

A HISTORICAL STUDY OF OLD TAMIL SYNTAX

Dr. M. SUSEELA



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TAMIL UNIVERSITY
THANJAVUR-613 005

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Dr. C.K. Mahadevan
Vice-Chancellor

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Dr. M. SUSEELA
Associate Professor
Department of Linguistics

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Dr. C.K. Mahadevan
Vice-Chancellor

Foreword

Tamil University, ever since its inception, has been engaged in the field of Tamil language research activities. During the past twenty years it gained a reputation as a centre for high level research and learning. Tamil University is an Unitary type meant for research and production. Language is an integral part of culture. The present book is one such effort intended for throwing light on the syntactic structures of old Tamil language. Tamil language has a well accounted history of the hoary past both in written and oral form. The present work covers only the old Tamil syntax formation. A series of works covering all the periods and all the language aspects of Tamil are of utmost importance to bring out a complete well accounted history of Tamil language. I wish, Tamil University to bring out such a series of works in near future which would be a real contribution to Tamil language.

I wish to congratulate the author of this book for having brought out the excellence of the grammatical structure of the old Tamil with particular reference to syntax formation.

Thanjavur
21-02-2001

C.K. Mahadevan



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C.K. Mahadevan

Thanjavur
21-03-2001

FOREWORD

The Publication of Prof.T.P.Meenakshisundran's **The History of Tamil Language** brought out by the Deccan College, Pune is an important contribution to the field of Tamilology and Dravidian linguistics. The early part of twentieth century witnessed the publication of Sangam and other important works of Tamil literature and grammar. It was felt by the scholars in the field of Tamilology that the chronology of various texts in order to get the picture of the history of Tamil literature was a necessity. One can discern two important trends in the field of Tamil research:

(i) Scholars like U.V.Swaminatha Aiyar, Dhamodaran Pillai, Vaiyapuri Pillai and others edited various texts and published important works in the field of Tamil literature and grammar;

(ii) another set of scholars attempted to determine or fix the date of the texts in order to write the history of Tamil literature. L.V.Ramaswamy Aiyar and Vaiyapuri Pillai exploited the linguistic evidences to support their arguments to determine the chronology of various Tamil literary works.

Another trend of research among the scholars in the early part of the twentieth century was the attempt to write a history of various Indian or Dravidian languages from the perspective

of modern linguistics. The necessity of the history of Dravidian languages especially the history of Tamil, Malayalam, Telugu and Kannada (the languages that have written records of long history) was felt intensely by those working in the field of comparative Dravidian linguistics.

With pleasure and gratitude we must remember the initiation of Language Project with the financial assistance of the Rockefeller Foundation under the guidance of late Prof.S.M.Katre. Under this programme, a scheme was drawn to write the history of Indian languages and language families. Prof. Meenakshisundaran was assigned to write the history of Tamil language by the late senior politician Mr.C. Subramaniam, who was then the Minister for Finance and Education to the Government of Madras (Meenakshisundran 1965.v.). In 1962, at the invitation from the University of Chicago, Prof. Meenakshisundaran gave a series of ten lectures on the history of Tamil language and another ten on the history of Tamil literature. The lectures given on the history of Tamil language were later published as **The History of Tamil Language** by the Deccan College in 1965. The one that appeared earlier to this work is Vaiyapuri Pillai's **History of Tamil Language and Literature** in 1956.

One can see in these works a gap that has to be filled by the present generation of scholars. Professor Agesthialingam's **A Grammar of Old Tamil** (1979) and **Sangat tamiz** (1983-87 in 5 volumes) are further inputs for writing the history of Tamil language. In this background, the Department of Linguistics of the Tamil University planned to undertake the research in the area of the history of Tamil syntax. Dr.M.Suseela, Associate Professor shouldered the responsibility of conducting research in the history of Tamil syntax. As the first phase, she worked on **A Historical Study of Old Tamil Syntax**. We are thankful to the authorities of the Tamil University to undertake this work for publication. We hope the other works of Dr.Suseela will also get published. She has completed the history of Tamil syntax upto the

period of 18th century. After completing the work for the period of 19th and 20th century, a synthesis of all these works emerge as a History of Tamil Syntax, which will be a significant contribution to the History of Tamil language. I congratulate Dr.Suseela for the research work she has undertaken in the area of history of Tamil syntax and wish her all success in her endeavour.

Thanjavur
20-12-2000

Professor K.Rangan

முகவுரை

தமிழ்மொழி மிகத் தொன்மையான இலக்கிய, இலக்கணப் பாரம்பரியத்தைக் கொண்ட மொழி. அதன் நீண்ட நெடிய வரலாற்றில் நூற்றுக்கணக்கான புலவர் பெருமக்கள் அரிய இலக்கியப் படைப்புகளைப் படைத்துத் தந்து சென்றள்ளனர். சங்க இலக்கியங்களும், சங்க காலத்துக்குப் பிந்தைய காப்பியங்களும், அறநெறி நூல்களும், தெய்வத்தமிழ் என்று போற்றப்படும் இடைக்காலத் தமிழ் இலக்கியங்களும் இதன் வளமையான இலக்கியச் செல்வத்திற்குச் சான்றுகளாக நிற்பவை இவையே இம்மொழியின் வரலாற்றை அறியவும் அடிப்படையாக அமைப்பவை.

இலக்கிய வளம் மிகுந்த தமிழ்மொழி தனக்கென அவ்வப்போது எழுந்த பல இலக்கணங்களையும் கொண்டுள்ளது. ஆயினும் காலந்தோறும் இம்மொழி தனது ஒலியன் அமைப்பிலும், சொல் அமைப்பிலும், தொடரியல் அமைப்பிலும் கண்ட மாற்றங்களையும் இதன் சொற்களஞ்சியத்திலும் சொற்களின் பொருளிலும் ஏற்பட்ட மாற்றங்களையும் ஆய்வுசெய்து தமிழ்மொழிக்கு ஒரு முழுமையான வரலாற்று இலக்கணம் இதுவரை அமையவில்லை. இத்தகைய ஒரு வரலாற்று இலக்கணம் படைப்பதில் ஒரு சிறிய முதல் முயற்சியாக அமைவதே பழந்தமிழ்த் தொடரியல்-வரலாற்று ஆய்வு என்னும் இந்த நூல்.

இதில் சங்க இலக்கியங்களிலும், சங்கம் மருவிய இலக்கியங்களான திருக்குறள், சிலப்பதிகாரம், மணிமேகலை ஆகிய நூல்களிலும் காணப்படும் தொடரியல் அமைப்புகள் தனித்தனியாக விளக்கப்பட்டு ஒவ்வொரு அமைப்பும் கண்ட மாற்றங்களும், மாற்றம் எதுவும் இல்லாத நிலையில் அவை அடைந்த நிலைபேறும் சுட்டிக்காட்டப்பட்டுள்ளன. ஒவ்வொரு தொடரியல் அமைப்பு

குறித்தும் தமிழ்மொழிக்கு அமைந்த மிகச் சிறந்த இலக்கண நூலான தொல்காப்பியம் கூறும் இலக்கணக் குறிப்புகளும் தரப்பட்டுள்ளன.

இந்த நூல் ஒன்பது இயல்கலைக் கொண்டு அமைந்துள்ளது. முதல் இயலில் ஒரு மொழியின் வரலாற்று ஆய்வின் முக்கியத்துவமும், தமிழ் மொழியில் செய்யப்பட்டுள்ள வரலாற்று ஆய்வுகள் குறித்த விவரமும் தரப்பட்டுள்ளன.

இரண்டாவது இயலில் வாக்கிய வகைகளும், மூன்றாவது இயலில் பெயரெச்சத்தொடர்கள், நிரப்பியத் தொடர்கள், வினையெச்சத்தொடர்கள், ஒப்புமைத்தொடர்கள் ஆகியவையும் விளக்கப்பட்டுள்ளன.

நான்கு, ஐந்து, ஆறு, ஏழு, எட்டு ஆகிய இயல்களில் முறையே பெயராக்கம், எதிர்மறை, உயர்ச்சி, துணைவினைகள், தான் பதிலிடுபெயர் ஆகியவை ஆய்வு செய்யப்பட்டுள்ளன.

இறுதி இயலான ஒன்பதாவது இயலில் பழந்தமிழில் காணப்படும் தொடரியல் மாற்றங்கள் அனைத்தும் தொகுத்துத் தரப்பட்டுள்ளன.

இந்த ஆய்வினை மேற்கொண்டு அறிக்கை உருவாக்குவதற்கு நிதிஉதவி அளித்த பல்கலைக்கழக நல்கைக் குழுவிற்கு எனது நன்றி என்றும் உரியது.

இதனை நூல் வடிவில் வெளிக்கொணரும் தமிழ்ப் பல்கலைக்கழகத்திற்கு என் நன்றியைத் தெரிவிப்பதில் மகிழ்ச்சி அடைகிறேன்.

என்னுடைய ஆய்வுப் பருவ காலத்தில் பழந்தமிழ் இலக்கியங்களைப் பயிலவும், அவற்றை மொழியியல் நோக்கில் அணுகவும் மிகவும் பொறுமையுடன் எனக்குப் பயிற்சி அளித்த எனது பெருமதிப்பிற்குரிய ஆசிரியர் தமிழ்ப் பல்கலைக்கழக முன்னாள் துணைவேந்தர் பேராசிரியர் முனைவர் ச. அகத்தியலிங்கம் அவர்களுக்கு எனது இதயம் நிறைந்த நன்றியைக் கூறக் கடமைப்பட்டுள்ளேன்.

வரலாற்று ஆய்வில் எனக்கு ஊக்கம் ஊட்டி, பெருமளவில் உதவி செய்ததுடன் இந்நூலுக்குத் தொடக்க உரை (Foreword) வழங்கியுள்ள பேராசிரியர் முனைவர் கி.அரங்கன் அவர்களுக்கும் நான் பெரிதும் நன்றி கூறக் கடமைப்பட்டுள்ளேன்.

இந்நூலுக்கு அணிந்துரை வழங்கிச் சிறப்புப்படுத்திய தமிழ்ப் பல்கலைக்கழகத் துணைவேந்தர் பேராசிரியர் முனைவர் கதிர்.மகாதேவன் அவர்களுக்கும் இந்நூலை நல்லமுறையில் உருவாக்கி அளித்துள்ள தமிழ்ப் பல்கலைக்கழகப் பதிப்புத்துறையினருக்கும் எனது நன்றி என்றும் உரியது.

மொழியியல் துறை

எம். சுசீலா

தமிழ்ப் பல்கலைக்கழகம்

தஞ்சாவூர்

22-02-2001

Abbreviations

AK	=	Anglo-Kannada
AK	=	Anglo-Kannada
APT	=	Appar Tervasaari
CH	=	Chippasakaram
Col	=	Colloquialism
Cu	=	Cultural
EL	=	English
KR	=	Kannada
MM	=	Malayalam
NDP	=	Nandayana Deviyar
PR	=	Prabandham
NR	=	Nallur
OT	=	Old Tamil
PAR	=	Parasuram
PP	=	Pattupattu
JR	=	Jurassic
PRP	=	Pratyaksham
PT	=	Pratyaksham
TR	=	Tamil
Tol	=	Tamil
UK	=	United Kingdom

Abbreviations

AING	=	AingkuRunuuRu
AK	=	AkanaanuuRu
APT	=	Appar Teevaaram
CIL	=	Cilappatikaaram
Col	=	Collatikaaram
Cu	=	Cuuttiram
KL	=	Kalittokai
KR	=	KuRuntokai
MM	=	MaNimeekalai
NDP	=	Naalaayira Divviyap Prabandham
NR	=	NaRRiNai
OT	=	Old Tamil
PAR	=	ParipaaTal
PP	=	PattuppaaTTu
PR	=	PuRanaanuuRu
PRP	=	PeriyapuraaNam
PT	=	PatiRRuppattu
Tk	=	TirukkuRaL
Tol	=	Tolkaappiyam
UK	=	UtayaNankatai

Scheme of Transliteration

அ	a	க	k
ஆ	aa	ங	ng
இ	i	ச	c
ஈ	ii	ஞ	nj
உ	u	ட	T
ஊ	uu	ண	N
எ	e	த	t
ஏ	ee	ந	n
ஐ	ai	ப	p
ஒ	o	ம	m
ஔ	oo	ய	y
ஔள	au	ர	r
ஃ	K	ல	l
		வ	v
		ழ	z
		ள	L
		ற	R
		ன	n

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1. Introduction

1.1 Historical Linguistics

Languages change constantly. This fact is accepted by the earliest extant Tamil grammar Tolkappiyam also as

kaTi col lillaik kaalattup paTinee (Tol.col.cu.452)

"One cannot avoid words which become current"

The sounds, phonemes, morphemes, grammatical categories, words and the meaning of words of a language are liable to change through time. The syntactic structures are not exception to this phenomenon. That language changes in course of time becomes evident when documents written in the same language but at different periods in time are studied. They differ to some extent showing the changes that the language underwent. The texts written at a certain period reflects language structure of that period. Therefore, on the basis of these texts different grammars for different periods can be written. While these are compared the changes in the structure of that language will be clearly seen.

Though language change is an inexorable property of language this change in any language will be very slow. The old features will not be replaced by the new features at once. The process of language change will be in such a way that the

language of two adjacent generations must be sufficiently similar to permit communication. In this process four types of changes are found (1) evolution of new features though with small number of frequency (2) loss of old features (3) increasing frequency of certain features and (4) decreasing frequency of certain features. The changes under the third type will be deeprooted in the language and the changes under the fourth type will be completely lost in the later periods of the language. The research in such language changes and the study of its history is historical linguistics. Such a study is of utmost importance to know the scientific history of a language. In fact, the nineteenth century view of language was pre-eminently historical. The scientific study of language was in essence a study of its history. Jespersen (1922) began his book with the words "The distinctive feature of the science of language as conceived nowadays is its historical character".

Historical linguistics is not limited to the study of the history of one language but rather it studies into the nature of change itself. In doing so a model is sought that will represent and explain language change universally. Many changes are specific to the particular language in study reflecting its own history. To arrive at universals the histories of individual languages must be investigated. The more we examine the changes the more insight we gain into its specific manifestations and the motivations behind them. Through investigations of change we can obtain glimpse into the psychological linguistic characteristics of man. Study of various manifestations of linguistic systems at different periods in the history of language will lead to a better understanding of human modes of conceptualization and their influence on language change. Subconscious aspects of language change such as inherent tendency towards symmetry in linguistic patterns, the influence of deep structure on surface structure and man's spontaneous creativity in modifying his own language will become more clear.

1.2 Historical studies in Tamil language

Tamil language has a rich tradition of literary and grammatical works. It possesses an uninterrupted vast literary wealth covering more than two thousand years. It has extensive corpuses of many different literary genres by different literary geniuses. The Sangam works, the post-Sangam works and the Middle Tamil works known as Devine Tamil are evidences for its literary wealth. These are the main sources to know its history. Tamil has many grammars also written at different periods for it. But not a single completely recorded historical grammar covering the changes that the language underwent in its phonological, morphological and syntactical structures, lexicon and semantics has been written so far. Various reasons accounts for this fact. One obvious reason is the enormous wealth of data offered by the language with two thousand years of recorded history. But many scholars have done work in this area and pointed out different historical changes found in the history of this language. Of these, L.V.Ramaswamy Aiyar (1938), Vaiyapurippillai (1952, 1954, 1956, 1962), T.P.Meenakshisundaram (1965), Andronov (1969), Kamil Zvelebil (1956, 1957, 1959), S.V. Shanmugam (1971), V.Sp.Manickam (1976, 1979), S.N.Kandaswamy (1962, 1978), T.Natarajan (1976) and S. Agesthialingam (1979, 1983, 1986, 1987) are to be mentioned.

L.V. Ramaswami Aiyar and Vaiyapurippillai in their effort to determine the period of the Old Tamil texts have studied the language changes found in these texts. T.P.Meenakshisundaram in his monumental work has tried to describe the langugae structure of Tolkappiyam, Sangam age and the Pallava, Cola and Nayaka ages. But in the lack of adequate research in this area the linguistic evidences and the changes are found insufficient in his work.

Andronov compares the Modern Tamil structures with certain Old Tamil structures.

The three scholars Andronov, Zvelebil, and Glazov have written a text with the title *Introduction to the Historical Grammar of the Tamil Language* as a first step to write a complete historical grammar to the language. In this text Zvelebil describes the language of PerungunRuurkkizaar, KallaaTanaar and Maamuulanaar. Glazov describes the language of Tirukkural and Andronov that of Naaluveelinilam, a Modern Tamil drama by T. Janakiraman. But no further research was made by them in this direction.

S.V. Shanmugam in his article on the structure of the language of Sangam texts has listed many linguistic features of these texts. The language features of Cilappatikaaram and MaNimeekalai have been studied by V.Sp. Manickam, and those of ParipaaTal and MaNimeekalai by S.N.Kandaswamy. In his study, Natarajan has compared the language structure of Tolkappiyam with that of Sangam texts. All these help to know to some extent the language of Old Tamil.

S. Agesthialingam has studied exclusively the phonology and verb morphology of Old Tamil texts in his *Grammar of Old Tamil with special reference to PatiRRuppattu* and five texts on the language of Sangam age. In these texts a systematic, sufficiently comprehensive detailed historical investigation and description of the structure of the verb morphology of the Old Tamil has been made. In these texts also only the verb morphology has been covered and the other parts of the language remain untouched.

1.3 The objective of the study

The aim of this study is to contribute to the study of the history of Tamil language by investigating the syntax of Old Tamil. It tries to develop a perspective within which one may profitably study how the syntax of the Old Tamil changes within

a certain period of time. Research on syntactic change has always played a minor role in the activities of historical linguistics as compared to phonological, lexical and morphological change. However, in Western countries there has been a recent resurgence of interest in the historical study of syntax as indicated by the papers from the first and second International conferences on Historical Linguistics (Anderson & Jones 1974, Christie 1976) and the publication of Vissure's compendious study of *The history of many construction types in English* and other several books on the subject.

The study of historical syntax has three merits - (1) It contributes to our understanding of the internal history of a given language. (2) It provides a novel approach to questions about the causes of change. (3) It requires that the theory of grammar should be responsive to the historical data in so far as it should interact with a theory of change for the point at which grammars undergo reanalyses. Within the transformational theory the syntactic component consists of the base component and the transformational component. Changes in syntax take the form of rule changes in the transformational component and consist of addition, loss or reordering of rules. Thus historical study of syntax of a language is of paramount importance to both the history of that language and the theory of grammar.

1.4 The difficulties

There are several difficulties for the historical study of syntax. The grammar of a language consists of phonology, morphology, syntax, lexicon and semantics. Of these, syntax is the most complicated one and needs a deep and long study. The phonetic and phonological segments of a language are finite and can be listed. Words and their meanings are also to some extent limited. But the sentences are potentially infinite and numerically indefinite. For instance, a single sentence in Mullaippaattu, one of the Old Tamil texts, consists of more

than seventy subordinate sentences within it. This property of language presents special difficulties for writing syntax of an early stage of a language.

Tamil is one of the most copiously attested ancient language. It has extensive corpuses of many different literary genres. Its transitions into Modern Tamil are well documented at most stages. In spite of all these, it is very difficult to study the actual status of the many syntactic constructions of Old Tamil in the lack of the aid of a native speaker's intuition. The main problem in doing work on historical syntax is the absence of information on the grammaticality of sentences. Work on syntax aims to capture the internal grammar of native speakers. In order to do that information about ungrammaticality is as important as the information about grammaticality. Such information is to be had only from grammaticality judgements of native speakers that reflect the competence rather than the performance of that speaker. Such native speaker judgements are lacking in work on historical syntax. We only have text material at our disposal. Such material reflects, at best, no more than the performance of the writer who wrote the text. In certain cases, for instance reflexivization in Tamil, the data is very limited and insufficient. One cannot find out whether certain constructions were not allowed by the grammar at that stage or did not occur as a function of chance and whether some other constructions are deviations or accepted by the grammar at that stage. Finally, there is one more difficulty special to the historical study of the Old Tamil syntax. The exact date of the Old Tamil texts is not known. Moreover, all the Sangam texts are anthologies of poems written by different poets belonging to a period of 500 B.C. to 500 A.D. Therefore, all that one can do is to study the linguistic features found in these texts and on the basis of these features try to list the texts one by one tentatively. In spite of this a lot of useful and interesting work can be done by analysing the materials we have from the texts to the best of our ability. For instance, if one is interested in the historical development of a

certain construction, say passivization, one will find that a few examples with different types of structure started to appear in Old Tamil and it is found with increasing frequency in Middle Tamil with one particular type of structure. One may conclude safely from this situation that the construction was not much in use and not with one standard form in OT and attained one standard form in Middle Tamil and became firmly rooted in later periods. Such a study of each and every construction constitutes of historical syntax.

The historical study of syntax helps for the clear formulations of syntactic change also. Within generative transformational theory the syntactic component consists of the base component and the transformational component. Changes in syntax take the form of rule changes in the transformational component and consist of addition, loss or reordering of rules. In some of the instances we find that the underlying forms we postulate for some surface level sentences are actually found in Old Tamil. For instance the underlying forms of verbal noun + verb for the surface level infinitive + verb constructions *ceyya veeNTum* "One must do", *ceyyakkuuTum* "One may do", *ceyyalaam* "One may do", *ceyyak kaNTeen* "I saw one doing", *ceyyat totangkinar* "They started to do" are actually attested in OT texts though only in few instances. A complete history of the different syntactic constructions is possible only after the study of all the stages of Tamil language. This is only the first step of that ultimate aim.

1.5 The structure of the work

On the basis of its history Tamil language is classified into three major sections, Old Tamil, Middle Tamil and Modern Tamil. What is known as Old Tamil is the language of Sangam works *PatiRRuppattu*, *AingkuRunuuRu*, *AkanaanuuRu*, *NaRRiNai*, *KuRuntokai*, *PuRanaanuuRu*, *PattuppaaTTu*,

ParipaaTal, Kalittokai and the post- Sangam works TirukkuRaL, Cilappatikaaram and MaNimeekalai. The Old Tamil is further classified into early Old Tamil and late Old Tamil by many scholars on the basis of linguistic features found in the language. (L.V. Ramaswami Aiyar 1938; S. Vaiyapuripillai 1954; T.P. Meenakshi sundaram 1965; K. Zvelebil 1968; S.V. Shanmugam 1971; S. Agesthalingam 1983). They have classified that the language found in PatiRRuppattu, AingkuRunuuRu, AkanaanuuRu, NaRRiNai, KuRuntokai and PuRanaanuuRu is early Old Tamil and the language found in PattuppaaTTu, ParipaaTal, Kalittokai, TirukkuRaL, Cilappatikaaram and MaNimeekalai is late Old Tamil. While the language of PatiRRuppattu slightly differs from that of AkanaanuuRu, it largely differs from the language of Kalittokai, KuRaL, Cilappatikaaram and MaNimeekalai. This clearly shows the language change within a certain period. All the syntactic changes found in this period are studied in this work. When two types of syntactic constructions being one earlier and the other latter are found the frequency of these features are given so that the increase of the latter feature and decrease of the earlier feature will clearly show the language change. Appearance of new features, loss of old features, increase of latter features and decrease of earlier features which are the clear evidences of language change are given in this study.

This work consists of nine chapters. The first chapter is the introductory one discussing the significance of historical study of language, difficulties in the study of historical syntax and the historical works done so far in the Tamil language.

The second chapter deals with the types of sentences found in Old Tamil. In this section the noun predicate sentences, verb predicate sentences, positive, negative, interrogative, imperative, optative and exclamatory sentences and active, passive and cleft sentences have been dealt with.

The third chapter deals with the simple, compound and complex sentences. Under complex sentences relative participle constructions, noun complement clauses, verb complement clauses, verbal participle constructions, infinitive clauses, conditional clauses, concessive clauses and comparative clauses have been studied.

In fourth, fifth, sixth, seventh and eighth chapters nominalization, negation, raising, auxiliary verbs and anaphora *taan* are analysed respectively.

In the ninth chapter all the syntactic changes found in the period of Old Tamil are given in collection and the necessity of this study to be extended to the periods of Middle Tamil and Modern Tamil is stressed.

The earliest extant Tamil grammar Tolkappiyam consists of three parts, Ezuttatikaaram (chapter on letters), Collatikaaram (chapter on words) and PoruLatikaaram (chapter on poetics and rhetories). Of these three, Collatikaaram mostly deals with Tamil syntax. One can easily interpret KiLaviyaakkam, the first chapter, as dealing with something which is made of words i.e. phrases and sentences. Therefore, in this study Tolkappiyar's statements about the various syntactic constructions are given in relevant places.

The third chapter deals with the simple compound and complex sentences. Under complex sentences relative participle constructions, noun complement clauses, verb complement clauses, verbal participle constructions, infinitive clauses, conditional clauses, concessive clauses and comparative clauses have been studied.

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In the ninth chapter all the syntactic changes found in the period of Old Tamil are given in collection and the necessity of this study to be extended to the periods of Middle Tamil and Modern Tamil is stressed.

The earliest extant Tamil grammar, *Tolkappiyar*, consists of three parts: *Eṭṭaṭṭakam* (chapter on letters), *Collaṭṭakam* (chapter on words) and *Pāṭṭaṭṭakam* (chapter on poetics and rhetoric). Of these three, *Collaṭṭakam* deals with Tamil syntax. One can easily interpret *Kiṭavaiyakam*, the first chapter, as dealing with something which is made of words i.e. phrases and sentences. Therefore in this study *Tolkappiyar*'s statements about the various syntactic

constructions are given in relevant places. The first chapter is intended to be a guide to the student and is not intended to be a technical treatise on syntax. It is intended to be a guide to the student and is not intended to be a technical treatise on syntax.

The second part of the book deals with the syntax of the *Tolkappiyar*. It is intended to be a guide to the student and is not intended to be a technical treatise on syntax. It is intended to be a guide to the student and is not intended to be a technical treatise on syntax.

2. Types of sentences in Old Tamil

2.1 Sentence definition

A sentence is a unit consisting of one or more than one words expressing a meaning.¹ Eventhough the earliest extant Tamil grammar Tolkappiyam does not give any definition for the sentence. Teivaccilaiyaar, one of the commentators of Tolkappiyam, explicitly says that the meaning of *KiLaviyaakkam* is the continuation of words. The words continue one by one expressing a meaning (Tei.col.cu.1).

2.2 Sentence constituents

In any sentence the subject and predicate are the two indispensable constituents. Subject is a noun which refers to the person or thing performing the action or being in the state expressed by the predicate.² Predicate is one which tells something about the subject and completes the sentence.³ For example, in the sentence

..... koNkan vantanan AING 206.2

"The chieftain came"

koNkan is the subject. This gives raise to the sentence. *vantan* is the predicate which tells something about the

subject and completes the sentence. Teivaccilaiyaar correctly feels this and says that predicate is the completing word, otherwise the sentence will be useless (Tei.col.cu.64).

2.3 Classification of sentences

The sentences can be classified into different types on the basis of the predicates they have, meaning they express and their structure.

2.3.1 Classification of sentences on the basis of predicate

On the basis of predicates the sentences can be classified in the following two types:

1. NP + NP sentences and
2. NP + VP sentences

In *cutra* dealing with the functions of predicate in a sentence Tolkappiyam mentions these two types of sentences as *vinai nilai uraittal* "stating the action of the subject" and *peyar koLa varutal* "stating the subject is what" (Tei.col.cu.66).

2.3.1.1 NP + NP sentences

In NP + NP sentences NPs function as predicates. These nouns are of two types - (1) common nouns or the proper nouns and (2) nouns denoting the quality of the subject. The first one is mentioned by Tolkappiyar as *peyar koLa varutal* "stating the subject is what" and the second one is mentioned as *paNpu koLa varutal* "stating the quality of the subject". In Old Tamil, both types of sentences are found in large number.

Subject NP + Common/ proper noun predicate

.....engkoo

.....

.....

neTunjceera laatan

PT 20.1-5

“Our king is Netunceralathan”

vaanara makaLoo niiyee

AING 418.3

“Are you celestial girl?”

kaamar veenilman itu

AK37.17

“This is beautiful summer”

ivaLee

.....
miineRi paratavar makaLee

NR 45.1-3

“She is fish catching fishermen girl”

vinaiyee aaTavark kuyiree

KR 135.1

“The action is the soul of the gents”

.....avanem miRaivan

PR 48.5

“He is our lord”

.....ituvatan paNpee

PP 10.96

“This is its nature”

.....collinuL vaaymai nii

PAR 3.64

“You are truth in the words”

onRinaar vaazkkaiyee vaazkkai

KL 18.11

“The life of those who joined together is the life”

uran ennum tooTTiyaan ooraintum kaappaan
varan ennum vaippiRkoor vittu

TK 24

"He who with firmness curb the five restrains
is seed for soil of yonder happy plains"

..... aampal potiyavizkkum pukaareeyemmuur

CIL 7-5-4

"Pukar, where the waterlily blossoms is our town"

maatavi yiinRa maNimee kalaiyaan

MM 11.14

"I am Manimekalai given birth by Madavi"

Subject NP + Quality noun

nukarntaark kinitunin perungkali makizvee

PT12.25

"Your flourishing delight is sweet to enjoy"

poykaip puuvin naRuntaN NiyaLee

AING 97.3-4

"She is more pleasant and sweeter than the
flowers in the pool"

maTangkezu nenjcam ninnuzai yatuvee

AK29.23

"My heart of foolishness is yours"

perumpulam pinRee ciRupun maalai

NR54.5

"The evening is very lonely"

..... aLiyan yaanee

KR 30.6

"I am pitiable"

tunjcaak kaNNa vaTapulat taracee

PR 31.17

"The northern kingdoms are ones with
unsleeping eyes"

..... taNNiya taTamen RooLee PP9.301
 "Shoulders are cool"

ciRappiRRee taNparang kunRu PAR 8.45
 "Parankunram is great"

ivaLtaan tiruttaac cumaTTinaL KL 109.13
 "She is with load not kept properly"

kunNam ennum kunReeRi ninRaar vekuLi
 kaNameeyum kaattal aritu TK 29
 "The wrath is hard even for an instant to
 endure of those who virtue's hill have scaled
 and stand secure"

mutumakaL cevviyaL CIL 15.122
 "The old lady is good"

..... nin talaimaiyil vaazkkai
 pulaimai MM 24.79-80
 "Your life without any head is mean"

It is clear that NP+NP sentences constitute of two NPs.
 The copula which connects these two NPs is also found in few
 instances in OT.

Subject NP + Predicate NP + Copula

..... uuran maarpupalarkku
 izainekiz cella laakum AING 25.3-4
 "The chest of the chieftain causes love-sickness
 for many consequent of which jewels slip off"

aakol vayappuli yaakumaKtu ... AK52.6
 "It is cow eating tiger"

valiya vaakunin RaaTooy taTakkai PR14.11
 "Your long hands are strong"

In Tamil, *al* is the opposite copula verb to *aaku* and this is found in large number in OT texts. This is dealt with in section 2.3.2.1.2.

2.3.1.2 NP + VP sentences

As already stated Tolkappiyam mentions these sentences as *vinainilai uraittal* "stating the action" (col.cu.66). These are the sentences largely found in OT texts. The VP predicates constitute of a verb or an adverb + verb or casual NPs + verb or noun complement + verb.

Subject NP + Predicate

puuttanRu perumanii kaatta naaTee PT13.28
 "O lord! The country you protect flourished"

icaikkumavar teermaNik kuralee AING 102.4
 "The sound of the bell in his chariot tinkles"

..... manaimaTin tanRee AK 128.1
 "The house ruined"

..... uyirttanaL yaayee NR 368.9
 "The mother sighed"

..... neki zntanRu taTamen tooLee KR 87.5
 "Shoulders grew weak"

..... iravalar varuvar IR 3.24
 "Beggars will come"

irumpukavar vuRRana perumpuna varakee PP10.113
 "The millets in the large fields are cut by sickles"

..... pozintanRu vaanam PAR 6.2
 "The sky rained"

..... iRuttanta tiLaveenil KL 27.8
 "The summer came"

..... pacantaaL ivaL TK 1188
 "She got sickness"

..... katiravan maRaintaninee CIL 7.41.1
 "The sun set down"

..... valliruL kazintatu maatavi mayangkum MM 8.23
 "The night is gone and Madavi will worry"

Subject NP + Other casal NPs + (Adverb) + Verb

palarpukaz celva minitukaN Tikumee PT11.20
 "We saw your wealth praised by all and became happy"

..... makiznan
 tancol uNarntoo raRiyalan AING 38.1-2
 "The chieftain never understands those who trust his word"

panmaaN peetaik kozintaten nenjee AK390.17
 "My heart left to her"

payilkural kavaram paimpuRak kiLiye NR13.9
 "Parrots crop the millet ears"

..... naaTan

nooytan tananee

KR 13.3-4

"My man of the land has given me grief"

mannuyi rellaa ninnanji cummee

PR 20-21

"All the souls are afraid of you"

..... oru mukam

antaNar veeLviyoork kummee

PP1.94-96

"One face will remember the Brahmin's sacrifice"

..... putunaaRRam

ceykinRee cempuum punal

PAR 7.21-22

"The flood smells new fragrance"

..... entai peyaranai yaangkoLveem

KL 81.35

"We will have our father's grandson"

neTungkaTalum tanniirmai kunRum taTintezili

taan nalkaataaki viTin

TK17

"If clouds restrain their gifts and grant no rain
the treasures fail in ocean's wide domain"

koTungkaN valaiyaa luyir kolvaa nuntai

CIL 7-18-1

"Fishing in the sea, your elders are killers"

maaperun tunpanii ozivaay

MM 6-153

"Give up your terrible sorrow"

Subject NP + Complement NP + Predicate

The sentences taking the complement nouns have only the verb *aaku* as predicate. These complement nouns do not have

any case marker. Tolkappiyam mentions this type of sentences as

ceykaip poruLai aakkamoTu kuuRal (Tol.col.cu.20)

"In a sentence describing the change which an object undergone the word denoting that object should be followed by the forms of the verb *aaku* which means to become"

These types of sentences are found in large number in OT texts.

..... atunii

paaal vallaa yaayinai

PT 52.25-26

"You are not able to divide it"

nalla vaayina tooziyen kaNNee

AING 189.4

"Friend, my eyes became good"

..... pakaivarum

tamtiRai koTuttut tamaraa yinaree

AK 44.2-3

"The enemies also became friends by giving their tribute"

kaanak kuRavar maTamakaL

eenal kaavalaa yinaL

NR 102.8-9

"The girl who belongs to the hunting folk
living in this hill is once again guarding the millet crop"

niiyaa kiyaren kaNavanai

yaanaa kiyarnin nenjcuneer pavaLee

KR 49.4-5

"May you be my husband and I the one close to your heart"

aNangkaa yinaLtaan piRanta vuurkke

PR 349.4-5

"She became suffering to her town"

paazaa yinanin pakaivar teeem

PP 6.176

"Your enemies' land became ruined"

melliNar veengkai viyalaRait taayina PR14.11

"The flower bunches of venkai spreaded on the big stones"

ollaangkiyaa mirappavu muNarntiiyaa yinai

KL 3.11

"Though I request you, you do not understand"

aayar mutumaka Laayizai

.
.

ceeTak kuTumpiyin ciRumka LaayinaL

CIL 30.122-125

"To a servant of a Vishnu temple Maturi was born"

kaayacaN TikaivaTi vaayinaL kaarikai MM 22.188

"Manimekalai changed into Kayacantikai form"

2.3.2 The classification of sentences on the basis of meaning

On the basis of meaning the sentences express, they can be classified into the following five types:

1. Informative sentences
2. Interrogative sentences
3. Optative sentences
4. Imperative sentences
5. Exclamatory sentences

Eventhough Tolkappiyam has not made any classification of sentences as above, it mentions all these type of sentences in different cutras. All these type of sentences are found in OT literature.

