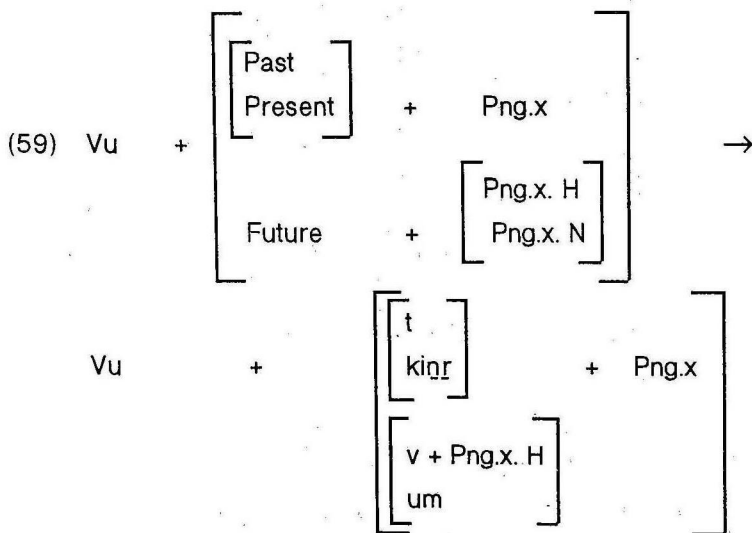
tā + Future + Png.x. N → tā + um
(tarum) ' (It / They) will give'

vā + Past + Png.x → vā + nt + āṇ
(vantāṇ) ' (He) came'

vā + Present + Png. → vā + kinr + āṇ
(varukinrāṇ) ' (He) comes'

vā + Future + Png. H → vā + v + āṇ
(varuvāṇ) ' (He) will come'

vā + Future + Png.x. N (varum)	→	vā + um '(It / They) will come'
nai + Past + Png.x (naintāṇ)	→	nai + nt + āṇ '(He) was distressed'
nai + Present + Png.x (naikiṇṛān)	→	nai + kinr + āṇ '(He) is distressed'
nai + Future + Png.x.H (naivāṇ)	→	nai + v + āṇ '(He) will be distressed'
nai + Future + Png.x. N (naiyum)	→	nai + um '(It / They) will be distressed'



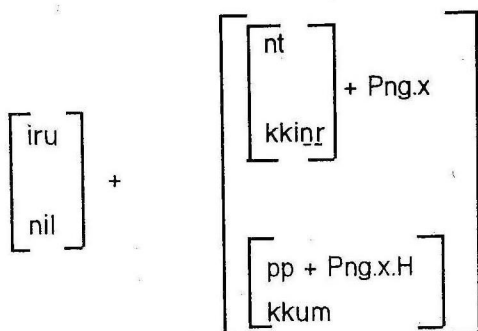
Vu stands for the verbs ālu 'weep',
uḷu 'plough' and toḷu 'worship'

Though Png.x stands for all the pronominal endings, examples are given only for the third person masculine and neuter singular.

Exx.

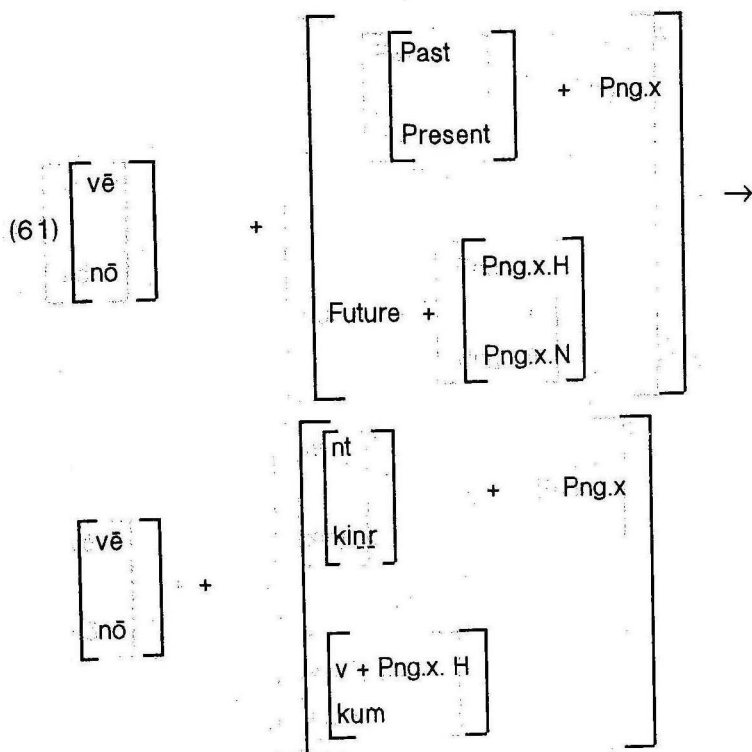
a <u>l</u> u + Past + Png.x (a <u>l</u> utaan)	→	a <u>l</u> u + t + ān '(He) wept'
a <u>l</u> u + Present + Png.x (a <u>l</u> ukinrān)	→	a <u>l</u> u + kinr + ān '(He) weeps'
a <u>l</u> u + Future + Png.x. H (a <u>l</u> uvān)	→	a <u>l</u> u + v + ān '(He) will weep'
a <u>l</u> u + Future + Png.x. N (a <u>l</u> um)	→	a <u>l</u> u + um '(It / They) will weep'
u <u>l</u> u + Past + Png.x (u <u>l</u> utān)	→	u <u>l</u> u + t + ān '(He) ploughed'
u <u>l</u> u + Present + Png.x (u <u>l</u> ukinrān)	→	u <u>l</u> u + kinr + ān '(He) ploughs'
u <u>l</u> u + Future + Png.x H (u <u>l</u> uvān)	→	u <u>l</u> u + v + ān '(He) will plough'
u <u>l</u> u + Future + Png.x. N (u <u>l</u> um)	→	u <u>l</u> u + um '(It / They) will plough'
to <u>l</u> u + Past + Png.x (to <u>l</u> utān)	→	to <u>l</u> u + t + ān '(He) worshipped'
to <u>l</u> u + Present + Png.x (to <u>l</u> ukinrān)	→	to <u>l</u> u + kinr + ān '(He) worships'
to <u>l</u> u + Future + Png.x.H (to <u>l</u> uvān)	→	to <u>l</u> u + v + ān '(He will worship'
to <u>l</u> u + Future + Png.x. N (to <u>l</u> um)	→	to <u>l</u> u + um '(It / They) will worship'

$$(60) \begin{bmatrix} \text{iru} \\ \text{nil} \end{bmatrix} + \left[\begin{array}{c} \begin{bmatrix} \text{Past} \\ \text{Present} \end{bmatrix} + \text{Png. x} \\ \text{Future} + \begin{bmatrix} \text{Png.x.H} \\ \text{Png.x.N} \end{bmatrix} \end{array} \right] \rightarrow$$



Exx.

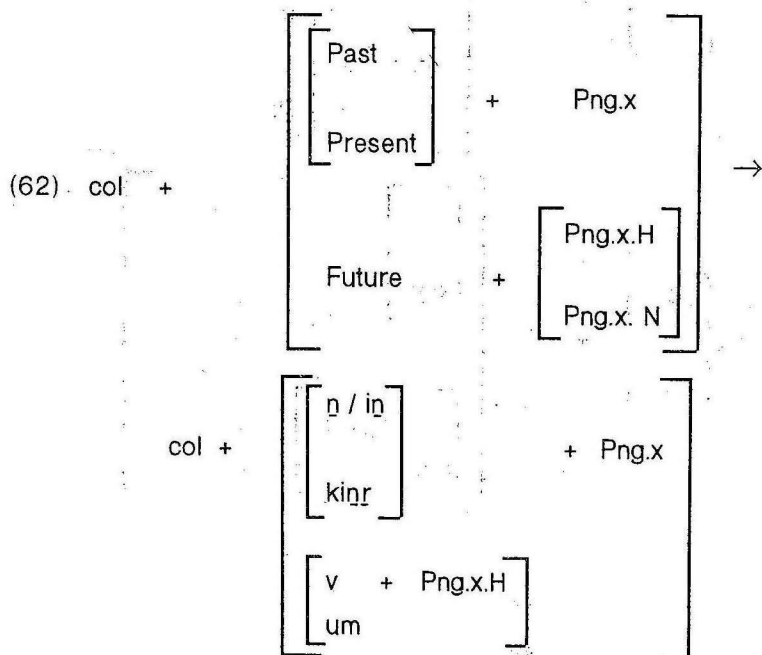
iru + past + Png.x (iruntāṇ)	→	iru + nt + āṇ '(He) was'
iru + Present + Png.x (irukkinrāṇ)	→	iru + kkinr + āṇ '(He) is'
iru + Future + png.x. H (iruppāṇ)	→	iru + pp + āṇ '(He) will be'
iru + Future + Png.x. N (irukkum)	→	iru + kkum '(It / They) will be'
nil + Present + Png.x (nirkinrāṇ)	→	nil + kkinr + āṇ '(He) stands'
nil + Future + Png.x. H (nirpāṇ)	→	nil + pp + āṇ '(He) will stand'
nil + Future + Png.x. N (nirkum)	→	nil + kkum '(It / They) will stand'



Exx.