2.3.2.1 Informative sentences

The informative sentences can be further classified into two types as follows:

1. Positive sentences and
2. Negative sentences

Tolkappiyam mentions negation only in non-finite clauses. It does not speak about the negation in finite clauses.

2.3.2.1.1 Positive sentences

Positive sentences state an incidence which took place.

.....nin
palarpukaz celva minitukaN Tikumee PT11.19-20

"We saw your wealth praised by all"

pacalai ceytana panipaTu tuRaiyee AING 141.3

"The place sprayed by cold drops caused sallowness"

... ..muyangkal yaam veeNTinamee AK 26.15

"I wanted embracing"

.....karungkaal veNkuruku
karungkooTup punnai yiRaikoN Tanavee NR 67.3-5

"The black-legged white gulls sheltered in their
nests on the dusky trees"

naLlen kangkulung keeTTumnin kuralee KR163.5

"Even in the dark of midnight I can hear your voice"

.....neTumaa vaLavan
teeva rulaka meytinan PR 228.10-11

"Netumavalavan reached the celestials' world"

maayiruN njaala maruviri viLangkap
palkatir virintan Rorumukam PP 1.91-92

"In order to live the world without suffer one face
elicited light"

parangkun Rimayak kunRam nikarkkum PAR 8.11
"Thirupparankunram will equal Himalayas"

kaiyaRu nenjang kananRutii maTukkum
KL 130.10-11

"My heart will burn and kindle fire"

malarmicai eekinaan maaNaTi ceerntaar
nilamicai niiTuvaaz vaar TK 3

"His feet who over the full-bloom flower hath past
who gain in bliss long time shall dwell above this
earthly plain"

koovalan peyarntanan koTimatiR puRattu CIL 14.218
"Kovalan went outside of the fort-wall"

..... ciRaiyoor kooTTam
aRavoorkk kaakkinan aracaaL veentu MM19.161-162

"The king ordered the prison to be cleared of dodgers of
tax and housed it with good people"

In OT there are also sentences ending with the verb *uL*
which denotes the existence of a thing or a person. Tolkappiyam
mentions this as *poruNmai cuTTal* "the existence of the subject"
(col.cu.66).

The OT examples are as follows:

anaiya paNpiR Raanai mannar
iniyaa ruLaroo PT 45.18-19

"Is there any king having such kind of nature"

niiyala tuLarooven nenjcamarn tooree AING 293.5
 "Are there any in my heart other than you?"

yaane nuLanoo toozi AK 305.11
 "Why do I exist, my friend?"

. naaTanai
 irantoo ruLarkol toozi NR 225.5-6
 "Is there anyone who begged the chieftain, my friend?"

aacaa kentai yaaNTuLan kolloo KR 176.5
 "Where is he who is father and support for us?"

porunaru muLaroonum akanRalainaaTTu . . . PR 89.3
 "Are there warriors in your country?"

kaaTukaat tuRaiyung kaanava ruLaree PP10.279
 "There are people who protect the forests and live there"

nivantoong kuyarkoTic ceeva looynin
 ceevaTi tozaaru muLaroo PAR 3.18-19
 "Is there any one who do not worship you,
 O lord having the flag with cock?"

peNTi ruLarmannin iingku KL 80.3-4
 "Is there your wife here?"

uLLattuL poyyaatu ozukin ulakattaar
 uLLattuL ellaam uLan TK 294
 "True to his inmost soul who lives enshrined
 he lives in souls of all mankind"

ceeTak kuTumpiyin ciRumakaL iingkuLaL CIL 30.52
 "The little daughter of the servant at the temple
 of Vishnu is here"

ennuyi ranaiyaa LiingkoLittaa LuLaL MM 24.49

"My beloved has hid here"

This verb *uL* maintains the subject-predicate concord in whole OT texts except Cilappatikaaram. For the first time in Cilappatikaaram it loses the concord in nine instances having neuter singular termination.

peNTirum uNTukol peNTirum uNTukol
koNTa kozuna ruRukuRai
taanguRuu um peNTirum uNTukol peNTirum
uNTukol caanRoorum
uNTukol caanRoorum uNTukol iinRa kuzavi
eTuttu vaLarkkuRu um
caanRoorum uNTukol caanRoorum uNTukol

CIL 14.54-59

"Are there women of chastity here? Are there?"

Are there women who could bear their husband's fate cruel as this? Are there wise men? Are there? Men who would bring up orphans, are there?"

" iingkivark

kuNToo vulakat toppoor" CIL 16.200-201

"Could you think of his equal anywhere?"

But the non existential verb *il* which is opposite to this verb loses its concord in the Early Old Tamil period itself.

vaaznaaL vakaiyaLavuu aRinjarum illai NR 314.2

"There is no such wisemen who knows the limit of living days"

kaLaivoo rilaiyaa nuRRa nooyee KR 305.8

"There is no one who will remove my suffering"

anjca lenmarum illai

KR 395.6

“There is no one saying “don’t fear”.

This will be discussed exclusively in the following section.

2.3.2.1.2 Negative sentences

Negative sentences describe a state in which an incidence does not take place. As already has been stated, eventhough negative sentences are found in large number in OT texts Tolkappiyam does not mention anything about the negation in sentences. It speaks of only the negatives in clause level i.e. negative verbal participles and negative relative participles.

In OT negative sentences are found having different structures. The past negative sentences have the following three different structures.

1. Past positive sentences + *al*
2. Verbal noun + *il*
3. Verbal participle + *il*

The third type of structure is found only in late OT texts. It should be mentioned here that the modern structure Infinitive + *il* (*varavillai* “did not come”) is found nowhere in OT period. This structure should have come into existence at a later stage in the Tamil language.

The non-past negative sentences have the following four different structures:

1. Verb stem + *al*
2. Verb stem + 0
3. Non past positive sentences + *al* and
4. Infinitive + *maaTT*

The last type of structure is found only in Cilappatikaaram and MaNimeekalai each having only one instance.

Past Negative sentences

1) Past positive sentences + *al*

This type of sentences are found in eight instances in the whole OT texts.

annavai maruNTne nalleen PT 74.23

"I did not afraid of them"

uTalinee nalleen poyyaa turaimoo AING.66.1

"I will not quarrel, tell me the truth"

aRitntan LallaL annai AK 98.6

"Mother did not know this"

veeTTanai yallaiyaal nalantantu cenmee NR 141.10

"As you do not marry restore my fairness and go"

uyntana rallariva nuTaRRi yooree PR100.9

"They who will fight with him will not survive"

kaittaayu mallai CIL 9.55

"You did not become bitter"

2) Verbal noun + *il*

In OT this verb *il* functions as both intransitive verb as well as transitive verb. In instances like the following

kaalai varinum kaLainjaroo ilaree AING 183.4

"Though (you) come in morning there is no one to prevent"

it functions as intransitive verb expressing non existential meaning. In instances like

anpilan "He has no love" AING 119.3

paNpilai "You have no manners" AING 138.1

it functions as transitive verb expressing nonpossessiveness. When this verb is joined with verbal noun, the verbal noun functions as object.

paNNamai teeru maavu maakkaLum
eNNaR karumaiyi neNNinRoo vilanee PT 77.7-8

"As it is difficult to count the number of chariots,
elephants and soldiers I did not count"

anRavaN ozintanRu milaiyee AK 19.1

"You did not leave there that day"

piRar aRintanRu milaree NR 27.6

"Others did not know this"

taanaRin tanRoo vilaLee KR142.2-3

"The lady did not know this"

periyoorai viyattalu milamee PR192.12

"We are not surprised of greats"

iLamaiyi nikantanRu milanee vaLamaiyiR
Rannilai tiirntanRu milanee PP 8.244-245

"He is young forever and rich forever"

3) Verbal participle + *il*

This type of structure is not found in PatiRRuppattu, AingkuRunuuRu and AkanaanuuRu, NaRRiNai, KuRuntokai and PuRanaanuuRu have each one instance. In Cilappatikaaram and MaNimeekalai this structure increases in frequency and in Middle Tamil texts it is found in large number. This can be seen in the following frequency list.

Vp+ *il*

PT	AING	AK	NR	KR	PR	PP	PAR
----	------	----	----	----	----	----	-----

-	-	-	1	1	1	-	2
---	---	---	---	---	---	---	---

KL	TK	CIL	MM	PK	AT	NDP	PRP
----	----	-----	----	----	----	-----	-----

1	1	6	13	9	57	67	46
---	---	---	----	---	----	----	----

evanko lenRu ninaikkalum ninaittilai NR 297.5

"You did not think over why"

Kalizkavin acainaTaip peetai melintilaL.....KR 182.7-8

"This lady did not become lean"

kaalkazi kaTTiliR kiTappit

tuuvel LaRuvai poorppit tilatee PR 286.3-5

"Having been on the cot my son was not
covered with white clean cloth"

iruNmaiyyi ruNka Nilangkizai yiinRaaTku

ariyaLoo aava taRintileen iitaa PAR 8.59-60

"I did not know this lady is dearest to her mother"

nakku nalanu mizantaa LivaLennun

takkavir poolu mizantileen mannoo KL 146.18-19

"O people, you tell, she laughed with him and
lost her beauty. I did not lose"

kaRRilan aayinum keeTka aKtu oruvaRku

uRkattin uuRRaam tuNai TK 414

"Though learning none hath he yet let him hear.

In weakness this shall prove a staff and stay"

evvaay marungkinum yaanavaR kaNTileen

CIL 16-209

"Nowhere I did find him"

nammuNaa maRintilam

MM 22.127

"We do not know each other"

But we find that such type of construction is completely lost in modern period.

Non past negative sentences

1) Verb stem + *al*

ceera laatan poyyalan nacaaiyee

PT 18.12

"Ceralatan will not make the desire false"

tunjcuur yaamattun tuyilaRi yalaree

AING 13.3-4

"The courtesans of the chieftain of the cool region do not go to sleep even at the dead of night when the whole town is fast asleep"

oRuppa oovalai niRuppa nillalai

AK 342.1

"Though I punish you do not stay, though I stop you do not stop"

ninRa collar niiTutoo Riniyar

enRu mentooL piripaRi yalaree

NR 1.1-2

"He is always true to his plighted word. The longer we know him, the sweeter he seems, He will not leave"

..... avar poyvazang kalaree

KR.21.5

"He will not lie"

paTupaRi yalanee palkatirc celvan

PR 34.18

"The sun does not know falling"

ninniR piriyaalan anjcaloom pennum KL 21.7

"The word, I will not part you don't fear"

immaip piRappil piriyaalam enReenaak
kaN Nirai niirkoN TanaL TK 131.5

"While here I live, I leave you not" I said to calm her fears. She cried "there, then, I read your thought" and straight dissolved in tears.

2) Verb stem + 0

maa vaaTiyapulan naanjcilaaaTaa PT25.1

"In the field in which the elephants wandered the plough will not go"

iravi naanun tuyilaRi yeene AING 172.4

"I do not know sleep even at night"

iinRu puRantanta vemma muLLaaL AK 17.1

"She does not remember me who gave birth to her"

maranjcaa maruntung koLLaar maantar NR 226.1

"No one will plunder things from a tree of medicinal value"

kaanang kaarenak kuuRinum
yaano teeReen KR 21.4-5

"Eventhough the forest says the rainy season has come, I will not belive it"

teeRRaay peruma poyyee yenRum PR 59.4

"O king, you do not know the lie"

vaareen vaaziya nenjcee PP 9.220

"O my heart long live, I will not come"

maivaLam puutta malareer mazaikaNNaar

kaivaLam puutta vaTuvoTu kaaNaaynii PAR 18.16-17

"You did not see the scar done by the hands of ladies
with beautiful, cool and kajaed eyes"

iniyaan

uNNalu muNNeen vaazalum vaazeen KL23.6-7

"Now, I will never eat, live no more"

kaittaRiyeen enpatu kaiviTuka nenjcattu

oLittatum aangkee mikum TK 928

"No more in secret drink and then deny thy hidden fraud;
what in thy mind lies bid shall soon be known abroad"

ninaaT Tiyaangka Ninaappinu maRiyeem CIL 25.62

"Though of this land we do not imagine"

maRantu vaazeen maTantai MM 25.153

"O lady I will not forget"

3) Non-past positive sentences + *al*

In the whole OT texts this structure is found only in 29 instances.

uNkuva mallem pukaavenak kuuRi PT 58.7

"Having said, we shall not take food"

pulakkuve mallem poyyaa turaimoo AING 80.1

"We will not quarrel, tell the truth"

iniyaan viTukkuve nallen, . . . AK 396.11

"Now I will not leave you"

celvaa rallarnang kaatalar NR 208.5
 "Our lover will not go"

amma vaazi toozi koNkan
 taanatu tuNikuva nallan KR 130.1-2

"O friend, our lover will not dare do such a thing"
 olvaa nallan velpoo raanena PR 97.21

"Having thought that the king will not tolerate"
 celkena viTukkuva nallan PP 2.177

"He will not leave you saying "you may go""
 tuRakkuva nallan tuRakkuva nallan
 toTarvarai veRpan tuRakkuva nallan KL 41.35

"The chieftain will not forsake, will not forsake,
 will not forsake"
 uuTalin uNTu aangkuoor tunpam puNarvatu
 niiTuvatu anRukol enRu TK 1307

"A lovers' quarrel brings its pain when mind
 afraid asks doubtful will union sweet be long delayed"

maaneer nookka maRappaa rallar CIL 7.44-4
 "He will not forget your eyes"

anRen Ravanmun ayarnto zivaayalai MM 21.112
 "You will not become impatient saying it is not so"

4) Infinitive + maaTT

This structure is found in Cilappatikaaram (1) and MaNimeekalai (1) only.

nammai maRantaarai naa maRakka maaTTeemaal

CIL 7.32-4

“We are not able to forget him who forgot us”

aaya tozilai aTaintiTa maaTTaa

MM 27.145

“They will not assume the forms of hard earth”

The negative verb *al*

It was already seen that the positive NP + NP sentences end with the copula *aakum* which is optional in Tamil. In 2.3.1.1. we find a number of sentences ending without this copula. May be because of the optional nature of this verb Tolkappiyam says nothing about this. But the verb *al* which is opposite copula verb to *aaku* is an obligatory word. Sentences ending with *al* are found in large number in OT texts. Tolkappiyam mentions this verb in three cutras.

tanmai cuTTalum urittena mozipa

anmaik kiLavi veeRiTat taana

(col.cu.25)

“The word *anmai* denoting negation may take the gender of the ascertained object, though it is used along with the word denoting the object other than the ascertained one”

anmaiyyin inmaiyyin uNmaiyyin vanmaiyyin (col.cu.214)

“Words denoting negation, non existence, existence, capacity”

anRu uTaittu alila ennum kiLaviyum

(col.cu.220)

“Words denoting negation, possessiveness”

The Old Tamil instances are as follows:

kooTiyar muzavin munna raaTal

vallaa nallan vaazka avan kaNNi

PT 56.2-3

“He is not able to dance with the dancers' drum”

ninakkiyaam paaNaru malleem emakku

niiyung kurucilai yallai maatoo AING 480.1-2

"We are not minstrels to you and you are not the chieftain to us"

vantoon koTiyanu mallan tanta

niitava RuTaiyaiyu mallai AK 72.19-20

"The one who came is not cruel one, you who gave yourself to him is not of fault"

vaantooy veRpa caanRoo yallai

NR 353.7

"O chieftain, you are not good"

caanRoo rallaryaa mariii yooree

KR 102.4

"The man whom we loved is not good"

kaaNa tiitta vipporuT kiyaanoor

vaaNikap paricila nallen

PR 208.6-7

"To accept this gift which was given not looking at me I am not a merchant"

niiraTangu teruvinavan caaRayar muutuur

ceeyttu manRu ciRitunaNi yatuvee PP 3.201-202

"His city of the streets with settled dust where the festival is celebrated is not very distant, it is near".

katuvaa yavankaLvan kaLvinaa nalleen

PAR 20.82

"Seize him, he is the thief, I am not"

makanallai manRa nii

KL 19.6

"You are not man"

maalaiyoo allai maNantaar uyiruNNum

veelainii vaazi pozutu

TK 1221

"You are not evening but a spear that doth devour the souls of brides, farwell you evening hour!"

arumporuT paricilee nallee niyaanum CIL 28.171

"I am not one who solicit rare gifts"

pattinip peNTir alleem MM 18.5

"We are not chaste wives"

In OT texts in eight instances this verb is found without
concord (PRI, KL 3, CIL 1, MM3)

. ninninu nallananRee

. vaTaKKirun toonee PR 66.5

"He who sat facing north taking vow to fast to
death is better than you"

ikuLai yiKtonRu kaNTai iKtottan

kooTTinat taayar makananRee KL 103.33-34

"Look here friend, he is a cowherd"

piriyaa vaazkkai peRRanai anRee CIL 14.59

"You got the life in which there is no parting"

ivaNii rallaven RennoTum vekuNTu MM 5.52

"Having angered with me" Don't stay here"

taantani yoongkiya takaimaiyaL anRoo MM15.78

"She is the most gracious"

In Modern Tamil the concord is completely lost.

avan nallavan alla "He is not good"

avaL maatavi alla "She is not Madavi"

avar aaciriyar alla "He is not teacher"

In PuRanaanuuRu in one instance this verb denotes the non-existence instead of identity negation.

valveen malaiy nalla naayin
nallamar kaTatta leLituma namakkenat
tooRRoon taanu niRkuu Rummee PR 125.14-16

"Even the one who was defeated in war will say
if there is not Maliyan it is easy for us to win the battle"

This should be considered as an exceptional sentence.
Because the *al* never denotes the non-existence.

The negative verb *il*

It has already been seen that the negative verb *il* functions as both intransitive and transitive in OT period. In Modern Tamil it has attained one more function negating identity.

avan maaNavan aakum "He is student"

avan maaNavan alla "He is not student"

avan maaNavan illai "He is not student"

In the whole Old Tamil texts the verb *il* expresses this meaning in only one instance in Kalittokai.

tozuum toTuumavan tanmai
eezait tanmaiyoovillai toozi KL 55.21-22

"He will worship and touch. His nature is not that of a poor"

In the history of Tamil language this feature might have developed later.

Speaking of neuter appellative verbs Tolkappiyam speaks of this verb also.

anmaiyyin inmaiyyin uNmaiyyin vanmaiyyin (col.cu.214)

"Words denoting negation, non-existence, existence, capacity"

inRu ila uTaiya ennum kiLaviyum (col.cu.220)

"Words denoting non-possessiveness, possessiveness"

inmai ceppal (col.cu.222)

"Words denoting negation"

But Tolkappiyam does not mention anything about its two expressions. Only the commentators explain this giving examples.

il (intransitive)

As an intransitive verb denoting the non-existence the verb has come in many instances in OT texts. Here it shows an important historical change. While it shows a regular subject predicate concord in PatiRRuppattu, AingkuRunuuRu and ParipaaTal in other OT texts it shows loss of the concord also. It should be mentioned here that Tolkappiyam mentions the word *illai* as *viravuvinai* i.e. the verb used in both the tiNais (neuter and human).

The nature of the occurrence of this verb in OT texts can be seen in the following chart.

il (intransitive)

	with concord	without concord	Negating identity
PT	1	-	-
AIN	2	-	-
AK	-	4	-
NR	4	7	-
KR	5	4	-
PR	6	13	-
PP	-	1	-

PAR	1	-	-
KL	3	6	1
TK	-	21	-
CIL	-	10	-
MM	6	20	-

We know that in Modern Tamil this verb has completely lost the concord.

With concord

puraivatu ninaippiR puraivatoo vinRee PT17-1

"If we think equal to it, there is nothing equal"

kaalai varinung kaLainjaroo vilaree AING 183.4

"Though you come in morning there is no one to stop you"

kaamam peritee kaLainjaroo ilaree NR335.11

"The desire is great, there is no one to protect"

punkaN maalaiyum pulampum
inRukol tooziyavar cenRa naaTTee KR 46.6-6

"In that land where he has gone, my friend, are there
no sad evenings, is there no loneliness?"

tenticai yaaykuTi yinRaayiR
pirazvatu mannoovim malartalai yulakee PR 132.9-10

"If there is no Ay dynasty this world will perish"

...!..... uyarkoTi onRinRu PAR 4.41

"There is no flag"

.....cuuziR paziyinRu KL 8-20

"If we think over it, there is nothing wrong"

ulaka mannavark kuyirkkuyi riivoor
ilaroo

MM 6.164-165

"Are there no people to give in exchange their lives
for the lives of kings?"

Without concord

As already stated, in PT, AING and PAR there is no in-
stance for this. In other texts it slowly increases in frequency.

naaNum naTpum illort teerin
yaanala tillaiyiv vulakat taanee

AK 268.9-10

"If we search for people who have not shame
and friendship in the world there is none but I"

keeTpoo ruLarkol illaikol

NR 50.6

"Is there anyone to hear or not?"

yaaru millait taanee kaLvan

KR 25.1

"There is no one, he is the thief"

inip paaTunarumillaip paaTunarkkonRiiku

narumillai PR 235.17

"From now on, there will be neither poets nor
persons giving gifts to them"

oompuna ralla tuTaRRuna rillai

PP 10.426

"They are guards, not fighters"

kaTainaa Lituven RaRintaaru millai

KL 12.15

"There is no one who knows the last day of the life"

azukkaRRu akanRaarum illai aKtilaar
perukkattil tiirntaarum il

TK170

"No envious men to large and full felicity attain,
No men from envy free have failed a sure increase to gain"

itunii karutina i yaayi neerpavar
mutunii rulakil muzuvata millai CIL 25.165-166

"There is none equal to this maid in this Jambu continent"

Loss of Transitivity

As the verb *il* lost its concord in the course of time, it lost the transitivity also. Because of this loss, we find the sentences which are transitive in early texts are transformed into intransitive sentences in later texts. In these sentences subject NPs are changed into dative NPs and the object NPs are changed into subject NPs.

aRikari poyttal aanRoork killai KR 184.1
subject NP dative NP not

"The great persons will not lie"

..... aNNaR
dative NP

Koruvaru millai maatoo ceruvattu
subject NP not locative NP

PR 311.4-5

"The king had no one in the battlefield"

are examples for this. According to the OT structure these should be as

aanRoork	aRikari	poyttal	ilar
subject NP	object	NP	have-not-Agr.
aNNal	oruvarum	ilan	ceruvattu
subject NP	object NP	have-not	locative NP
		-Agr.	

In three OT texts PT, AING and AK this verb occurs only as transitive verb. In NR in one instance it is found with the loss of transitivity. Such a loss is found in two instances in KR, in four instances in PR, in three instances in PAR and in two instances in KL. In TK this is found more in number, twenty seven instances. CIL and MM have nine and two such instances respectively. This will be clearly shown in the following chart.

il (Transitive)

	with transitivity	with the loss of transitivity
PT	4	-
AING	8	-
AK	38	-
NR	33	1
KR	18	2
PR	32	4
PP	7	-
PAR	18	3
KL	32	2
TK	47	27
CIL	10	9
MM	17	2

In PAR in three instances this verb is found having lost the transitivity, but maintaining the concord. CIL and TK also have each one such instance.

..... ninaKKu
 maaRRaa rummilar keeLiru milar PAR 4.53-54
 "You have neither enemies nor relatives"

According to OT structure this should be

nii maaRRoorum ilai, keeLirum ilai

erutu tuzil ceyyaatooTa

viTungkaTan veeLaaLark kinRu

PAR 20.62-63

“The farmers will not leave the bullocks not working”

aiyuNarvu eytiyakkaNNum payan inRee

meyyuNarvu illaa tavarkku

TK 354

“Five-fold perception gained what benefits accrue
to them whose spirits lack perception of the true?”

maatari tannuTan maTantaiyai yiruttutaR

keeta minRu

CIL 15.124 -125

“There is no objection to leave Kannaki with Madari”

Other OT instances are as follows

maruntupiRi tillaiyaa nuRRa nooykkee

NR140.11

“There is no other medicine for my sick”

nanmozik kacca millai

KR392.2

“There is no fear to tell good words”

puraval riravalark killaiyu mallar

PR162.2

“There are kings for the poets soliciting gifts”

mayakkuRu makkaLai yilloorkkup

payakkuRai yillait taamvaazu naaLee

PR 188.6-7

“Those who have no enchanting children
have no aim in their life to complete”

iruvarkaT kuRRamu millaiyaa lenRu

KL 39.24

“There is no fault with both”

kuTi ceyvaarkku illai paruvam

TK 1028.1

“Wait for no season when you would your house uprear”

piritaR Runpamum puNartaR Runpamum
 uruvilaaLa noRukkun tunpamum
 purikuzan maatarp puNarn taarkkalla
 torutani vaazkkai yuravoork killai

CIL 14.35-38

"The pain of death, the pain of union and the
 pangs of separation are common to men. In single
 blessedness there is no suffering"

aaraNa veetaR

kaati yanta millai

MM 27.103-104

"There is no beginning and ending to God"

In Modern Tamil this verb has completely lost its transitivity and remains as intransitive verb only. In Modern Tamil only the structure

Dative NP/Locative NP + Subject NP + *illai* intr. is in usage.

Double negatives

It may be seen that while two negatives occur in a sentence, the sentence changes into positive one. Such type of sentences are also found in OT texts.

aRiyeE mallee maRintana maatoo

AING.240-1

"We know"

keeLee malleeng keeTTanem peruma

KR 244.3

"O, King, we heard"

puravala riravalark killaiyu mallar

PR 162.2

"There are kings to the poets soliciting gifts"

kaaNee malleng kaNTanam kaTattiTai

KL 9.9

"We found in the forest"

teeRee nalleen teyvak kiLavikaL MM 21.143

"I will understand words divine-inspired"

2.3.2.2 Interrogative sentences

The interrogative sentences are raised expecting an answer. The OT interrogative sentences can be classified into three types on the basis of their structure.

1. Sentences with interrogative suffix or particle
2. Sentences with interrogative pronouns
3. Positive sentences + *al* + interrogative suffix

2.3.2.2.1 Sentences with interrogative suffix or particle

These interrogative sentences are constructed by adding the suffix *ee* or *oo* or the particle *kol* with positive sentences. These are yes/no questions. This type of interrogative sentences are found in large number in OT.

Tolkappiyam mentions this suffix in Cu.251.

teeRRam vinaavee pirinilai eNNee

iiRRacai ivvaintu eekaarammee Col.cu.251

"The particle *ee* denotes the following five-certainty, question, exclusion, number and final expletive syllable"

niiyuNarn tanaiyee toozi

netTuniirc ceerppan pakalivaN varavee NR 91.1-12

"Do you know that the chieftain visited here at daytime?"

kaatali yuzaiya Laakak

kuNakkut toonRu veLLiyin emakkumaar

varumee NR 356.8-9 W

“Will she light up my inner darkness like the Venus
that raises in the east”

perunan RaaRRiR peeNaaru muLaree KR 115.1

“If someone should do great, good deeds is there
anyone who would not praise?”

This suffix is not in usage in modern Tamil.

oo

Tolkappiyam mentions this suffix in cu.256

pirinilai vinaavee yetirmaRai yoziyicai

terinilaik kiLavi ciRappoTu tokaii

irumuun Renpa vookaa ramme Col.cu.256

“The particle oo denotes the following six-exclusion,
question, negation, that which is left understood, definiteness
and superiority”

paaya luyyumoo toonRal PR16.14

“O king, can she sleep?”

putaitta lollumoo njaayiRRa toLiyee AING 71.5

“Is it possible to hide the light of the sun?”

pulattal kuuTumoo toozi AK26.5

“Is it possible to hate the chieftain, friend?”

cenniirp potuvinaic cemmal muutuurt

tamatuvey vaazkkaiyin iniya tuNToo NR 130.4-5

“Is there anything sweeter than making life staying in
this ancient and renowned city?”

toTarpun teeyumoo ninvayi naanee KR 42.4

“Will the love between us ever fade?”

ariyavu muLavoo ninakkee PR 56.15-16

"Is there anything difficult to you?"

ceevaTi tozaaru muLaroo PAR 3-19

"Is there anyone who do not worship you?"

..... piriyumoo avaiyee KL 20.23

"Will they part with?"

eetilaar kuRRampool tamkuRRam kaaNkiRpin
tiituNToo mannum uyirckku TK 190

"If each his own as neighbours' faults would scan could
any evil happen to living man?"

uTanvayiR Roorka LorungkuTan vaazkkai
kaTavatu muNToo kaRRaRin tiirena CIL 10.227-228

"Do brother and sister become lovers, wise one?"

ulaka mannavark kuyirckuyi riivoor
ilaroo MM 6.164-165

"Are there no people to give in exchange their lives
for the lives of kings?"

In modern Tamil this suffix is found only in literary style.

kol

Tolkappiyam says that the particle *kol* denotes only suspicious interrogation.

The Tolkappiyam line is

kollee aiyam Col.cu.268

"kol denotes doubt"

yaanjcen Ruraippavun teeRaar piRarunj
caanRoo ruraippat teLikuvarkol PT 73.18-19

"Though I advised them, they did not accept.
Will they accept if great people advise?"

aruvarai naaTan peyarkoloo atuvee AING 247.4

"Is it the name of the chief of the mountain?"

naRRooL nekiza varuntinaL kolloo AK 41.13

"Did she suffer to the effect of the shoulders becoming weak?"

aRintanaL kolloo aruLinaL kolloo NR 53.12-13

"Did she knew it and grace?"

atukol toozi kaama nooyee KR 5.1

"Is it the sick of love, my friend?"

kaTimanai kaattoompa valluvaL kolloo KL 24.9

"Is she able to manage the house?"

tammenjcattu emmaik kaTikoNTaar naaNaarkol

emnenjcattu oovaa varal TK 120

"Me from his heart he jealously excludes. Has he
no shame who ceaseless on my heart intrudes?"

peNTirum uNTukol peNTirum uNTukol CIL 14.54

"Are there ladies? Are there ladies?"

2.3.2.2.2 Sentences with interrogative pronouns

Though Tolkappiyam mentions only the following seven interrogative pronouns *yaavan*, *yaavaL*, *yaavar* (Col.cu.158), *yaatu*, *yaa*, *yaavar* (Col.cu.3), *yaar* (Col.cu.204) in Old Tamil texts we find twelve interrogative pronouns *yaar*, *yaaNTu*, *yaangu*, *yaanjnanam*, *yaatu*, *yaavatu*, *evan*, *en*, *enna*, *engku*, *engnganam* and *eppaTi*. Since these replace the NPs and

question, these are known as interrogative pronouns. For instance, in the sentence.

yaar vantaar? "Who came?"

in the place of subject NP the interrogative pronoun occurs and raises the question. These are known as wh -questions in which the answer is possible only in a complete sentence.

Generally interrogative sentences are raised expecting an answer. But in some cases they are raised to confirm a positive or negative answer. For instance, the interrogative sentence

iniyaa ruLaroo PR 45.18

"Is there anyone?"

does not expect an answer mentioning someone. Instead it is raised to confirm "no one". Similarly, in the sentence

nakaaroo perumaniR kaNTicinooree AING. 85.5

"Will not they laugh who see you?"

the interrogative suffix confirms the fact that they who see you would laugh. This difference is made purely on the basis of semantics. Tolkappiyam also mentions these meanings expressed by the interrogative sentences in the following cutras-

vinaavum ceppee vinaavetir varinee (Col.cu.14)

"Even a question may be taken as answer if it answers a question"

vanpuRa varuum vinaavuTai vinaiccol

etirmaRuttuNarttaRku urimaiyum uTaittee(Col.cu.244)

"Interrogative verb used to denote certainty may also denote negation"

pirinilai vinaavee yetirmaRai yoziyicai

terinilaik kiLavi ciRappoTu tokaii

iru muunRenpa ookaa rammee

(Col.cu.256)

“The particle *oo* denotes the following six-exclusive, question, negation, that which is left understood, definiteness and superiority”

The Old Tamil examples are as follows-

yaar

yaariva NeTuntakai vaazu mooree PT 71.27

“O king, who will live here?”

yaaravaN makizna AING 66.2

“Dear, who is there?”

cenRii perumaniR Rakaikkunar yaaree AK 46.16

“O Lord, go, who can stop you?”

yaarkku non turaikkoo yaanee NR 211.1

“With whom I will complain?”

yaaraK taRintici nooree KR 18.3

“Who knows that?”

ninperunj celvam yaarkkenj cuvaiyee PR 213.16

“To whom you will leave your wealth?”

niiryaa rennaatu PP 7.38

“Without asking” who are you?”

naaLkuRai paTatal kaaNunar yaaree PAR 11.38

“Who can see the decrease of days?”

aaNai kaTakkiRpaar yaar KL 81.28-29

“Who will violate your order?”

iTikkum tuNaiyaarai aaLvaarai yaaree
keTukkum takaimai yavar

TK 447

"What power can work his fall who faithful ministers
employs that thunder out reproaches when he errs"

kaaTiTai yiTTa naaTuniir kazitaR
karitivaL cevvi yaRikunar yaaree

CIL 10.54-55

"It is difficult to you to pass the country tracts and
forest tracts. Who knows what makes her so stubborn?"

iraakulan vantoona yaarena vekuLalum

MM10-31

"As soon as Rahul questioned harshly "Who is he
who came here?"

It can be noted here that in the above instances only one or two interrogative sentences expect an answer (AING 66.2, pp.6.788, MM 10.30) and the remaining ones expect a positive or negative confirmation.

yaangku

This pronoun means "how". But in some instances it means "Where" or "what".

yaangkuraip peenena varuntuval yaanee

PT 73.21

"I will regret how I will tell?"

oongkit toonRu muyarvaraikku

yaangkenap paTuvatu nummuur teyyoo AING 237.3-4

"On which side of the highest mountain yonder
there is your place said to be?"

maalaiyu muLLaa raayiR kaalai

yaangkaaku vangkol paaNa

AK 14.12-13

"If he will not remember us even in evening, what will
we become in the morning, O bard?"

yaangkaa kuvenko laLiyen yaanee NR 152.9

"I am pitiable, what will I become?"

iingki yaanazungkiya evvam
yaangkaRin tanRiv vazungka luuree KR 140.3-4

"How will this pathetic town ever know the
grief I bear with all my strength destroyed?"

inciRu paNTam yaanguN Tanan kol PR 234.4

"How did he eat this little sweet?"

teriyizaay, ceytava Rilvazi yaangkuc cinavuvaay
KL 87.3-4

'O lady, if there is no fault how will you get angry?"

karappavarkku yaangu oLikkumkolloo irappavar
collaTap pooom uyir TK 1070

"Even as he asks the shamefaced asker dies
where shall his spirit hide who help denies?"

ariyacuul poyttaa raRanilarenaeezaiyam
yaangkaRikoomaiya CIL 7.5.2

"How shall we poor know that he broke his vow?"

enperung kaNavan yaanguLa nenRalum MM10.19

"As soon as she asked" where is my husband?"