- | | | |
|---------------------------------------|---|--|
| vē + Past + Png.x
(> ventatu) | > | ve + nt + atu
'(It) got roasted' |
| vē + Present + Png.x
(> vēkinratu) | > | vē + kinr + atu
'(It) is getting roasted' |
| vē + Future + Png. H
(> vēvān) | > | vē + v + ān
'(He) will get burnt' |
| vē + Future + Png.x. N
(vēkum) | > | vē + kum
'(It / They) will get roasted' |
| nō + Past + Png.x
(nontān) | > | nō + nt + ān
'(He) worried (himself)' |
| nō + Present + Png.x
(nōkinrān) | > | nō + kinr + ān
'(He) worries (himself)' |

nō + Future + Png.x.H (nōvāṇ)	nō + v + āṇ '(He) will worry (himself)'
nō + Future + Png.x.N (nōkum)	nō + kum '(It / They) will worry (itself/ themselves)'



Exx.

col + Past + Png.x (conṇāṇ / collināṇ)	→	col + n / in + āṇ '(He) told'
col + Present + Png.x (colkinrāṇ)	→	col + kinr + āṇ '(He) tells'
col + Future + Png.x.H (colvāṇ)	→	col + v + āṇ '(He) will tell'
col + Future + Png.x.N (collum)	→	col + um '(It / They) will tell'

$$(63) \begin{bmatrix} \text{Vir.1} \\ \text{Vir.2} \\ \text{Vir.3} \\ \text{Vir.4} \end{bmatrix} + \text{ASP} \rightarrow \begin{bmatrix} \text{Vir.1} + i \\ \text{Vir.2} + tu \\ \text{Vir.3} + ttu \\ \text{Vir.4} + ntu \end{bmatrix} + \text{ASP}$$

Vir.1 stands for the verbs *ā* 'become', *pō* 'go', and *col* 'say'; Vir.2 stands for the verbs *a/u* 'weep', *u/u* 'plough', and *to/u* 'worship'; Vir.3 stands for *cā* 'die' and Vir.4 stands for *tā* 'give', *vā* 'come', *nai* 'droop', 'be distressed', *iru* 'be', *vē* 'be roasted', *nō* 'be worried' and *nil* 'stand'.

Exx.

$$\begin{aligned} pō + \text{ASP} &\rightarrow pō + i \text{ vittāṇ} && \text{'(He) has gone'} \\ &(\text{pōyvittāṇ}) \\ u/u + \text{ASP} &\rightarrow u/u + tu + \text{vittāṇ} && \text{'(He) has ploughed'} \\ &(\text{u/lutuvittāṇ}) \\ cā + \text{ASP} &\rightarrow cā + tū + \text{vittāṇ} && \text{'(He) had died'} \\ &(\text{cettuvittāṇ}) \\ vā + \text{ASP} &\rightarrow vā + ntu + \text{vittāṇ} && \text{'(He) has come'} \\ &(\text{vantuvittāṇ}) \end{aligned}$$

$$(64) \begin{bmatrix} \text{Vir.a} \\ \text{Vir.b} \\ \text{Vir.c} \end{bmatrix} + \text{T.Md2} \rightarrow \begin{bmatrix} \text{Vir.a} + a \\ \text{Vir.b} + ka \\ \text{Vir.c} + kka \end{bmatrix} + \text{T.Md2}$$

Vir.a : *col*, *a/u*, *u/u*, *to/u*, *tā*, *vā*, *nai*
 Vir.b : *ā*, *pō*, *cā*, *vē*, *nō*
 Vir.c : *iru*, *nil*

Exx.

$$\begin{aligned} col + \text{T.Md2} &\rightarrow col + a + \text{vēṇṭum} && \text{'must say'} \\ &(\text{collavēṇṭum}) \end{aligned}$$

pō + T.Md2 → pō + ka + vēṇṭum
(pōkaēṇṭum) 'must go'

iru + T.Md2 → iru + kka + vēṇṭum
(irukkavēṇṭum) 'must be'

(65) opt. V + kiṇr + X → V + kiṛ + X

Where X stands for any pronominal ending other than -aṇa. *naṭakkiṇrāṇ* '(He) walks', *naṭakkiṇrāl* '(She) walks', etc., can become *naṭakkiṛāṇ*, *naṭakkiṛāl*, etc., whereas *naṭakkiṇraṇa* 'They (nonhuman) walk' cannot become **naṭakkiṛaṇa*. The present rule takes care of this fact.

(66) $\begin{bmatrix} Vx \\ Vy \end{bmatrix}$ + Desiderative → $\begin{bmatrix} Vx + kaṭṭum \\ Vy + aṭṭum \end{bmatrix}$

Vx : regular verb stems ending in -a

Vy : all other verb stems

Exx.

naṭa + Desiderative > naṭa + kaṭṭum
(naṭakkaṭṭum) 'Let (it) walk.'

pāṭu + Desiderative > pāṭu + aṭṭum
(pāṭaṭṭum) 'Let (somebody) sing'

(67) V + optative → V + ka

Exx.

vaal + optative → vāl + ka
(> vālka) 'Let (him, her, it them, me, us, you) prosper'

$$68) \begin{bmatrix} V.a \\ V.b \end{bmatrix} + \text{Potential} \rightarrow \begin{bmatrix} V.a + kal\bar{a}m \\ v.b + al\bar{a}m \end{bmatrix}$$

V.a : verb stems ending in -a

V.b : all other regular verb stems

Exx.

naṭa + Potential → naṭa + kalām
(> naṭakkalām) 'may happen'

pātu + Potential → pātu + alām
(> pātalām) 'may sing'

$$(69) \begin{bmatrix} Vir.a \\ Vir.b \\ Vir.c \end{bmatrix} + \text{Desiderative} \rightarrow \begin{bmatrix} Vir.a + kkaṭṭum \\ Vir.b + kaṭṭum \\ Vir.c + aṭṭum \end{bmatrix}$$

Vir.a stands for the irregular verbs *iru* and *niḷ*, Vir.b stands for *ā*, *pō*, *cā*, *vē* and *nō* and Vir.c stands for *col*, *aḷu*, *uḷu*, *toḷu*, *tā*, *vā* and *nai*.

Exx.

niḷ + Desiderative → niḷ + kkaṭṭum
(niṛkaṭṭum) 'Let (it) stand'

pō + Desiderative → pō + kaṭṭum
(pōkaṭṭum) 'Let (it) go'

vā + Desiderative → vā + aṭṭum
(varaṭṭum) 'Let (it) come'

$$(70) \begin{bmatrix} \text{Vir.1} \\ \text{Vir.2} \end{bmatrix} + \text{Optative} \rightarrow \begin{bmatrix} \text{Vir.1} + \text{kka} \\ \text{Vir.2} + \text{ka} \end{bmatrix}$$

Vir.2 : iru, nil

Vir.2 : all other irregular verb stems

Exx.

nil + Optative \rightarrow nil + kka (\rightarrow nirka)
'Let (it, him, her, them, you, me, us) stand'

col + Optative \rightarrow col + ka (\rightarrow colka)
'Let (it, him, her, them, you, me us) say'

$$(71) \begin{bmatrix} \text{Vir.a} \\ \text{Vir.b} \\ \text{Vir.c} \end{bmatrix} + \text{Potential} \rightarrow \begin{bmatrix} \text{Vir.a} + \text{alām} \\ \text{Vir.b} + \text{kalām} \\ \text{Vir.c} + \text{kkaalām} \end{bmatrix}$$

Vir.a : col, aḷu, uḷu, toḷu, tā, vān, nai

Vir.b : ā, pō, cā, vē, nō

Vir.c : iru, nil

Exx.

col + Potential \rightarrow collalām 'may say'

pō + Potential \rightarrow pōkalām 'may go'

iru + Potential \rightarrow irukkalām 'may be'

$$(72) \begin{bmatrix} \text{Vx} \\ \text{Vy} \\ \text{Vz} \end{bmatrix} + \text{Aux} + \text{Conj. PP} \rightarrow \begin{bmatrix} \text{Vx} + \text{i} \\ \text{Vy} + \text{tu} \\ \text{Vz} + \text{ntu} \end{bmatrix}$$

For the details of Vx, Vy, and Vz see rule 36.

Exx.

pāṭu + Aux + Conj. PP \rightarrow paaṭu + i
(\rightarrow paaṭi) 'having sung'

paṭik + Aux + Conj. PP \rightarrow paṭik + tu
(\rightarrow paṭittu) 'having read'

naṭa + Aux + Conj.PP → naṭa + ntu
 (naṭantu) 'having walked'

(73) $\begin{bmatrix} Vx \\ Vy \\ Vz \end{bmatrix} + \text{Aux} + \text{Cont.PP} \rightarrow$

$\begin{bmatrix} Vx \\ Vy \\ Vz \end{bmatrix} + \text{Conj. PP} + \text{koṇṭu}$

The verb represented by Vx, Vy and Vz are listed under rule 36. Cont. PP is explained by the above rule.