In OT texts this word occurs in 35 instances in the meaning of how, in 12 instances in the meaning of where and in 5 instances in the meaning of what.

yaaNTu

This pronoun means "where". It replaces a place name.

yaaNTuRai vatukol

. tiru nutaR pacappee AK 354.12-14

"Where will stay the paleness of the forehead?"

eeval maRukkunj ciRuviLai yaaTTi

aRivu mozukkamum yaaNTuNarn tanaLkol

NR 110.8-9

"Where did the playful girl who will not obey
to mother learnt the knowledge and good conduct?"

aacaa kentai yaaNTuLan kolloo

KR 325.4

"Where is my love, who is support for me?"

. nin makan

yaaNTuLa noovena vinavuti

PR 86.1-2

"You ask "Where is your son?"

niingkin teRuum kuRukungkaal taNNenum

tiiyaaNTup peRRaal ivaL

TK 1104

"Withdraw it burns, approach it soothes the pain
where did the maid this wonderous fire obtain?"

tingkaLanj celvan yaaNTuLan kol

CIL 4.4

"Where is the sun?"

yaanjnjanam / yaangkanam

This pronoun gives the meaning of how.

niingku kenRiyaan yaangkana mozikoo

AK 90.3

"How can I say "Go away" "?"

iniyee taangkunin avala menRir atumaRRu

yaanjnana mollumoo aRivuTai yiiree

NR 184.4-5

"You say "Bear with your suffering". O wisemen,
how is it possible?"

yaangkana mottiyoo

PR 8.5-6

"How did you equal Ceralatan?"

yaanjnjanam vantana i yenmaka LenRee

MM 5.41

"Having said "How did you come, my daughter?"

yaavatu

This word questioning the possibility of the occurrence of an incidence confirms the impossibility.

uytal yaavatunin uTaRRi yooree

PT 84.13

"How will they who fought with you will escape?"

arumpaTa ruzattal yaavatu

AING 486.2

"How the suffering can be bear with?"

taan atu poRuttal yaavatu

NR 354.1

"How can she bear with it?"

yaavaNatu

This word is also similar to the above one.

tantai vittiya menRinai paipayac

ciRukiLi kaTital piRakki yaavaNatoo

NR 306.1-2

"How the chasing off the parrots and guarding the millet sown by father will happen?"

. iruL

yaavaNa toonin nizalvaaz voorkkee

PR 102.7

"How will they who are under your protection suffer?"

yaatu

This is neuter gender equivalent to *yaar*.

amma vaazi toozi kaimmaaRu
yaatukey vaangkol naame NR 194.1-2

“How can we thank them?”

yaatukey vaangkol toozi KR 197.1

“What shall we do?”

enniTam yaatumaR Ricaivey yooyee PR 222.6

“O king, which place is mine?”

vaaymai enappaTuvatu yaatenin yaatonRum
tiimai ilaata colal TK 291

“You ask, in lips of men what truth may be.
It is speech from every taint of evil free”

yaatunii yuRRa iTukkaN enRalum MM 4.60

“What is the suffering you get?”

yaavai

This is neuter plural interrogative word. In the whole old Tamil literature this is found only in three places (PR1, MM2).

ovvaa yaavuLa PR 167.9

“What are they not suitable?”

yaavaiyiing kaLippaana MM 14.48

“What will be given here?”

evan

This is the pronoun found in highest frequency in OT. This expresses three meanings, how, what and why. Of these the first meaning is very rarely found.

evanpala kaziyumoo peruma pannaal PR 50.22

“How the days will pass, O King?”

yaanevan ceykoo paaNa AING 133.1

"O bard, what will I do?"

iniyevan ceyvatu poymmozi yemakkee AK6.22

"What will your false words do to us?"

kaNTanen makizna kaNTevan ceykoo NR 30.1

"O Chieftain, I saw. But what can I do with it?"

taanatu poyp-pin yaanevan ceykoo KR25.2

"If he will lie what will I do?"

iingkevan ceytiyoo paaNa PR 68.4

"What are you doing here, O bard?"

piRitaNi yaNiyap peRRatai yevankol CIL.2.64

"Why have you worn other ornaments?"

naavaa yiramileen eettuva tevan NM 5.105

"I have no thousand tongues, how will I praise?"

en

This means what. This also occurs in many places in

OT.

ennooR Ranaiyoo maavin RaLiree AIN 365.5

"O shoot of the sweet mango, I wonder what penance you did make?"

oNNuta larivaiyaa nenceykoo AK 50.14

"O lady with bright forehead, what will I do?"

taanen nizantativ vazungka luuree NR 36.7

"What did this benighted village lose?"

ennaan toozinam innuyir nilaiyee KR 319.8

“What will happen to my sweet life, my friend?”

annoonai yizantayiv vulakam
ennaa vatuko laLiyatu taanee PR 217.12-13

“What will happen to this world which lost him?

It is pitiful”

palavuRu narunjcaantam paTuppavark kallatai
malaiyuLee piRappinum malaikkavaitaa menceyum
KL 9.12-13

“The sandal will be useful only to those who use it.

What is the benefit of it for the mountain though it
was born in it?”

kaRRatanaal aaya payanenkol vaalaRivan
naRRaaL tozaaar enin TK. 2

“No fruit have men of all their study save they
the purely wise one’s feet adore”

iingku niRRir ennuR Riir MM 6.15

“You are standing here, what happened to you?”

enna

This interrogative word is found in few instances in OT
(PT 0, AING1 AK1, NR1, KR1, PR 0, PP 0, PAR 0, KL 0, TK 3,
CIL 18, and MM 0)

enna marangkolavar caara lavvee AING 201.4

“What sort of trees are they on his mountain slope?”

enna aangkol taamee
. nang kaatali kaNNee AK 371.11-14

“What will happen to our beloved’s eyes?”

punnai arumpiya pulavuniirc ceerppan

enna makankol toozi

NR 94.6-7

"What kind of man he, the chief seashore hamlets
where the punnai blooms in verdant clusters?"

annaa yivanoor iLamaa Naakkan

tannuur manRattu ennangkolloo

KR 33.1-2

"My friend, he is but an young student. I wonder
how he fares among the assembly of his own village?"

kannooTu kaNNiNai nookku okkin vaayc coRkaL

enna payanum ila

TK 1100

"When eye to answering eye reveals the tale of
love all words that lips can say must useless prove"

naaraaya Naavennaa naavenna naavee

CIL 17.37.5

"If the tongue does not utter the word, Narayana,
what use is it?"

engku

This is found only in Cilappatikaram (19-69, 30-111)
and Manimekalai (6-187, 191).

pooyengku naaTukeen poruLuraiyoo vituvanRu

CIL 19.69

"How shall I resolve what is other worldly even our talk
has been full of fancy?"

engku vaaz teevarum uraippak KeeTTee MM 6.187

"Hearing the assembled gods express the same view"

The following chart will show the historical changes that
are found in the frequency of *yaangku*, *yaaNTu* and *engku*.

	<i>yaangku</i>		<i>yaaNTu</i>	<i>engku</i>
	how	where		
PT	2	-	-	-
AIN	4	1	-	-
AK	3	-	1	3
NR	6	-	2	1
KR	9	-	2	4
PR	4	-	-	6
PP	-	-	-	-
PAR	-	-	-	-
KL	2	3	-	1
TK	-	1	-	2
CIL	4	-	-	3
MM	1	7	-	2

eppaTi

This is found in only one instance in the whole OT.

paracunin Reyva meppaTittu MM 27.88

"Of what nature is your divine, praised by you?"

enjnanam

This is found in two places, one in TK and the other in CIL.

tan uun perukkaRku taan piRitu uun uNpaan
enjnanam aaLum aruL TK 251

"How can the wont of kindly grace to him be
known who other creatures' flesh consumes to feed his own?"

iRaivaLaikaTuuRRuvatai yeezaiyamenjnana
yaangkaRikoomaiya CIL 7.29.2

"How can we poor ones know the scolding of bangles?"

evvaNam

This is found in only one instance.

avvuyir evvaNam pooyppukum MM 16.94

“How can the life leave the body and take another form?”

2.3.2.2.3 Positive sentences + *al*

This type of interrogative sentences are formed joining *al* with the positive sentences.

These are not raised expecting an answer. Instead, they confirm the content of the positive sentences.

kaNTiku mallamoo koNkanin keeLee AING 122.1

“Did we not see, chieftain, your friend?”

nakkane nallanoo yaanee AK 22.19

“Did not I laugh?”

uLLinen allanoo yaanee NR 62.5

“Did not I remember?”

maruNTane nallenoo

ninaintane nallanoo peritee ninaintu

maruNTane nallano vulakattup paNpee KR 99.2

“Did not I remember? And remembering you in my heart
did not I think so much that I became confused in the
affairs of the world?”

cilvaLai viRaliyum yaanum valviraintu

tozutanam allamoo palavee PR 60.5

“Did not we, my lady and myself, worship?”

vilangkumaan kural keTpinveruvuvaiyallaiyoo
KL 13.21

“Will not you fear hearing the shout of deer?”

kaNTanai yallaiyoo kaaval veentee CIL 28.154
“O king, did not you see?”

2.3.2.2.4 Suspicious interrogatives

When more than one question are raised regarding one incidence and express suspicious, they are known as suspicious interrogatives. For instance

uNTaayoo illaiyoo “Did you eat or not?”
is a suspicious interrogative sentence. This type of sentences are also found in small number in OT texts.

aRivip peengkol aRivieeng kol AK 52.9-10
“Shall we inform to mother or not?”

keeTpooru Larkol illaikol NR 50.6
“Is there anyone to question, or not?”

2.3.2.3 Optative sentences

Optatives express one's wish. In these sentences subject predicate concord is not found. The Tamil grammar Tolkappiyam mentions that first person and second person will not be used in optatives.

munnilai tanmai aayii riTattoTum
maannaa taakum viyangkooT kiLavi (Col.cu.226)

“The verb in the potential mood is not used in the second person or in the first person”

But in OT texts all the three persons are found in optatives. Of course, the first person is found only in few instances. Optatives do not show any specific historical changes except some changes in optative suffixes.

2.3.2.3.1 First person optatives

vaarntilangu vaiyeyiRRuc cinmozi yarivaiyaip
peRukatil lamma yaanee KR 14.203

“May I get this lady!”

yaanaa kiyarnin nenjcuneer pavaLee KR 49.5

“May I be one close to your heart!”

2.3.2.3.2 Second person optatives

aayira veLLa vuuzi
vaazi yaata vaaziya palavee PT 63.20-21

“Ceralata, may you live long!”

vaaziya vaaRu cenmaaKKaL AING 388-4

“O wayfarers, may you prosper!”

ezuvini vaaziye nenjcee AK 21.9

“O my heart, raise and long live!”

, ariyatonRu
eytinai vaaziya nenjcee NR 137.3-4

“My heart, long live, you got a rare thing!”

keeLir vaaziyo keeLir KR 280.1

“O relatives, long live!”

manniya perumanii nilamicaai yaanee PR 6.29

“O king, long live in this world!”

..... peruma vaaziya neTitu PP 4.461
 "O king, long live!"

vaaziya maayaanin tavaRilai PAR 9.30
 "O Lord, Long live, you are of no fault"

vaaziya nii KL 96.21
 "You long live!"

nanniirai vaazi aniccamee ninninum
 menniiraL yaamviiz pavaL TK 1111
 "O flower of the sensitive plant! than you more
 tender is the maiden beloved by me"

vaazka engkoo vaaziya peritu CIL 27.140
 "O our king, long live!"

..... vaaziya peruntakai MM 14.148-149
 "O noble man, long live!"

2.3.2.3.3 Third person optatives

..... vaazkanin vaLanee PT 24.30
 "May prosper your wealth!"

..... uuran vaazka AING 1.5
 "May long live the chieftain!"

cellinic ciRakkanin nuLLam vallee AK 19.8
 "Go ahead, may excel your heart!"

avaNa raakuka kaatalar KR 309.11
 "May stay there our lover!"

uTanuyir pookuka KR 57.4
 "At once may the life leave!"

pukazoTu viLangkip puukkanin veelee PR 21.13
 “May prosper your javelin with fame!”

..... viRaRkoTi
 vaaziya peritu PP 1.38-39

“May long live the great flag!”

nangkai polika PAR 16.30

“May the girl long live!”

engkoo vaaziyarim malartalai yulakee KL 103.79

“May long live our king in this earth!”

irantum uyirvaaztal veeNTin parantu
 keTuka ulakuiyaRRi yaan TK 1062

“If he that shaped the world desires that men
 should begging go through life’s long course let
 him wanderer be and perish”

vaaziyaroo vaazi varupunaniir vaiyai
 cuuzu maturaiyaar koomaanRan tolkulamee CIL 29.13.3-4

“Long live the king of Madurai city, surrounded
 by vaikai that ever brings prosperity”

..... keTukanin pakainjar MM 19.130
 “Let perish your enemies!”

2.3.2.4 Imperative sentences

Imperative sentences are classified into two (1) imperative and (2) prohibitive. Imperatives order a person to do an action. Prohibitives order a person not to do an action. Speaking about the second person terminations Tolkappiyam speaks about the imperative also.

munnilaik kiLavi

i ai aa yena varuum muunRum (Col.cu.213)

“The verbs which take the second person terminations i, ai, and aay”

ir iir mi ena varuum muunRum (Col.cu.224)

“The verbs which take ir, iir and min”

ceyyaay ennum munnilai vinaiccol

ceyyen kiLavi aakiTan uTaittee (Col.cu.450)

“The second person singular verb of the paradigm ceyyaay is used as cey”

2.3.2.4.1 Imperatives

On the basis of the structure, the imperatives in Old Tamil can be classified into two types (1) imperative and (2) indicative.

2.3.2.4.1.1 Imperative

In this type of sentences, the imperative suffix is zero. Only the singular and plural suffixes are added with the verbs.

uNmin kaLLee aTumin cooRe PR 18.1

“Take taddy, cook rice”

pulakkuvee malleem poyyaa turamee AING 80.1

“We will not sulk, speak the truth”

cellini AK 19.8

“Go ahead”

kuRumoo cenRu NR 27.11-12

“Pluck the neytal plant”

kaamam ceppaatu kaNTatu mozimoo KR 2.2
 "Tell me truly what you have seen"

takuti keeLini mikuti yaaLa PR 18.17
 "O great! hear what is to be done"

tiit tuNaiyaakac ceentanir kazimin PP 10.420
 "Pass the tract having the fire as guard"

..... koLaikeeNmin PAR 11.125
 "Hear the music!"

iyangkoli neTuntiNTeer kuuvumati viraintee KL 135.25
 "Call the chariot quickly"

kaamam viTu onRoo naaNviTu nalnenjcee TK 1247
 yaanoo poReen iv iraNTu
 "Or bid your love or bid your shame depart.
 For me I cannot bear them both my worthy heart!"

ivanuyir tantenn uyirvaangku MM 6.156
 "Giving his life take my life"

2.3.2.4.1.2 Indicative

In Indicative, the second person future predicates and the second person negatives function as imperatives. Here a difference is found between the EOT texts and LOT texts.

In LOT texts more and more the future tense predicates function as imperatives. Then the negative predicate functions only as imperatives in EOT. The following chart will clearly show this.

	Future predicate (as imperative)	Negative predicate (as imperative)	Negative predicate
PT	1	1	-
AING	1	-	-
AK	-	10	-
NR	1	5	-
KR	-	4	-
PR	1	-	-
PP	1	-	1
PAR	1	1	-
KL	7	5	1
TK	-	3	-
CIL	5	6	3
MM	10	20	-

uLLiyatu muTitti vaazkanin kaNNi PT 54.2
 "You complete whatever you think, may long
 live your garland"

ninnooTu vinaval keeLaay AK 7.17
 "Hear what I ask you"

eRkaran tuRaivoor uLvazi kaaTTaay NR 196.6
 "Show me where my lover is"

vaikal tooRum niRampeyarn tuRaiyumavan
 paital nookkam ninaiyaay toozi KR 298.3-4
 "Think of his tortured look my friend, his colour
 had changed as everyday he comes"

oruvii roruviirk kaaRRutir PR 58.20
 "You help to each other"

katuvaa yavankaLvan kaLvinaa nalleen PAR 20.82
 “Catch, he is the thief, I am not”

ennoorka LiTumpaiyung kaLaintiivaay KL 100.23
 “Remove our difficulty”

ninaittuonRu collaayoo nenjee enaittonRum
 evvanooy tiirkkum maruntu TK 1241
 “My heart, cannot thou not thinking of some medicine tell,
 not anyone to drive away this grief incurable?”

aRivippaayee aRivippaayee CIL 20-29
 “Inform, inform?”

uRRuNar vaaynii yivartiRam uraikkeen MM 12.34
 “Learn from me the histories of these two”

2.3.2.4.2 Prohibitive

In OT, adding *al* to the verb, the prohibitives are formed. The *aat* negative marker occurs only with the auxiliary verb *ii*. It can be mentioned here that this auxiliary verb *ii* is equal to the modern Tamil auxiliary very *aruL* and in OT it occurs both in positive and negative sentences (*vantii* “come”, *vaaraatii* “don’t come”). This structure (verb+*aat*+*ii*) is also found only in Sangam literature. The post Sangam texts do not have this structure. In KL the structure verb+*aat*+future predicate is found. In PAR and MM the structure verb + *eel* is found. The structure of prohibitives and their frequency can be seen in the following chart.

	verb+ <i>al</i>	verb+ <i>eel</i>	verb+ <i>aat+ii</i>	verb+ <i>aat+</i> future predicate
PT	-	-	-	-
AING	-	-	9	-
AK	-	-	3	-
NR	-	-	7	-
KR	-	-	2	-
PR	-	-	2	-
PP	-	-	1	-
PAR	1	1	-	-
KL	-	-	4	20
TK	-	-	-	-
CIL	-	-	-	-
MM	3	3	-	-

verb + *al*

kalluTai naaTTu cellal teyyoo AING 253.4

"Don't go to the country full of stones"

nooval kuRumakaL AK 25.16

"Don't suffer my little girl"

eeti laaLar ivaNvariR pootiR

pomma lootiyum punaiyal

emmun toTaal enkuva mannee KR 191 7-9

"If that stranger comes I will say" Don't you dare adorn
my thick hair with flowers and don't you touch me."

cellal cellal ciRakka nin nuLLam

PR 259.4

"Don't go, Don't go, may excel your heart!"

anjci looti yacaiyal

PP 8.180

"O lady with beautiful hair, don't move"

tuniyal naninii

PAR 8.55

“Don’t get angry”

iRanta kaRpinaaT kevvam paTaranmin

KL 9.22

“Don’t feel sorrow for the chaste girl who went away”

aLittu anjcal enRavan niippin teLittacol

teeRiyaarkku uNToo tavaRu

TK 1154

“If he depart who fondly said “fear not” what blame is incurred by those who trusted to his reassuring word?”

vaaTunj ciRumen marungkizaval kaNTaay CIL 7.19.4

“Don’t lose your small waist”

verb + eel

This structure is found only in PAR and MM.

aRava raTitoTinu maangkavai cuuLeel

PAR 8.68

“Though you touch the ascetic’s feet, don’t vow”

taTumaaRu piRavit taaztaru tooRRam

viTumaaRu muyalvooy vizumang koLLeel

MM 21.33-34

“Engaged as you are in the attempt to overcome the birth-cycles don’t grieve”

verb+aat+ii

niinayan tuRaiyap paTTooL

yaava Loovem maRaiyaa tiimee

AING 370.3-4

“Who could be the woman with whom you stayed?
Don’t you hide from us”

ellinRu toonRal cellaa tiim

AK 300.18

“O chieftain, it is darkened, don’t go”

anjcuvarak kaTungkural payiRRaatiimee NR 83.9

"Can you keep from hooting your strident call that sends
shotting panic tremors through the hearts of harried lovers?"

kaTumaan maaRa maRavaa tiimee PR 198.27

"O king, don't forget"

verb + *aat* + future predicate

This is found only in Kalittokai.

..... neTungkaTai nillaati KL 79.21

"Don't stand at our door"

2.3.2.5 Exclamatory sentences

Generally, these sentences express the feelings like wonder, pity, sorrow, fear and happiness. As far as the OT literature is concerned we find mostly the sentences expressing sorrow.

In OT texts, the words *antoo*, *annoo*, *aaa*, *oo*, *aiyoo* and *ciittai* are found. These are not found in PT and AING and in other texts they show a gradual development.

antoo

This expresses the expressiveness of sorrow. This is found in NR (1), PR(2) and KL (1). In NR it is found in the initial position. In PR in one instance it is found initially and in the other instance medially. In KL it occurs in the initial position.

antoo taanee yaLiyy taayee NR 324.1

"Alas! mother is pitiable!"

antoo aLiyeen vantaen manRa PR 238.12

"Alas! I, pitiable one, came"

.....antoo

mayangkinaa LenRu maruTir KL 143.18

“Alas! you are afraid that the lady was fascinated”

In modern Tamil this is found only in literary Tamil.

annoo

This also expresses sorrow. This occurs in all the positions initially, medially and finally. This is found in AK(6), NR(3), KR(5), and PR (3). This is the one found in highest frequency in OT. But it disappears in the EOT stage itself. It is not found in any LOT texts.

..... annoo

yaangkaa kuvaLkol taanee AK 192.2-3

“Alas! what will she become?”

teLintana manRa teeyaren nuyir NR 197.3-4

“Alas! it is clear, he has forgotten me. May I languish and pass away!”

yaaNTuLar kolloo veeNTuvinai muTinar

innaa tirangku mennaa rannoo KR 195.3-4

“Where is he who has finished the work he wanted to do? He does not think that I am grieving”

..... annoo

uyntana rallariva nuTaRRi yooree PR 100.8-9

“Alas! They who will fight with him will not survive”

aaa

This is found in only one instance.

aaa vollenak kuuvu venkol KR 28.3

“Shall I scream ‘Ah!’?”

aiyoo

This is also found in only one instance. But in later stages it has developed and is used largely in modern Tamil.

aiyoo veninyaan puliyanj cuvalee PR 255.1

"I am afraid of coming tiger if I cry" aiyoo"

oo

This is found in KR (1), PAR (1) and CIL (1)

..... kaamamoo peritee KR 371.5

"O! this love is great"

oovenak kiLakkung kaala mutalvanai PAR 3.60-61

"You are the foremost one called with the cry O!"

taateruman RattaaTung kuravaiyoo takavuTaittee

CIL 17.28.4

"O! The kuravai dance danced in the stage is great"

ooo

This is found in PR(1), KL(5) and TK(2)

..... kurutic cemmalk kooo

..... nilanjceern tananee PR 285.10-12

"O! O! Shedding the blood the king fell down on the earth"

ooo, punalaaTi naayenavung keeTTeen

KL 98.18

"O! O! I came to know, you bathed in the river"

ooo initee emakku innooy ceytakaN

-taam itanpaTTatu

TK 1176

“Oho! how sweet a thing to see! the eye that wrought this pain in the same gulf lie”

ciittai

This is found only in KL(4). This expresses contempt.

... piranpeNTir

iitavai koLvaanaam iKtottan ciittai

KL 84.17

“He gets the things given by others, ugh!”

2.3.3 The classification of sentences on the basis of the structure

On the basis of the structure, the sentences can be classified into three types - 1) Active sentences 2) Passive sentences and 3) Cleft sentences. All these three types of sentences are found in OT. But, the passive sentences and cleft sentences are found only in small number. A study of the Old and Middle Tamil literature shows that these two types of sentences develop in the Tamil language very slowly and gradually. The Tamil grammar Tolkappiyam does not mention these.

2.3.3.1 Active sentences

In active sentences, the subject is the one doing an action. These are the sentences found mostly in any language. All the OT instances given in the previous section are active sentences only.

2.3.3.2 Passive sentences

In passive sentences, the subject, the doer of an action is instrument NP and the object, the sufferer of the action is subject. As the case positions of the NPs change, the verb is also

changed by adding the auxiliary verb *paTu*. The passive sentences are not found in PatiRRuppattu, ParipaaTal and Cilappatikaaram. In AingkuRunuuRu (3) AkanaanuuRu (2) NaRRiNai (3) KuRuntokai (5), PuRanaanuuRu (8) and PattuppaaTTu(1) these are found in small number and Kalittokai (17), TirukkuRaL (54) and MaNimeekalai (57) have more and more frequency of these sentences. In OT texts when the speaker of an utterance cannot be mentioned clearly, though the active predicates *enpa*, *kuuRupa* are used largely, the passive predicate *enappaTu* is also used in small number.

Moreover, generally, the passive sentences are with the instrument NPs. But in OT texts we find passive sentences without instrument NPs also (AING 294.4, 4, 370.3, NR 178.3, PR 1.5, 10, 350.7, KL23.10, 12, 80.20, 147.32, TK 910, 920 and MM 22.170) In these sentences only the nominative case NPs are found in the place of instrument case NPs. In PR (197.9), KL(15.13, 48.16), TK (524, 525, 996, 922) and MM (6.201, 22.79, 30.25) these sentences are found with instrument NPs. In other places neither nominative case NP nor instrument case NP is overt. The structures and their frequency of passive sentences is given in the following chart.

Passive sentences

	With instrument NPs	with nominative NPs	without overt case marker
PT	-	-	-
AING	-	3	1
AK	-	-	2
NR	-	1	2
KR	-	-	5
PR	1	3	4
PP	-	-	1
PAR	-	-	-

KL	2	4	11
TK	4	2	48
CIL	-	-	-
MM	3	1	53

In Middle Tamil, the passive sentences increase in number more and more and in Modern Tamil they are largely used though restricted to the written Tamil.

With instrument NPs

emmaal viyakkap paTuuu mooree

.....

..... em vayiR

paaTaRin tozukum paNpi naaree PR 197.9-13

"We wonder the people who keep friendship with us with dignity"

..... an nalam
payalaiyaa luNappaTTup paNTainii rozintakkaal

KL 15.13-14

"If that beauty was exhausted by sickness and lost its earlier nature"

eriyaaR cuTappaTinum uyvuNTaam uyyaar

periyarp pizait tozukuvaar TK 896

"Though in the configuration caught he may escape from it; he escapes not who in life to great ones give offence"

mikka mayanaal izaikkappaTTa

cakkara vaalLak kooTTamiing kitukaaN

MM6.201-202

"Loot at Chakravala made by capable Maya"

With nominative NPs

ciRantana poolung kiLLai piRangkiya
 puukkamaz kuuntaR koTicci
 nookkavum paTumava Looppavum paTumee

AING 290.2-4

“The parrots seem to be very lucky, they are both regarded
 and scared away by the lady of shiny, flower smelling hair”

..... taTantaaL naarai
 nalanuNap paTTa nalkuur peeTai

NR 178.2-3

“The female stork of which beauty was exhausted
 by the long-legged male stork”

viTaaa toorivaL viTap paTTooree

PR 35 8.7

“Those who will not cease will be forsaken by her”

kuuTinar purintu kuNanuNap paTToor
 cuuTina riTTa puuvoo rannar

KL 23.12-13

“These girls whose beauty was exhausted by their lovers
 are equal to those flowers which were worn and
 disposed by the people”

irumanap peNTirum kaLLUm kavaRum
 tiruniikkap paTTaar toTarpu

TK 920

“Women of double minds, strong drink, and
 dice to these given over are those on whom
 the light of fortune shines no more”

muTiporu LuNarntoor mutunii rulakil
 kaTiyap paTTana vaintuLa

MM 22.169-170

“Five are the evils condemned by wise men on this earth”.

Without overt NPs

oongkit toonRu muyarvaraikku

yaangkenap paTuvatu nummuur teyyoo AING 237.3-4

“On which side of the highest mountain yonder
there is your place said to be?”

..... mucci kaaNTooRum paNTaip

pazavaNi yuLLap paTumaal toozi AK 391.7-8

“Whenever I see my forehead the earlier
beauty of it is remembered.”

ikuLai tooziyiK tennenap paTumoo

NR 332.1

“My friend, what it will be said?”

uLLatu citaippoor uLarenap paTaaar

KR 283.1

“Those who only use up what there is are said to
have nothing at all”

uNavenap paTuvatu nilattoTu niiree

PR 18.21

“Water with earth is known as food”

karutiyatu muTittalung kaamuRap paTutalum PP 2.213

“Finishing whatever is wanted and to be loved”

tooNala muNTu tuRakkap paTToor

veeNii ruNTa kuTaiyoo rannar

KL 23.8-9

“Those who were foresaken by the lovers after
enjoyed by them are equal to the cup made of
leaf which was thrown away after drinking water with it”

tiiyavai tiiya payattalaal tiiyavai

tiiyinum anjcap paTum

TK 202

“Since evils now from evils grow evil than fire works
out more dreaded one”

ennenap paTumoo ninmakan maTintatu MM 23.18

"What will be said your son's death?"

In Manimekalai with instrument NP but without the auxiliary verb *paTu* two sentences are found.

ninnaal vaNangkun takaimaiyaL vaNangku MM pt.21

"This lady deserves your obeisance. Bow unto her"

..... ninnaaR

pukazun talaivanyaar nuuRporuL yaavai

MM 27.167-168

"Who is your lord? What are your books?"

2.3.3.3 Cleft sentences

In sentences, various casual NPs are found to occur. In order to emphasis anyone of these NPs., the particular Np is separated from the sentence and moved to the end of the sentence. Such type of sentences are known as cleft sentences.⁴ For instance, when the sentence

raaman kaaTTil maanaip paarttaan

"Raman saw the deer in the forest"

is changed as

kaaTTil maanaip paarttatu raaman

"It is Rama who saw the deer in the forest"

the NP *raaman* is emphasized and it is assured that the action was done only by Rama. Similarly, each and every NP can be emphasized.

raaman maanaip paarttatu kaaTTil

"It is in the forest that Rama saw the deer"

raaman kaaTTil paarttatu maanai
 "It is deer which Rama saw in the forest"

Such type of sentences are also found in OT texts.

In PatiRRuppattu not a single occurrence is found. In other texts it shows a slowly increasing frequency.

iNaiyee ruNka NivaTkunoo vatuvée AING 378.5
 "I grieve only for this girl of lovely, painted pair of eyes"

paaka neTituyir vaaztal kaaycinak
 kolkaLiR Riyaanai nalkal maaRee AK 336.13-14
 "It is because of the elephant's grace that the driver of the elephant lives long"

yaaRuNiRai pakaTu naaTanait teeRi
 uRRatu mannu morunaaL KR 271.2-3
 "It is only one day that I stayed with the man from a land where drops spray from a river in full flood"

atanRiRa mataiyaa nuraikka vantatu PR 28.7
 "What I came to tell is its nature"

oRuppinyaa noRuppattu numarai KL 58.20-22
 "It is your relatives that I would punish if I do"

Subject + Object + adverb +
 nin pakaiyar + nin pakaiyar + nanna

predicate
 akaiyalar

"Your enemies do not know your nature well"

Foot Notes

1. Sentence is a structured string of words (Jacobs and Rosenbaum, 1968). The largest structural unit in terms of which the grammar of a language is organised (Crystal, D., 1980).
2. The subject of the sentence is what being discussed (Quick et al, 1972).
3. A verb or verb phrase with or without a complement functioning as one of the two fundamental constituents of a sentence, the other constituent being the subject. (Hartman & Stork, 1972).
4. A special construction which gives both thematic and focal prominence to a particular element of the clause is the cleft sentence (Quirk et al, 1972).

3. Simple, complex, and compound sentences

In any natural language, sentences can be simple having a single verb, or complex having sentences embedded one into another or compound having conjoined sentences. Therefore, the sentences can be classified into three types.

1. Simple sentences
2. Complex sentences and
3. Compound sentences

3.1 Simple sentences

The sentences having only one verb without any conjoined NPs are known as simple sentences.¹ The sentences like the following

Subject	+ Object	+ adverb	+
nin pakaivar	+ nin paNpu	+ nanku	

predicate

aRiyalar

PT 72

“Your enemies do not know your nature well”

Subject + locative NP + sociative NP
 (ivaL) + peruntuRai + ninnoTu
 predicate
 taNpunal aaTinaL

AING 75

"She had a bath with you in the cool waters of the spacious bathing ghat"

are examples for this. The sentences found in the previous section are almost only simple sentences.²

3.2 Complex sentences

In a main sentence, embedding one or more than one sentence, complex sentences are constructed. For instance, in the sentence

kaNNan niiraaTiviTTu uNTaan

"After taking bath Kannan ate"

kaNNan uNTaan "Kannan ate" is the main sentence.

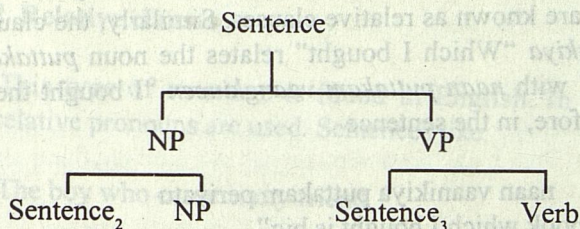
The clause *niiraaTiviTTu* "After taking bath" is derived from the subordinate sentence *kaNNan niiraaTinaan* "Kannan bathed". Similarly, in the sentence

ingku vantirukkum ciRuvarkaL en maaNavarkaL

"The boys who have come here are my students"

ciRuvarkaL en maaNavarkaL "The boys are my students" is the main sentence and the clause *ingku vantirukkum* "who have come here" is derived from the sentence *ciRuvarkaL ingku vantirukkiRaarkaL* "The boys have come here"

Generally, sentences have the structure NP + VP. The subordinate sentences are embedded either in NP or VP or in both. This can be explained by the following diagram.



It is clear that sentence 2 and sentence 3 also have the structure NP + VP and more and more sentences can be embedded one into another. In fact, any natural language has the capacity of producing sentences of indefinite length. But as it is difficult to understand the meaning of the very long and complex sentence, for the sake of communication convenience, these are avoided in the language.

The subordinate sentences embedded within the NP are of two types 1) Relative clauses and 2) Noun complement clauses. In VP, different clauses like verb complement clauses, verbal participle clauses, infinitive clauses, conditional clauses and concessive clauses are embedded. In the following sections the status of these clauses in OT literature is studied one by one.

3.2.1 Relative clauses

In all the natural languages noun and verb are two indispensable parts of speech. With these two, languages have some words and clauses as the modifiers of them. The words which stand as the modifiers of the noun are known as adjectives *nalla* "good", *azakiya* "beautiful", *periya* "big" etc. are adjectives. The clauses coming as the modifiers of the noun are known as adjectival clauses or relative clauses.³ As already stated, these clauses are embedded in an NP. *vanta ciRuvan* "The boy who came", *naan vaangkiya puttakam* "The book which I bought" etc. are examples for relative clauses. The modifying word *vanta* "who come" relates the concept *ciRuvan vantaan*

"The boy came" with the noun *ciRuvan* "The boy". That is why these are known as relative clauses. Similarly, the clause *naan vaangkiya* "Which I bought" relates the noun *puttakam* "the book" with *naan puttakam vaangkineen* "I bought the book". Therefore, in the sentence

naan vaanikiya puttakam periyatu

"The book which I bought is big"

two concepts are expressed by two sentences.

1. puttakam periyatu
"The book is big"
2. naan puttakam vaangkineen
"I bought the book"

The second sentence is changed into relative clause and added as the modifier of the noun. This is known as relativization.

3.2.1.1 Types of relativization

Eventhough the concept relativization is a common feature of languages, different languages have different syntactic mechanisms for this process. Accordingly the relative clause structures also vary. These structures can be mainly classified into three types.

1. Relative participle constructions
2. Relative clauses and
3. Correlative clauses

3.2.1.1.1 Relative participle constructions

In Dravidian languages like Tamil, Telugu, Kannada and Malayalam this type of structure is found. In Tamil traditional grammar this is called as *peyareccam* which means the word which completes its idea with a noun or which ends with a noun.

3.2.1.1.2 Relative clauses

This type of structure is found in English. In these clauses relative pronouns are used. Sentences like

The boy who came is my friend

are examples for this structure.

3.2.1.1.3 Correlative clauses

This type of structure is found in Indo-Aryan languages like Hindi, Gujarati etc. Tamil also has this type of structure though it is very rarely found. By connecting the interrogative pronouns *yaar* “who”, *etu* “what”, *engkee* “where”, *eppaTi* “how” and the correlative pronouns *avar* “he”, *atu* “it”, *angkee* “there”, *appaTi* “in such a way” or by making use of the interrogative adjective *enta* “which” and the demonstrative adjective *anta* “that” these correlative clauses are constructed.

yaaraip paarkka naan venteenoo avar

“Whom I came to see he”

entac ciRuvan vantaanoo antac ciRuvan

“Which boy came that boy”

are examples for this.

3.2.1.2 Types of relative clause structures in Tamil

A language may have only one type of relative clause structure or more than one. Tamil has two types of structures 1) relative participle construction and 2) correlative clause construction. In old Tamil also these two types of structures are found.

3.2.1.2.1 Correlative clauses in Old Tamil

In Old Tamil texts, correlative clauses are found very rarely, only in fifteen instances (KR1, PR5, KL1, TK4, MM MM4). The Tamil grammars do not mention anything about this.

minniTai naTungkung kaTaip peyal vaaTai

ekkaal varuva tenRi

akkaal varuvaren kaata looree

KR 277.6-8

“When do you say the cold, rainy season will come with its last rains that make the girl with lightening waist shiver, then our lover will return”

evvazi nallava raaTavar

avvazi nallai vaaziya nilanee

PR 187. 3-4

“Whenever the men are good there you are good, long may you live, O land!”

etticaic celinu matticaic cooRee

PR 206.13

“Wherever we go we will have food”

ennaaLoo neTuntakaaynii celvatu

annaaLkoN TiRakkumiva LarumpeRa luyiree

KL 5.18-19

“O chieftain, on which day you will go, that day she will die”

epporuL yaaryaarvaayk keeTpinum apporuL

meypqrul kaaNpatu aRivu

TK 423

“Though things diverse from diverse sages' lips we learn it is wisdom's part in each the true think to discern”

3.2.1.2.2 Relative participle constructions in OT

Tolkappiyam mentions this structure as *peyarenjcu kiLavi* and describes its structure as

peyarenjcu kiLavi peyaroTu muTimee (Col.cu.433)
 “Payarenjcukilavi completes its idea with a noun”

The relative participle constructions can be classified into different types on the basis of their function, the time they denote and their underlying structure.

3.2.1.3 Type of relative participle constructions on the basis of function

The function of the relative participles is modification of the following NP. This modifying function of relative participles can be distinguished into two types - restrictive and non-restrictive. On the basis of these two functions relative participles also can be classified into two types -

- 1) restrictive relative participles and
- 2) non-restrictive relative participles

3.2.1.3.1 Restrictive relative participles

In the case of restrictive relative clauses, a sentence is embedded as a modifying relative participle in an NP to restrict that referred NP from the other NPs by giving some bit of information which will ascribe to the NP unique reference. Because of his assumption that the hearer has a knowledge of the situation which he is describing the speaker includes restrictive relative participles which enables the hearer to identify the NP to which the speaker is referring. For instance, in the sentence

kaNnan vaangkiya puttakam periyatu
 “The books which Kannan bought is big”

the relative participle construction *kaNnan vaangkiya* restricts the NP *puttakam* from other NPs. The hearer immediately

identifies the book as which one is big. These relatives participles may be said as the answer of which. The OT instances are as follows:

arimaan vazangkunj caaral , PT 12.5

“The slopes where the deers live”

punalaatu makaLi riTTa voLLizai AING 100.1

“The ornaments which the girls bathing in the river had left behind”

tenkazi viLainta veNka luppIn AK 159.1

“The salt produced in the back water”

puliyotu poruta puNkuur yaanai NR 65.5

“The elephant with the wound which resulted with the fight with tiger”

uzavar vaangkiya kamazpuu mencinaik
kaanjci KR 10.3-4

“The kanci tree with its fragrant flowers which the ploughmen bend low”

yavanar nankalan tanta taNkamaz teeRal PR 56.18

“The fragrant toddy brought by the Yavanars' ship”

vayavar tanta vaankeez nityamoTu PP 3.249

“With the heap of wealth brought by his warriors”

puuvuutu vaNTinam yaazkoNTa koLai PAR 11.125

“The song of bees in flowers which equate the lute”

tiRanila reTutta tiimozi yellaam KL 144.71

“All the blames told by the wicked persons”

ceyyaamal ceyta utaivikku vaiyakamum
vaanakamum aaRRal aritu

TK 101

“Assistance given by those who never received
our aid in debt by gift of heaven and earth but poorly paid”

katavan tiRantavaL kaaTTiya nanneRi CIL 11.118

“Opening the door the path which she pointed out”

aiyavi appiya neyyaNi mucchi MM 3.134

“Tresses pasted with white mustard”

3.2.1.3.2 Non-restrictive relative participle constructions

In the case of non-restrictive relative participle construction a sentence is optionally embedded in an NP as a modifying clause to add some more information to that NP. Since these NPs need not be specified the relative clauses instead of restricting them from other NPs just add some more information about them. Even if these relative clauses were removed the meaning does not change. For instance, in the clause *kizakkee toonRiya nilaa* “The moon which raised in the east” the relative participle *kizakkee toonRiya* is not used to separate the referred moon from other moons. In the absence of this clause also, the idea is complete. In OT, in PatiRRuppattu and PuRanaanuuRu a lot of non-restrictive relative participle constructions are found.

kaTampumutal taTinta
neTunjceeralaatan PT 20.4-5

“Netunceralatan, who cut the Kadamba tree with root”

muuzavimi zinnicai maRukutoo Ricaikkun
toNTi AING 171.2-3

“Tonti, where the pleasing sound of the booming drum
mingling with that of the roaring waves nearby resounds
in every street”

..... veeNTupulat tiRutta
peruvaLak karikaal AK 125.17-18

“The king Karikala, who destroyed the land
which he wanted”

kaNpool neyval poorviR puukkun
tiNTeerp poRaiyan toNTi NR 8.7-8

“Poraiyan’s city Tondi, where blooms a lovely
neidal dark as a maiden’s eyes”

tonmuu taalattup potiyiR RoonRiya
naaluurk koocar nanmozi poola KR 15.2-3

“Like the good words of the Kocars of four villages,
who assembled beneath the ancient banyan tree”

paTaa manjnjaik kiitta vengkoo
kaTaaa yaanaik kalimaan peekan PR 141.11-12

“Our king Pekan, who donated his garment to the peacock”

*pakaR ceyyunj cenjnjaayiRu PP 6.7

“The red sun, which gives light”

..... ivan
cenRa kautaman PAR 19.50-51

“He is Kautaman, who went”

aivaren Rulakeettum aracarkaL KL 25.3

“The Pandavas, who are known as fives”

..... eekiya
maamalar neTungkaN maatavi CIL 8.15-16

“Madavi, who went”

tuungkeyi leRinta toTittooT cempiyan MM 1.4

“The king Cempiyan, who destroyed sky-high forts”

About these relative participles Tolkappiyam says as

“inaccuT Tillaap paNpukoL payarkkoTai
vazakkaaRalla ceyyuLaaRee (Col.cu.18)

“The use of adjectives which does not distinguish one from the other of the same kind is allowed only in poetry”

3.2.1.4 Types of relative participle constructions on the basis of time

Relative participle constructions in Tamil can be classified into two types on the basis of the time implied by the tense marker in the relative participle.

1. Time implying relative participle constructions
2. Not-time implying relative participle constructions

3.2.1.4.1 Time implying relative participle constructions

The tense markers in these relative participles have time value. For instance, the clause *vanta ciRuvan* “The boy who came” expresses the past meaning *ciRuvan vantaan* “The boy came” and the clause *varukiRa ciRuvan* “The boy who comes” expresses the present meaning *ciRuvan varukiRa* “The boy comes”. The OT instances are as follows:

vaLipaayn taTTa tuLankirung kamanjcuul PT 11.2

“The cloud which was destroyed by the wind”

nuNmaNa laTaikarai nammoo TaaTiya
taNNan tuRaivan

AING 115.2-3

“The chieftain of the beautiful, cool region who had sported with us on the fine sand of the sea-shore”

- ooyena ezunta cevvaayk kuzavi AK 165.3
 "The calf of the elephant which raised quickly"
- uravukkaTal uzanta peruvalaip paratavar NR 63.1
 "The fishermen who captured fish with their spreading
 nets from the expanse of the sea"
- taatiR ceyta taNpanip paavai KR 48.1
 "Doll made of pollen dust"
- tannakam pukka kuRunaTaip puRavu PR 43.6
 "The dove which entered into her house"
- akiluNa viritta vammen kuuntal PP 3.263
 "The hair which was spread to put the fragrant
 incense of eagle wood"
- kunRang kumuRiya vurai PAR 8.35
 "The words echoed in the mountain"
- vaaTai tuukka vaNangkiya taazai KL 128.2
 "The plant Tazai which bent low because
 of the blow of the north wind"
- tiyinaal cuTTa puN uLLaaRum aaRaatee
 naavinaal cuTTa vaTu TK 129
 "In flesh by fire inflamed nature may thoroughly
 heal the sore; In sore by tongue inflamed the
 ulcer heals nevermore"
- mikkoon kuuRiya meymmozi yoompi CIL 15.174
 "According to the saint's sayings"
- campaati yirunta campaati vanamum MM 3.54
 "The Sampati garden in which Sampati lived"

3.2.1.4.2 Not-time implying relative participle constructions

The tense markers in this type of relative participles have not time value. Nor the tense markers in these relative participles can be changed into different tense forms. For instance, the clause *aTarnta kaaTu* "The thick forest" does not express the meaning *kaaTu aTarntatu*. "The forest was thickened". Nor it can be changed into *aTarkiRa kaaTu* or *aTarum kaaTu* changing the tense markers.

..... aTangkiya caayal PT 16.10
"Humble features"

taaycaap piRakkum puLLik kaLavanoTu AING 24.1
"The spotted crabs which cause the death of the mother at birth"

tataiit tiraNTanin tooL AK 218.8
"Your strong and big shoulders"

piNavuppuli vazangku maNangkarung kavalai NR 144.6
"The fearful risky path where the wide-mouthed tiger lives"

mazaiviLai yaaTung kunRuceer ciRukuTi KR 108.1
"The hills, where rain-clouds play"

aaram taaznta vaNikiLar maarpin PR 59.1
"The chest on which necklace is worn"

..... niiNTakanRa kaNNaaLai ... PAR 11.46
"The girl with long and wide eyes"

..... kavin koNTa tooLiNai maRantee KL 21.14
"Forgetting the beautiful shoulders"

nuraiyena virinta nuNpuung kalingkam CIL 22.21
 “Flower-like soft cloth spread as foam”

naava longkiya maaperun tiivinuL MM 2.1
 “In the great island of Jambu tree”

3.2.1.5 Types of relative participle constructions on the basis of source sentence

As already seen, in Tamil there are two types of sentences 1) NP + NP sentences or equational sentences and 2) NP + VP sentences or Predicational sentences. Both types of sentences can be transformed into corresponding relative participles. Accordingly relative participle constructions can be classified into two types-

1. Equational relative participle constructions
2. Predicational relative participle constructions

All the instances given in the above sections are predicational relative participle constructions.

In section 2.3.1.1. a number of NP + NP sentences were found without the copula *aakum*. But while these sentences are changed into relative clauses the copula is indispensable. For instance while the following NP + NP sentence

avan maaNavan (aakum)

“He is student”
 is changed into relative clause as

maaNavanaakiya avan
 the copula is obligatorily found.

koTiya naakiya kunRukezu naaTan KR 252.2
 “The chieftain of hilly land who is cruel”

perumuu taaLaree maakiya emakkee PR 243.14
 "To us who are elders"

valikkuvaram paakiya kaNava noompalin PP 10.308
 "As her husband who is limit to strength protects"

maatark kaNiyaakiya kaNNakiyum CIL 17.5-9
 "Kannaki who is an ornament for ladies"

maittuna naakiya pirama taruman MM 9.15
 "Brahmadarma, who is his brother-in-law"

3.2.1.5.1 Deletion of copula

In NP + NP sentence not only the nouns but the conjugated nouns also are found as predicate.

avar kaRRavar (aakum)
 "He is learned man"

kaay mutirntatu (aakum)
 "The unripe fruit is ripened"
 are examples for this. While these are changed into relative participles we get the following constructions-

kaRRavaraakiya avar
 "He who is learned"

mutirntataakiya kaay
 "The unripe fruit which is ripened"

Added *oor* 'one' with these constructions we get

mutirntataakiya oor kaay
 "An unripe fruit which is ripened"

mangkiyataakiya oor nilavu

“A moon which is dull”

vantataakiya oor peNteyvam

“A goddess who came”

In literature, the copula is deleted optionally.

mutirntatoor kaay

mangkiyatoor nilavu

vantatoor peNteyvam

Such constructions are found in OT texts also.

nilavumaNaR koTkumoor teeruNTu AK 20.16

“There is a chariot which wanders in the sand”

ammalai kizavan ninnayan tenRum

varuntina nenpatoor vaayccoR ReeRaay NR 32.3-4

“You find it difficult to believe the statement
that the lord of the hill feels sad at heart on your account”

. tuRaivanoo TorunaaL

nakkatoor paziyu milamee KR 320.4-5

“I am not guilty of spending even one day with him in bliss”

etirataak kaakkum aRivinaarkku illai

atira varuvatoor nooy TK 429

“The wise with watchful soul who coming
ills foresee from coming evils dreaded shock are free”

aTaiyaar munaiyakat tmarmeem paTunarkkup

paTaivazan kuvatoor paNpuN Taakalin CIL 2.43-44

“As is the custom of a defenceless force to endow”

nooRRaar uRaivatoor noonakar uNTaal MM17.65

“There is a strong city where live richmen whose vow is to help
the weak and the poor”

In Middle Tamil such type of constructions increase in frequency. But in modern Tamil it is found only in poetry.

3.2.1.6 Simple and complex relative participle constructions

It is well known that relative participle constructions are modifiers to the nouns in main sentence. This modifying construction can be derived from one simple sentence or from more than one sentence. Relative participle derived from one simple sentence is known as simple relative participle and that derived from more than one sentence is known as complex relative participle.

3.2.1.6.1 Simple Relative participle constructions

These are the structures found largely in languages. All the relative participle constructions found in the previous sections are only simple relative participles.

3.2.1.6.2 Complex relative participle constructions

If more than one subordinate sentences are changed into relative participle it is known as complex relative participle. For instance, the sentence

raaman ciitaiyaip pirinta tuyarattaal
varuntinaan

“Rama suffered because of the sorrow of parting with Sita” involves three sentences.

1. raaman varuntinaan “Rama suffered”
2. tuyaram eeRpaTTatu “Sorrow was caused”
3. raaman ciitaiyaip pirintaan “Rama parted with Sita”

The sentences 2 and 3 are subordinate sentences. When the second sentence is changed into relative participle the clause *eeRpaTTa tuyaram* is obtained. The third sentence is casual sentence. Therefore, when these two sentences are mixed the clause *raaman ciitaiyaip pirintataal eeRpaTTa tuyaram* is derived. Optionally the causal word *pirintataal* is changed into relative participle as *pirinta* and the word denoting result *eeRpaTTa* is deleted. The resulting clause is *ciitaiyaip pirinta tuyaram*.

In the above complex relative participle construction one of the two subordinate sentences is causal sentence. It may be a complement sentence also. For instance in the sentence

kaNNan vaangkiyataakak kuuRiya
puttakam periyatu

“The book which Kannan told he bought is big one”

three sentences are found.

1. puttakam periyatu “The book is big one”
2. kaNNan kuuRinaan “Kannan told”
3. naan puttakam vaangkineen “I bought book”

Mixing the sentences 2 and 3 the complex relative participle construction *kaNNan vaangkiyataakak kuuRiya puttakam* is derived. Similarly, in the sentence

kaNNaki enkiRa peN ivaLtaan

“She is the girl called as Kannaki”

three sentences are involved.

1. peN ivaLtaan “She is the girl”
2. (maKKaL) enkiRaarkaL “(people) call”
3. (intap) peN kaNNaki “She is Kannaki”

From the sentence 2 and 3 the clause *kaNNaki enkiRa* is derived. Such type of complex relative participle constructions are found in large number in Tamil. In OT texts also many such instances are found.

Relative participle with casual sentence in the underlying level

naaLkooL tingkaL njaayiRu kanaiyazal
aintorungku puNarnta viLakkat tanaiyai PT 14.3-4

“You are like the light resulted out of the union of the fives ie. stars, planets, moon, sun and fire”

In these lines the relative participle *puNarnta viLakkam* is derived from *puNarntataal eeRpaTTa viLakkam*. Similarly in the following line

kaLiRukooT pizaitta katanjciRan tezupuli
AING 218.3

“The tiger enraged by his failure to pounce upon an elephant”

pizaitta katam is derived from *pizaittataal eeRpaTTa katam*

engkoo niiyaang kuraittavan naaLiTai MM 9.31

“On that day which you, our king, mentioned”

vaankoo veLvaLai vauviya puucal NR 190.5

“The fight resulted because he seized my white bangles”

ponpunai pakazi ceppam koNmaar
ukirnuti puraTTum oocai poola KR 16.2-3

“A sound like that of robbers flicking their arrows with the tips of their fingers to test the sharpness”

vaaaL vaaytta vaTuvaaz yaakkaiyoTu PR 167.3
 “With the body with the scar of the sword”

vainnuti poruta vaTuvaaz varinutal PP 1.78
 “The forehead with the scar of the tip of tusk”

anpukoL maTapeTai acaiiya varuttattai KL 11.12
 “The suffering of the tiredness of the beloved”

tiiyinaal cuTTa puN uLLaaRum aaRaatee TK 129
 naavinaal cuTTa vaTu
 “In flesh by fire inflamed nature may thoroughly
 heal the sore. In soul by tongue inflamed the ulcer
 heals nevermore”

kulantaru vaanporuT kunRan tolainta
 ilampaaTu naaNut tarum CIL 9.70
 “I am ashamed of the evil of spending all the wealth
 of our patrimony”

kalaiyoTu maatavi vaaraat
 taNiyaat tunpan talaittalai meelvara MM 2.4-5
 “The absence of Manimekalai and Madhavi was felt
 with raising distress”

Relative participles with complement sentence in the underlying level

This type of relative participles are also found in OT texts.

nilaniir vaLivicum penRa naankin PT 14.1
 “The four known as earth, water, wind and sky”

kayalenak karutiya yuNkaN AING 30.4
 “The eyes which were thought as fish”

niraiyita zuNkaN makaLirkku
ariya vaalena azungkiya celavee AK 65.19-20

“The journey which was undertaken thinking
that it is difficult for the ladies with lovely eyes like flowers”

..... avar
varutu menRa paruvamoo vituvee NR 246.9-10

“The time at which he told he would come is this”

initenap paTuum putteeL naaTee KR 288.5
“The celestial land which is told as sweet”

kaala nennum kaNNili yuyppa PR 240.5
“As the blind known as Kalan took away”

..... naam
eNNiya naaL varai KL 34.21-22
“Until the time we thought”

Relative participles with verbal nouns in the underlying level

This type of relative participles are found in KR(1) and
NR(2) only.

mazaikazuuu maRanta maayirum tuRukal KR279.5
“The great black bolders unwashed by the rain”

This clause is derived from the following two subordinate sentences:

1. mazai maRantatu “The rain forgot”
2. kallaikkazuvutal “washing the stone”

yaaymaRap paRiyaa maTantai
teemaRap paRiyaak kamazkuun talaLee NR 301.8-9

"The girl whose coiffure is never without bees swarming all over the flowers is one whose mother is never quite able to put her out of her mind"

The relative participles without the deletion of causal RP

In the above section, the relative participles in which the causal sentences have been deleted were found.

kaLiRukooT pizaitta katanjciRan tezipuli
AING 218.3

"The tiger enraged by his failure to pounce upon an elephant" is derived from the clause *kaLiRu pizaittataal uNTaakiya katam ciRant ezu puli* by deleting the RP *uNTaakiya*. In OT texts a number of occurrences are found in which this RP is not deleted. For instance, in the following relative participle construction

niicivan tiRutta niirazi paakkam PT 13.18

"The cities which lost their nature because you destroyed furiously"

The casual sentence *nii civantu iruttataal* and its result *niir azi* both are found without deletion.

Such type of constructions can be considered as the characteristic feature of Old Tamil. These are found only in PatiRRuppattu, AingkuRunuuRu, AkanaanuuRu, NaRRiNai and PattuppaaTTu. Therefore in the period of Old Tamil itself these constructions disappear from the Tamil language. In modern Tamil this does not exist.

Some more OT instances are as follows:

murukuTanRu kaRutta kaliyazi muutuur PT 26.12

“The ancient cities which lost their prosperity
because Lord Muruga fought and destroyed.”

niirmarung kaRutta nirampaa viyavin AING 326.3

“The desert of broken tracks worn out by waters”

..... nuntai
aTukaLam paaynta toTicitai maruppin
piTimiTai kaLiRRin AK 99.11-13

“The elephant with the tusk of the armour of which
is broken as your father fought in the battle field”

paacan tinRa teeykaal mattam NR 12.2

“The churning stick of which bottom is thin because
of the rubbing of rope”

3.2.1.7 Casal relations in the relative participle constructions

As the sentences are changed into relative participle the casal relations which are found between the nouns and predicates in sentences are definitely found between nouns and relative participles also. Though Tolkappiyam does not speak about the casal relations between the nouns and relative participles it enlists the nouns that follow the relative participles as follows:

"nilanum poruLum kaalamum karuvium
vinaimutaR kiLaviyum vinaiyum uLappaTa
ceyyunj ceyta vennunj collee" (Col.cu.234)

“The relative participles ceyyum and ceyta qualify the
following six words denoting land, object, time, instrument,
agent and action”

The casual relations found in OT is studied in the following sections.

3.2.1.7.1 Subject- Predicate

This is mentioned by Tolkappiyam as the words *ceyyum* and *ceyta* will end with subject. The clause

malarnta malar "The flower which bloomed"

is derived from the sentence

malar malarntatu "The flower bloomed"

The noun *malar* is subject of the sentence. Therefore, the relation between the relative participle and the noun is that of subject-predicate. In any natural language this is the relation found in largest number. OT is also not exception to this.

kavirtatai cilampiR Runjcong kavari PT 11.21

"The deer which resides in the slopes"

eetilaa Larkkup pacantavan kaNNee AING 34.4

"My eyes which grew anaemic on account of estrangment"

tirumaNi umiznta naakam AK 138.17

"The serpent which emitted the gem"

ellumuya leRinta veeTTuvan NR 59.3

"The hunter who hunted the hares"

punakkiLi kaTiyum puungkatT peetai KR 142.2

"The girl who drives the parrots in the field"

tii muraNiya niirum

PR 2.5

“The water which fights the fire”

vaaTupaci yuzantanin nirumpee rokkaloTu

PP 2.61

“With your relatives who suffered hunger”

ulakiru LakaRRiya patinmaru miruvarum

PAR 8-4

“Those twelve who removed the darkness of the world”

aRanaRin tozuku mangka NaaLanai

KL 144.70

“My lover, who keeps the virtue”

iinRa pozutin peritu uvakkum tanmakanaic

caanRoon enakkeTTa taay

TK 69

“When mother hears him named ‘fulfil’d of
wisdom’s lore’ far greater joy she feels than
when her son she bore”

vaNTToTu pukka maNavaayt tenRal

CIL 2.24

“The fragrant south-wind which entered with bees”

paattiram peRRa paintoTi maTavool

MM 11.59

“Manimekalai who got the vessel”

3.2.1.7.2 Object - Predicate

Tolkappiyam speaks of this as *ceyyum* and *ceyta* will end with a thing. The clause

avaL koyta malar

“The flower which she plucked”

is derived from the sentence

avaL malaraik koytaaL

“She plucked the flower”

As the noun is the object of the sentence the relationship between the relative participle and the noun is that of object-predicate. Generally, in languages next to subject-predicate relation, the object-predicate relation will be found in large number. But as far as OT texts are concerned next to subject-predicate, locative-predicate relationship is found in large number. The subject matter of these texts is the reason for this.

kooTuRazn teTutta koTungka Ninjci PT 16.1

"The fort which was built equal to mountain"

valaivar tanta kozumiin valci AING 180.2

"The dish or fat fish caught by the fishermen"

puRavukkuyin RuNTa punkaay nelli AK 315.10

"The amla fruit which the doves have eaten up"

annai kaakkum tonnalanj citaiya NR 23.4

"The earlier beauty protected by mother"

naRiyavum uLavoo nii aRiyum puuvec KR 2.5

"Among all the flowers you know is there one that smells more sweet?"

eNkaNai kizitta pakaTTezin maarpin PR 13.3

"The chest torn by the eight arrows"

kuRamakaLaa kkiya vaalaviz valci PP 10.183

"The dish prepared by the girl belonging to the hilly region"

entaiyenak kiitta iTuvalai PAR 20.76

"The bangles given to me by my father"

niRaivaLai koTpittaan ceyta tuyaraal KL 145.57
 "The suffering caused by the one who put the
 bangles in my hands".

amiztinum aaRRa initeetam makkaL
 ciRukai aLaaviya kuuz TK 64

"Than god's ambrosia sweeter far the food
 before men laid in which the little hands of children
 of their own have played"

ulaka noonpika LorungkuTa niTTa
 ilakoLic cilaatalan tozutu valang koNTu CIL 10.24-25

"Having offered their devotion to the indwelling
 divinity put by Cavakas"

iLangkoon kaNTa viLampoR puungkoTi MM 5.1
 "Manimekalai whom the prince saw"

Cognate object-Predicate

tuRaivan colliya collen
 iRaiyee reLvaLai koNTunin Ratuvee AING 165.3-4

"The word uttered by the chieftain of the region has
 robbed me of the bright and beautiful bracelets"

palloo ruvanta vuvakai yellaam AK 42.11

"All the happiness enjoyed by many"

curanmutal varuntiya varuttam NR 41.3

"The suffering suffered in the desert"

innum paaTuka paaTTee avar
 nanneTung kunRam paaTiya paaTTee KR 23.4-5

"Sing your song again the song about his good, long hill"

colliya colloo cilavee PR 305.4

"The words told by him is only few"

. ninnai

eziip paaTum paaTTamarntooyee PAR 14.23-24

"You who liked the song aweakening you"

collum col keeTTi KL 47.8

"Hear the word told by him"

ciRaikaakkum kaappuevan ceyyummakalir

niRai kaakkum kaappee talai TK 57

"Of what avail is watch and ward? Honour's
woman's safest guard"

imaiyava naaTiya koTukoTTi yaaTalum CIL 6.43

"The dance of kotukotti danced by Shiva"

iniyaa nuraitta vuraiteLi vaay MM 9.64

"Understand my words which I told"

3.2.1.7.3 Instrument- Predicate

The relative participle construction

naan maram veTTiya katti

"The knife with which I cut the tree"

is derived from the sentence

naan kattiyaal marattai veTTineen

"I cut the tree with the knife"

Since the noun *katti* is in instrument case the relation between the noun and the relative participle is that of instrument-

predicate. This is found only in small number in any language. Tolkappiyam mentions this as *ceyyum* and *ceyta* go with instrument.

avaleRinta vulakkai vaazaic ceerti PT 29.1

"Having caused the pestle by which the rice was pounded to lean on the plantain tree"

yaanai piNitta ponpunai kayiRRin AING 356.2

"Like the golden ropes with which the elephants are bound"

piTipaci kaLaiyiya perungkai veezam

mencinai yaaam poLikkum

anpina

KR 37.2-4

"The male elephant peels off tender branches of the yam tree with his long trunk to appease the hunger of his mate"

irappoork kiiyaa vinmaiya nuRavee PR 72.18

"Let me get the poverty of unable to give anything to beggers"

cuurmarung kaRutta moympin matavali PP 1.275

"The strength with which Lord Muruga destroyed Curan"

anpiRkum uNTToo aTaikkumtaaz aarvalar

punkaN niir puucal tarum

TK 71

"Is there any bar that can restrain love?

The tiny tear shall make the lover's secret plain"

vanta kaaraNam vayangkiya koLkaic

cintai viLakkiR Rerintoo naayinum CIL 10.166-167

"Though he knew why they had come by his mental vision"

vayanta maalaiyu maatavi tuRavuk
kayarntumey vaaTiya vaazvina Laatalin MM 2.10-11

“Since Vayantamalai too had been oppressed by
Madavi’s renunciation”

3.2.1.7.4 Sociative - Predicate

This relationship is not found in Tamil. Neither
Tolkappiyam mentions this nor it is found in OT.

3.2.1.7.5 Dative - Predicate

The clause

naan cenRa naaTukaL

“The countries to which I visited”

is derived from the sentence

naan naaTukaLukkuc cenReen

“I visited the countries”

Therefore the relation between the relative participle and the noun
is that of dative-predicate.

pirintuRai kaatalar cenRa naaTTee NR 343.10

“In the country to which our lover has gone and resides”

..... avan cellu muuree PR 86.9

“The country to which he goes”

..... poruLveKi yakanRanaaT TuRaipavar KL 26.20

“He who resides in the country to which he went
in search of wealth”

puungkootai koNTuvilainjarpoon

miiLumpukaaree yemmuur

CIL 7.28.4

"Pukar is our city where the fishermen take the
garland in exchange of pearls and return"

3.2.1.7.6 Ablative- Predicate

Though in modern Tamil this relation is not found in
OT texts it is found in few instances.

vaaraac ceeTpulam paTarntoo naLikkenā

PT 61.10

"He who went to that distant region from which
he will not return may pity"

vaazvoor pookiya peeruur

NR 153.9

"The once teeming town which the citizens have fled"

puliceerntu pookiya kallaLai poola

PR 86.4

"Like the cave which the tiger left after residing
for sometime"

vaLaiyaanaa nekizpooTun tooLvayin evan ceykoo

KL 34.19

"What I will do with my hands from which the
bangles run away not withstanding?"

3.2.1.7.7 Genitive-Predicate

The genitive case NPs can be classified into two types
as 1) Possessive (my sister, my house etc.) and 2) non-posses-
sive (Kampar's Ramayana, Ashoka's period etc.). The posses-
sive case NPs can be further classified into alienable (my house,
my book etc.) and inalienable (my eye, my mother). Among
these the inalienable possessive NPs (excluding the nouns

denoting relatives)-predicate relation alone is found in Tamil. The clause

ciRaku oTinta paRavai

“The bird of which wing was broken”
is derived from the sentence

paRavaiyin ciRaku oTintatu

“The wing of the bird was broken”
Therefore a genitive-predicate relation is found here. Tolkappiyam does not mention this.

tolkavi nazinta kaNNakan vaippin PT 15.8

“The regions of which earlier beauty was destroyed”

vevviral civanta ceeyari mazaikkaT
cevvaayk kuRumakaL AING 52.2-3

“This lady with rosy lips and cool eyes with
red streaks whose pink fingers have grown red”

aaynalan tolainta meeniyum AK 69.11

“The body of which the beauty has gone”

kaanayaanai toolnayan tuNTa
poritaa Loomai vaLiporu neTunjcinai KR 79.1-2

“An Omai tree with its dried-out base and bark
that elephants love and peel to eat and long branches
swaying in the wind”

kooTu muRRiya kolkaLiRu PR 17.17

“The killing elephant of which tusk is strong one”

inaittena veNvaram paRiyaa yaakkaiyai PAR 3.45

“You are with the body of which the number of
living years is not known”

tolkavin tolaintavan taTamentooLuLLuvaar KL 26.10

“He will think of my soft shoulders of which the earlier beauty is lost”

3.2.1.7.8 Locative-Predicate

The clause

puu irukkum ceTi

“The plant in which there is a flower”

is derived from the sentence

ceTiyil puu irukkiRatu

“There is a flower in the plant”

Therefore locative-predicate relation is found here. In OT texts next to subject-predicate relation this is found in large number.

marangkon mazakaLiRu muzangum paacaRai

PT 16.8

“The army camp in which the tree-destroying elephants make loud noise”

muNTaka malarun taNkaTaR ceerppan AING 108.2

“The chieftain of the cold sea where muntakam blossoms”

vaaraNam uraRu niirtikaz cilampil AK 172.1

“The watery mountain slopes where the elephants make sounds”

peNNai yoongkiya veNmaNaR paTappai NR 123.4

“The beach with white sand where the palm trees are flourished”

veNkooTTu yaanai cooNai paTiyum

ponmali paaTali peRiiyar

KR 75.3-4

"May you obtain Patali with all its gold, lying on the
Conai river with all its white-tusked elephants"

aaran taaznta vaNikiLar maarpin PR 59.1

"The beautiful chest on which necklace shines"

cuurara makaLi raaTunj coolai PP.1.41

"The garden where the celestial girls dance"

tirunjemarn tamarnta maarpinai PAR 1.3

"You are with the chest which Lakshmi likes and dwells"

..... minjiRaarkkung kaanjciyum KL 26.3

"Kanci flowers in which the bees sound"

peRRaar peRinpeRuv ar peNTir perunjciRappup
putteeLir vaazum ulaku TK 58

"If wife be wholly true to him who gained her
as his bride great glory gains she in the world
where gods in bliss abide"

paratar malinta payankezu maanakar CIL 2.2

"The large city where the fishermen are in large number"

matinaaN muRRiya mangkalat tirunaaL MM 10.83

"The auspicious day of full moon"

3.2.1.7.9 Ambiguity in relative participle constructions

Some relative participle constructions have same structure but with different underlying structures. For instance, the relative participle construction

kaNNan uTaitta kal

may have been derived from anyone of the following three sentences

kaNNan kallil uTaittaan

“Kannan broke (it) in stone”

kaNNan kallai uTaittaan

“Kannan broke the stone”

kaNNan kallaal uTaittaan

“Kannan broke with the stron”

Therefore, the above relative participle construction remains ambiguous. In Tamil a number of such instances are found. In Old Tamil also a few ambiguous relative participles are found.