Exx.

pātu + Aux + Cont. PP → pāṭi + koṇṭu
 (pāṭikkoṇṭu) 'while singing'

paṭik + Aux + Cont. PP → paṭittu + koṇṭu
 (paṭittukkoṇṭu) 'while reading'

(74) Opt. $\begin{bmatrix} Vx \\ Vy \\ Vz \end{bmatrix} + \text{Aux} + \text{ADV concess} \rightarrow$
 $\begin{bmatrix} Vx + iṇālum \\ Vy + tālum \\ Vz + ntālum \end{bmatrix}$

Exx.

pātu + Aux + ADVconcess → pātu + iṇālum
 (pāṭiṇālum) 'even if..... sing'

paṭik + Aux + ADVconcess (paṭittālum)	paṭik + tālum 'even if.....read'
naṭa + Aux + ADVconcess (naṭantālum)	nata + ntālum 'even if.....walk'

$$(75) \text{ Opt. } \begin{bmatrix} V_x \\ V_y \\ V_z \end{bmatrix} + \text{Aux} + \text{ADVcond} \rightarrow \begin{bmatrix} V_x + iṇāl \\ V_y + tāl \\ V_z + ntāl \end{bmatrix}$$

Exx.

pāṭu + Aux + ADVcond (pāṭiṇāl)	→	pāṭu + iṇāl 'If.....sing'
paṭik + Aux + ADVcond (paṭittāl)	→	paṭik + tāl 'ifread'
naṭa + Aux + ADVcond (naṭantāl)	→	naṭa + ntāl 'If..... walk'

$$(76) \text{ Opt. } \begin{bmatrix} V_x \\ V_y \\ V_z \end{bmatrix} + \text{Aux} + \text{appaṭiyum} \rightarrow \begin{bmatrix} V_x + iyum \\ V_y + tum \\ V_z + ntum \end{bmatrix}$$

Exx.

pāṭu + Aux + appaṭiyum (pāṭiyum)	→	pāṭu + iyum 'eventhoughsang'
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paṭik + Aux + appaṭiyum → paṭik + tum
(paṭittum) 'eventhough.....read'

naṭa + Aux + appaṭiyum → naṭa + ntum
(naṭantum) 'eventhough walked'

$$(77) \quad V + \left[\begin{array}{c} \text{Past} \\ \text{Present} \\ \text{Negative} \\ \text{Future} \end{array} \right] + \text{RP} \rightarrow V + \left[\begin{array}{c} \text{Past} \\ \text{Present} \\ \text{Negative} \\ \text{um} \end{array} \right] + a$$

Exx.

pāṭu + past + RP → pāṭu + iṇ + a (pāṭiṇa)
'wh.....sang'

pāṭu + present + RP → pāṭu + kiṇ + a
(pāṭukiṇa) 'wh.....sing'

pāṭu + Negative + RP → paaṭu + āt + a
(pāṭāta) 'wh..... do/ did, not sing'

pāṭu + Future + RP → pāṭu + um
(pāṭum) 'wh..... will sing'

(78) Ś + Quot.M Ś + enru

Exx.

avaṇ vantaṇ + Quot.M → avaṇ vantaṇ enru
'He came - that'

avaḷ avaṇ vantaṇ enru conṇāḷ
'She told that he came'

(79) NP + Compl.M → NP + āka

Exx.

aracaṇ + Compl.M → aracaṇāka 'as a King'
 talaivar + Compl.M → talaivarāka 'as a Leader'

(80) $\begin{bmatrix} Vx \\ Vy \end{bmatrix} + \text{Aux} + \text{Inf} \rightarrow \begin{bmatrix} Vx + ka \\ Vy + a \end{bmatrix}$

Vx : regular verb stems ending in -a

Vy : all other regular verb stems.

Exx.

naṭa + Aux + Inf → naṭa + ka
 (> naṭakka) 'to walk'

pāṭu + Aux + Inf → pāṭu + a
 (> pāṭa) 'to sing'

tiṇ + Aux + Inf → tiṇ + a
 (> tiṇṇa) 'to eat'

(81) V + Nom.x → V + tal.

Exx.

cey + Nom.x → cey + tal
 (> ceṭtal,) 'doing'

pāṭu + Nom.x → pāṭu + tal,
 (> pāṭutal,) 'singing'

kēḷk + Nom.x → kēḷk + tal
 (kēṭṭal) 'hearing'

$$(82) \quad V + \begin{bmatrix} \text{Past} \\ \text{Present} \end{bmatrix} + \text{Nom.x} \rightarrow$$

$$V + \begin{bmatrix} \text{Past} \\ \text{Present} \end{bmatrix} + \text{RP} + \text{mai}$$

Exx.

cey + Past + Nom.x \rightarrow cey + t + a + mai

(> cetamai) 'the fact that (somebody) did'

vā + Present + Nom.x \rightarrow vā + kiṇr + a + mai

(> varukiṇramai) 'the fact that (somebody) comes'

$$(83) \quad \begin{bmatrix} \text{Vir. 1} \\ \text{Vir. 2} \\ \text{Vir. 3} \end{bmatrix} + \text{Desiderative} \rightarrow$$

$$\begin{bmatrix} \text{Vir. 1} + \text{aṭṭum} \\ \text{Vir. 2} + \text{kāṭṭum} \\ \text{Vir. 3} + \text{kkāṭṭum} \end{bmatrix}$$

Vir. 1 : aḷu, uḷu, toḷu, col, tā, vā, nai

Vir. 2 : ā, pō, nō, vē, cā

Vir. 3 : iru, nil

Exx.

col + Desiderative \rightarrow col + aṭṭum

(> collaṭṭum) 'Let (it, him, her, them) say'

pō + Desiderative \rightarrow pō + kāṭṭum

(> pōkāṭṭum) 'Let (it, him, her, them) go'

nil + Desiderative \rightarrow nil + kkāṭṭum

(> nirkāṭṭum) 'Let (it, him, her, them) stand'

$$(84) \begin{bmatrix} \text{Vir.a} \\ \text{Vir.b} \end{bmatrix} + \text{Optative} \rightarrow$$

$$\begin{bmatrix} \text{Vir.a} + \text{ka} \\ \text{Vir.b} + \text{kka} \end{bmatrix}$$

Vir.a : irregular verbs other than *iru* and *nil*

Vir.b : *iru*, *nil*

Exx.

$$\begin{aligned} \text{alu} + \text{Optative} &\rightarrow \text{alu} + \text{ka} \\ &(> \text{aluka}) \quad \text{'Let (him, her, me.....) weep'} \\ \text{nil} + \text{Optative} &\rightarrow \text{nil} + \text{kka} \\ &(> \text{nirka}) \quad \text{'Let (him, her, me.....) stand'} \end{aligned}$$

$$(85) \begin{bmatrix} \text{Vir.1} \\ \text{Vir.2} \\ \text{Vir.3} \end{bmatrix} + \text{Potential} \rightarrow$$

$$\begin{bmatrix} \text{Vir.1} + \text{alām} \\ \text{Vir.2} + \text{kalām} \\ \text{Vir.3} + \text{kkaalām} \end{bmatrix}$$

The irregular verbs represented by Vir.1, Vir.2 and Vir.3 are given under rule (83).

Exx.

$$\begin{aligned} \text{col} + \text{Potential} &\rightarrow \text{col} + \text{alām} \\ &(> \text{collalām}) \quad \text{'may tell'} \\ \text{pō} + \text{Potential} &\rightarrow \text{pō} + \text{kalām} \\ &(> \text{pōkalām}) \quad \text{'may go'} \end{aligned}$$

nil + Potential → nil + kkalām
(> nirkalām) 'may stand'

(86)

Vir.a
Vir.b
Vir.c
Vir.d

 + Aux + Conj. PP →

Vir.a + i
Vir.b + tu
Vir.c + ttu
Vir.d + ntu

Vir.a : ā, pō, col
 Vir.b : alu, ulu, tolu
 Vir.c : cā
 Vir.d : tā, vā, nai, vē, nō, nil, iru

Exx.

col + Aux + Conj. PP → col + i
(> colli) 'having said'

alu + Aux + Conj. PP → alu + tu
(> alutu) 'having wept'

cā + Aux + Conj. PP → cā + ttu
(> cettu) 'having died'

vā + Aux + Conj. PP → vā + ntu
(> vantu) 'having come'

(87) Vir + Aux + Cont. PP → Vir + Conj. PP + koṇtu

Conj. PP is explained by the previous rule.

Exx.

col + Aux + Cont. PP	→	col + i + koṇṭu
(> collikkoṇṭu)		'while saying'
aļu + Aux + Cont. PP	→	aļu + tu + koṇṭu
(> aļutukoṇṭu)		'while weeping'
cā + Aux + Cont. PP	→	cā + ttu + koṇṭu
(> cettukoṇṭu)		'while dying'
vā + Aux + Cont. PP	→	vā + ntu + koṇṭu
(> vantukoṇṭu)		'while coming'

(88)	<div style="border: 1px solid black; padding: 5px; display: inline-block;"> Vir.a Vir.b Vir.c Vir.d </div>	+	Concess.M	→
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Vir.a	+	ṇālum
Vir.b	+	tālum
Vir.c	+	ttālum
Vir.d	+	ntālum

The irregular verbs represented by Vir.a, Vir.b, Vir.c and Vir.d are listed under rule (86).