The following clause

irumpuli tolaitta perungkai yaanai NR 353.8

expresses two different meanings as

puli yaanaiyait tolaittatu

“The tiger killed the elephant”

yaanai puliyait tolaittatu

“The elephant killed the tiger”

Similarly, the following lines

irunkaLiRu aTTa perunjcina vuzuvai AK72.13

(1) The ferocious tiger which attacked the big elephant

(2) The big elephant which attacked the ferocious tiger

niir nitta malarpola KL 5.15

are also ambiguous.

(1) Like the flower which parted with water

(2) Like the flower which was parted with water

3.2.1.8 Time adverbial relative participles

Adding different postpositions after the relative participles time adverbial relative participles are constructed.

avan vanta pozutu "At the time when he came"

avan varum varai "Until he came"

avan varum mun "Before he came"

avan vanta pin "After he came"

are examples for this. These remain as time adverbial clauses in the sentences.

Tolkappiyam mentions these as

pinmun kaalkaTai vazliiTattu ennum
anna marapin kaalang kaNNiya
enna kiLaviyum avaRRiyal pinavee (Col.cu.229)

"Words ending in pin, mun, kaal, kaTai, vazi, iTam and those ending in words denoting time are of the same nature" Since these clauses occur as modifiers of the predicates Tolkappiyam considers them as verbal participles.

In OT texts mun, munpu, munnar, uungKu, pin, (pinpu, pinRai, pinnar) piRpaaTu, pinnaal, aLavai, aLavu, varai, ellai, tuNai, kaaRum, pozutu, njaanRu, kaTai, kaalai, kaal, uzi, kaN, maattirai and iTam are found to occur after relative participles and denote different times.

3.2.1.8.1 mun, uungku

These two postpositions denote that the action denoted by the finite verb occurs before that denoted by the relative participles. This particle is not found in the following three OT texts, PatiRRuppattu, AingkuRunuuRu, PattuppaaTTu and

Kalittokai. In other texts it is found in one or two instances. It is in CIL and MM that it occurs in four and five instances respectively. In OT texts in sixteen places this participle is found after negative relative participles and only in two instances it occurs after positive relative participles. It should be mentioned here that in modern Tamil it never occurs after negative relative participles. It is found only after positive relative participles. This should be considered as one of the later developments in Tamil language.

mun (after the positive relative participle)

This is found in NR and TK each one having one instance.

..... tazangkukural
mayirkkaN muraci noorumun
uyirkkuRi yetirppai peRalarung kuraittee NR 93.10-12

"If the wedding drums that are drapped in hairy leather do not resound soon for you, you cannot get back her life, by whatever means you have".

varumunnark kaavaataan vaazkkai eri munnar
vaittuuRu poolak keTum TK 435

"His life who guards not against the coming evil day like straw before the fire shall swift consume away"

mun (after the negative relative participle)

koyyaa munnukung kuralvaarpu tinaiyee AK 28.3

"The millet will shed before cutting"

vinainalam paTiii varutum avvarait
taangka lollumoo puungkuzai yooyenac
collaa munnar nillaa vaaki

niirvilang kazuta laanaa
teervilang kinavaal terivai kaNNee KR 256.4-8

“I will finish my work and return, can you bear it until then?” But before I could finish, the eyes of my beloved overflowed and cried endlessly blocking my chariot”

innaa vaikal vaaraa munnee
ceynnii munniya vinaiyee PR 363.16-17

“Do the work you wanted to do before leaving this world”

illatu nookki iLivaravu kuuRaamun
nallatu veKi vinaiceyvaar PAR 10.87-88

“Before being laughed at about the poverty liking to help (they) will act”

naacceRRu vikkuLmeel vaaraamun nalvinai
meeRcenRu ceyyap paTum TK 335

“Before the tongue lie powerless mid the gasp of gurgling breath arouse yourself and do good deeds beyond the power of death”

karantiyaan koNTa kaalaNi yiingkup
parantu veLippaTaa mun mannarkkup
pulampeyar putuvaniR pookkuva niyaan CIL 16.128-130

“Before my theft of the queen’s anklet gets exposed and my scheme defeated I shall clear myself of the kings suspicion by framing this stranger”

enRava Luraitta vicaipaTu tiinjcol
cenRava nuLLam ceeraa munnar MM 4.123-124

“Before her voice of wisdom couched in sweet words reached his heart”

uungku

This particle is found in all the Early Old Tamil texts except AingkuRunuuRu and AkanaanuuRu. But it disappears in the Early Old Tamil period itself. It is found in none of the late Old Tamil texts. This occurs only after the negative relative participle.

varampi Raanai paravaa uungkee PT 29.15

“Before the large army spreaded”

maanamar nookkang kaaNaa uungkee NR 101.9

“Before I looked her doe-like eyes”

taNNan tuRaivan taNavaa uungkee KR 386.2

“Before the chieftain of the cold region forsaked”

venvee laNNaR kaaNaa uungkee

ninninum pulliyeem PR 141.7-8

“Before we met the king we were smaller than you”

In only one instance in KuRuntokai this particle expresses the meaning of simultaneousness.

.ciRupun maalai yuNmai

aRiveen koliavark kaaNaa uungkee KR 352.4-5

“When I cannot see him I do not know the truth about dismal evening”

3.2.1.8.2 *pin*

This particle implies that the incident denoted by the main verb occurs after the incidence denoted by relative participle occurs. This particle occurs after past relative participle.

arungka NoTaimai tiirntapin makiz ciRantu PT 68.11

“After the sales of taddy is over becoming happy”

kuNRukezu nannaaTTuc cenRa pinRai
 neeriRaip paNaittoolL nekiza
 vaara yaayin vaazeem teyyoo

AING 239.3-5

“After you have gone to your good mountainous region
 if you do not return it will result in thinning of her fine hands
 and bamboo-like arms and we will not live”

vatuva nanmaNam kazinta pinRai

AK 86.17

“After the girl’s marriage is over”

ninkuRai muTitta pinRai yenkuRai

ceytaal veeNTumaal kaitozu tirappal

NR 102.3-4

“When your needs have all been satisfied I beseech
 you with folded hands to sally forth on an errand of mine”

oLitta ceyti veLippaTak kiLantapin

KR 374.2

“After telling the hidden news overtly”

pukazcaal putalvan piRantapin vaa . . .

PR 222.3

“Come after the son was born”

kaaTTuRai kaTavuTkaTan kazippiya pinRai

PP2.52

“After the forest God’s worship is over”

eNNit tuNika karuman tuNintapin

eNNuvam ennatu izukku

TK 467

“Think and then dare the deed. Who cry deed dared
 we will think” disgraced shall be”

eevalaaLa ruTancuuztarak koovalanRaana

poonapinnar

CIL 7-52-7

“After Kovalan went surrounded by the servants”

iimac cuTalaiyil makanaiyiT TiRantapin

MM 6.189

“After she flag herself upon her son’s burning pier”

3.2.1.8.3 *aLavai*

In OT this particle expresses different meanings. Occurring after the future relative participle in seven instances it denotes the end of the duration of a time, in two instances simultaneousness and in one instance the meaning of after. Occurring after the past relative participle it expresses the meaning of after. It occurs in nineteen instances after the negative relative participle expressing the meaning of before and in course of time they disappear and the particle *mun* slowly replaces them.

Future relative participle + *aLavai* In the meaning of until

Such relative participle constructions are found in AK(1), AING(2), KR (1), TK(2) and CIL(1).

kooTTuvaT Turuvin pulavunaaRu muTTaip
paarppiTa naaku maLavaip pakuvaayk
kaNava noompung kaanalanj ceerppan AK 160.6-8

"The chief of sandy region where the male tortoise
protects the egg which looks like the dice made
of tusk until the young bird comes out from it"

iLamaa veyiRRikku ninnilai yaRiyac
colline nirakku maLavai
venveel viTalai viraiyaa tiimee AING 364.2-4

"O chieftain of shining spear, please do not hurry
until I inform this situation and beg the young and noble lady"

aLitoo taanee naaNee nammoTu
naninii TuzantanRu mannee iniye

taangku maLavait taangkik

kaamam neritarak kainnil laatee

KR 149.1-6

“How sad this bashfulness has suffered long with us.

But now it has taken all it can bear being eaten away
by lover it will not last long”

eevavum ceykalaan taanteeRaav avvuyir

poom aLavumoor nooy

TK 838

“Advised, he heeds not; of himself knows nothing wise.

This man’s whole life is all one plague until he dies”

uTaipperunj celvar manaippuku maLavum CIL 15.129

“Until (one) enters the richmen’s house”

In the meaning of simultaneity

iravalar varuuu maLavai yaNTiran

puravetirttu tokutta yaanai poola

KR 237.7-8

“Like the herds of elephants kept in readiness by Andiran,
the well-known patron of arts against the coming of poets”

paaNa raaru maLavai yaanRan

yaaNar nanmanaik kuuTTumuta ninRanen PR 376.56

“At the time the poets were in dinner I was standing
at the gate of his house”

aRivukaazk koLLu maLavaic ceRitoTi

emmil varukuvai nii

KR 379.4-5

“When you reach the age of wisdom come to
my house, O girl of tight bangles!”

Past relative participle + aLavai

In the meaning of as soon as

Such relative participle constructions are found in
AK(1), NR(1) and CIL (2).

titalai yalkuR kuRamaka LavanoTu

cenRu piRaLaakiya aLavai

.

.

.

uuruzan tanRutan vizavuRu poruLee AK 189.9-15

“As soon as the maid went with him and became
not related to us this village lost its beloved thing”

ninaitalum ninaitiroo aiya anRunam

paNaittaa Loomaip paTucinaï payanta

poruntaap pukarniza liruntane maaka

naTukkam ceyyaatu naNNuvazit toonRi

oTittumicaik koNTa voongkumarup piyaanai

poRipaTu taTakkai curukkip piRitoor

aaRiTai yiTTa vaLavaikku veeRuN arntu

enRuuz viTarakanj cilampap

punRalai maTappiTi pulampiya kuralee NR 318.1-9

“Listen, chieftain, I would beseech you to recall this that happened during your flight from our home with this comely girl. You were tired of walking in the sun and took refuge in the shade of the Omai that did not, in truth, afford a shade as the branches of the tree had shed their leaves. There came before us a mighty tusker. Somehow we were not terrified by it. The elephant with high silvern tusks and the leaves it had plucked on its mammoth head; Contracting its trunk, long and dotted it walked away in a branching tract. Disappearing from the view of its mate the cow with a soft head which mistook this as desertion and unable to bear the parting from its mate it trumpeted with such goodwill the roar resounded from all the slope. Chieftain, I would invite you to recall that sad trumpeting from the grieving heart of the cow elephant before you decide to go on your travels.”

meyyin poTiyum viritta karungkuzalum

kaiyiR Raniccilampung kaNNiirum vaiyaikkoon

kaNTaLavee tooRRaanak kaarikaitan coRceviyil
uNTaLavee tooRRaa nuyir CIL 20.v-3

“The sight of the dust-stained body, disordered hair, the hand holding on to an anklet and tearful eyes unnerved the lord of vaikai river. The lady’s burning words sucked his life in a trice”

Negative relative participle + *aLavai*

Such constructions are found in nineteen instances (AK 2, NR 2, KR 3, PR 5, PP 5, PAR 1, CIL 1)

mayilinam payilum marampayil kaanam
elliTai yuRaaa aLavai vallee

.....

.....

.....

.....

iyakkumati vaaziyoo kaiyuTai valava AK344.6-11

“Before it gets dark in the thick forest where the peacocks dance drive the chariot fast. You long live, charioteer”

nannutal niivic cenRoor tannacai

vaayttuvaral vaaraa vaLavai yattak

kalmicai yaTukkam putaiyak kaal viizttut

taLitaru taNkaar talaii

viLiyicait tanRaal viyaliTat taanee NR 316.6-10

“Before the chief who left after stroking your handsome forehead could come back to you these clouds have started descending to hide the hills and to send out claps of roaring thunder”.

maalai vaaraa vaLavaik kaaliyaR

kaTumaa kaTavumati paaka KR 250.3-4

“Drive swiftly the horses that run like the wind, my friend, before the coming of evening”

..... muracam

maNNi vaaraa vaLavai yeNNey

nuraimukan tanna menpuunj ceekkai

aRiyaa teeRiya vennai PR 50.5-8

“Me, who seated on the foam like soft bed before
the drum reached being cleaned with oil”

allaa vizuntaaLai yeytiyezun teeRRiyaan

koLLaa vaLavai yezunteeRRaaL PAR 6.89-90

“Before I reached and took the maid that fall down
she took her up”

tiruntutuyil koLLaa vaLavai

CIL 27.192

“Before we slept well”

3.2.1.8.4 *varai*

This particle is found in only one instance in whole OT texts.

tamvinai muRRi, varuumvarai nammanai

vaaztu menpa naamee NR 129.5

“He says “Await where you are until I return back
completing my job”

3.2.1.8.5 *kaalai, kaal, pozutu, njaanRu, kaTai, kaN, uzi, maattirai, iTam, ellai.*

These ten particles denote that the incidences denoted by the main verb and relative participle occur at one and the same time. Among these *kaalai* and *kaal* have more frequency. As they are more in number only one instance is given here for each particle.

kaalai

..... tuRaivan
 entool tuRanta kaalai yevankol
 pannaaL varumava naLitta pozutee AING 109.2-4

"How is it that during the time the chieftain of the
 region has deserted our arms the occasion when he
 showed love to us comes before us for many days?"

kaal

initee teyyaniR kaaNung kaalee NR 230.10

"The sight of you has brought to us relief"

pozutu

enn uyir yaakkaiyiR piriyaum pozutum
 ennaiyaan maRappin maRakkuven PR 175.4-5

"Even at the time of the parting of my soul if I could
 forget myself I will forget him"

njaanRu

kuruku muNTutaa maNanta njaanRee KR 25.5

"Only the heron was there on that day when our
 hearts were wed"

kaTai

talaiyin izinta mayir anaiyar maantar
 nilaiyin izintak kaTai TK 974

"Like hairs from off the head that fall to earth
 when fall from high estate are men of noble birth"

kaN

paTiyuTaiyaar paRRuamaintak kaNNum
 maTiyuTaiyaar
 maaNpayan eytal aritu TK 606

"Though lords of earth unearned possessions
 gain the slothful ones no yield of good obtain"

uzi

kooyin mannanaik kuRukinaL cenRuzi

niirvaar kaNNai yemmun vantooy

yaarai yoonii maTakkoTi yooyena

CIL 20.47-49

"As she neared the king the king asked "Lady with
tearful eyes, who are you who have come in front of me"

maattirai

pauvaniirt toonRi pakal ceyyu maattirai

KL 142.42

"At the time you arise in the sea water and
lightens the earth"

iTam

valiyaarmun tannai ninaikkataan tannin

meliyaarmeel cellum iTattu

TK 250

"When weaker men you front with threatening brow,
think how you felt in presence of some stronger foe".

ellai

ninRa vellaiyuL vaanavaru neTumaari malar pozintu

CIL 27.8

"As he stood there even the celestials having showered
the flowers"

3.2.1.8.6 tuNai

This expresses the meaning of until. This is found only
in TK in one instance.

oRuttaarkku orunaaLai inpam poRuttaarkkup

ponRum tuNaiyum pukaz

TK 156

"Who wreck their wrath have pleasure for a day,
who bear have priase till earth shall pass away"

3.2.1.8.7 *kaaRum*

This is found in CIL and MM each having one instance.

ennilai yuNartti yaanvarung kaaRum CIL 14.22

"Until I return having informed my condition"

putta njaayiRu toonRung kaaRum MM 21.168

"Until the sun of Buddha raises"

The frequency of the above time relative participles and the changes in them in OT can be clearly seen in the following chart.

Time relative participles

	mun		uungku		pin		aLavai		varai		kaalai		kaal		pozutu		njaanRu		kaTai		kaN		uzi		ellai		maattirai		iTam		tuNai		kaaRum	
	pos. neg.		pos. neg.		past. Fut.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.		pos. neg.	
PT	-	-	1	2	-	-	-	-	-	-	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
AING	-	-	-	1	-	2	-	-	-	-	3	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
AK	-	2	-	10	1	1	2	-	8	1	1	1	7	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	-	-	-	-	-	-
NR	1	-	5	3	1	1	2	1	9	1	3	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
KR	-	1	6	3	-	2	3	-	-	2	2	7	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
PR	-	1	2	14	-	1	5	-	16	14	2	7	1	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
PP	-	-	-	9	-	-	5	-	4	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
PAR	-	2	-	-	-	-	1	-	-	3	2	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
KL	-	-	-	-	-	-	-	-	1	64	18	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
TK	1	1	-	4	4	2	-	-	3	1	-	-	10	10	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
CIL	-	4	-	32	2	1	1	-	14	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MM	-	5	-	32	-	-	-	-	15	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

Pos. - Positive relative participle

Neg. - Negative relative participle

3.2.2 Noun complement clauses

In any natural language, all the nouns are not complete in themselves. Instead, they need a sentence to be completed. For instance, while the nouns like girl, flower, stone etc. are complete in themselves expressing a complete meaning the nouns like news, thought, etc. are incomplete. Only when these are explained as what is the news or what is the thought by some subordinate sentences these nouns become complete ones. These subordinate sentences which function as complement to certain nouns are known as Noun complement clauses.⁴

In Tamil, the noun complement clauses have two types of structures. One is similar to relative participle construction.

avan vanta ceyti

"The news that he came"

kaalaiyil ezum pazakkam "The habit of raising
in early morning"

are examples for this.

Though these are structurally similar to the relative participle constructions they differ from them in two important aspects. First, these are answers to the question of what? The above clauses are answers to what is the news? and what is the habit? respectively. Second, there is no any causal relation between the head noun and the participle as it is in the case of relative participle constructions.

The second type of noun complement clause is of the structure, complement subordinate sentence + noun complement participle + head noun.

uurukkuc cellaveeNTum enRa viruppam

"The desire to go to town"

amaiccar vantuviTtaar enRa ceyti

"The news that the minister arrived"

Tolkappiyam does not mention anything about the noun complement clauses. But in OT texts both type of noun complement clauses are found.

3.2.2.1 Participle + head noun

This type of noun complement clauses are found in large number in OT texts. The following are some of the nouns found in OT taking complement clauses - *caalpu* "quality", *ciRappu* "excellence", *paNpu* "nature", *marapu* "tradition" *puuTkai* "doctrin", *aaNmai* "strength", *maaTci* "glory", *piiTu* "glory", *vaaymai*, "truth", *oNmai* "wisdom", *nilai* "condition", *niirmai* "nature", *aruL* "grace", *ceyti* "news", *tavaRu* "fault", *utavi* "help", *kaRpu* "chastity", *perumai* "greatness", *kanaa* "dream", *punmai* "smallness", *takai* "ability", *peetaimai* "foolishness", *vaNmai* "strength", *ciRumai* "smallness", *puraimai* "greatness", *viruppu* "desire", *maTamai* "foolishness", and *koLkai* "doctrin".

paayiru LakaRRum payangkezu paNpin PT 22.33

"The beneficial nature of removing the darkness"

iRaikee zelvaLai ningkiya nilaiyee AING 140.3

"The condition of departing the bangles"

inRuNaip piriyu maTamai yooree AK 43.15

"These are with the foolishness of parting
with their beloved"

..... viruntuvarin uvakkum

mullai caanRa kaRpin

NR 142.9-10

"The nobility of becoming happy at the arrival of guests"

pirintoorp puNarkkum paNpin KR 156.6

"The nature of joining those who part with each other"

illena maRukkunj ciRumaiyu milanee PR 180.2

"He has no that smallness of rejecting "no""

..... iTumpai

yaavatu maRiyaa viyalpinar PP 1.135-136

"They are of the nature of not experiencing any suffering"

ceyyiR polamparappunj ceyvinai yooyaRka PAR 10.128

"The act of spreading gold in the fields may not cease!"

munnonRu tamakkaaRRi myuanRav viRutikkaN

pinnonRu peyarttaaRRum piiTuTai yaaLarpool

KL 34.5-6

"Like the persons with the greatness who help to those who helped them earlier"

aRam collum nenjcattaan anmai puRanj collum

punmaiyaal kaaNappaTum TK 185

"The slanderous meaness that an absent friend defames "This man in words owns virtue, not in heart" proclaims"

peNmaiYiR Ririyum peRRiyu muNTukol CIL 5.223

"Is there any possibility of wandering in the form of ladies?"

aNiyizai tannai akaRRiya vaNNamum MM 12.10

"The news that she removed the girl"

3.2.2.2 Complement clause + complement particle + noun

This type of construction is found in all OT texts except PT.

atta niiLiTai avanoTu pookiya
mutteer veNpal mukiznakai maTavaral
taaya rennum peyaree ,.... AING 380.1-3

"I bore the name of the Mother of the smiling damsel
of pearl-like white teeth who went away with that youth
along the long way of the desert"

varuvaa renpatu vaayva taaka AK 323.3

"Let it that he would come become true!"

vantii kentai yennum
antiing kiLavi keeTkam naamee NR 221.12-1

"Let us hear the sweet words of saying" Our lord, come".

teervaru mennu muraivaa raatee KR 115.5.7

"The news that the chariot would come is not coming"

iTanj ciRitennu muukkan turappa PR 8.3

"As the thought that the place is small derived"

yaanpayantee nennum cerukku PP 4.44

"The proud that I gave birth"

atanaal pakaiva rivarivar naTToo rennum
vakaiyu muNToonin marapaRi voorkkee PAR 3.57-58

"Therefore those who knew your nature have any
difference that these are enemies and these are friends"

poruLvayiR pirital veeNTu mennum

aruLil collum niicol linaiyee

KL 21.4-5

"You told the harsh word that we should part with
for the sake of wealth"

viizunar viizap paTuvaarkku amaiyumee

vaazunam ennum cerukku

TK 1193

"Who love and are beloved to them alone belongs
the pride "we have made life's very joys our own""

pattinip peNTi riruntanaa Tennum

attaku nallurai yaRiyaa yoonii

CIL 15.147-149

"Don't you know that good words that this is
the nation where a number of chastful ladies lived"

ilakkumi yenum peyarpeRRup piRanteen

MM 9.41

"I was born with the name Lakshmi"

3.2.3 Verb complement clauses

As it is in the case of nouns in the case of verbs also certain verbs are not complete in themselves. Only after taking a subordinate sentence as complement they become complete. For instance, the verb *vaa* "come" is complete in itself. Therefore for the sentence

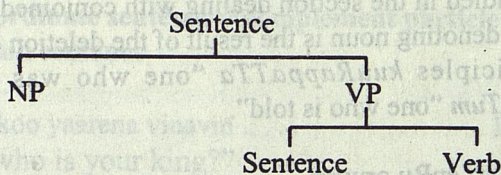
kaNNan vantaan "Kannan came"

there is no need of any complement sentence. But the verb *col* "say" will not complete without a complement sentence. The sentence

kaNNan connaan "Kannan told"

remains incomplete until it is not known what did Kannan tell?. The clauses which make such verbs as complete are known as

verb complement clauses.⁵ This can be explained by a diagram as



In OT the verbs like *vaazttu* “praise”, *nuval* “say”, *vinavu* “ask”, *vizai* “desire”, *mozi* “tell”, *uLku* “think”, *kuuRu* “tell”, *urai* “say”, *paravu* “say”, *eNNu* “think”, *veeL* “want”, *karutu* “consider”, *virumpu* “desire”, *ninai* “think”, *col* “say”, *uNar* “know”, *pakar* “say”, *aRi* “know”, *ceppu* “say”, *paaraaTTu* “praise”, *kazaRu* “say”, *mati* “respect”, and *veeNTu* “request” are found taking complement clauses. The words linking the verbs and the complement clauses are known as verb complement particles.

Tolkappiyam mentions this in three cutras

vinaiyee kuRippee icaiyee paNpee

enna peyaroo TavvaRu kiLaviyum

kaNNiya nilaittee enaven kiLavi (Tol.cu.278)

“The particle en denotes the following six-verb, suggestion, sound, quality, number and noun”.

enRen kiLaviyum atanoo raRRee (Tol.cu.259)

“The particle enRu is also of the same nature”

enaven eccam vinaiyoTu muTimee (Tol.cu.438)

“The particle ena completes its idea with a verb”

In OT both the particles *ena* and *enRu* are found. Tolkappiyar says that *ena* denotes verb, suggestion, sound, quality, number and noun,. Of these that which denotes verb is the particle found in the verb complement clauses. The word

denoting suggestion, sound and quality is the particle found in the onomatopoeic complement clauses. This will be seen later. The word denoting number is found in conjoined sentences. This will be studied in the section dealing with conjoined sentences. The word denoting noun is the result of the deletion of the relative participles *kuuRappaTTa* "one who was told" and *kuuRappaTum* "one who is told".

paari enRu oruvan

"The one called as Pari"

Paari enRu kuuRappaTum oruvan

"The one who is called as Pari"

Generally, the sentences with the verb complement clauses have the structure of subordinate sentence + complement particle + main sentence. But since the particle *ena* and *enRu* are derived from the verb *en* "say", in the sentences in which the verb *en* itself is the main verb the particle *ena* or *enRu* is not added.

amaiccar varavillai enRaana kaNNan

"Kannan told that the minister did not come"
is an example for this.

In some other sentences the complement taking verbs are not found. But these can be easily inserted. For instance, in the sentence

kaNNan nalla oru vaayppai izantu viTTeen

enRu varuntinaan

"Kannan felt sorry that he lost a good chance"

the complement taking verb *kuuRu* 'say' can be inserted as *enRu* *kuuRu* "having said that".

All the above three types of verb complement constructions are found in OT.

3.2.3.1 Subordinate sentence + complement particle + main sentence

nungkoo yaarena vinavin PT 20.1

"If you ask who is your king?"

kaaTiRan tanaree kaatalar
niiTuvar kollena ninaiyumen nenjee AING 311.3-4

"The lover has passed through the desert. My mind is
pondering over whether he would delay"

varuvaaren RuNarnta maTangkezu nenjcam
AK 303.15

"My foolish heart which knew that he would come"

pirital cuuztali nariyatu muNToo
enRunaanng kuuRik kaamanj cepputum NR 79.6-7

"We convey our love having said that could there be
a deed more grievous than the plan to leave."

nallooL kaNava nivanenap
palloor kuuRa KR 14.5-6

"As the people say "This man is the husband of
this fine and lovely woman""

ciRRi naRRuuN paRRi ninmakan
yaaNTuLa noovena vinavuti PR 86.1-2

"Holding the pillar of the small house you ask

"Where is your son?"

celveen tillavan tolpatip peyarntena
mellenak kuuRi viTuppinum PP 10.567-568

"Though you say softly "we will return to our village""

kaTumpoTum kaTumpoTum paravutum
koTumpaa TaRiyaRka vemmaRi venavee PAR 2.75-76

“With the relatives we will worship” let us not
experience any suffering”

oNkuzaay celkenak kuuRi viTumpaNPin KL 37.27

“The nature of to let go saying “O lady with
beautiful hair, go!”

vaanninRu ulakam vazangki varutalaan
taan amiztam enRuNaraR paaRRu TK 11

“The world its course maintains through life that rain
unfailing gives. Thus rain is known the true ambrosial
food of all that lives”

niirttan Rituvena neTumozi kuuRi CIL 23.115

“Having told that this is not the nature”

yaangkaa kiyativ veentiya kaTinjaiyen
Raracan kuuRalu maayizai yuraikkum MM 19.144-145

“When the king asked” From whence this vessel?”
the young girl replies”

3.2.3.2 Subordinate sentence + main verb *en*

velpukazk kuTTuvaR kaNToor
celkuva mennaar paaTupu peyarntee PT 46.13-14

“Those who saw Kuttuvan will not say “After singing
him let us return back””.

nalla nenRum yaamee AING 11-3

“We tell “He is good””

..... numvaayp

poyyu muLavoo enRanan AK 48.18-19

"He asked "Are you lying?" "

kaankezu naaTaR paTarntoorkkuk

kaNNum paTumoo enRicin yaanee NR 61.9-10

"I said" Can those who have lost their hearts to
the chief of the uplands get a wink of sleep?"

kukkuu enRatu koozi

KR 157-1

"The hen sounds" kukkoo"

ennoTu porutu menpa

PR 71-3

"They say" We will fight with you""

eLiya vennaar tonmarung kaRinar

PP 8.18

"The wise men will not say" It is easy"

niiruraicey niirmaiyil cuuLenRi neerizaay PAR 8.72

"O lady, you tell" The vow you take is not true"

tunpuRuun takaiyavee kaaTenRaar KL 11-1

"He told" The forest is full of difficulties"

yaarinum kaatalam enReenaa uuTinaaL

yaarinum yaarinum enRu TK 1314

"I love you more than all beside "It was thus
I gently spoke. "What all, what all?" She instant cried
and all her anger woke"

tiiveentan RanaikkaNTit tiRan keeTpal yaanenRaaL

CIL 19.71

"She told "I shall face the evil king indeed to force
and answer for his misdeed""

itukuRai yenRana niRaimakan Raanen MM 18.172

"The prince said "This is my request"".

3.2.3.3 Subordinate sentence + complement particle

+ main verbs other than *en*

valamin Ramma kaalaiyatu paNpenak
kaNpani malirniRai taangkik kaipuTaiyuu
melivuTai nenjinar ciRumai kuura PT 26.7-9

"The people of the enemies' country with broken heart
and with tears in the eyes told" The country is not favour
to us, this is the nature of the difficult time" and stood
in a fix with suffering"

yaarmaka LivaLenap paRriya makizna AING 79-2

"O chieftain who grabbed us saying "whose daughter is she?"

inippiRi tuNToo anjca loompena
aNikkavin vaLara muyangki AK 313.1-2

"Having embraced as to increase the beauty saying

"Is there anything more? Don't fear""

naaNilai yeluva enRuvan ticinee NR 50.8

"I muttered" You shameless one!" and walked out"

In OT texts, the verb *keeL* "hear" is found to occur in some instances. Eventhough this is a complement clause taking verb, only after inserting the following two words *enRu* + *colla* (complement particle + complement taking verb) the sentence is completed. Only when this verb *keeL* occurs with the meaning *vinavu* "ask" this takes the complement clause directly. The following are some examples for this.

varaintanai niiyenak keeTTu yaan
uraittane nallanoo vaKten yaaykkee AING 280-4-5

"I having heard that you solemnized the marriage did inform my mother of that, didn't I?"

maantaranj ceeralirumpoRai yoompiya naaTee
puttee Lulakat taRRenak keeTTuvan
tinitu kaNTiciR peruma PR 22.34-36

"Having heard that the country protected by Mantaran Ceral Irumporai is equal to celestial world, I came here and became happy at the sight of it, O King!"

iinRapozutin perituuvakkum tanmakanaic
caanRoon enakeeTTa taay TK 69

"When mother hears him named 'fulfill'd of wisdom's lore' far greater joy she feels than when her son she bore"

3.2.3.4 Onomotopoeic complement clauses

Complement clauses may consist of mere onomotopoeic words without any meaning. These onomotopoeic words are of two types. The first type of words is not derived from any sound but it expresses a concept. For instance, in the sentence

kaaTu taN enRu iruntatu
"The forest was cold"

the word *taN* has no meaning but it indicates coolness. The second type is derived from the sounds resulting from some actions.

maNi kaNiir enRu olittatu
"The bell rang as kanir"

is an example for this. Both the types of onomotopoeic complement clauses are found in OT texts.

Meaning expression**pul** (loss of splendour)

viripuung karumpin kazani pullena PT 13.13

"The fields of sugarcane with flowers lost their splendour"

katum (suddenness)

notuma laaLan katumenat taakkalin NR 50.5

"As this bard suddenly caught hold of me and pulled"

oy (swiftness)paTaaap paingkaN paaTupeR Royyena
maRampukal mazakaLi RuRangku naaTan AK102.8-9"The chief of the region where the elephant getting
sleep sleeps swiftly"**taN** (coolness)

taNNen Ricinee peruntuRaip punalee AIN 73.4

"The river was cool"

kam (sweet smell)karungkaal nuNavin perunjcinai vaanpuuc
cemmaNaR ciRuneRi kammena varippa AK 345.16"The flowers of Nuna filled up the red-sand
small path with sweet smell"**kam** (silence)

kaanamung kammen RanRee NR 154.1

"The forest was silent"

pai (slow)

anRilum paiyena naralum KR 177.4

"The bird Anril will sound slowly"

im (catching suddenly)

uraikka laaKaa evvam immena NR 109.5

"An undescribable pain suddenly caught"

tav (loss of splendour)

taatuLar kaanaR Ravven RanRee NR 319.2

"The forest lost its splendour"

njeRreer (swiftness)

kallen cummaiyaR njereerenap pukutantu AK 86.18

"Those with loads having entered swiftly"

mel (slowly)

mellenak kiLantanamaaka PP 2.122

"We told slowly"

Sound expression

kal

kallenak kaRangkumaNi yiyampa AK 314.9

"The bell rang as kal"

izum

izumena vizitarum paRaikkura laruvi PT 70.24

"The waterfall which falls with the sound 'izum'"

tuTum

naRuvaTi maaattu viLaintuku tiimpazam

neTuniirp poykait tuTumena vizuum AING 61.1-2

“(The city) where the sweet ripe fruit of the mango tree filled with fragrant tender ones falls with a sound ‘tudum’ into the deep waters of the tank”

im

tuvaittezu tumpit tavaricai viLari

puTaittuviTu narampin immena imirum AK 317.12-13

“The bee sounds ‘im’ like the string of lute which was pressed and let free”

el

celvaLi tuukkalin ilaitiir neRRam

kallizi aruviyin ollena olikkum NR 107.4-5

“The dried up nuts when rustled by powerful sounds generate a sound ‘ol’ as the brook that courses down a mountain”

tuTku

tuTken RanRen Ruu nenjcam

KR 157.2

“My purest heart was filled up with fear”

tav

vevvang kaluzi tavvenak kuTikkiya

KR 356.4

“To drink the hot muddy water”

kiTin

kiTinena iTikkung kooRRoTi maRavar

NR 48.6

“The brigands with the bangles sounding ‘kidin’”

kom

..... naaNkural kommena olippa

PAR 19.44

“The sound of the string sounded ‘kom’”

Of these only the word *kam* exists in modern Tamil.

kam enRu maNam viiciyatu

“It smelled sweet”

ellaarum kam enRu iruntaarkaL

“All were silent”

The other words have disappeared from the language and new words like *tiTiir*, *kaNiir* etc. have come into existence.

3.2.3.5 The direct and indirect speech sentences

When one's speech is quoted exactly without any change it is known as direct speech. On the other hand when it is changed according to the reporter's situation it is known as indirect speech.

In Tamil, two types of indirect speech are found. One is the changed report of sentences other than imperative sentences. Second is the changed report of imperative sentences. Tolkappiyam does not speak of these.

3.2.3.5.1 Sentences other than imperatives

These sentences consist of the complement clauses with the particles *enRu*, *ena* and *aaka*. Of these *enRu* and *ena* immediately follow the complement sentence.

raaman vantaan enRu / ena kaNNan connaan

“Kannan told that Rama came”

But the particle *aaka* is added with the complement sentence only after it is changed into verbal noun.

raaman vantataaka kaNNan connaan

“Kannan told that Rama came”

This particle is nowhere found in OT.

When a direct speech sentence is changed in indirect speech, the pronouns and the time adverbials are changed. For instance, when the sentence

kaNNan connaan “naaLai varukiReen”

“Kannan said, “I will come tomorrow”

is changed into indirect sentence either tomorrow is changed into next day depending on the day Kannan spoke as

kaNNan maRunaaL varuvataaka connaan

“Kannan told that he would come next day”

or depending on the day speaker speaks it is changed into *inRu* “today” or *neeRRu* “yesterday” or *neeRRu mun tinam* “the day before yesterday” and so on.

kaNNan inRu varukiReen enRu connaan

Here the speaker speaks on the day next to the day Kannan spoke.

kaNNan neeRRu varukiReen enRu connaan

Here the speaker speaks after two days Kannan spoke.

In the same way the pronouns are also changed according to the situation. For instance when the following sentence

kaNNan keeTTaan “unviiTu engkee irukkiRatu?”

“Kannan asked - “Where is your house?”

is changed into indirect speech the pronoun *un* is replaced by *en*.

kaNNan enviiTu engkee irukkiRatu enRu keeTTaan

Similarly when the following sentence

kaNNan connaan “naan raamanooTu varukiReen”

“Kannan said “I will come with Rama”

is changed into indirect speech as reported to Rama, *raaman* is replaced by *un*

kaNNan unnooTu varukiReen enRu connaan

Both direct speech and indirect speech sentences are found in OT texts.

Direct speech

nungkoo yaarena vinavin PT 20.1

“If you asked “Who is your king?”

. arunjura miRantana LavaLenak
kuuRumin vaaziyoovaaRucen maakkaL

AING 385.3-4

“O wayfarers, may you prosper! Please tell my mother “She has passed through many different tracks of the arid desert”

nummoTu varuval enRi NR 162.6

“You say “ I will come with you””

aariruL naTunaaL varuti

caaral naaTa vaaraloo venavee KR 141.7-8

“If you tell him “O man of sloping hills, now you come at dark and dangerous midnight. Do not come then”

ciRRi naRRuuN paRRi ninmakan

yaaNTuLa noovena vinavuti PR 86.1-2

“Holding the pillar of small house you enquire
“Where is your son?””

taNparang kunRat taTitoT Tee nennaay PAR 8.62

“You say “I touched the foot of Parankunru hill and vow””

kiLipurai kiLaviyaay ninnaTik keLiyavoo

taLiyuRu paRiyaavee kaaTenak kuuRuviiir KL 20.7-8

“You tell “Lady with sweet words like parrot, is the forest is easy to your feet to walk? They do not know rain””.

kooTTuppuuc cuuTinum kaayum oruttiyaik

kaaTTiya cuuTiniir enRu TK 1313

“I wreathed with flowers one day my brow the angry tempest lowers. She cries “Pray, what woman now do you put on your flowers?””

iNaiyaric cilampon Reentiya kaiyaL

kaNavanai yizantaaL kaTaiyakat taaLen

RaRivip paayee yaRivip paayee ena CIL 20.27-29

“Kannaki said” O you guard, you guard at the gate!
You porter to a senseless, unjust, ignoble king! Tell your master of one importunate clutching one of a pair of anklets and she cruelly widowed and desolate”

Indirect speech

emakkillen naarnin maRangkuuRu kuzaattar PT 39.2

“Your warriors will not say “There is nothing to you”

In the above sentence we find that the pronoun *numakku* in direct speech is changed as *emakku* in indirect speech. Similarly, in the following sentence also

nii ennai neyantane neneRi AING 81.4

“You tell “I love you”

we find the pronoun *un* in direct speech is changed as

en in indirect speech. The following are some more OT instances.

ninveng kaatali taziii nerunai
aaTinai yenpa punalee AING 71.203

"It is a public talk that you bathed yesterday
hugging your fond love"

maiyaNaR kaaLaiyoTu paiya viyali
paavai yannaven naaytoTi maTantai
cenRana LenRi raiya AING 389.2-4

"Sirs, you said that my demsel of choice bracelet and
resembling a doll went walking slowly with a youth
of black beard and of sturdy feet".

pakalee yemmoo TaaTi yiravee
kayal veeeynta teeyaa nallil
noo yoTu vaikuti yaayi nuntai
arunkaTi paTuvalu menRi AK 370.4-7

"You tell that after passing time with me in the daytime,
at night if you will return with sick to your house of thatched
with kayal leaves your father will keep you in severe protection"

pomma looti nammiva Noziyac
celpa venpa taamee cenRu
tamvinai muRRi varuumvarai nammanai
vaaztu menpa naamee NR 129.3-6

"O lady with coiffure rich and long, he says that
I will go to distant lands, you stay here and until
I return my job completed await"

poRkoo lavirtoTit tarKezu takuvi
enpuRang kuuRu menpa KR 364.3-4

"They say that the hariat with golden shining bangles,
well suited to this man has slendered me behind my back"

aTangkaat taanai veenta ruTangkiyain
tennoTu porutu menpa PR 71.2-3

“The kings with large armies gathering with
themselves say that they would fight with me”.

kaanang kaTatti renak keeTpin yaanonRu
ucaavukoo aiya ciRitu KL 7.3-4

“If I will hear that you go to travels passing forests
I will ask you one thing”

vaLamaiyaaR poottanta numartava Rillenpaay
KL 58.10

“You say that there is no fault of your relatives
who let you go because of prosperity”

3.2.3.5.2 Imperative sentences

Imperative can be put in direct or indirect form reported
to other persons. In OT, the direct speech forms are found in
large number.

Direct speech sentences

nummanaic cilampu kaziii yayarinum
emmanai vatuvai nanmangalang kazikenac
collin evanoo AING 399.1-3

“What if you said “Even though you perform the ceremony
of the removal of the anklets in your house, let the good
marriage of ‘vatuvai’ be consummated in my house?”

nenjcam paTarnta tenjcaa turaiyena AK 86.25

“He said “Tell me what is in your heart””

iniyee, taangkunin avala menRir NR 184.4

“You say, “Now, bear with your suffering””

mannik kaziken Reenee annoo KR 325.3
 "O, I said" Surely leave my side and go""

..... ninniRai
 maaRi vaavena moziyalan maatoo PR.138.6-7
 "Your king will not say "Now go away!
 Come back some other day to get the prize."

celkena viTukkuva nallan PP.2.177
 "He will not leave saying" go""

kaTavuT kaTinakar tooRum ivanai
 valangkoLii vaavenac cenRaay vilangkinai KL 84.6-7
 "As I said "Take him, visit the temples in the town
 and bring back" you went with him but delayed to return"

varuka maRRavaT taruka viingkena CIL 29.45
 "He said "Come and give her""

tuuniir maalai tuuttakai yizantatu
 nikarmalar koNarvaa yenRalum MM 3.14-15
 "She said "This sacred garland has lost its purity.
 Bring new blooms"

Indirect speech sentences

When the imperative sentences are changed into indirect form the subject of the sentence is changed into object and the imperative verb form is changed into infinitive form. And to the infinitive form the main verb is added. That means, the structure

II person subject + Imperative + complement
 particle + Main verb

is changed into II / III person object + infinitive + main verb.

This complement clause is known as infinital complement clause. In OT only PT and AING have each one instance.

muzutuNarn tozuku naraimuu taaLanai

.....

.....

veeRupaTu nanantalaip peyarak

kuuRinai

PT 74.24-29

"You ordered the well-versed Brahmin to go to forest distant to the country and do his duty"

venjcina viRalveeR kaaLaiyoTu

anjci lootiyai varakkaraintimee

AING 391.5-6

"Please call the girl of fine beautiful hair to come together with the furious youth of victorious lance"

In the OT texts PAR, KL, TK, CIL and MM we find that the second person subject is changed into object and the imperative form is maintained as the same.

kallakaa rappuuvaaR kaNNi toTuttaaiLai

nillikaa venpaaLpool

PAR 11.103-105

"Like telling "stop it" to the girl who bound the kuliri flowers into the garland"

..... ninnai

itutoTu kenRavar yaar

KL 84.34-35

"Who told you to touch this?"

..... tammai

varukenRaar yaarkoloo iingku

KL 85.30-31

"Who told him to come here?"

uuTi irunteemaat tumminaar yaamtammai

niiTuvaaz kenpaakku aRintu

TK 1312

“One day we silent sulked. He sneezed. The reasons well I know. He thought that I, to speak well pleased, would say, “Long life to you!”

maiyii rootiyai varukenap porunti CIL 16.56

“Having called the maid with fine dark hairs to come”

vayanta maalaiyai varukenak kuuuy MM 2.8

“Having called Vasantamalai to come”

3.2.3.5.3 Indirect speech form of NP + NP sentences

The subject NPs are changed into object NPs in the indirect speech also when the complement clauses are NP + NP sentences.

avan kuuRinaan - “kaNNan nallavan”

“He said “Kannan is good””

avan kaNNanai nallavan enRu kuuRinaan

“He told Kannan as good”

This feature is found in OT also.

Direct speech

..... tuRaivan

nalla nenri yaayin

AING 170.2-3

“If you say “The chief of the region is good””

niiyee perunalat taiyee avanee

neTuniirp poykai naTunaa Leytit

taNkamaz putumala ruutum

vaNTena mozipa makanen naaree

NR 290.8-9

"You are of the noblest mien. People say the chieftain a beetle that goes at dead of night to the pool of deep waters to drink the honey off the flowers freshly blooming there. People do not say him a man"

Indirect speech

..... tuRaivanai
ennai enRum yaamee

AING 210.2-3

"We say the chief my lord"

..... tuRaivaR
kuuraar peNTena mozipa vennai

AING 113.2-3

"People say me the chief's wife"

ciRuvii njaaZaR perungkaTaR ceerppanai
eetilaLaanum enpa

NR 74.5-6

"They say the chief of the lands on the shore of the son where the tiny flower of the gnazhal bloom is stranger"

vaantooy maamalaik kizavanaic
caanRoo yallai yenRanam varaRkee

NR 365.8-9

"To tell the chief of vaulting hills that nudge the skies that he does not have noble qualities and come back"

vampa maariyaik kaarena matittee

KR 66.5

"Thinking these unseasonal rains to be the raining season"

anna marapinanaiyooy ninnai
innanen Ruraitta lemakkeva neLitu

PAR 1.31-32

"You of that nature, is it easy for us to tell you as of what nature you are?"

oyyenāp puuca liTuvenman yaanavanai
maayak kaLvanoo venRu

KL 147.51-52

"Shall I shout swiftly telling him thief in fact?"

In addition to this, a feature which is not found in modern Tamil is found in Old Tamil. In modern Tamil only in the NP + NP sentences the subject NP is changed into object NP as seen in the above instances. But in OT we find that the subject NP of the NP + VP sentences is also changed into object NP.

amuta muNkanam ayali laaTTi

.....

perumalai naaTanai varumen RooLee NR 65.1-9

“Our neighbour lady who told the auspicious words of the return of the chief may enjoy the nectar of the gods”

..... tuRaivanai

iniyaRin ticinee koNkan aakutal NR 278.5-6

“Now I know that the chief is seeking your hand in marriage”

oongkumalai naaTanai varumen RooLee KR 83.5

“She told that the man of the high hills would come”

malaikezu naaTanai varumen RooLee KR 201.7

“She told that the man of the region full of hills would come”

arungkaTa niRutta perunj ceyalanai

yaaNTuLa noovena vinavuti yaayin PR 282.2-3

“If you ask “Where is the one who completed his great duty?”

annai yalaRip paTartarat tannaiyaan

uNNuniir vikkinnaa nenReenaa KL 51.12-13

“As mother hurried with agitation I told that he hiccuped the drinking water”

muRaiceyti yenaninnai mozivatu keTaatootaan

KL 100.16

“Will the saying that you keep the order not be ceased?”

nuntai taaNiza liruntooy ninnai

araicuviiR Rirukkun tiruppoRi uNTen

Ruraicey tavanmee luruttu nookki CIL 30.174-176

“You, seated below the king have the kingly qualities
all at which you looked at the speaker angrily”

..... aaruyir mutalvanai

iruntaay niiyoo venpaa rinmaiyn

MM 14.68-69

“As there was none to ask Aaputran “Are you there?”

3.2.4 Verbal participle constructions

Verbal participle constructions are embedded within a VP and are dependent upon the main verbs.

For instance, in the sentence

kaNNan caaviyai eTuttup puuTTait tiRantaan

“Kannan took the key and opened the lock”

the verbal participle clause *caaviyai eTuttu* is dependent upon the main verb *tiRantaan*.

The functions of these verbal participles can be classified into two: (1) syntactic function and (2) semantic function. In the sentences like the following:

avan viraintu cenRaam

“He went fast”

avaL kaTintu kuuRinaaL

“She said harsh”

the verbal participles function as adverbs. The verbal participles function as the main verbs also followed by the auxiliary verbs.

avar koTuttaruLinaar

"He gave"

pommaï uTaintuviTTatu

"The doll broke"

etc. are examples for this. These are known as the syntactic functions of verbal participles.

In the sentences the verbal participles express different meanings also (Agesthalingam, S.1987). For instance, in the sentence

avan niiraaTi uNTaan

the actions denoted by the verbal participle and the main verb take place one by one. Here the verbal participle implies the sequence of events.

In the sentence,

avan puttakattai eTuttup paarttaan

"He took the book and looked it"

the action denoted by the verbal participle is a part of the action denoted by the main verb. Here the verbal participle denotes the part of the action.

In the sentence,

avaL paaTi aaTinaaL

"She sang and danced"

both the actions take place simultaneously. Therefore, here the meaning denoted by the verbal participle is simultaneousness.

In the sentence,
 avan paampu kaTittu iRantaan
 "He died bitten by snake"

the action denoted by the verbal participle is the cause for the main verb incidence. Here, the participle expresses a causal meaning.

In the sentence,
 taamarai puuttu alli malarnta taTaakam
 "The tank in which the lotus is bloomed and
 lily is also bloomed"

the verbal participle denotes an incidence which takes place and remains at the time of the main verb incidence. This is known as stative meaning. It should be mentioned here that all these meaning differences are made purely on the semantic basis.

Tolkappiyam mentions the verbal participles as *vinaiyenjcū kiLavi* "The word which completes its idea with a verb" and in seven sutras describes its nature extensively.

ceytu ceyyuuc ceypu ceytenac
 ceyyiyar ceyyiya ceyinceyac ceyaRkena
 avvakai onpatum vinaiyenjcū kiLavi (Col.cu.228)
 "Vinaiyenjcū kiLavi are of nine types - ceytu, ceyyuuc,
 ceypu, ceytena, ceyyiyar, ceyyiya, ceyin, ceya, and ceyaRku"

avaRRuL
 mutalnilai muunRum vinaimutal muTipina
 (Col.cu.230)

"Of them, the first three modify a verb which has a subject for its own"

ammuk kiLaviyunj cinaivinai toonRin
cinaiyotu muTiyaa mutaloTu muTiyinum
vinaiyoor anaiya venmanaar pulavar (Col.cu.231)

“Those three take for their subject a limb, yet they may modify a verb whose subject is the whole”

panmuRaiyaanum vinaiyenjeu kiLavi
con muRai muTiyaatu aTukkuna varinum
munnatu muTiya muTiyuman poruLee (Col.cu.233)

“Vinaiyenjcu kilavi of different kinds used in one sentence, though that which precedes does not modify that which follows may be used if they modify the last.”

peyarenjcu kiLaviyum vinaiyenjcu kiLaviyum
etirmaRuttu moziyinum poruNilai tiriya (Col.cu.236)

“Peyarencu kilavi and vinaiyenunkilavi, though used in the negative form are treated in the same way”

tattam eccamoTu civaNung kuRippin
eccol laayinu miTainilai varaiyaar (Col.cu.237)

“They do not discredit the use of a suitable word between peyarenjcu kilavi and vinaiyenjcu kilavi and the words which they qualify or modify”

ceyte neccat tiRanta kaalam
eyti TanuTaittee vaaraak kaalam (Col.cu.239)

“ceytu which denotes past tense may also denote future tense”

Tolkappiyam on the basis of the structure of ending with verbs treats all the nine words as *vinaiyenjcu kiLavi*. But here on the basis of their function only the four particles *ceytu*, *ceyyu*, *ceypu* and *ceytena* have been taken for the study as verbal participles. The three particles *ceyyiyar*, *ceyyiya*, *ceya* are treated as infinitival particles and *ceyin* is treated as conditional participle. The word *ceyaRku* is treated as *ceyal* + *ku* (verbal noun + *ku* case marker) and is not taken for the study.

Tolkappiyam does not mention anything about the syntactic or semantic functions of verbal participles. Both are found in OT texts.

3.2.4.1 Syntactic functions

Adverb

taazirung kuuntal vammati viraintee AING 411.4

“O lady of loving black hair, come quick!”

..... valviraintu

celka paakanin teeree NR 242.5-6

“O charioteer, let your chariot go fast!”

naamamar kaatalar tuNaitantaar viraintee KL 27.26

“Our lover came fast to help”

viraintu tozil keeTkum njaalam nirantuinitu

collutal vallaarp peRin

TK 648

“Swiftly the listening world will gather round

when men of mighty speech the weightily theme propound”

Main verb

In OT, we find that the verbal participles function as main verbs of the following auxiliary verbs - *cel*, *ii*, *aRi*, *iTu*, *koTu*, *koL*, *aruL*, *viTu* and *kaaN*. These are discussed in detail under the section auxiliary verbs. Here only a few instances are given.

ninRu nilaiiyarnin naaNmiinillaatu

paTaaac celiiyarnin pakaivar miinee

PR 24.24-25

“May everlast your birthstar! Let perish your enemies' stars!”

punnaiyang kaanaR pakalvan tiimee AK 80.13

“Come at daytime to the forest full of punnai trees”

taNantanai yaayinem illuyttuk koTumoo KR 354.3

“If you leave me drop us off at our house”

..... iv vulakeezu maruLak

karuppeRRuk koNToor PAR 5.35-36

“They received the embryo and these seven worlds were afraid”

ennooTu niRRa leLitanRee maRRavan

tannooTu ninRu viTu KL 63.16-17

“It is not easy to stand with me. Stand with him”.

In OT, only the beginning stage of the auxiliary verb is found. Hence the frequency of these verbs increases very slowly. This can be clearly seen in the frequency list given in the section dealing with the auxiliary verbs.

Case

A few verbal participles function as case markers also. In OT *ninRu*, *iruntu* and *koNTu* are found to function as the case markers. *ninRu* and *iruntu* express ablative case meaning and *koNTu* expresses instrumental meaning.

ikkarai ninRivarn takkarai koLalee PR 357.9

“Leaving this bank and reaching that bank”

yaamava NinRum varutum PR 3.143

“We come from there”

ampukoNTaRutta vaarnaa rurivaiyin AK 269.10

“The skin stripped with the arrow”

Main verbs of compound verbs

Compound verbs consisting of verbal participles and other verbs are also found in OT texts though in very low frequency (PT 0, AING 0, AK 0, NR 0, KR 2, PR 1, PP 0, PAR 1, KL 0, TK 0, CIL 3, MM 3). But later they increase in frequency and in modern Tamil they are found in large number.

koNTucel paaNanin taNTuRai yuuranai NR 380.9

“Take away bard, your chief of the cold region”

antaNan pulavan koNTuvan tananee PR 201.7

“The Brahmin poet brought”

mutukkuRai mutumozī eTuttukaaTTi MM 18.167

“Having told the words showing wisdom”

3.2.4.2 Semantic functions

Meaning of sequence

These verbal participles denote that after the incidence denoted by the verbal participle took place that denoted by the main verb takes place. In modern Tamil, in such constructions *viTTu* is added to the verbal participle.

avan niiraaTiviTTu uNTaan

“He bathed and then ate”

This is not found in OT.

avaleRinta vulakkai vaazaic caarti

vaLaikkai makaLir vaLLai koyyum

PT 29.1-2

“The place where having caused to lean the pestle by which they pounded the paddy the girls with bangled hands pluck the vallai flowers”

perungkaTaR karaiyatu ciRuven kaakkai

niittunii rirungkazi yiraiteern tuNTu

puukkamaz potumpar ceekum AING 162.1-3

“The region where the white-streaked crow of the coast of the vast sea chooses its prey from the black creek of swimming depth, feeds on and abides at the fragrant grove”

iRavarunti yezunta karungkaal veNkuruku KR 67.3

“The black-legged white gulls which flew over after eating the fishes”

Meaning of part of the action

This is the meaning expressed by the verbal participles in the most number of instances.

nalloor nalloor naaTi

vatuvai yayara virumputi niiyee AING 61.4-5

“You would like to go after women one after another and marry them”

..... neytal

kuRumoo cenRenak kuuRaatoolee NR 27.11-1

“She did not tell “Go and pluck the neytal”

kaLiRupaTin tuNTenak kalangkiya tuRaiyum PR 23.2

“The tank which was stirred up as the elephant got down and drank water”

The Meaning of simultaneousness

In modern Tamil, *koNTu* is added with the verbal participle expressing this meaning. This is not found in OT.

karungkaT peeymakaL kaipuTaiyuuu naTungka

PT 30.36

“The demoness trembled tapping the hands”

arunjimai yizitaru maarttuvara laruviyin

AK 138.8

“Like the waterfall which falls down from the high mountain resounding in the mountain slopes and dance”

The meaning of cause

kaLiReRintu muRinta katuva yeKin

PT 45.4

“The sword which lost its sharpness as it was used to kill the elephants”

putuppuna laaTi yamartta kaNNaL

AING 79.1

“She whose eyes are chafing due to bathing in the freshes”

alangkukulaik kaantaL tiiNTit taatuka

NR 359.2

“It happened to brush against a cluster of blooms of the Kanthal whose pollen got powdered on its body”.

The meaning of state

azanmali taamarai yaampaloTu malarntu

nellin ceruvii neytal puuppa

PT 19.20-21

“The lotus like fire bloomed with ampal and neytal flowered in the paddy field”

kaNNarung kuvaLai naaRit

taNNen Ricinee peruntuRaip punalee

AING 73.3-4

“The waters in that spacious ghat emitted the fragrance of the sweet fresh water-lilies and were very cool”

izaiyaNin tiyalvarung koTinjci neTunteer

KR 345.1

“High moving chariot with its golden lotus staff”

In OT, only in few instances this meaning is found to be expressed by the verbal participles. In these few instances also the commentators treat them as infinitives. In modern Tamil, this has been disappeared completely.

PT 16.1

“The fortwall which was built equal to mountain”

The frequency list of the verbal participles expressing the above meanings is given below.

	seq	part	simult	state	cause	effect	adv.	main case	com pound
PT	68	309	82	57	34	13	3	-	2 -
AING	57	213	40	23	25	3	11	1	3 -
AK	235	1368	271	206	73	9	16	12	2 -
NR	92	897	105	60	26	9	6	12	- 3
KR	56	317	68	41	50	5	1	3	13 2
PR	85	1066	114	62	30	5	19	14	6 1
PP	119	902	119	104	40	2	15	11	2 -
PAR	36	313	54	25	21	9	3	3	1 1
KL	194	874	294	180	23	3	25	41	1 -
TK	69	455	77	15	13	6	12	26	2 -
CIL	127	1084	120	88	30	5	11	24	- 3
MM	132	988	106	31	22	3	8	24	- 3

seq.	-	meaning of sequence
part	-	meaning of part of the action
simult	-	meaning of simultaneousness
state	-	meaning of state
cause	-	meaning of cause
effect	-	meaning of effect
adv.	-	adverb
main	-	main verb
compound	-	compound veb

3.2.4.3 Verbal participles with different subjects

Tolkappiyam in the following sutra

avaRRuL

mutanilai muunRum vinaimutai muTipina (Col.cu.224)

“Of them, the first three modify a verb which has a subject for its own”

states that the three verbal participles *ceytu*, *ceypu*, *ceyyu* complete their idea with the verb which is the completing verb of subject. That means the subject of the verbal participle and that of the main verb should be one and the same. Though this is the general feature the verbal participles in the sentences like the following:

mazai peytu nilam viLaintatu

“It rained and the paddy grew in the field”

taamarai puuttu alli malarnta taTaakam

“The tank in which the lotus and the lily bloomed”

the subject of the verbal participle and that of the finite verb are different. In OT texts a number of such occurrences are found.

nanRila koNkanin poruLee

paavaj yannanin RuNaip pirintu varumee

AING 307.3-4

“O chieftain, your earning is devoid of any goodness since it is to be got by departing from your doll-like mate”

In the above lines the subject of the verbal participle *pirintu* is *nii* and the subject of the finite verb *varumee* is *poruL*.

kuRumpaTaip pakazik koTuviR kaanavan

punamuNTu kaTinta paingkaN yaanai KR 333.1-2

“Green eyed elephants chased away from eating millet
by hunters armed with band bows and arrows”

The frequency list of the instances with the same subject and two different subjects in OT texts is as follows:

	Same subject	Two different subjects
PT	516	43
AING	340	21
AK	2099	63
NR	1147	41
KR	505	32
PR	1301	61
PP	1222	64
PAR	421	37
KL	1554	14
TK	620	15
CIL	1402	62
MM	1243	39

3.2.4.4 Verbal participles of emphasis

In order to emphasis a concept the verbal participles *anRi* or *allatu* joining a positive sentence and a negative sentence are used. The sentence

kaRRalai aRivatai anRi veeRu aRiyeen

“I know only learning, I do not know anything else”

consists of two sentences

kaRRalai aRiyeen

veeRu aRiyeen

“I know learning”

“I do not know anything else”

In this sentence the positive verb form is deleted optionally.

kaRRalai anRi veeRu aRiyeen

“I know nothing but learning”

To emphasis the concept,

kaRRalai maTTumee aRiveen

“I know only learning”

such constructions are used.

In OT texts a number of such sentences are found. In these texts *allatu* is added to noun, verbal noun, conditional particle and verbal participle. In KL, TK and CiL *allaal* is also found.

noun + *allatu*

paarppaark kallatu paNipaRi yalaiyee

PT 63.1

“You worship only the Brahmins, none else”

niiyala tuLarooven nenjamrn tooree

AING 293.5

“Are there any in my heart other than you?”

irangkuna rallatu peyartantu yaavarum

tarunaru muLaroo ivvulakat taanena

AK 75.15-16

“Except those who pity are there anyone who will bring him in this world?”

peruntooT kuRumaka Lallatu

maruntupiRi tillaiyaa nuRRa nooykkee

NR 80.8-9

“She is the only cure for the malady that afflicts me”

iraiteer veNkuru kallatu yaavatun

tunnal pookinRaaR pozilee

KR 113.3-4

“Nothing will even approach that grove except
white herons searching for food”

karumpallatu kaaTaRiyaap

peruntaNpanai paazaaka

PR 16.15-16

“The large field which knows only sugarcane, not forest
was destroyed”

piiTukezu ciRappiR peruntakai yalla

taaTavar kuRukaa varungkaTi varaippin PP 7.106-107

“The forts protected strongly so that except the great king
others are not able to near them”

ninnaip puraininaippi niyala tuNartiyoo PAR 3.46

“If one thinks who is equal to you are there any who
knew that other than you?”

palaruRu naRunjcaantam paTuppavark kallatai

malaiyulee piRappinum malaikkavaitaa menceyyum

KL 9.12-13

“The sandal is useful only to those who use. What else
can do it to the hills though it is born in it?”

iital icaipaTa vaaztal atu allatu

uutiyam illai uyirkku

TK 231

“See that your life the praise of generous gifts obtain.
Save this for living man exists no gain”

aRattuRai maakkaT kalls tintap

puRacciRai yirukkai poruntaa taakalin

CIL 15.107-108

“As this ashram is suitable only for sanyasins, not for others”.

maNNavar vizaiyaar vaanavarallatu

MM 3.48

“Only the celestials will like it, not this earth people”

Verbal noun + *allatu*

This type of construction is found only in six instances (PT 3, PR 3).

nallamark kaTantanin celluRaz taTakka
irappoorkkuk kavita lallatai yiraiyiya
malarpaRiyaa venak keeTTiku miniyee PT 52.10-12

"We have heard that your cloud-like hands which won the battle would only bend down to give to the beggars and they would never turn over to beg"

kaTaaa yaanaik kazaRkaaR peekan
koTai maTam paTuta lallatu PR 142.4-6
paTaimaTam paTaanpiRar paTaimayak kuRinee

"The elephant like king Pekan is ignorant only in giving prizes, not in the battle field fighting with other kings"

Conditional participle + *allatu*

Next to the structure *peyar + allatu* this is found in large number.

niRampaTu kuruti puRampaTi nallatu
maTaiyetir koLLaa anjcuvaru marapin PT 79.16-17

"The daity with the custom of rejecting the sacrifice unless the blood from the wound in front sprinkles in the back"

..... periyoor
naaTi naTpi nallatu
naTTu naaTaa roTTiyoor tiRattee NR 32.7-9

"Noble people start entertaining feelings of friendship towards a person only after due thought and care. They do not befriend in impetuous haste only to find fault a little later"

kuppaik koozit tanippoor pool

viLivaangku viLiya nallatu

kaLaivoo rilaiyaa nuRRa nooyee KR 305.6-8

"The pain I suffer is like that of two chickens fighting in the dust all alone with no one to start the fight or break it up or make them go away. If it does not end by itself there is no one else to dispell it."

aarvalar kuRuki nallatu kaavalar

kanavinung kuRukaak kaTiyuTai viyanakar

PR 390.5-6

"Only the friends can approach the well-protected town, not the kings even in the dream"

naaRiNart tuzaayoo nalki nallatai

eeRuta leLitoo viiRupeRu tuRakkam PAR 15.16-17

"Only the lord Vishnu blessed one can reach the celestial world. Otherwise is it possible to reach?"

toTin cuTin allatu kaamanooy poola

viTin cuTal aaRRumoo tii TK 1159

"Fire burns the hands only that touch. But smart of love will burn in hearts that far away remove"

Verbal participle + *allatu*

This is found only in PatiRRuppattu in two instances.

maNpunai yinjci matilkaTan talla

tuNkuva malleem pukaavenak kuuRi PT 58.6-7

"Having told "Only after passing the fort we will take food"

allaal

This is found only in KL (5), TK (11), and CIL (4).

aayizai ninkaN peRinallaal innuyir vaazkallaa
enkaN evanoo tavaRu

KL 88.8-9

“O lady, I am not able to live without your sight.
What is wrong with it?”

aRavaazi antaNan taalcernaarkku allaal
piRavaazi niintal aritu

TK 8

“Unless His feet, the sea of Good, the Fair and Bountiful men
gain, it is hard the further bank of being’s changeful sea to at-
tain”.

vicumpin tuLiviizin allaalmaR Raangkee
pacumpul talaikaaN paritu

TK 16

“If from the clouds no drops of rain are shed it is rare to
see green herb lift up its head”

ciirkezu maNimuTik kaNintoo rallaal

CIL 26.20

“Except those wearing the crown”

In the corresponding negative constructions in modern
Tamil the adverb *maTTum anRi* is used. The sentence

kaRRalai maTTum anRi uzaittalaiyum aRiveen

“I know not only learning, but also working”

is an example for this. In OT texts the adverb *anRiyum* is found
in these constructions.

nanna raaTTik kanRiyum enakkum
initaa kinRaaR ciRakkanin aayul

AK 184.3-4

“May you long live, as you are sweet not only to our
beloved, but for me also”

meyyee karumai yanRiyum cevven
aRivung karitoo aRanilaay ninakkee

NR 277.3-4

“Your body is black. Not only that is your heart is also black?”

tanpakai kaTita lanRiyunj ceerntoor

pacippakai kaTitalum vallaan maatoo PR 400.16-17

“Not only he is able to destroy his enemies, but also able to remove the hunger of those people who approached him”.

puLLuRu punkaN tiirttoo nanRiyum

vaayiR kaTaimaNi naTunaa naTungka

aavin kaTaimaNi yukuniir nenjcucuTa CIL 20.52-55

“Not only the one who removed the suffering of a dove, the king (who ordered his only son to die under chariot wheels) as the cow’s tears burnt his heart”

kaatalaR payantoo LanRiyung kaavalan

maaperun teeviyen RetirvaNang kinaLen

MM 23.146-147

“As she was not only her husband’s mother, but also the king’s queen, she bowed”

3.2.4.5 The structure of verbal participle + *ena*

It has already been seen that this structure is mentioned by Tolkappiyam as *ceytēna* *vinaiyeccam*. This type of constructions are found in a number of instances in OT. This indicates the cause of the incidence denoted by the main verb. In LOT, they decrease in number of frequency. This can be seen in the following list.

ceytu + ena

PT	AING	AK	NR	KR	PR
4	24	35	30	18	27
PP	PAR	KL	TK	CIL	MM
15	8	0	0	5	8

The OT instances are as follows-

ciRaiyazi putuppunal paayntenak kalangkik

kazanit taamarai malarum

pazana vuura AING 53.2-4

“O chieftain of the agricultural region where the lotus in the field gets ruffled at the on-rush of the fresh waters breaking the dam and blossoms”

oNkeez vayappuli paayntenak kuvavaTi

veNkooTTu yaanai muzakkicai veriii

“As the bright wild-tiger jumped over it the elephant with white tusks was afraid and roared”

inanjcaal vayakkaLiRu paantaT paTTenat

tunjcaat tuyarattu anjcupiTip puucal NR 14.8-9

“An elephant blunders on to the open mouth of a python and the trumpet of its grieving mate resounds”

mellam pulampan pirintenap

pallita zuNkaN paaTol laavee . KR 5.4-5

“My man from the sea-coast is gone and my eyes like the many-petaled lotus cannot sleep a wink”

kaLiRupaTin tuNTenak kalangkiya tuRaiyum PR 23.2

“The bank which was troubled as the elephant got down and drank water”

aritamari ciRappi namarar celvan

eriyumiz vaccirangkoN Tikantuvan teRintena

aaRuveeRu tuNiyu maRuva raaki PAR 5.51-53

“As the great king of celestials attacked with the fire-emitting vacciram the six parts became six different children”

In late old Tamil and middle Tamil the number of occurrences of these constructions decreasing less and less, in modern Tamil has vanished completely.

3.2.4.6 Finite verbal participles

In Old Tamil we find a number of instances in which the finite verbs themselves function as verbal participles. On the basis of the structure (finite) and the function (infinite) these were mentioned as *muRReccam* (finite+infinite) by traditional grammarians.