Exx.

col + concess. M	col + ṇālum
(> conṇālum)	'even if (someone) says'
aļu + Concess.M	aļu + tālum
(> aļutālum)	'even if (someone) weeps'
cā + Concess.M	cā + ttālum
(> cettaalum)	'even if (someone) dies'
niḷ + Concess.M	niḷ + ntālum
(> niṇṇālum)	'even if (someone) stands'

$$(89) \begin{bmatrix} \text{Vir.a} \\ \text{Vir.b} \\ \text{Vir.c} \\ \text{Vir.d} \end{bmatrix} + \text{Cond.M} \rightarrow \begin{bmatrix} \text{Vir.a} + \text{nāl} \\ \text{Vir.b} + \text{tāl} \\ \text{Vir.c} + \text{ttāl} \\ \text{Vir.d} + \text{ntāl} \end{bmatrix}$$

Vir.a, Vir.b, etc., represent the same as in rule (86).

Exx.

col + Cond.M	→	col + nāl	
(> conṇāl)			'If (someone) says'
a <u>l</u> u + Cond. M	→	a <u>l</u> u + tāl	
(> a <u>l</u> utāl)			'If (someone) weeps'
cā + Cond.M	→	cā + ttāl	
(> cettāl)			'If (someone) dies'
ni <u>l</u> + Cond.M	→	ni <u>l</u> + ntāl	
(> ni <u>l</u> rāl)			'If (someone) dies'

$$(90) \begin{bmatrix} \text{Vir.1} \\ \text{Vir.2} \\ \text{Vir.3} \end{bmatrix} + \text{Inf} \rightarrow \begin{bmatrix} \text{Vir.1} + \text{a} \\ \text{Vir.2} + \text{ka} \\ \text{Vir.3} + \text{kka} \end{bmatrix}$$

The irregular verbs represented by Vir.1, Vir.2 and Vir.3 are given under rule (83).

Exx.

col + Inf	→	col + a	(colla)	'to say'
pō + Inf	→	pō + ka	(pōka)	'to go'
ni <u>l</u> + Inf	→	ni <u>l</u> + kka	(ni <u>l</u> ka)	'to stand'

$$(91) \quad V.ir + \begin{bmatrix} \text{Past} \\ \text{Present} \\ \text{Negative} \end{bmatrix} + RP \rightarrow$$

$$V.ir + \begin{bmatrix} \text{Past} \\ \text{Present} \\ \text{Negative} \end{bmatrix} + a$$

V.ir stand for all the irregular verbs.

Exx.

$$u\dot{lu} + \text{Past} + RP \rightarrow u\dot{lu} + t + a$$

(> u\dot{lu}ta) 'wh.....ploughed'

$$u\dot{lu} + \text{Present} + RP \rightarrow u\dot{lu} + ki\dot{n}r + a$$

(u\dot{lu}ki\dot{n}ra) 'wh.....ploughs'

$$u\dot{lu} + \text{Negative} + RP \rightarrow u\dot{lu} + \bar{a}t + a$$

(u\dot{lu}aata) 'wh..... did/does/will not plough'

$$(92) \quad \begin{bmatrix} \text{Vir.1} \\ \text{Vir.2} \\ \text{Vir.3} \end{bmatrix} + \text{Future} + RP \rightarrow$$

$$\begin{bmatrix} \text{Vir.1} + um \\ \text{Vir.2} + kum \\ \text{Vir.3} + kkum \end{bmatrix}$$

Exx.

$$col + \text{Future} + RP \rightarrow col + um$$

(> collum) 'wh.....will tell'

$$p\ddot{o} + \text{Future} + RP \rightarrow p\ddot{o} + kum$$

(> p\ddot{o}kum) 'wh.....will go'

nil + Future + RP → nil + kkum
(> nirkum) 'wh.....will stand'

(93) N + Adj. M → N + āṇa

Exx.

aḷaku + Adj.M → aḷaku + āṇa
(> aḷakāṇa) 'beautiful'

uyaram + Adj.M → uyaram + āṇa
(> uyaramāṇa) 'tall'

ālam + Adj.M → ālam + āṇa
(> ālamāṇa) 'deep'

(94) N + Adv.M → N + āka

Exx.

aḷaku + Adv.M → aḷaku + āka
(> aḷakāka) 'beautifully'

vēkam + Adv.M → vēkam + āka
(> vēkamāka) 'fastly'

kuṛippu + Adv.M → kuṛippu + āka
(> kuṛippāka) 'particularly'

(95) Onom.R + Adv.Mx → Onom.R + enru

Exx.

tiṭir + Adv.Mx → tiṭir + enru
(> tiṭirenru) 'suddenly'

maḷamaḷa + Adv.Mx → maḷamaḷa + enru
(> maḷamaḷavenru) 'quickly / fastly'

$$(96) \text{ NUMB} + \text{Ord.M} \rightarrow \text{NUMB} + \left\{ \begin{array}{c} \bar{a}m \\ \bar{a}vatu \end{array} \right\}$$

Exx.

$$\begin{array}{lll} \text{iraṇṭu} + \text{Ord.M} & \rightarrow & \text{iraṇṭu} + \bar{a}m / \bar{a}vatu \\ (\text{> iraṇṭām} / \text{iraṇṭāvatu}) & & \text{'second'} \\ \text{mūṇru} + \text{Ord.M} & \rightarrow & \text{Mūṇru} + \bar{a}m / \bar{a}vatu \\ (\text{> Mūṇrām} / \text{mūṇrāvatu}) & & \text{'third'} \end{array}$$

$$(97) \text{ N} + \text{Gen.M} \rightarrow \text{N} + \left\{ \begin{array}{c} \text{atu} \\ \text{uṭaiya} \end{array} \right\}$$

Exx.

$$\begin{array}{lll} \text{aṇṇaṇ} + \text{Gen.M} & \rightarrow & \text{aṇṇaṇ} + \text{atu} / \text{uṭaiya} \\ (\text{> aṇṇaṇatu} / \text{aṇṇaṇuṭaiya}) & & \text{'elder brother's'} \\ \text{taṅkai} + \text{Gen.M} & \rightarrow & \text{taṅkai} + \text{atu} / \text{uṭaiya} \\ (\text{> taṅkaiyatu} / \text{taṅkaiyuṭaiya}) & & \text{'younger sister's'} \end{array}$$

$$(98) \left\{ \begin{array}{c} \text{Xan} \\ \text{Xai} \end{array} \right\} (\text{N}) + \text{Vocative} \rightarrow \left\{ \begin{array}{c} \text{Xā} \\ \text{Xāy} \end{array} \right\}$$

X stands for any phonemic sequence of a noun ending in *-aṇ* or *-ai*. *Xaṇ* and *Xai* plus vocative gives *Xā* and *Xāy* respectively.

Exx.

$$\begin{array}{lll} \text{aṇṇaṇ} + \text{vocative} & \rightarrow & \text{aṇṇā} \quad \text{'elder brother'} \\ \text{kuḷantai} + \text{vocative} & \rightarrow & \text{kuḷantāy} \quad \text{'child!'} \end{array}$$

$$(99) \text{ N + Vocative} \rightarrow \text{N} + \left\{ \begin{array}{c} \bar{e} \\ \bar{v} \\ \emptyset \end{array} \right\}$$

\bar{v} stands for vowel length.

Exx.

makka + vocative	→	makka ē	'people!'
Ku antaika + vocative	→	Ku antaika ē	'children!'
tampi + Vocative	→	tampī	'Younger brother'
ammā + Vocative	→	ammā	'mother'

$$(100) \text{ X} + \left\{ \begin{array}{c} \text{Emph} \\ \text{Intg2} \end{array} \right\} \rightarrow \text{X} + \left\{ \begin{array}{c} \bar{t}\bar{a}\bar{n} \\ \bar{a} \end{array} \right\}$$

X stands for any constituent that can take Emph and Intg2.

Exx.

avar + Emph	→	avartān	'(It is) he'
avar + Intg2	→	avarā	'(Is it) he'

$$(101) \text{ S} + \left\{ \begin{array}{c} \text{Repo} \\ \text{Suppo} \\ \text{verif} \end{array} \right\} \rightarrow \text{S} + \left\{ \begin{array}{c} \bar{a}\bar{m} \\ \text{pōlum} \\ \text{allavā} \end{array} \right\}$$

Exx.

avar vantār + Repo	→	avar vantārām	'He came, it is said'
avar vantār + Suppo	→	avar vantār pōlum	'He came, it seems'

avar vantār + Verif > avar vantārallavā?