Though *Tolkappiyam* does not mention anything about these words, in the language of *Tolkappiyam* these are found.

avaiyal kiLavi maRaittanar kiLattal (col.cu.442)

“One should not use obscene words and hence should use such words which can suggest them”

colvarain taRiyap pirittanar kaaTTal (col.cu.463)

“One should clearly show the peculiar use of all words”
are examples for this. The OT instances are as follows:

yaamunj ceeRuka niiyirum vammin

.....

perunjcinak kuTTuvaR kaNTanam varaRku

PT 49.1-16

“We will go and you also come to see furious Kuttuvan and return”

nummon Rirantanen mozival

AING 384.2

“I beg you for one thing”

..... em pati

vantanai cenmoo .,....

AK 200.6-7

“Please visit our town and return”

varuvai yaakiya cinnaaL

vaazaa LaatalnaR kaRintanai cenmee

NR 19.8-9

"She cannot survive this parting from you short though it may seem. Know this very well and go!"

melliyar kuRumakaL paaTinaL kuRinee KR 89.7

"If this tender and short woman sings of her love pounding paddy"

aaTinir paaTinir celinee

neTung kunRu morungkii yummee PR 109.17-18

"If you go singing and dancing he will give the villages and hills"

uNTani raaTik koNTanir kazimin PP 10.433

"After taking food leave the place and go dancing"

orungkama raayamo Teettinar tozavee PAR 10.131

"With the relatives they praised and worshipeed"

iNaimalarc ciiRaTi yinaintanaL varunti CIL 12.45

"Her small feet pained and she suffered"

ivaiyivai koLkena veTuttanen koNarntu MM 16.123

"He took and gave saying" Take all these"

In these texts we find that even in compound verbs (like *koNTu cel* "take away") and complex verbs (like *eTuttuk koL* "take it") the *muRReccams* occur in the place of verbal participles.

koNTanar celvartang kunRukezu naaTTEE

AING 254.4

"He will take you to his country full of hills"

koNTanai cenmoo nuNpuuN maarpa AK 132.8

"O the man with adorned chest, take her to your country"

ciRunani varaintanai koNmoo AING 180.1
 "You enjoy after marrying her before long"

maNNaka moruvazi vakuttanar koNTu CIL 3.96
 "Having selected the site of the stage"

This can also be considered as the OT feature. In late old Tamil period itself the frequency of muRReccams is found to decrease. This can be seen in the following frequency list.

muRReccam

PT	AING	AK	NR	KR		
10	14	15	19	6		
PR	PP	PAR	KL	TK	CIL	MM
20	21	1	2	0	2	6

This further decreases in middle Tamil period and in modern Tamil it is no more found.

3.2.5 Infinitives

Infinitives are embedded under VPs. The function of the infinitive also can be classified into as 1) syntactic functions and 2) semantic functions. In the sentence

kaNNan cella virumpinaan

"Kannan wanted to go"

the infinitive *cella* "to go" implies the meaning of verbal noun *celvatai* "going"/*celvataRku* "to go". This can be considered as a syntactic function of infinitive. It should be mentioned here that

in the instances such as above the infinitive does only one function of verbal noun. It cannot do all the functions of verbal noun. It cannot substitute verbal nouns in all places. For instance, the verbal nouns can occur as subject of the sentence.

varuvatu tavaRu

"Coming is wrong"

Here, it cannot be replaced by an infinitive as

varat tavaRu

"To come is wrong"

Then, in the instance

kaNNan raamanai varac connaan

"Kannan told Rama to come"

the infinitive *vara* substitutes imperative complement clause.

The sentence,

kaNNan connaan - "raamaa vaa"

"Kannan ordered "Rama, come"

is changed into

kaNNan raamanai varac connaan

"Kannan told Rama to come"

This is also a syntactic function of infinitive. This is known as infinitival complement clause.

In the course of the development of language some infinitives are found starting to function as comparative marker and adverb. For instance in the following sentence

avan cilai poola ninRaan

avan cilaiyaaka ninRaan

avan cilaiyena ninRaan

“He stood as statue”

the infinitives function as comparative markers. Similarly, in the sentences,

avan kai niRaiya niirai aLLinaan

“He took the water palm full”

avan vayiRaara niiraip parukinaan

“He drank the water full of stomach”

the infinitives *niRaiya*, *aara* express the meaning of “to be full”. But they have changed as adverbs today. In the same way the infinitive *aaka* “to become” has changed completely as adverb.

avan viraiyaaka naTantaan

“He walked fast”

avaL nanRaaka ezutinaaL

“She wrote well”

are examples for this.

The infinitives function as the main verbs of the auxiliary verbs *paTu*, *cey*, *paNNu*, *veeNTum* and *kuuTum*.

avar azaikkappaTTaar

“He was invited”

avan pakaivarai aTangac ceytaan

“He made the enemies to subdue”

avaL kuzantaiyai tuungkap paNNinaaL

“She made the child to sleep”

yaavarum vara veeNTum

"All should come"

mazai varak kuuTum

"It may rain"

are examples for this. These are also the syntactic functions of infinitives.

The infinitive *aaka* added to the dative case *ku* expresses the meaning of purpose.

unnaik kaaNpataRkaaka vanteen

"I came to see you"

enakkaaka inta nuulai vaangkavillai

"I did not buy this book for me"

This is also a syntactic function of infinitive.

In sentences, the infinitives express a number of meanings (Agesthalingam, S., 1987). In the sentence

naan tara avan vaangkikkoNTaam

"I gave him and he received it"

the infinitive *tara* implies that the incidence denoted by it occurs before that denoted by the main verb.

In the sentence,

naam varunta avar uyir tuRantaar

"He died with the effect of our suffering"

the infinitive implies the effect of the incidence denoted by the main verb.

In the sentence,

kuyilkaL paaTa mayilkaL aaTina

"The skylarks sang and the peacocks danced"

the infinitive implies that the incidents denoted by the infinitive and main verbs occur at the same time.

In the sentence,

kaL eRiyak kani viizntatu

"The stone was thrown and the fruit fell down"

the incidence denoted by the infinitive is the cause for the main verb incidence.

In the sentences like the following

kaNNan uNNa vantaan

"Kannan came to eat"

the infinitive denotes the purpose.

Thus, the infinitives express the meanings of sequence, effect, simultaneousness, cause and purpose. These may be considered as the semantic functions of the infinitives.

Adding -um to the infinitive time adverbial clauses are also formed.

avar varavum vizaa tumpangiyatu

"As soon as he came the celebration started"

is an example for this.

As already has been seen the cutra 229 in Tolkappiyam starting as

ceytu ceyyuu

(Col.cu.228)

mentions the three infinitive forms *ceyyiyar*, *ceyyiya* and *ceya*.

Both the syntactic and semantic functions are found in OT texts.

3.2.5.1 Syntactic functions

3.2.5.1.1 Verbal noun

aangkumati maruLak kaaNkuval PT 73.16

"I saw them to be bewildered there also"

vatuvaī yayara virumputi nīyee AING 61.5

"You like to marry"

kaamanj ceppa naaNinRu kolloo AK 330.10

"Did it feel shy to tell the love?"

taNNan tuRaivan teeree kaNNiR
kaaNavu miyaintanRu NR 178.6-7

"We were able to see the chariot of the chief of the
beautiful, cool region"

vevvang kaluzi tavvenak kuTikkiya
yaanguval lunaLkol taanee KR 356.4-5

"How did she get the strength to drink hot, muddy water?"

ezuvuRaz tiNtool vazuvīnRu malaintoor
vaazak kaNTanRu milamee PR 61.16-17

"We have not seen those who fought with him to survive"

ooyenap piriyaṇṇam viTaan PP 8.185

"He will not leave quickly to go"

punaipuNai yeeRat taazttatai PAR 6.68

"Her delay to get in the float"

kaTimanai kaattoompa vallaṇṇaL kolloo KL 24.8

"Is she able to manage the house?"

tanjcamoo toozi talaivan varak kaaNeen CIL 18.20
 "I did not see our lover to come"

azalvaayc cuTalai tinnak kaNTum MM 6.101
 "Even after watching the fire-mouth of the cremation
 ground gobbling"

Though in most of the instances the structure subject + verbal noun changing into subject + infinitive is found as in the above instances in few instances we find it changing into object + infinitive (NR 1, KL 2)

..... naTakayaang kaNTana maatoo

.....

maruntenap paTuuu maTavoo Laiyee NR 384.8-11

"We saw her, who was the only cure for the sick of love, to walk"

..... uLLaa tavarai varak kaNTu KL 145.63

"I saw him, who do not remember, to walk"

In modern Tamil this structure has completely disappeared. Only the structures like

avan varuvataik kaNTeen

"I saw him coming"

exist in modern Tamil. The structure like

avanai varak kaNTeen

"I saw him coming"

is not found.

In PR, KL and CIL the structure object + verbal noun is found each having only one such instance.

ninnai varuta laRintanar yaaree PR 138.11
 "Who knows your coming?"

..... nallaaraik kaNTeen
 tuRaikoN TuyarmaNalmeel onRi niRaivatai
 KL 92.19-20
 "I saw the girls gathering on the hill of sand"

..... iRaivanai
 aaTalkaN TaruLiya aNangku CIL 20.37-38
 "The lady who saw Lord Shiva dancing"

3.2.5.1.2 Complement clause

As has been already seen under the section verb complement clauses, when the complement clauses are imperative sentences in the indirect speech form the structure subject + imperative changes into object + infinitive. In OT, this structure is found only in two instances.

muzutuNarn tozuku naraimuu taaLanai

 veeRupaTu nanantalaip peyarak
 kuuRinai perumanin paTimai yaanee PT 74.24-28
 "You ordered the well-versed Brahmin to go to the forest distant of the country and do his duty"

venjcina viRalveeR kaaLaiyoTu
 anjci lootiyai varakkaraintimee AING 391.5-6
 "Please call the girl of fine beautiful hair to come together with the furious youth of victorious lance"

3.2.5.1.3 Comparative marker

This is found in large number in OT texts.

cempulap peyaniir poola

anpuTai nenjcan taangkalan tanavee KR 40.45

"Like the rain and red earth our loving hearts are mingled as one"

taayil tuuvaak kuzavi poola

oovaatu kuuunin nuTaRRiyoor naaTee PR 4.18-19

"Like the child who lost her mother and was not feeded, the countries of those kings who fought with you will cry"

karumpenak kaviniya perungkura leenal AK 302.10

"The sheaths of millet which are beautiful like sugarcane"

maNiyena izitarum aruvi NR 28.5

"The waterfall which looks like gems"

iTiyena muzangku muracin PR 17.39

"The drum which sounds like thunder"

3.2.5.1.4 Adverb

aara

perungkaTaR karaiyatu ciRuven kaakkai

aRukazic ciRumii naara maantun

tuRaivan AING 165.1-3

"The chieftain of the region where the white-streaked crow of the coast of the vast sea feeds on the little fish to satisfaction"

ooriR piccai yaara maanti KR 277.3

"Having taken food at a single house where you beg"

. peyareetti

vaayaara PR 136.16-17

"Having praised your name to satisfaction of my tongue"

niRaiya

..... tantuNait
 tuRaiyi nenjaamai niRaiyak kaRRu PT 90.3-4
 "Having become well-versed in his field"

akanperu vaTTi niRaiya manaiyooL
 arikaaR perumpayaRu niRaikku muura AING.47.2-3
 "O chieftain of the region where the house-wife fills with cereals
 got from the harvested fields the big wide baskets"

aaka

The feature of adding *aaka* with a noun to construct an
 adverb is found in one instance in KL.

..... nii nakaiyaakat
 tuniceytu niiTinun tuRappanjcik kaluzpavaL
 KL 10.14-15
 "If you sulked for sometime merely for the sake of play she is
 afraid of parting and suffers"

3.2.5.1.5 Main verb

In OT, the infinitives are found to function as the main
 verbs of the following auxiliary verbs-*paTu*, *cey*, *paNnu*, *vai*,
veeNTum, *kuuTum* and *maaTTu*. This will be discussed in de-
 tail in the section dealing with auxiliaries. Here only a few in-
 stances are given.

paTu

niinayan tuRaiyap paTTooL
 yaavaLoovem maRaiyaa tiimee AING 370.3-4
 "Who could be the woman whom you pleased and
 with whom you stayed? Don't you hide from us"

..... taTantaaL naarai
 nalanuNap paTTa nalkuur peeTai NR 178.2-3

"The female stork which was enjoyed union with the long-legged male"

cey

katazpari neTunteer varavu aaN Tazungac

ceyta tan tappa lanRiyum

NR 203.9-10

"This dismal hamlet spreads scandals centring on the chieftain's chariot visiting the bower to such effect that he has stopped visiting us"

maN kuLirac ceyyu maRavee neTuntakai

CIL 19.24

"The king who makes the earth to cool"

paNNu

annik kuRukkaip paRantalait titiyan

tonnilai muzumutal tumiyap paNNi

AK 45.9-10

"Having destroyed the earlier status of Titiyan"

..... punalaaTap paNNiyaay

KL 69.15-16

"You made her to bath in the river"

vai

maavaN tamizttiRam maNimee kalaituRavu

aaRaim paaTTinuL aRiyavait tananen

MM PT.95

"He composed in thirty cantos the renunciation of Manimekalai and this brought glory to the Tamil world"

kuuTum

kuTangkaiyi noNTu koLLavum kuuTum

CIL 10.83

"It can be taken with the palm"

maaTTu

nammai maRantaarai naamaRakka maaTTeemaal

CIL 7.32-3

"We are not able to forget him who forgot us"

veeNTum

keeTTaa levanceyya veeNTumoo KL 107.12-13

"If he asked what should be done?"

veeNTaa

nillaa vulakattu nilaiyaa mainii
colla veeNTaa PR 361.19-20

"You need not tell the mortality of the mortal world"

3.2.5.1.6 Purposive case

The infinitive *aaka* is found to occur as purposive case in only one instance in OT.

kanjcan vanjcam kaTattaR kaaka
anjcana vaNNan aaTiya aaTaluL CIL 6.45-46

"Of the dances which Lord Krishna danced to win the conspiracies of Kamsa"

Though it is found in only one instance in OT, it increases in frequency in Middle Tamil and in Modern Tamil it is very commonly used.

3.2.5.2 The semantic functions**3.2.5.2.1 Meaning of sequence**

In this meaning, the incidence denoted by the main verb occurs immediately after the incidence denoted by the infinitive.

. pakaivar
paNintutiRai pakaraka koLLunai PT 17.2-3

"The enemies will worship and give the tributes and you will accept"

veentuviTu vizuttozi loziya
yaantoTang kinanaal niRpuRan taravee AING 428.3-4

“Since the grand duty on which the king despatched has ceased I began to take care of you”

In OT texts we find in many instances that a number of infinitives continued one by one describe a series of incidents. The following lines of PuRanaanuuRu will illustrate this.

aruLaa yaakaloo koTitee yiruLvarac
ciiRiyaaz cevvaai paNNi yaazanin
kaaretir kaanam paaTinee maaka
niinaRu neytaliR polinta vuNkaN
kaluzntuvaa rarippani puuNaka nanaippa
inaita laanaa Laaka viLaiyooy
yaantaR Rozutanam vinava

PR 144.1-8

“If you are not gracing it will be cruel! As it darkened tuning the lute we song your forest expecting the rainy season. The beautiful eyes like neytal flowers wetting the necklace adorned chest with tears. She seemed unable to bear with the suffering. Hence, O young king, we worshipped her and asked the reason”.

In these lines we find that the infinitives *vara*, *paaTineemaaka*, *aanaaLaaka* and *vinava* describe a series of incidents one by one.

3.2.5.2.2 Meaning of effect

In this meaning, the infinitive expresses the effect of the incident denoted by the main verb. This is the meaning expressed by the infinitives in most of the instances.

tuLangkupici ruTaiya maakkaTa niikkik
kaTampaRut tiyaRRiya valampaTu viyanpaNai

PT 17.4-5

“Crossing the great and dark-blue ocean as to shatter the sea-water you cut down your foemen’s guarded emblem tree and made of it a big war-drum”

peeruu ralareza niiralaik kalangki
 ninnoTu taNpuna laaTutum AING 77.2-3

“We would so bathe with you in the cool and turbulent water that the great city might talk about it!”

njaala neLiya viiNTiya viyanpaTai PR 23.15

“The large army which gathered so that the earth bended”

3.2.5.2.3 Meaning of simultaneousness

Here, both the incidents denoted by the infinitive and main verb occur at the same time.

ekkar njaazal ceruntiyoTu kamazat
 tuvalait taNTuLi viicip
 pacalai ceytana panipaTu tuRaiyee AING 141.1-3

“While the njalal in the sandy coast together with the *cerunti* emitted fragrance the chilly rendezvous sprayed cold drops and caused sallowness”

. maatti niLantaLir varuTa
 vaarkuru kuRangku niircuuz vaLavayal AK 306.4-5

“The water-surrounded fertile-field where the sparrow sleeps gently being rubbed by the tender leaves of the tree”

3.2.5.2.4 Meaning of cause

While the incidence denoted by the infinitive is the cause to the incidence denoted by the main verb the meaning of cause is expressed by the infinitive.

keNTai paaytara vaviznta
 vaNTupiNi yaampal AING 40.4-5

“The water-lily which opens as the carp jumps on it”

KR 227.1-3

3.2.5.2.5 Meaning of purpose

veLLaang kurukin piLLai cettenak
kaaNiya cenRa maTa naTai naarai AING 151.1-2

piTipaci kaLaiya perungkai veezam
mencinai yaaam poLikkum
anpina tooziavar cenRa vaaRee

3.2.5.2.6 Meaning of time adverb

tiruntukoo leLvaLai veeNTiyaa nazavum

pookkil polanto.Ti ceRiii yoonnee NR 136.1-9

“Desiring bangles that would fit me better I wailed.
He gave me the clasps of gold”

kaataR kurangu kaTainaa Leytavum
 taananj ceyvuzi yataRkoru kuuRu
 tiitaRu kenRee ceytana naatalin CIL 15.175-177

"Since at the death of the beloved monkey he gave away
 as charity a piece of the property"

3.2.6 Conditional clauses

Generally, the conditional clauses are condition to the main verb incidence⁶. For instance, in the sentence.

kaNNan vantaal naan varuveen

"If Kannan will come I will come"

kaNNan varutal is the condition for the incidence *naan varuveen*. It is because of this that these are known as conditional clauses. But in many instances we find these clauses functioning as time adverbial clauses. For instance, in the sentence

teeTip paarttaal anta nuul kiTaikkavillai

"When I searched, the book was not found"
 the conditional clause functions as time adverbial clause.

The conditional clauses can also end with the interrogative pronouns in the main clause.

nii inRu tangkiviTTuc cenRaal enna?

"What it will be, if you stayed here today?"

Within a main clause, more than one conditional clauses can also be embedded.

nii cenRaal, avar viiTTil iruntaal paNam kiTaikkum

"If you will go, if he will be in the house money is available"

All these types of conditional clauses are found in OT.

Tolkappiyam mentions the word *ceyin* also in the cutra beginning with “ceytu ceyyuu” as the word ending with verb.

In OT texts two types of conditional clause structures are found. The first type consists of only the conditional particle and the second type consists of a subordinate sentence + conditional particle. The sentences like

kaNNan vantaanaanaal naan taruveen
 “If Kannan will come, I will give”
 are examples for this.

3.2.6.1 Conditional clause + main clause

elvaLai makaLir telvLiLi yicaippiR
 pazanak kaaviR pacumayi laalum PT 27.7-8
 “If the girls with bright bangles shout, the green
 peacocks dance in the fields”

..... avarvarin
 yaanuyir vaaztal kuuTu mannaay AING 213.4-5
 “If he comes it is possible that I could survive”

..... iravalar celinee
 varaipurai kaLiRRoTu nankala miium AK 303.8-10

“If the beggars go, he will give ornaments with
 elephants like hills”

puNariR puNaraatu poruLee poruLvayiR
 piriyiR puNaraatu puNarvee NR 16.1-2
 “If I elect to be with her I shall enjoy bliss but shall not gather
 wealth. If I leave for distant climes for wealth I shall forfeit con-
 jugal bliss”

taanatu poyppin yaanevan ceykoo KR 25.2

"If he will lie, what shall I do?"

niimey kaNTa tiimai kaaNin

oppa naaTi yattaka voRutti PR 10.3-4

"If you find fault, having enquired well you punish according to that"

..... koovalar kuTivayiR ceeppin

pacuntinai mural paaloTum peRukuvir PP4.166-168

"If you reach the cowherds' place you will get the cooked millet with milk"

ninnaip puraininaipp niiyala tuNartiyoo PAR 3.46

"If you search one equal to you, can you find anyone else other than you?"

vinaiveKi niicelin viTumiva Luyirena KL 10.21

"If you go desiring for wealth she will lose her life"

viNinRu poyppin viriniir viyanula kattu

uLninRu uTaRRum paci TK 13

"If clouds that promised rain deceive and in the sky remain femine, more torment, stalks over earth's vast ocean-girdled plain"

pizaiyuyi reytiR perumpee raccam CIL 25.101

"If one faults, there is big fear"

paTaiyiTTu naTungkung kaaman paavaiyai

aaTavar kaNTaa lakaRalu muNToo MM 3.23-24

"If Cupid should happen to see the girl he would be quite overwhelmed by shock. If so can mere men be indifferent?"

3.2.6.1.2 Meaning of Time adverb

Only in few instances this meaning is found.

puraivatu ninaippiR puraivatoo vinRee PT 17.1

"If we search of equal to you, there is none"

nallai kaaNiR kaatalan toozi AK 352.11

"O my dear friend! If I think over it you are good"

3.2.6.1.3 Conditional clause + interrogative pronouns

mallal muutuur maRaiyinai cenRu

colli nevanoo paaNa AK 50.9-10

"O bard, if you go to the old city without known to anybody and inform the news, what?"

inRunii yivaNai yaaki yemmoTu

NR 215.8-9

tangki nevanoo

"Why don't you stay here today and spend the night with us?"

uvaNvari nevanoo paaNa

NR 127.3

"O bard, of what avail will be his coming back to this?"

3.2.6.1.4 Multiple conditional clauses

aNimayi lanna acainaTaik koTicciyaip

peruvarai naaTan varaiyu maayiR

koTuttane maayinoo nanRee

AING 258.2-4

"If the chieftain of the region of great mountains weds the lady of gait like that of a pea-cock and if we give her, it will be fine indeed!"

caata lanjcee nanjcuval caaviR

piRappuppiRi taakuva taayin

maRakkuvan kollen kaatala nenavee

NR 397.7-9

"I do not fear death. If after death, I am born again, I fear, if circumstances greatly vary then I may go forgetting my lover".

3.2.6.2 Subordinate clause+ conditional particle + main clause

In modern Tamil negative conditional clauses are constructed by adding the conditional particle with the auxiliary verb *viTu* as *ceyyaaviTTaal* "if one does not do" *varaaviTTaal* "if one does not come" In OT, this type of structure is found only in KL, TK and MM in very few instances. In most of the occurrences adding the conditional particles *aayin*, and *enin* with negative sentences the negative conditional clauses are constructed. Therefore, in positive the two types of structures *ceytaal* and *ceyyaar aanaal* and in negative the only one type *ceyyaar aanaal* are found in most of the instances in OT.

The structures like *ceyyaa viTTaal* are found to appear in very few instances.

Positive

paNintutiRai tarupanin pakaiva raayiR

cinanjcelat taNiyumoo vaazkanin kaNNi PT 59.12-13

"If your enemies bowed down and give the tributes, will your anger cool down? Long live your garland!"

aaytoTi maTavaral veeNTuti yaayiR

ReNkazic ceeyiRaap paTuuun

taNkaTaR ceerppa varaintanai koNmoo AING 196.2-4

"O chieftain of the cold littoral region, where the red prawns are caught in the clear bakewater, if you really want this charming lady of precious armlet take her by marriage".

palkooT palavin caara lavarnaaTTu

ninkiLai marungkiR ceeRi yaayin

ammalai kizavoork kuraimati KR 102.5-7

"If you visit your kin in yonder hill where he reigns as chief where jackfruit ripens on the slopes please tell him!"

niRRuRan tamaikuve naayin eRRuRantu
iravalar vaaraa vaikal

palavaa kukayaan celavuRutakavee KR 137.2-4

"If I should ever leave you and stay away may the reward of my journey be that the days are many when beggars shun me and will not come to me"

iTaikoNTu poruLvayi niRattinii yenakkeeTpin
uTaipunenj cukavaangkee yoLiyooTaRpaaL mannoo

KL10.8-9

"If she heard that you went for the sake of wealth her heart will break and she will become pale"

veelan maTava navaninun taanmaTavan
aalamar celvan putalvan varumaayin CIL 24.13-3-4

"Velan is a fool; a greater fool is Murukan, son of Shiva who sits under a banyan tree, if he comes"

kaTaimaNi yukuniir kaNTana naayiR
paTaiyiTTu naTungkung kaaman paavaiyai

MM 3.22-23

"If Cupid should happen to see the blue jewel-eyes of Manimekalai stained with tears, he would be quite overwhelmed by shock"

Negative

uravaru maTavaru maRivuterin teNNi

aRintanai yaruLaa yaayin

yaariva NeTuntakai vaazumooree PT 71.25-27

"If you do'nt grace differentiating the wise persons and fools, O king, who will survive here?"

neeriRaip paNaittooL nekiza

vaaraa yaayin vaazeem teyyoo AING 239.4-5

"If you do not return, it will result in the thinning of her fine hands and bamboo-like arms and we will not live!"

maalaiyu muLLaa raayiR kaalai
yaangkaaku vangkol paaNa AK 14.12-13

"O bard, if he does not remember even in the evening,
what will happen to us in the morning?"

vaaraa raayinoo nanRee NR 154.10
"If he will not come, it is good"

yaamang kaatalark kaaNee maayin
.....
.....

mella mella illaa kutumee KR 290.3-6
"If I will not see my lover I will become nothing
at all, little by little".

keTutiyum viTiii raayi nemmoTu
collalum paziyoo melliya liirena PP 8.144-145

"O tender-heart ladies! If you don't show the missing one,
is there any wrong with telling a word to us"?

kaaTTii yaayiR katanaay koLuvuveen KL 144.20
"If you don't show I will cause the furious dog to hold"

anneRip paTarii raayi niTaiyatu
cenneRi yaakum CIL 11.141-142
"If you choose not that way, follow the middle,
which is a good path".

innuyi riva riiyaa raayin
nanniirp poykaiyi naLiyeri pukuvar MM 2.44-45
"If they do not give their lives enter the pyre
as if into a lake of cool waters".

As already has been stated the negative conditional
clauses with the auxiliary verb *viTu* are found only in KL (1),
TK (2) and MM (1).

teeRineen cenRiinii cellaa viTuvaayeel

 neTTirung kuuntaR kaTavuLa rellaarkkum
 muTTuppaa Taakalum uNTu

KL 93.33-36

“I am clear. You go away. If you do not go all
 the deities with dark long hair will suffer”

teeRinum teeRaaviTinum azivinkaN

teeRaan pakaaan viTal

TK 876

“Whether you trust or not in time of sore distress
 questions of difference or agreement cease to press”

vacaiyenpa vaiyattaark kellaam icaiyennum

eccam peRaaa viTin

TK 248

“Fame is virtue’s child, they say. If then you
 childless live, you live the scorn of men”

maaperun teyva niiyaru LaaviTin

yaanoo kaavee nennuyi ringkena

MM 6.170-171

“If you, the greatest of gods, are not kind
 I shall die right here!”

In the above lines the structures like *cellaa viTuvaayeel*, *peRaaaaviTin* are equal to the modern Tamil structures *cellaaviTTaal* and *peRaaviTTaal*. This is the only structure that exists in modern Tamil.

Generally, the conditional clauses will be in future tense only. But when it is stated that the reason for one incidence not taking place is the other incidence which did not take place, the conditional clause will be in past. The sentences like

naan colliyiruntaal avan vantiruppaan

“If I had told he would have come”

are examples for this. In OT texts this is expressed by adding the conditional particles with the past positive sentences.

koNTanan kazinta vankaT kaaLaikku

avaLtuNi vaRintane naayi nannoo

initiniR puNarkkuvan mannoo

AK 263.9-13

“Alas, if I had known already her decision in the case of that youngman who took her I would have married her to him well!”

panikkaTung kuraiyanj cellaa tiimenac

collina maayiR cellaar kollo

KR 350.2-3

“If we had told him “Don’t go, for we will suffer in cold winter!” would he have gone away?”

kuvaLai yuNka NivaLait taayee

iinaa Laayina Laayin

PR 348.6-7

“If the flower kuvalai like eyed this girl’s mother had not given birth to her”

It should be noted here that in all the above instances the commentators write commentary to these conditional clauses as *aRintiruntaal*, *colliyiruntaal* and *peRaatu ozintiruppaaLaayin* respectively.

3.2.7 Concessive clauses

These clauses state the exception of the incidence resulting from the subordinate clause incidence.⁷ For instance, in the sentence

mazai peytaal kuLam niRaiyum

“If it rains, the tank will be filled up”

the result of *mazai peytaal* is *kuLam niRaital*. When the above sentence is changed into concessive as,

mazai peytaalum kuLam niRaiyaatu

“Though it rains, the tank will not be filled up”

even if the incidence *mazai peytal* takes place the resulting incidence is exempted. Not only the conditionals, but the verbal participles and sentences also can be changed into concessive clauses.

mazai peytum kuLam niRaiyavillai

mazai peytatu enRaalum kuLam niRaiyavillai

“Though it rained, the tank was not filled up”

are examples for this. In OT infinitives are also changed into concessive clauses.

3.2.7.1 Conditional concessive clauses

In general, these are the clauses found in large number in language. In OT texts also the same is found.

kuuRRuvekuNTu varinu maaRRumaaRRalaiyee

PT 14.10

“You are of the strength to defeat though the God Yama comes furiously”

mozipeyar panmalai yiRappinum

ozital cellaa toNTToTi kuNanee

AING 321.4-5

“Even if I pass over several hills where the language varies the virtues of the lady of bright bracelets will not depart”

kuTanaaTu peRinum taviralar

maTamaa nookkinin maaNalam maRantee

AK 91.17-18

“He wil not cease to come forgetting your beauty, though he gets Kutanatu”

..... iniyavar

varinum nooymarun tallar NR 64.9-10

“Hereafterwards even if he comes, he is no more the medicine for my sick”

immai maaRi maRumai yaayinum
 niiyaa kiyaren kaNavanai KR 49.3-4
 “Even when this birth changes into another
 may you be my husband”

paaal puLippinum pakaliruLinum
 naaalveeta neRitiriyinum
 tiriyaac cuRRamotu PR 2.17-19
 “With the relatives who do not differ though the
 milk sours, the day darkens and the four vedas change”

koLLum poruLila raayinum vampalar
 tuLLunark kaaNmaar toTarntuyir vauvalin KL 4.4-5
 “As the thieves kill the passers though the passers
 have nothing which they can take”

tinaittuNai nanRi ceyinum penaittuNaiyaak
 koLvar payanteri vaar TK 104
 “Each benefit to those of actions fruit who rightly
 deem though small as millet seed as palm-tree
 vast will seem”

muzangkukaTan njaala muzuvatum varinum
 vazangkat tavaanal vaLattataaki CIL 2.3-4
 “It was such a rich city that whatever the sea-girt
 world could desire was to be had at its fabulous fair”

. alarntana vaaTaa
 curumpinam muucaa tolyaaNTu kaziyyinum MM 3.68
 “The flowers never fade through the years nor
 will any bees disturb their petals”

3.2.7.2 Verbal participle concessive clauses

Next to the conditional concessive clauses these clauses are found in large number.

kaala manRiyum karumpaRut toziyaatu PT 30.14
 "The sugarcane will be cut without end though it is
 not the season"

..... tuRaivan
 nenjcat tuNmai yaRintum
 enceyap pacakkun tooziyen kaNNee AING 169.3-5
 "Knowing that the chieftain of the region dwells in the
 heart what for do my eyes turn sallow then?"

karumpenak kaviniya perungkura leenal
 kiLipaTa viLintamai yaRintum celkena
 nammavaN viTunaL poolaaL AK 302.10-12
 "Knowing that the sheaths of corn looking beautiful like sugar-
 cane is destroyed by the parrots, she is not sending us there"

..... avan taNTaak kaaTci
 kaNTung kazaltoTi valittaven
 paNpil ceyti ninaippaa kinRee NR 25.9-12
 "Though I saw that he could not secure an opportunity to spell
 out his desire I was engaged in putting back my bracelet that had
 got loosened. That which does not accord with the norms of
 culture preys on my mind"

nooyee maakuta laRintum
 ceeyar toozi ceeynaaT Tooree KR 64.4-5
 "Though he who is in a distant land knows that I grieve
 he is still very far away"

uTaaa pooraa vaakuta laRintum
 paTaaa manjnjaik kiitta vengko PR 141.10-11
 "Our king who gave his garment to the peacock
 knowing that they would neither wear nor cover"

aritteer nalkiyu mamaiyaan PP 4.490
 "He will not be content with giving rare chariot"

ulakattooTu oTTa ozukal palakaRRum
 kallaar aRivilaa taar TK 140
 "Who know not with the world in harmony to dwell
 may many things have learned but nothing well"

ennuRu tuyarkaNTu miTaruRu mivaLenniir CIL 19.39
 "Though you see my suffering you do not consider it"
 koTuntozi laaLan konRanan kuvippaviv
 azalvaayc cuTalai tinnak kaNTum
 kaziperunj celvak kaLLaaT Tayarntu
 mikka nallaRam virumpaatu vaazum
 makkaLiR ciRanta maTavoo ruNToo MM 6.100-104
 "The Terrible Reaper kills large numbers. Even after watching
 the fire-mouth of the cremation-ground gobbling, people drink
 and dance and live not the dharmic life. Are there greater fools
 than these?"

3.2.7.3 Infinitive concessive clauses

These clauses express the same meaning that are expressed by the verbal participle concessives. These clauses decrease in number in the late OT texts TK, CIL and MM themselves and in modern Tamil are completely lost.

iiyena virappavu mollaaL PT 52.23
 "Though you beg to give, she will not give"

taNTuRai yuuran ReLippavum
 uNkaN pacappa tevanko lannaay AING 21.3-4
 "While the chieftain of the cool region has given an assurance,
 why are your painted eyes, sister, growing anaemic?"

..... tiimpaa leenti
 iinaat taayar maTuppavu muNNaaL AK 105.5-6

"Though the foster-mothers feed the sweet milk in the cup she will not drink"

yaanaK tanjinen karappavun taanaKtu
aRintanaL kolloo aruLinaL kolloo NR 53.1-2

"Though out of fear I hide it, did she knew it and grace?"