'He came, didn't he?'

$$(102) \quad V + \left\{ \begin{array}{c} \text{Past} \\ \text{Present} \end{array} \right\} + \text{Png.x} + \text{Neg} \rightarrow \\ V + \text{Inf} + \text{illai}$$

Exx.

$$\begin{array}{ll} \text{cey} + t + \bar{a}\eta + \text{Neg} & \rightarrow \text{cey} + a + \text{illai} \\ (\text{> ceyyavillai}) & \text{'did not do'} \\ \text{cey} + \text{kinr} + \bar{a}\eta + \text{Neg} & \rightarrow \text{cey} + a + \text{illai} \\ (\text{> ceyyavillai}) & \text{'do/does not do'} \end{array}$$

$$(103) \quad V + \text{Future} + \left\{ \begin{array}{c} \text{Png.x.H} \\ \text{Png.x.N} \end{array} \right\} + \text{Neg} \rightarrow \\ V + \left\{ \begin{array}{c} \text{Inf} + \text{mātt} + \text{Png.x.H} \\ \text{aa} + \text{Png.x.N} \end{array} \right\}$$

Exx.

$$\begin{array}{ll} \text{cey} + v + \bar{a}\eta + \text{Neg} & \rightarrow \text{Cey} + \bar{a} + \text{mātt} + \bar{a}\eta \\ (\text{> ceyyamāttā}\bar{a}\eta) & \text{'He will not do'} \\ \text{coy} + \text{um} + \text{Neg} & \rightarrow \text{cey} + \bar{a} + \text{tu} \\ (\text{> ceyyātu}) & \text{'It will not do'} \end{array}$$

$$(104) \quad V + \text{Imp} + \text{Neg} \rightarrow V + \bar{a}t + \text{Imp}$$

Exx.

$$\begin{array}{ll} \text{cey} + \text{Imp} + \text{Neg} & \rightarrow \text{cey} + \bar{a}t + \bar{e} \\ (\text{> ceyyātē}) & \text{'don't do'} \end{array}$$

- (105) V+ Desiderative + Neg → V+ Conj.PP + Neg +
irukkattum

Exx.

cey + attum + Neg → cey + conj. PP + Neg + irukkattum
(ceyyāmai irukkattum) 'let not do'

- (106) $\left\{ \begin{array}{c} \text{iru} \\ \text{Vir.x} \end{array} \right\} + \text{Conj.PP} + \text{Neg} \rightarrow$
 $\left\{ \begin{array}{c} \text{il + aamal} \\ \text{Vir'.x + kaamal} \end{array} \right\}$

Vir.x: ā, pō, Vē, cā, nō

Exx.

iru + Conj.PP + Neg → il + āmal
(> illāmal) 'not being, having not been'

Pō + Conj.PP + Neg → pō + kāmal
(> pōkāmal) 'having not gone'

- (107) V + Conj.PP + Neg → V + āmal

Exx.

col + Conj.PP + Neg → col + āmal
(< collāmal) 'having not said'

cey + Conj.PP + Neg → cey + āmal
(>ceyyāmal) 'having not done'

(108) V+ Potential + Neg →

$$V + \bar{a}mal + \left\{ \begin{array}{l} irukkal\bar{a}m \\ vi\bar{t}al\bar{a}m \end{array} \right\}$$

Exx.

Cey + alām + Neg → cey + āmal + irukkalām/
viṭalām (> ceyyāmal irukkalām/viṭalām)
'may not do'

Pāṭu + alām + Neg → pāṭu + āmal + irukkalām/
viṭalām (> pāṭāmal viṭalām)
'may not sing'

(109) V+ Inf + Neg → V+ Conj.PP + Neg + irukka

Rules (106 & 107) explains V+ Conj.PP+Neg.

Exx.

Cey + a + Neg → cey + āmal + irukka
(> ceyyāmal irukka) 'not to do'

pāṭu + a + Neg → pāṭu + āmal + irukka
(> pāṭāmalirukka) 'not to sing'

(110) V+ Cont.PP + Neg → V+ Conj.PP + Neg

Exx.

Pāṭu + i + koṇṭu + Neg → Pāṭāmal
having not sung'

$$(111) \text{ Iru + } \begin{bmatrix} \text{Cond.M} \\ \text{Concess.M} \end{bmatrix} + \text{Neg} \rightarrow \text{il} + \bar{a} + \begin{bmatrix} \text{Viṭṭāl} \\ \text{Viṭṭālum} \end{bmatrix}$$

il + ā + viṭṭāl (iḷlāviṭṭāl) 'if..... is/are not'

il + āa + viṭṭālum (> iḷlavīṭṭālum) 'even ifis/are not'

$$(112) \text{ iru + } \begin{bmatrix} \text{Past} \\ \text{Present} \\ \text{Future} \end{bmatrix} + \text{RP} + \text{Neg} \rightarrow \text{il} + \bar{a}t + \text{RP}$$

iru + nt+a+Neg → il + āt+Rp
(< iḷlāta) 'Wh.... was/were not'

iru + kkinr+ a+Neg → il + āt + RP
(>iḷlāta) 'wh is'are not'

iru + kḷum+ Neg → il + āt + RP
(>iḷlāta) 'wh.... will not be'

$$(113) \begin{bmatrix} \text{Vx} \\ \text{Vy} \end{bmatrix} + \text{Cond.M} + \text{Neg} \rightarrow \begin{bmatrix} \text{Vx} + \bar{K}\bar{a} \\ \text{Vy} + \bar{a} \end{bmatrix} + \text{viṭṭāl}$$

Vx : ā, pō, cā, ve, nō.

Vy : all other verbs.

Exx.

Pō + Cond.M+Neg → Pō + Kā + Viṭṭāl
(<pōkāviṭṭāl) 'if.. not go,

pāṭu + Cond.M + Neg → Pāṭu + ā + viṭṭāl
(<pāṭāviṭṭāl) 'if... not sing'

$$(114) \begin{bmatrix} V_x \\ V_y \end{bmatrix} + \text{conces.M} + \text{Neg} \rightarrow \begin{bmatrix} V_x + k\bar{a} \\ V_y + \bar{a} \end{bmatrix} + \text{viṭṭālum}$$

Vx: ā, pō, cā, vē, nō

Vy: all ohter verbs

Exx.

Pō + Concess.M + Neg → Pō + Kā + Viṭṭālum
(>pōkāviṭṭālum) 'even if ... not go'

Pāṭu + Cocess.M + Neg → pāṭu + ā + viṭṭālum
(> pāṭāviṭṭālum) 'even if... not sing'

$$(115) \begin{bmatrix} V_x \\ V_y \end{bmatrix} + \begin{bmatrix} \text{Past} \\ \text{Present} \\ \text{Future} \end{bmatrix} + \text{RP} + \text{Neg} \rightarrow \begin{bmatrix} V_x + k\bar{a}t \\ V_y + \bar{a}t \end{bmatrix} + \text{RP}$$

V_x : ā, pō, cā, vē, nō

V_y : all other verbs

Exx.

pō + kāt + a (> pōkāta)

'wh- ... did/do/will not go'

pāṭu + āt + a (> pātāta)

'wh- ... did/do/will not sing'

$$(116) \quad \begin{bmatrix} V_x \\ V_y \end{bmatrix} + \text{tense} + \text{atu} + \text{Neg} \rightarrow \begin{bmatrix} V_x + \text{kāt} \\ V_y + \text{āt} \end{bmatrix} + \text{atu}$$

Exx.

pō + ũ + atu + Neg → pōt + kāt + atu
(> pōkātatū) 'not going'

cey + t + atu + Neg → cey + āt + atu
(> ceyyātātū) 'not doing'

$$(117) \quad V + \begin{bmatrix} \text{Potential} \\ \text{Obligative} \end{bmatrix} + \text{Neg} \rightarrow V + \text{Inf} + \text{kūṭātu}$$

Exx.

pō + Potential + Neg → Pō + ka + kūṭātu
(> pōkakkūṭātu) 'should not go'

pō + obligative + Neg → pō + ka + kūṭātu
 (> pōkakkūṭātu) 'should not go'

(118) $\begin{bmatrix} \bar{V}ēṇtum \\ kūṭum \\ pōtum \end{bmatrix} + \text{Neg} \rightarrow \begin{bmatrix} vēṇṭām \\ kūṭātu \\ pōtātu \end{bmatrix}$

Exx.

vēṇṭām	'not needed'
kūṭātu	'will not happen'
pōtātu	'not sufficient'

(119) $\begin{bmatrix} nāṇ \\ nām \\ nāṅka! \end{bmatrix} + \begin{bmatrix} \text{Case. S} \\ \text{Post. Po} \end{bmatrix} \rightarrow$

$\begin{bmatrix} eṇ \\ nam \\ eṅka! \end{bmatrix} + \begin{bmatrix} \text{Case. S} \\ \text{Post. Po} \end{bmatrix}$

Case. S stands for a case suffix

Post. Po stands for a postposition

Exx.

nāṇ + ai → eṇ + ai (> eṇṇai) 'me'

nāṇ + iṭam iruntu → eṇ + iṭamiruntu

(> eṇṇiṭamiruntu) 'from me'

nām + ai → nam + ai (> nammai) 'us'

nām + iṭamirunutu → nam + iṭamiruntu

(> nammiṭamiruntu) 'from us'

nāṅkaḷ + ai → eṅkaḷ + ai (> eṅkaḷai) 'us'

nāṅkaḷ + iṭamiruntu → eṅkaḷ + iṭamiruntu

(> eṅkaḷiṭamiruntu) 'from us'

$$(120) \quad \begin{bmatrix} nī \\ nīr \\ nīṅkaḷ \end{bmatrix} + \begin{bmatrix} \text{Case. S} \\ \text{Post. Po} \end{bmatrix} \rightarrow \begin{bmatrix} un \\ um \\ uṅkaḷ \end{bmatrix} + \begin{bmatrix} \text{Case. S} \\ \text{Post. Po} \end{bmatrix}$$

Exx.

nī + ai → uṇ + ai (> uṇṇai) 'you'

nī + iṭamiruntu → uṇ + iṭamiruntu

(> uṇṇiṭamiruntu) 'from you'

nīr + ai → um + ai (> ummai) 'you'

nīr + iṭamiruntu → um + iṭamiruntu

(> ummiṭamiruntu) 'from you'

nīṅkaḷ + ai → uṅkaḷ + ai (> uṅkaḷai) 'you'

nīṅkaḷ + iṭamiruntu → uṅkaḷ + iṭamiruntu

(> uṅkaḷiṭamiruntu) 'from you'

$$(123) \begin{bmatrix} e\eta \\ \text{nam} \\ u\eta \\ \text{um} \end{bmatrix} + \text{atu} \rightarrow \begin{bmatrix} e\eta\text{atu} \\ \text{namatu} \\ u\eta\text{atu} \\ \text{umatu} \end{bmatrix}$$

$$(124) \begin{bmatrix} e\eta \\ \text{nam} \\ u\eta \\ \text{um} \end{bmatrix} + \text{ku} \rightarrow \begin{bmatrix} e\eta\text{akku} \\ \text{namakku} \\ u\eta\text{akku} \\ \text{umakku} \end{bmatrix}$$

$$(125) \begin{bmatrix} e\eta \\ \text{nam} \\ u\eta \\ \text{um} \end{bmatrix} + \text{kāka} \rightarrow \begin{bmatrix} e\eta\text{akkāka} \\ \text{namakkāka} \\ u\eta\text{akkāka} \\ \text{umakkāka} \end{bmatrix}$$

$$(126) \text{Xam} + \begin{bmatrix} \text{Case.S} \\ \text{Post.Po} \end{bmatrix} \rightarrow \begin{bmatrix} \text{Case.S} \\ \text{Post.Po} \end{bmatrix}$$

$$\text{Xattu} + \begin{bmatrix} \text{Case.S} \\ \text{Post.Po} \end{bmatrix}$$

X_{am} represents all the -am ending nouns. When they take a case suffix or a postposition -am is changed into -attu.

Exx.

maram + ai → marattu + ai
 (> marattai) 'tree' (objective)
 maram + aippōl → marattu + aippōl
 (> marattaippōl) 'like a tree'

$$(127) \quad X \begin{bmatrix} -\text{tu} \\ -\text{ru} \end{bmatrix} + \begin{bmatrix} \text{Case.s} \\ \text{Post.Po} \end{bmatrix} \rightarrow$$

$$X \begin{bmatrix} -\text{ttu} \\ -\text{rru} \end{bmatrix} + \begin{bmatrix} \text{Case.S} \\ \text{Post.Po} \end{bmatrix}$$

where X stands for any phonemic sequence other than (Ć) Ÿ -

Exx.

nātu + ai → nāttu + ai
 (> nāttai) 'nation' (objective)
 nātu + kākā → nāttu + kākā
 (> nāttukkākā) ('for the nation')
 āru + ai → aarru + ai
 (> aarrai) 'river' (objective)
 āru + iliruntu → aarru + iliruntu
 (> ārriliruntu) 'from the river'

$$(128) \quad N_{fl.1} + N \rightarrow N_{fl.1} + am + N$$

This rule applies when the nouns involved are in casual relation.

Exx.

$\bar{a}l + ki\bar{l}ai$	\rightarrow	$\bar{a}l + am + ki\bar{l}ai$
($\bar{a}la\bar{n}ki\bar{l}ai$)		'the brach of banian tree'
$m\bar{a} + pa\bar{l}am$	\rightarrow	$m\bar{a} + am + pa\bar{l}am$
($\bar{m}\bar{a}mpa\bar{l}am$)		'mango fruit'

$$(129) \quad X_{mpu} + N \rightarrow X_{ppu} + am + N$$

N_{f1}

This rule applies in the noun compounds whose first member is a name of a plant. X stands for any phonemic sequence other than (C) \check{V} -.

Exx.

$v\bar{e}mpu + pa\bar{l}am$	\rightarrow	$v\bar{e}ppu + am + pa\bar{l}am$
($\bar{v}\bar{e}ppam pa\bar{l}am$)		'neem fruit'
$karumpu + c\bar{a}ru$	\rightarrow	$karuppu - am - c\bar{a}ru$
($\bar{v} karuppanc\bar{a}ru$)		'Juice of sugar-cane'

$$(130) \quad \begin{bmatrix} Ki\bar{l}akku \\ m\bar{e}rku \\ te\bar{r}ku \\ va\bar{t}akku \end{bmatrix} + N \rightarrow \begin{bmatrix} K\bar{i}l(ai) \\ m\bar{e}l(ai) \\ te\bar{n} \\ va\bar{t}a \end{bmatrix} + N$$

Exx.

$Ki\bar{l}akku + n\bar{a}\bar{t}u$	\rightarrow	$K\bar{i}l(ai) n\bar{a}\bar{t}u$
		'eastern Country'
$m\bar{e}rku + n\bar{a}\bar{t}u$	\rightarrow	$m\bar{e}l(ai) n\bar{a}\bar{t}u$
		'Western Country'
$te\bar{r}ku + n\bar{a}\bar{t}u$	\rightarrow	$te\bar{n} + n\bar{a}\bar{t}u$
($\bar{v} te\bar{n}n\bar{a}\bar{t}u$)		'Southern Country'
$Va\bar{t}akku + n\bar{a}\bar{t}u$	\rightarrow	$va\bar{t}an\bar{a}\bar{t}u$
		'northern Country'

$$(131) \begin{bmatrix} X_{\underline{n}}ru \\ n\bar{e}rru \end{bmatrix} + ku \rightarrow \begin{bmatrix} X_{\underline{n}}ru \\ n\bar{e}rru \end{bmatrix} + ai + ku$$

Exx.

$$\begin{array}{lll} a\underline{n}ru + ku & \rightarrow & a\underline{n}ru + ai + ku \\ & (> a\underline{n}raikku) & \text{'that day' (dative)} \\ i\underline{n}ru + ku & \rightarrow & i\underline{n}ru + ai + ku \\ & (> i\underline{n}raikku) & \text{'this day' 'today' (dative)} \\ e\underline{n}ru + ku & \rightarrow & e\underline{n}ru + ai + ku \\ & (> e\underline{n}raikku) & \text{'which day' (dative)} \\ n\bar{e}rru + ku & \rightarrow & n\bar{e}rru + ai + ku \\ & (n\bar{e}rraikku) & \text{'yesterday' (dative)} \end{array}$$

$$(132) \begin{bmatrix} X_{\underline{n}}ru \\ n\bar{e}rru + \\ n\bar{a}lai \end{bmatrix} \text{ Gen.M} \rightarrow \begin{bmatrix} \begin{bmatrix} X_{\underline{n}}ru \\ neerru \\ n\bar{a}lai \end{bmatrix} + ai \end{bmatrix} + a$$

Exx.

$$\begin{array}{lll} i\underline{n}ru + ai + a & (> i\underline{n}raiya) & \text{'today's'} \\ n\bar{e}rr + ai + a & (< n\bar{e}rraiya) & \text{'Yesterday's'} \\ n\bar{a}lai + a & (< n\bar{a}laiya) & \text{'tomorrow's'} \end{array}$$

$$\begin{array}{c}
 (133) \quad \left[\begin{array}{c} \text{appōtu} \\ \text{ippōtu} + \\ \text{eppōtu} \end{array} \right] \quad \text{Gen.M} \quad \rightarrow \quad \left[\begin{array}{c} \text{appōtu} \\ \text{ippōtu} \\ \text{eppōtu} \end{array} \right] + \text{ai} + \text{a}
 \end{array}$$

Exx.

appōtu + ai + a (> appōtaiya)	'of that time'
ippōtu+ai + a (>ippōtaiya)	'of this time'
eppōtu+ai + a (>eppōtaiya)	'of which time'

$$(134) \text{ Caa} + \text{tt-} \rightarrow \text{ce} + \text{tt-}$$

Exx

cā+tt+āṇ	> cettāṇ	'(He) died'
cā+ tt+ā	> cettā	'(She)died'

$$\begin{array}{c}
 (135) \quad \left[\begin{array}{c} \text{tā} \\ \text{vā} \\ \text{Vē} \\ \text{nō} \end{array} \right] + \text{nt-} \rightarrow \left[\begin{array}{c} \text{ta} \\ \text{va} \\ \text{ve} \\ \text{no} \end{array} \right] + \text{nt-}
 \end{array}$$

Exx.

tā + nt+ āṇ	>	tantāṇ	'(He) gave'
vā + nt+ āṇ	>	vantāṇ	'(she) gave'
vē+nt+āṇ	>	ventāṇ	'(He) burnt (Intr.)'
nō +nt+āṇ	>	nontāṇ	'(He worried (intr.)'

(136)
$$\begin{bmatrix} \bar{t}\bar{a} \\ \bar{v}\bar{a} \end{bmatrix} + \begin{bmatrix} \text{um} \\ \text{u}\bar{n}\text{ka!} \text{ (Imp)} \end{bmatrix} \rightarrow$$

$$\begin{bmatrix} \bar{t}\bar{a}\bar{r} \\ \bar{v}\bar{a}\bar{r} \end{bmatrix} + \begin{bmatrix} \text{um} \\ \text{u}\bar{n}\text{ka!} \text{ (Imp)} \end{bmatrix}$$

Exx.

$\bar{t}\bar{a} + \text{um}$	>	$\bar{t}\bar{a}\bar{r}\text{um}$	'You (hon.) give'
$\bar{t}\bar{a} + \text{u}\bar{n}\text{ka!}$	>	$\bar{t}\bar{a}\bar{r}\text{u}\bar{n}\text{ka!}$	'You (Non.) give'
$\bar{v}\bar{a} + \text{um}$	>	$\bar{v}\bar{a}\bar{r}\text{um}$	'You (hon.) give'
$\bar{v}\bar{a} + \text{u}\bar{n}\text{ka!}$	>	$\bar{v}\bar{a}\bar{r}\text{u}\bar{n}\text{ka!}$	'You (Hon.) give'

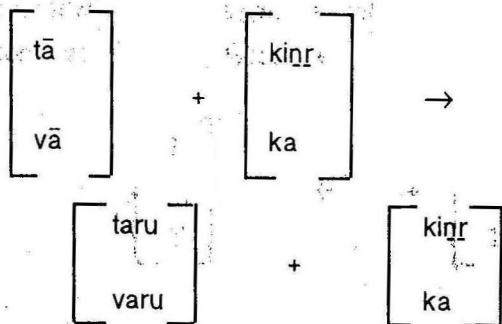
(137)
$$\begin{bmatrix} \bar{t}\bar{a} \\ \bar{v}\bar{a} \end{bmatrix} + \begin{bmatrix} \text{a} \\ \text{a}\bar{t}\bar{t}\text{um} \\ \text{a}\bar{l}\bar{a}\bar{m} \end{bmatrix} \rightarrow$$

$$\begin{bmatrix} \text{tar} \\ \text{var} \end{bmatrix} + \begin{bmatrix} \text{a} \\ \text{a}\bar{t}\bar{t}\text{um} \\ \text{a}\bar{l}\bar{a}\bar{m} \end{bmatrix}$$

Exx.

$\bar{t}\bar{a} + \text{a}$	>	tara	>	to give'
$\bar{t}\bar{a} + \text{a}\bar{t}\bar{t}\text{um}$	>	$\text{tar}\bar{a}\bar{t}\bar{t}\text{um}$		'let (him) give'
$\bar{t}\bar{a} + \text{a}\bar{l}\bar{a}\bar{m}$	>	$\text{tar}\bar{a}\bar{l}\bar{a}\bar{m}$		'may give'
$\bar{v}\bar{a} + \text{a}$	>	vara		'to come'
$\bar{v}\bar{a} + \text{a}\bar{t}\bar{t}\text{um}$	>	$\text{var}\bar{a}\bar{t}\bar{t}\text{um}$		'let (him) come'
$\bar{v}\bar{a} + \text{a}\bar{l}\bar{a}\bar{m}$	>	$\text{var}\bar{a}\bar{l}\bar{a}\bar{m}$		'may come'

(138)



Exx.

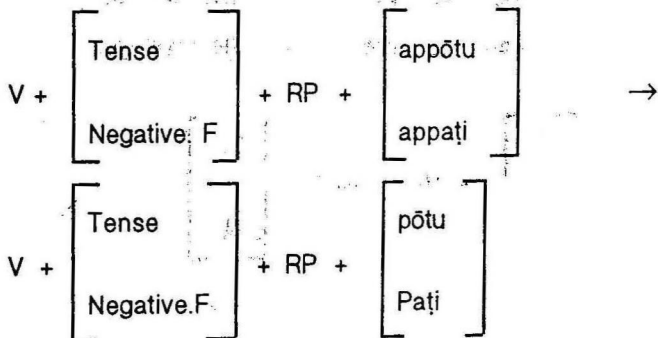
tā+ kinr+āṇ	>	tarukinrāṇ	'(He) gives'
tā +ka	>	taruka	'Give!'
vā+Kinr +āṇ	>	varukinrāṇ	'(He) comes'
vā+ka	>	varuka	'come!'

(139) kāṇ + t- → kaṇ + t-

Exx

Kāṇ+t+āṇ	→	kaṇ + t + āṇ	'(He) saw'
'(kaṇtāṇ)			
Kāṇ + t + āl	→	Kaṇ + t + āl +	'(she) saw'
(> kaṇtāl)			

(140) V +



Exx.

cey+t+a + appōtu	→	ceyapōtu	'When.. did'
cey + kinr+a+appōtu	→	ceykinrapōtu	'When.. doing'
cey + um+appōtu	→	ceyuumpōtu	'When.. doing'

cey + āt + a + appōtu → ceyyātapōtu 'when.. not doing'

col+āt + a + appaṭi → collātaṭaṭi 'as ... not said'

$$(141) \quad \begin{bmatrix} t \\ r \end{bmatrix} + t \rightarrow \begin{bmatrix} tt \\ rr \end{bmatrix}$$

Exx.

viṭ + t + āṇ → viṭtāṇ '(He) left'

Per + t + āi → perrāi '(She) gave birth (to a child)'

$$(142) \quad K + P \rightarrow PP$$

P stands for a plosive

Exx.

Paṭik + t + āṇ → pāṭittāṇ '(He) read'

Koṭuk + t + āṇ → koṭuttāṇ '(He) gave'

paṭik + p + āṇ → paṭippāṇ '(He) will read'

koṭuk + p + āṇ → koṭuppāṇ '(He) will give'

$$(143) \quad \begin{bmatrix} | \\ | \end{bmatrix} + nt \rightarrow \begin{bmatrix} nt \\ nt \end{bmatrix}$$

Exx.

cel + nt + āṇ → cenrāṇ '(He) Went'

āi + nt + āṇ → āṇtāṇ '(He) ruled'

$$(144) \begin{bmatrix} l \\ \vdots \\ l \end{bmatrix} + PP \rightarrow \begin{bmatrix} r \\ \vdots \\ t \end{bmatrix} + p$$

Exx.

Kal+pp +āṇ → kaṛpāṇ '(He) will learn'

Kēl+ pp → Kēlpāṇ '(He) will hear'

Rule 141 provides for kalk + P → kal PP and

Kēlk + P → kēl + PP.

$$(145) Xu_{(verb)} + \tilde{V} \rightarrow X\tilde{V}$$

\tilde{V} stands for long or short vowel

x stands for any phonemic sequence

Exx.

ālu + a → āṭa 'to dance'

eḷu + a → eḷa 'to wake up'

$$(146) \text{Verb.st} + iṇ + \text{atu} \rightarrow \text{Verb.st} + \begin{bmatrix} irru \\ \vdots \\ iyatu \end{bmatrix}$$

Exx.

ōṭu + iṇ + atu → ōṭirru '(It) ran'

pāṭu + iṇ + atu → pāṭiyatu '(It) sang'

$$(147) \begin{bmatrix} \text{VF} \\ \text{VB} \end{bmatrix} + V \rightarrow \begin{bmatrix} \text{VF} + y \\ \text{VB} + v \end{bmatrix} + V$$

VF : a front Vowel

VB : a back Vowel

V : a vowel

Exx.

appati + ā > appatiyā 'is it so?'

potu + āka > potuvāka 'generally'

$$(148) \# (C) \check{V} C1 + V \rightarrow \# (C) \check{V} C1 C1 + V$$

C : any consonant

C1 : consonants other than t and r

V : a vowel :: \check{V} : a short vowel

Exx.

tin + a > tinna 'to eat'

Kol + a > kolla 'to kil'

kal + ai > kallai 'stone' (objective)

$$(149) \begin{bmatrix} \text{anta} \\ \text{inta} \\ \text{enta} \end{bmatrix} + P \rightarrow \begin{bmatrix} \text{anta} \\ \text{inta} \\ \text{enta} \end{bmatrix} + PP$$

P : a plosive

Exx.

anta + paṭam	>	antappaṭam	'that picture'
inta + pāṭṭu	>	intappāṭṭu	'this song'
enta + pāṭṭu	>	entappāṭṭu	'which song'

$$(150) \begin{bmatrix} X_u \\ \tilde{V} \\ -C \end{bmatrix} + ku \rightarrow \begin{bmatrix} X_{uv} \\ -V_v \\ -C \end{bmatrix} + ukku$$

X	:	(C) VC -
\tilde{V}	:	a long vowel

Exx.

pacu + ku	>	pacuvukku	'to the cow'
niḷā + ku	>	niḷāvukku	'to the moon'
māṇ + ku	>	māṇukku	'to the deer'

$$(151) \begin{bmatrix} -i \\ -(C) VCu \\ -y \end{bmatrix} + ku \rightarrow \begin{bmatrix} -i \\ -(C) VCu \\ -y \end{bmatrix} + kku$$

Exx.

Kiḷi + ku	>	kiḷikku	'to the parrot'
aṟivu + ku	>	aṟuvukku	'to the Knowledge'
nāy + ku	>	nāyḱku	'to the dog'

(152) Xu + Ṽ → X + Ṽ

X : any phonemic sequence other than (c) Vc-

Exx.

pāṭṭu + ai > pāṭṭai 'song' (objective)

pāṭṭu + ii > pāṭṭil 'in the song'

(153) Xa + P → Xa + PP

X : a phonemic sequence

P a plosive

Exx:

naṭa + kum > naṭakkum '(It) will walk'

eṇa + ku > eṇakku 'to me'

eṇa + kaka > eṇakkāka 'for me'

(154)

onru iranṭu munru naanṭu aintu aaru eelu eṭṭu	C →	oru iru mu naal aim aru elu eṇ	C
--	-----	---	---

C : a consonant

Exx.

onru + pāṭṭu > oru pāṭṭu 'one song'

iranṭu + pāṭṭu > iru pāṭṭu
 (> irupatu) 'twenty'

mū <u>ṇ</u> ru + pattu >	mū + pattu (> muppatu)	'thirty'
nā <u>ṇ</u> ki + pattu >	nāl + pattu (> nāaṇpatu)	'forty'
ai <u>ṇ</u> tu + pattu >	aim + pattu (> aimpatu)	'fifty'
ā <u>ṇ</u> ru + pattu >	aru + pattu (> arupatu)	'sixty'
ē <u>ṇ</u> lu + pattu >	(> eḷu + pattu) (> eḷupatu)	'seventy'
eṭ <u>ṇ</u> tu + pattu >	eṇ + pattu (> eṇpatu)	'eighty'

(155)	<div style="display: inline-block; vertical-align: middle;"> <div style="border-left: 1px solid black; border-right: 1px solid black; padding: 0 10px;"> on<u>ṇ</u>ru ira<u>ṇ</u>tu mū<u>ṇ</u>ru nā<u>ṇ</u>ku ai<u>ṇ</u>tu ā<u>ṇ</u>ru ē<u>ṇ</u>lu eṭ<u>ṇ</u>tu </div> </div>	+ V →	<div style="display: inline-block; vertical-align: middle;"> <div style="border-left: 1px solid black; border-right: 1px solid black; padding: 0 10px;"> ōr īr mū nāl ai ā<u>ṇ</u> ē<u>ḷ</u> eṇ </div> </div>	+ V
-------	---	-------	---	-----

V : a vowel

Ex.

on <u>ṇ</u> ru + āyiram >	ōr + āyiram (> ōrāyiram)	'one thousand'
ira <u>ṇ</u> tu + āyiram >	īr + āyiram (> īrāyiram)	'two thousands'
mū <u>ṇ</u> ru + āyiram >	mū + āyiram (> mūvāyiram)	'three thousands'

nāṅku + āyiram	>	nāl + āyiram	
(> nālāyiram)			'four thousands'
aintu + āyiram	>	ai + āyiram	
(> aiyaayiram)			'five thousands'
āru + āyiram	>	ār + āyiram	
(> ārāyiram)			'six thousands'
ēlu + āyiram	>	ēl + āyiram	
(> ēlāyiram)			'seven thousands'
eṭṭu + āyiram	>	eṇ + āyiram	
(> eṇṇāyiram)			'eight thousands'

It might be mentioned here that *tonṇūru* 'ninety' and *tolḷayiram* 'nine hundred' are treated as nonsegmentable forms.

- (156) # pattu + NU_x → # patin + NU_x
 NU_x : onru, mūṇru, nāṅku, aintu, āru, ēlu, eṭṭu, āyiram.

Exx.

pattu + onru	→	patinonru	11
pattu + āyiram	→	patināyiram	10,000

- (157) Patu + NU1 → pattu + NU1

NU1 : onru, iraṇṭu, mūṇru, nāṅku, aintu, āru, ēlu, eṭṭu, onpatu.

Exx.

irupatu + onru	→	irupattu + onru	
(> irupattoṇru)			21
irupatu + nāṅku	→	irupattu + nāṅku	
(> irupattunāṅku)			24

$$(158) \text{ nūru + Nux} \rightarrow \text{nūr̥ru + NU}_x$$

NU_x : all the numerals that can occur after *nūru*.

Exx.

$$\text{nūru + āru} \rightarrow \text{nūr̥ru + āru}$$

(> nūr̥rāru) 106

$$\text{nūru + mūnru} \rightarrow \text{nūr̥ru + mūnru}$$

(> nūr̥rumūnru) 103

$$(159) - + kōṭi + \text{NU}_x \rightarrow - + kōṭiyē + \text{NU}_x$$

NU_x : all the the numerals that can occur after *kōṭi*.

Exx.

$$\text{oru kōṭi + pattilaṭcam} \rightarrow \text{oru kōṭiyē pattilaṭcam}$$

11,000,000

$$\text{oru kōṭi + nāṇūru} \rightarrow \text{oru kōṭiyē nāṇūru}$$

10,000,400

$$(160) \# (C) \tilde{V} \left\{ \begin{array}{c} | \\ | \end{array} \right\} + \text{ka} | \rightarrow$$

$$\# (C) \tilde{V} \left\{ \begin{array}{c} r \\ t \end{array} \right\} + \text{ka} |$$

Exx.

$$\text{ka} | + \text{ka} | > \text{kaṛka} | \quad \text{'stones'}$$

$$\text{mu} | + \text{ka} | > \text{muṭka} | \quad \text{'thorns'}$$

$$(161) \begin{bmatrix} y \\ r \\ j \\ v \end{bmatrix} + P \rightarrow \begin{bmatrix} y \\ r \\ j \\ v \end{bmatrix} + PP$$

V is a vowel and P is a plosive.

Exx.

nāy + kuṭṭi	→	nāy _r kuṭṭi	'young dog'
vēr + kaṭalai	→	vēr _r kaṭalai	'ground-nut'
pukaḷ + col	→	pukaḷ _r ccol	'words used for eulogy'
puli + pal	→	puli _r ppal	'the tooth of a tiger'

$$(162) \begin{bmatrix} l \\ t \end{bmatrix} + P \rightarrow \begin{bmatrix} r \\ t \end{bmatrix} + P$$

Exx.

kal + cilai	→	ka _r cilai	'statue'
uḷ + poruḷ	→	u _r ṭporuḷ	'implied meaning'

$$(163) \begin{bmatrix} ŋ \\ ŋ \end{bmatrix} + P \rightarrow \begin{bmatrix} r \\ t \end{bmatrix} + P$$

Exx.

poṇ + kuṭam → poṇkuṭam 'pot made of gold'
 maṇ + kuṭam → maṇkuṭam 'earthen pot'

(164) - l + n → ṇ

Exx.

nāl + nūru → nāṇūru 400

(165) -m + $\begin{bmatrix} k \\ c \\ t \\ p \end{bmatrix} \rightarrow \begin{bmatrix} ṅk \\ ṇc \\ nt \\ mp \end{bmatrix}$

Exx.

maram + kāl → maraṅkāl 'trees'
 arum + ceyal → aruṇceyal 'achievement'
 perum + tokal → peruntokai 'big amount'
 karum + palakai → karumpalakai 'black-board'

(166) # (C) Ṽ + C → # (C) Ṽ + CC

Exx.

mu + patu → muppatu 30
 mu + nūru → munnūru 300

(167) $xk + \text{Imp} \rightarrow x + \text{Imp}$

x : any phonemic sequence

Exx.

$keelk + \text{Imp} \rightarrow keel + \text{Imp}$
 (> keel) ' (you) ask '

$paṭik + \text{um} \rightarrow paṭi + \text{Imp}$
 (> paṭiyum) ' (you (hon)) read '

(168) (C) $\tilde{V} \begin{bmatrix} t \\ r \end{bmatrix} + \text{Imp} \rightarrow$

(C) $\tilde{V} \begin{bmatrix} t \\ r \end{bmatrix} + u + \text{Imp}$

Exx.

$Viṭ + \text{Imp} > viṭu + \text{Imp}$
 (> viṭu) 'leave'

$peṛ + \text{Imp} > peṛu + \text{Imp}$
 (> peṛu) 'give birth (to a child)'

$toṭ + \text{Imp} > toṭu + \text{Imp}$
 (> toṭuṅka!) 'touch' (h. hon.)

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