..... muyalavunj
curampala vilangkiya arumporuL
nirampaa vaakalin niiTaloo inRee KR 59.4-6

"Though he may try his best he will be unable to fill himself with wealth and he will not last long without you".

collavun teeRii raayin PR 97.22

"If you are not convinced, though I tell you"

innce varuku varinRuNai yoorena
vukantavai moziyavu mollaaL PP 7.155-156

"Though I tell that he would come quickly, she is not convinced"

piNipunii viTalcuuziR piRaztaru mivaLenap
paNipu vantirappavum palacuuzvaa yaayinai
KL 14.14-15

"Though we request you and say that if you think to part with her she would die, you think of going for wealth"

eevavum ceykalaan taanteeRaana avvuyir
poom aLavum oor nooy TK 848

"Advised, he heeds not; of himself knows nothing wise. This man's whole life is all one plague until he dies"

3.2.7.4 Sentence concessive clauses

kooTuyar panmalai yiRantana raayinum
niiTa viTumoo maRRee niiTuninaintu

tuTaittoRun tuTaittoRng kalangki

uTaittezu veLLa maakiya kaNNee AING 358.1-4

"Although the chieftain has gone over many a hill of high peaks will the breaking and surging flood of tears that stir up on continual thinking every time you wipe them, allow him to delay?"

poruLpurin takanRana raayinum aruLpurintu

varuvar AK 3:3.9-10

"Though he went desiring wealth he will certainly come being kind, my friend!"

3.2.8 Comparative clauses

Comparative clauses compare two things. Comparative clauses comparing one with another make three types of statements - (a) stating the both as to be equal (2) stating one more than the other and (3) stating one lesser than the other. The second and third statements show the more or less status of the thing. So the comparative clauses can be classified into two types as (1) equative clause and (2) comparative clause.⁸ In OT, both types of comparative clauses are found in large number.

3.2.8.1 Equative clauses

In modern Tamil the comparative markers *poola* and *maatiri* following the nouns show the equality.

taamarai maanaip poola ooTinaaL

"Tamarai ran as deer"

These sentences actually equate the actions of the two as

taamarai maan ooTuvataip poola ooTinaaL

"Tamarai ran as deer ran"

Deleting one of the identical verbs the sentence

taamarai maanaip poola ooTinaaL
is obtained.

In OT texts, the comparative markers *poola*, *anna*, *aangu* and *in* show the equality. Of these *poola* is found after nouns and verbal nouns, *anna* occurs after nouns and relative participles, *aangu* is found after relative participles and *in* is found after nouns.

Noun + *poola*

kuuRRaTuuu ninRa yaakkai poola

niicivan tiRutta niirazi paakkam

viripuung karumpin kazani pullena PT 13.10-12

“Like the body fought by the God of Yama in the regions you destroyed furiously the sugarcane fields lost their splendour”

ninnee poola manjnjai yaala

AING 413.2

“The peacock dances as you”

pazaiyan ookkiya veelpoor

pizaiyala kaNNaval nookkiyoor tiRattee

AK 326.12-13

“Like the spear thrown by the king Palaiyan her sight will not go ineffective at whom she threw it”

cempulap peyaniir poola

anpuTai nenjcan taang kalantanavee

KR 40.4-5

“Like the rain and red earth our loving hearts are mingled as one”

taayil tuuvaak kuzavi poola

oovaatu kuunin nuTaRRiyoor naaTee

PR 4.18-19

“Like the mother-less child not fed the countries of those kings who fought with you will cry without cease”

If there are two different verbs in the main clause and the comparative clause the verb deletion is not possible.

malaiyimaip patupool minnic

cilaiva leeRRoTu ceRintavim mazaikkee NR 112.8-9

"To the clouds with thunder claps and lightening that looks as if the cliffs are winking all the time"

taamarai taNmati cerntatu poolak

kaamar cengkaiyiR kaNNiir maaRRi MM 3.12-13

"As a lotus close to the moon she wiped the tears with her hands"

Such type of comparative clauses are found only in small number.

Because of the identical verb deletion ambiguity also arises in the comparative clauses. For instance, the sentence

unnaip poola avanai naan aTikkuvillai

"I did not beat him as you"

expresses two meanings as

1. nii aTittatai poola avanai naan aTikkavillai

"I did not beat him as you beat him"

2. unnai aTittatu poola avanai naan aTikkavillai

"I did not beat him as I beat you"

Such ambiguous constructions are found in OT texts also.

ponpoon maTantaiyaik kaaTTiyivanai

enpooR pooRRen Roonee PR 395.30-31

"Having introduced to his gold-like wife he told that treat him as I"

In this instance the sentence *enpooR pooRRu* may mean either *eonnaip pooRRuvataip poolpooRRu* "Treat as you treat

me” or *naan pooRRuvataip pool pooRRu* “Treat as I treat”. Similarly, in MM also one ambiguous sentence is found.

..... piRanpoo nookkum MM 20.72

1. He looks me as I am a stranger
2. He looks me as he is a stranger

In Tamil, the comparative marker *poola* is basically the infinitive form of the verb *pool* “be equal”. As we have already seen the infinitives express different meanings as effect, cause etc. (section 3.2.5.2). Wherever the particle *poola* expresses the effective meaning identical verbs are not found.

tanco luNarntoor meeni

poonpooR ceyyu muurkiza voonee AING 41.3-4

“The chieftain of the region causes the complexion of those who trust his word to resemble gold”

koTicci kuuntal poolat tookai

anjaiRai virikkum perungkal veRpan AING 300.1-2

“The chieftain of the great mountain where the peacock spreads its lovely tail to resemble the hair of a mountain lassis”

Such comparative clauses are found only in small number in OT (PT 3, AING 3, AK 3, NR 14, KR 2, PR 5, PP 31, PAR 2, KL 8, TK 9, CIL 3, and MM 7). But in middle Tamil they increase in number and in modern Tamil they are found in large number.

Noun + *in*

kunRunilai taLarkku murumiR ciiRi

PT 63.10

“Having become furious like the thunder which shakes the hills”

ciRuvai ninaiya ceyti AING 8.5-4
 "You disturb like the small boys"

innicai muracin irangki ... AK 312.10
 "Having sounded like sweet drum"

yaaNar vaNTi nimmena imirum NR 30.3
 "Sounding like the bee"

kaana yaanai kaiviTu pacungkazai
 miineRi tuuNTilin nivakkum KR 54.3-4
 "The millet-guard's sling let by the elephant
 looks like a fishing pole cast for fish"

meevuRu manjnaiyi naTungki PP 5.84
 "Having trembled like peacock"

This type of constructions disappear from the language
 in late OT period itself. These are not found in KL, TK, CIL
 and MM.

Relative participle + *anna*

In this type of comparative clauses identical verbs are
 not found.

antimaalāi vicumpukaN Tanna
 cenjcuTar koNTa kuruti manRattu PT 35.7-8
 "The red blood stained field which looks like the evennig sky"

Noun + *anna*

nanpo nanna naRuntaa tutira AK 378.4
 "The fragrant pollen of flowers shed like gold"

Relative participle + *aangu*

kaTunjcina viRalveeL kaLiRuurn taangku

[illegible]

polanaNiyerutta meelkoNTu polintanin PT 11.6-1

“You, who shines on the elephant adorned with golden garland like the furious Lord Muruka ride the elephant”

naaNinen peruma yaanee

.....

kaNaiyan naaNi yaangku AK 386.3-8

“O king, I felt shy as the king Kanaiyan felt shy”

In the first instance there are two different verbs and in latter there are identical verbs.

ciRukooTTup perumpazan tuungkiyangkivaL

uyirtavac ciRitu kaamamoo peritee KR 18.4-5

"Like a huge fruit hanging from a tiny stem on the hill side her life is so frail and her love so very great"

inRu kaNTaangkuk kaaNkuva menRum

PR 40.8

"We will see ever as we see today"

In modern Tamil also comparative particles occur after relative participle and in these sentences the verbs are not deleted.

teyvam vanta maatiri vantaar

“He came as God”

puu puutta maatiri naTcattirangkaL toonRina

“Stars appeared as the flowers bloomed”

In the above sentences the structure relative participle + comparative particle is found.

3.2.8.1.1 Infinitival clauses

ena, the infinitival form of the verb *en*, also shows the equality.

avan cilaiyena ninRaam

“He stood as statue”

antap paaTal teen ena inittatu

“That song was as sweet sa honey”

are examples for this. This may be considered as the infinitival clauses expressing effective meaning.

avan cilai enumpaTi ninRaam

“He stood as to be told a statue”

antap paaTal teen enumpaTi inittatu

“That song was so sweet that could be told honey”

In OT texts also a number of such comparative clauses are found.

urumena muzangku muracin PT 90.56

“The drum sounding like thunder”

kaNNenak karuviLai malara AING 464.1

“The flower karuvilai bloomed like eyes”

karumpenak kaviniya perungkura leenal AK 302.10

“The sheaths of corn which was grown beautiful as sugarcane”

maNiyena izitarum aruvi NR 28-5

“The waterfall falling like crystal”

iTiyena muzangku muracin PR 17.39

“The drum sounding like thunder”

3.2.8.2 Comparative clauses

These clauses comparing one with another state one to be more or less. In modern Tamil the particles *viTa* and *kaaTTilum* are used in these clauses.

kaNNan raamanai viTa / kaaTTilum nallavan

“Kannan is better than Rama”

In OT texts *in* or *inum* follows the noun stating one to be more than the other. The clauses stating one to be less than the other are not found in OT.

mazaiyinum perumpayan poziti PT 64.18

“You do more benefit than the rain”

..... ivaL
poykaip puuvinu naRun taNNiyaLee AING 97.3-4

“She smells sweeter than the flowers in the pool”

..... iLaiyoo nuLLam

..... uruminung koTitee

NR 2.8-10

“His heart is cruel than the thunder”

nilattinum peritee vaaninum uyarntanRu

KR 3.1

“It is larger than the earth and higher than the sky”

..... ciRakkanin aayul

mikkuvaru minniirk kaaviri

ekka riTTa maNalinum palavee

PR 43.21-23

“You long live for years more than the sands which
the sweet river Kaviri with excessive water brings”

uraiyinuyarn tanRu kavin

PAR 12.95

“The beauty exceeds the description”

..... arunjcuram

iRantuniir ceyyum poruLinum yaamnuma kkuc

ciRantana maata laRintani raayin

KL 5.3-5

“If you know that I am more worth to you than the
wealth you get passing the forest”

iinRa pozutin perituvakkum tanmakanaic

caanRoon enakkeTTa taay

TK 69

“When mother hears him named fulfilled of wisdom’s
lore far greater joy she feels than when her son she bore”

3.2.8.3 Superlative clause

In the superlative clauses also the particle *viTa* is used in modern Tamil. In OT texts, adding *uLLum* or *ku* with the pronouns of totality this is expressed.

ku + ellaam

nilamicaip paranta makkaT kellaam

pulanazuk kaRRa vanta NaaLan

PR 126.10-11

“Kapilan, the most wise Brahmin”

ellaar + uLLum

ulakat tooree palarmaR celvar

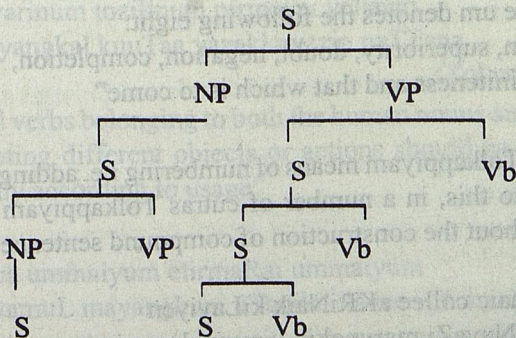
ellaa ruLLunin nallicai mikumee

PR 38.1-2

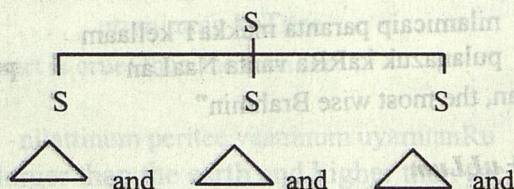
“There are lot of rich people in the world. You are the most famous.”

3.3 Compound sentences

There are two mechanisms which make the language able to produce sentences of infinite length. The first is embedding, producing the very long complex sentences. This is the one seen so far in the previous sections. The second one is conjoining, adding more than one noun, verb or sentence in one sentence. In complex sentences the sentences are embedded one within another as-



In compound sentences they are conjoined equally as



The following sentences

nin vaLanum vaazvum vaazka

“May long live your wealth and life”

aaTiyum paaTiyum cenmin

“Go dancing and singing”

are examples for this.

In the section dealing with particles Tolkappiyam speaks of conjoining as one of the functions of the particle *-um*.

eccam ciRappee aiyam etirmaRai

muRRee eNNee terinilai aakkamen (Ru)

appaal eTTee ummaic collee (Tol.Col.cu.255)

“The particle *um* denotes the following eight:

incompletion, superiority, doubt, negation, completion,
number, definiteness and that which is to come”

By number, Tolkappiyam means of numbering i.e. adding nouns. In addition to this, in a number of cutras Tolkappiyam makes statements about the construction of compound sentences.

tanmaic collee aKRiNaik kiLaviyen

ReNNuvaZi marungkin viravutal varaiyaar

(Tol.col.cu.43)

"It is not prevented to count a neuter noun along with the first person pronoun"

palavayinaanum eNNuttiNai viravuppeyar
aKRiNai muTipina ceyyuLuLLe (Tol.Col.cu.51)

"If human nouns and neuter nouns are connected by and take a common predicate the neuter predicate is generally used in poetry"

viyangkooL eNNuppeyar tiNaiviravu varaiyaar
(Tol.col.cu.5)

"It is not prohibited to connect human nouns and neuter nouns by *and* if both of them have a verb in the potential mood as the common predicate"

veeRuvinaip potuccol oruvina kiLavaar
(Tol.col.cu.46)
eNNungkaalum atuvatan marapee (Tol.col.cu.47)

"A predicate denoting the individuality of an action is not used along with the noun connected with its genus. The same rule should be observed when eatables of different nature are counted i.e. the verb giving the general sense should be used".

uyartiNai marungkinum aKRiNai marungkinum
peyarinum tozilinum piripavai yellaam
mayangkal kuuTaa vazakkuvazip paTTana
(Tol.col.cu.50)

"Nouns and verbs belonging to both the human nouns and neuter nouns denoting different objects or actions should be counted together only according to usage"

ecca ummaiyum etirmaRai ummaiyum
tattamuL mayangkum uTanilai ilavee (Tol.col.cu.283)

"The particle *um* denoting *eccam* and that denoting *etirmarai* are not used together in a sentence"

This cutra states that the sentence *caatanum vantaan. koRRunum vaaraan* "Cattan came and the king will not come" is not possible.

enjcu poruTkiLavi cenjcolaayiR

piRpaTak kiLavaar muRpaTak kiLattal

(Tol.col.cu.284)

"If one of the words connected by and is devoid of the particle *um*, it may be used as the former member and not as the latter member"

ummai eNNum, enavan eNNum

tam vayiR Rokuti kaTampaaTilavee (Tol.col.cu.287)

"The particles *um* and *ena* denoting number may also be followed by a word denoting number"

ummai eNNin urupu tokal varaiyaar (Tol.col.cu.291)

"They do not prevent the elision of *um*"

vinaiyoTu nilaiyinu meNNunilai tiriya

ninaiyal veeNTu mavaRRavaR Riyalpee

(Tol.col.cu.293)

"It should be remembered that the particles used in the sense of 'and' do not change their nature even when they are used with verbs"

In OT, noun conjoinings are found in large number.

3.3.1 Nouns

In OT texts different types of noun conjoinings are found (1) adding *um* with all the nouns (2) adding nouns without *um* (3) Adding *um* with all the nouns and ending with *ennum* or *enRu* and (4) adding *um* with all the nouns and in the end giving the total of all the nouns.

with *um*

This is the type of structure found in large number in all the OT texts.

velpoo veentaruin veeLiru monRumozintu PT 39.7

"All the kings and chieftains having gathered and decided unitedly"

pantum paavaiyum kazangkumenak kozittee AING 377.4

"Leaving to us her ball, doll and Molucca beans"

nutalun tooLum titalai yalkulum
vaNNamum vanappum variyum vaaTa AK 119.1-2

"The beauty and complexion of the forehead, shoulder and waist are lost"

niiyum yaanum
.....
.....
kazicuuz kaana laaTiya tanRi NR 27.1-4

"You and myself only played in the sandy beach"

annaiyu mattanu mallaroo KR 93.3

"He is my father and mother, are not they?"

nin taNmaiynj caayalun tingkaLuLa PAR 4.26

"Your coolness and beauty are in moon"

cemmaiye nikantoriip poruL ceyvaarkkap poruL
immaiye maRumaiyum pakaiyaava taRiyaayoo
KL 14.14-15

"To those who collect wealth in the wrong way that wealth becomes the enemy both in this birth and next. Don't you know this?"

tuRantaarkkum tuvvaa tavarkkum iRantaarkkum
ilvaazvaan enpaan tuNai TK 42

"To anchorites, to indigent and to those who have passed away the man for household virtue famed is needful help and stay"

karumpum vallyyum peruntoo Lezuti CIL 2.29

“Having drawn the sugarcane and the creepers on the shoulders”

ceruntiyum veengkaiyum perunjcaN pakamum
erimala rilavamum virimalar parappi MM 3.165-166

"The cerunti, venkai, canpakam and ilavam spreaded the flowers"

without μm

This type of conjoined clauses are found only in PT.
maRampuri koLkai vayangku cennaavin
uvalai kuuraak kavalaiyi nenjcin
nanaviR paaTiya nallicaik
kapilan PT 85 10-13

“The famous poet Kapilan, with the principles of fighting against the injustice, with the clear and efficient words and with the heart without worry which causes meanness”

um + ennum / enRu

This type of conjoined clauses are found in PR.
 irumunniirk kuTTamum
 viyannjaalat takalamum
 vaLivazangku ticaiyum
 vaRitunilaiya kaayamum enRaang
 kavaiyaLan taRiyinu maLattaR kariyai PR 20.1-3

“Though we measure and know the depth of the ocean and the extent space of the wide earth, the space full of air and the sky without structure you are impossible to measure”

um + total number

This type of clauses are found in NR, PR and PP.

icaiyu minpamu miitalu muunRum NR 214.1

“The three, the fame, the pleasure and the giving”

..... aRanum poruLu minpamu muunRum PR 28.15

“The three, the virtue, wealth and the pleasure”

3.3.2 Adverbs

palvee lirumpoRai ninkool cemmaiyin

naaLu naaLu naaTutozu teetta PT 89.9-10

“Irumporai with spears! the nation praise your rule
each and every day”

tuTaittoRun tuTaittoRung kalangki

uTaittezu veLLa maakiya kaNNee AING 359.3-4

“The breaking and surging flood of tears that stir up
on continual thinking every time you wipe them”

3.3.3 Verbal participles

..... aayamoTu kaTaluTan aaTiyum

ciRRi lizaittunj ciRucoru kuvaiiyum

varuntiya varuttam tiira AK 110.6-8

“In order to remove the tiredness of the playing in the sea with
the friends, building small sand houses and cooking playfully”

uRRuzi yutaviyu muRuporuR koTuttum

piRRainilai muniyaatu kaRRa nanRee PR 183.1-2

“By helping at the apt time and by giving wealth without any
hatred of the situation, learning is good”

3.3.4 Infinitives

amma vaazi toozi naaLum

nannutal pacappavum naRuntooL nekizavum

aaRRalam yaamena matippak kuuRi AING 227.1-3

“Having assured “We will not cause your beautiful forehead to turn sallow or your fragrant arms to grow lean and weak day after day””

aayvaLai nekizavum ayarvumey niRuppavum

nooy mali varttam annai aRiyin KR 316.1-2

“If mother should discover my grief as weariness
dewells on my body and my beautiful bangles fall off” .

3.3.5 Conditional clauses

cellinum cellaa yaayinum nallataRku

uriyai vaaziyen nenjcee NR 12.3-4

“O my heart! if you go or not you are good, you long live!”

vaaraa raayinum varinu mavarnamakku

yaaraa kiyaroo toozi KR 110.1-2

“My friend! If he comes or not who is he to us?”

3.3.6 Conditional concessive clauses

paaal puLippinum pakaliruLinum

naaalveeta neRitiriyinum

tiriyaac cuRRamoTu PR 2.17-19

“With the relatives who will not change though the milk sores,
the day darkens and the four vedas change”

3.3.7 Comparative clauses

taNkatir matiyam poolavun teRucuTar

oNkatir njaayiRu poolavum

manniya perumanii nilamicaiyaanee PR 6.27-30

“O king! you long live in the earth like the moon with cool light and the sun with hotness”

While two comparative clauses are conjoined one of the comparative markers are deleted optionally.

nilavum iruLum poolap pulavutiraik
kaTalung kaanamun toonRum KR 81.6-7

“The sea with waves that smell of fish appears like the moonlight and the forest grove appears like darkness”

It is clear that the above lines are the shortened form of

nilavu poolak kaTalum, iruL poolak
kaanamun toonRum

The AkanaanuuRu lines

inpamum iTumpaiyum puNarvum pirivum
naNpaka lamaiyamum iravum poola
veeRuvée Riyala vaaki maaRetirntu AK 327.1-3

“The pleasure and suffering and the union and parting having different natures and coming over each other like the mid-day and night”

are also of the similar type of lines.

3.3.8 Sentences

It is well known that while two sentences have identical predicates like

inpam kaziyum

“The pleasure will pass away”

iLamai kaziyum

“The youth will pass away”

one of the predicates is deleted and the nouns are conjoined as

inпамum iLamaiyum kaziyum

"The pleasure and the youth will pass away"

There is another type of conjoining also in which the sentences are kept as a whole adding *um* with nouns as

inпамum kaziyum

iLamaiyum kaziyum

The first sentence will be completed only after the second sentence is also added. In such conjoined sentences the predicates may also differ.

In OT texts this type of conjoined sentences are found in many instances.

yaamunj ceeRuka niiyirum vammin

PT 49.1

"We will also go. You also come"

taNTuRai yuuran varaika

entaiyung koTukka venaveeT Teemee AING 6.5-6

"May the chieftain of the cool region take her in marriage.

May our father be willing to offer her"

nilavu maRaintanRu iruLum paTTanRu

NR 182.1

"The moon also disappeared and darkness came"

yaanung kaatalen yaayumnani veyyaL

entaiyung koTiiyar veeNTum

KR 51.4-5

"I am too like the man, my mother also wants this

marriage and our father also wants to give you to him"

nellu muyiranRee niiru muyiranRee

PR 186.1

"The paddy is not the soul and neither water"

3.3.9 Violation of conjoining rule

In conjoining only the same grammatical categories can be conjoined. A noun and a conditional or a conditional and a verbal participle cannot be joined. For instance,

uyarvum taazvatum avaravar muyaRciyaic
caarntuLLatu

“The raise and falling of people depend upon their own efforts”

is ungrammatical. In OT texts this rule is found in general. But in a very few instances exceptions are also found. For instance,

naTToo raakkam veeNTiyum oTTiya
ninRoo LaNipeRa varaRkum
enRee tooziyavar cenRa tiRamee NR 286.7-9

“O my friend, the chief has gone on his travels only to enrich the lives of those most dear to him and to be able to beautify your shoulder with shining ornaments”

In these lines a verbal participle (*veeNTi*) and a verbal noun (*varal*) have been conjoined which is a violation of conjoining rule.

3.3.10 Other syntactic functions

Other than conjoining, the particle *um* has some more syntactic functions also.

1. While two sentences with the negative copula verb *alla* are conjoined in modern Tamil the particle *oo* is used.

avan raamanoo kaNNanoo alla

“He is not Rama, nor Kannan”

is an example for this. In OT these sentences also are conjoined by making use of the particle *um*, though it is found only in few instances.

namamiku putuppuna laaTak kaNToor
oruvaru miruvaru mallar
palaree

AING 64.2-4

“Those who witnessed you bathe in the fresh and pleasant waters are not one or two, but many”

2. Adding the *um* particle with the conditional clause the result of a small event is stated and with that the result of the actual incidence if it takes place is made to be guessed.

kaarmazai muzakkinum veLipiniNiivi
nutalaNan tezutarun tozinavil yaanai

PT 84.3-4

“The elephant which stands up raising its hand and removes its bonds hearing only the thundering sound of clouds”

ceviyiR keeTinum colliRantu vekuLvoOL
kaNNiR kaaNi nennaa kuvaLkol

AING 84.1-2

“She gets speechlessly wild even by a hear-say. What will she become if she sees with her own eyes?”

3. To express the excessiveness of one thing whether it is raise or fall, or greatness, or pleasure or suffering the *um* particle is added with the noun.

kaTuvanu maRiyaak kaaTiRan tooLee

AING 374.4

“She went through the forest unfamiliar even to a monkey”

In this line the phrase *kaTuvanu maRiyaak kaaTu* indicates the density of the forest and the hardship she had to pass through.

putalvan naTuvaNa Naaka nanRum
initu manRavavar kiTakkai

.....
 umparum peRalarung kuraittee AING 401.2-5

“Their lying with their son in between was very sweet indeed!
 This is rarely obtainable even in the world above”

mantiyum aRiyaa marampayi lorucinai NR 194.7

“In the shady copse of lofty trees so high that even monkeys do
 not know the height of them”

pukazeni nuyirung koTukkuvar PR 182.5

“They will give even their life for the sake of fame”

4. A state of freedom to do whatever one likes to do is
 also expressed by *um* particle added to the conditional clause.

taNkaTal ceerppan pirintenap paNTaiyiR

kaTumpakal varuti kaiyaRumaalai

.....
 kaalai varinung kaLainjaroo vilaree AING 183.1-4

“The chieftain of the cold sea has departed. Hence, you despi-
 cable twilight coming as you are wont, you are coming right at
 the middle of the day. Even if you come in the morning there is
 none to prevent.”

pakalnii varinum puNarkuvai AK 10.16

“Even if you come in the daytime you will get the union”

5. In modern Tamil to express the lowest grade of a
 thing the particle *aavatu* is added with the noun.

taaNNiiraavatu koTungkaL

“Give me atleast water”

In OT, the particle *aayinum* is added with the noun.

puRavu mitalu maRavu muNkenap
 peytaRk kellinRu pozutee yatanaa
 muyalcuTTa vaayinum tarukuveem . . . PR 319.6-8

"To cook and serve the doves and birds of it, it is darkened. So we will serve atleast the rabbit fried"

6. The *um* particle expresses the completeness also.

orumaka LuTaiyeen mannee avaLum
 cerumiku moympiR kuurveeR kaaLaiyoTu
 perumalai yaruncjuram nerunaR cenRanaL NR 184.1-3

"I have only one daughter. She too left the house yesterday with a boy who lives across the way and who wields a fearless javelin in the field of battle".

munnuu Ruurtee taNparampu nannaaTu
 munnuu Ruurum paricular peRRanar PR 110.3-4

"The cool parampu country consists of three hundred villages. all the three hundred villages the poets got"

7. In modern Tamil, to express a state of exceptionlessness adding *um* particle with the interrogative pronoun a statement is made.

yaarum varalaam
 "Anyone may come"

is an example for this.

yaarum varakkuuTaatu
 "No one should come"

is opposite to this. It prohibits all without exception. In OT texts, not only the interrogative pronouns but inclusive pronouns are also used to express this concept.

Interrogative pronouns + *um*

yaaNa ruuranin manaiyool
 yaaraiyum pulakku memmaimaR Revanoo

AING 87.3-4

“O chieftain of the region, your wife is displeased with everyone
 and why not with me?”

yaarinum iniyan peeran pinanee

KR 85.1

“He is sweeter than all and of great love”

yaarkku meLitee teerii tallee

KR 85.1

“It is easy to all to give chariot”

Inclusive pronouns

..... yaavarum

vazangkuna rinmaiyyin

AK 1.13-14

“As there was none to pass through”

yaavatu maRikilar kazaRuvooree

KR 152.1

“They who talks know nothing”

..... yaavarum

aravumiz maNiyiR kuRukaar

PR 294.8-9

“As no one approaches the gem spitted by the snake, no one will
 approach your husband”

Nouns + *um*

Adding *um* with nouns the impossibility of the occurrence of an incidence is expressed.

cintaiyaalum toTeen

“I will not touch even with mind”

is an example to this. This type of sentences are also found in OT texts.

naNNaar teeettum poyppaRi yalanee
kanavinum PT 20.9-10

"Even in dream he does not know lying even in the
enemies' countries"

kanavinum pirivaRi yalanee AK 178.20

"He does not know parting even in dream"

taNTuRai yuuran peNTir
tunjcuur yaamattun tuyilaRi yalaree AING 13.3-4

"The courtesans of the chieftain of the cool region do not go to
sleep even at dead of night when the whole town is fast asleep"

Foot notes

1. A syntactic pattern consisting of one main clause without any subordinate or coordinate clauses (Hartman & Stork, 1972).
2. In OT texts, simple sentences are found only rarely. Therefore, in the sentences given as examples the embedded sentences have been removed and only the matrix sentences have been given.
3. A clause functioning as an adjective or noun modifier (Hartman & Stork, 1972).
4. Noun phrase complementation is a process which introduces a sentence as a complement to a noun head under the domination of a noun phrase (Palmatier, A., 1972).
5. Verb phrase complementation is the introduction of a sentence into the immediate domination of the verb phrase of another main sentence as a verb phrase complement (Palmatier, A., 1972).

6. Conditional clauses state the dependence of a circumstance or set of circumstances on another (Quirk et al, 1972).
7. A clause expressing a state or condition inspite of which the truth or validity of the main clause holds good (Hartmann & Stork, 1972).
8. If we compare two persons or things in regard to some quality we find three possibilities:
 1. Superiority: more dangerous (better) than
 2. Equality: as dangerous (as good) as
 3. Inferiority: less dangerous (less good) than

Obviously 1 and 3 are closely connected as indicating inequality and requiring *than* while 2 requires *as* before the second member of comparison. (Jespersen, O., 1933).

4.1 Sentential subject

In the following instances sentences are found to function as subject.

uyalyaa vanuun niTaRR yoorer PT 14:11
 "How will they who fought with you survive?"

alla luraappa tevanko lanbaay 5174:22-4
 "Why are you suffering, my friend?"

kaNpeni niRutai eLiten AR 97:16
 "Is it easy to stop the tears?"

venmai yaariTai yIRutai nunaikket
 meymunali yuvakai vaakiniRa NR 43:6-7
 "It is pleasure to you to set on journeying to distant lands which is hot"

paikaaR kaanTalam ul laaRu kintee KR 60:6
 "Even seeing several times is a pleasure to mind"

6. Conditional clauses state the dependence of a circumstance or set of circumstances on another (Quirk et al. 1972).
"Even if it never rains, it will not dry" (Quirk et al. 1972).
7. A clause expressing a state or condition in respect of which the truth or validity of the main clause holds good (Hartmann & Stock, 1972).
"If we compare two persons or things in regard to some quality we find three possibilities:
1. Subordinately: more dangerous (better) than
2. Equally: as dangerous (as good) as
3. Inferiorly: less dangerous (less good) than"
8. If we compare two persons or things in regard to some quality we find three possibilities:
1. Subordinately: more dangerous (better) than
2. Equally: as dangerous (as good) as
3. Inferiorly: less dangerous (less good) than
Obviously 1 and 3 are closely connected as indicating inferiority and superiority while 2 requires as before the second member of comparison (Jespersen, O., 1933).

Foot notes

1. A syntactic pattern consisting of one main clause without any subordinate or coordinate clauses (Hartmann & Stock, 1972).
2. In OT texts, simple sentences are found only rarely. Therefore, in the sentences given as examples the embedded sentences have been removed and only the main sentences have been given.
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4. Nominalization

As the nouns, sentences can also take different case markers and function as subject, object etc. Such sentences are found in large number in OT texts.

4.1 Sentential subject

In the following instances sentences are found to function as subject.

uytalyaa vatunin nuTaRRi yoorē PT 84.13

“How will they who fought with you survive?”

alla luzappa tevanko lannaay AING 27.4

“Why are you suffering, my friend?”

kaNpani niRuttal eLitoo AK 97.16

“Is it easy to stop the tears?”

vemmai yaariTai yiRatta numakkec

meymmali yuvakai yaakinRu NR 43.6-7

“It is pleasure to you to set on journeying to distant lands which is hot”

palkaaR kaaNTalum uLLattuk kinitee KR 60.6

“Even seeing several times is a pleasure to mind”

uyntanan peyartaloo varitee PR 73.8
 “Returning escaped is difficult”

punkaNkoN Tinaiyavum poruLvayin akaRal
 an panRu KL 2.24-25
 “While she is suffering going for the sake of wealth is not love”

uLLiyatu eytal eLituman maRRumtaan
 uLLiyatu uLLap peRin TK 540
 “It is easy what you have in mind to gain if what you have in
 mind your mind retains”

kaLvanaik kooRal kaTungkoo lanRu CIL 20.64
 “Killing the thief is not injustice”

yaanee keeTTa liyalpu MM 18.125
 “Asking myself is the nature”

4.2 Sentential object

In the following lines sentences function as object.

iravin varuta laRiyaan AING 272.4
 “He does not know coming at night”

varuvai yaakiya cinnaal
 vaazaa LaatalnaR kaRintanai cenmoo NR19.8-9
 “You know well that she cannot survive this parting from you
 short though it may seem and choose your course”

kaTalcuuL maNTilam peRinum
 viTalcuuza lanyaan ninnuTai naTpee KR 300.7-8
 “If I could have the whole world girded by oceans I would not
 think of forsaking your love”

periyoorai viyattalu milamee PR 92.12

“We will not be surprised of great people”

orumaiyuL aamaipool aintaTakkaal aaRRin

ezumaiyum eemaappu uTaittu TK 126

“Like tortoise, who the five restrains to one through seven worlds
bliss obtains”

viruntetir kooTalu mizanta vennai CIL 16.73

“Me, who lost welcoming the guests”

kaayang karaiyinii yuraittatai yellaam

vaayaa kutal mayakkamaRa vuNarn teen MM 9.10-11

“I came to know without doubt that whatever you told in
Kayankarai is true”

In modern Tamil the verb *toTangku* “begin” occurs
following the infinitives.

avan kaRkat toTangkinaan

“He started to learn”

In OT texts, this verb occurs following the verbal nouns.

peyaltoTang kinRee vaanam

AING 469.4

“The clouds started raining”

azal toTangkinaLee peruma

AK 120.9

“O chief, she started crying”

koyal toTang kinaree kaanavar koTungkural NR 306.5

“The people in the forest started to reap the sheaths of corn”

In the whole OT texts only in two instances the mod-
ern Tamil structure Infinitive + *toTangku* is found.

veentuviTu vizuttozi loziya
yaanRoTang kinanaa niRpuRantaravee AING 428.3-4

“Since the grand duty on which the king despatches has ceased,
I have begun to take care of you”

kalantoTu puNarntamainta kaNTattaaRpaaTat
toTangkuman CIL 7.24.6

“She started to sing with the voice combined with tune”

It should be mentioned here that in modern Tamil infinitives replacing the sentential objects is found in many structures like

ceytaal veeNTum = ceyya veeNTum
ceytaal kaNTanam = ceyyak kaNTanam
aaTaI vallaan = aaTa vallaan

4.3 Sentential purpose

In the following lines, the sentences take the *ku* case marker and function as purpose.

perunjcoo RukuttaR keRiyum
kaTunjcina veenteenin Razangkukuran muracee
PT 30.43-44

“O furious king, your drum will sound to give cooked rice”

pallirung kuuntal pacappu nijviTiR
celvam

..... veentupakai velaRkee AING 429.1-4

“O lady of profuse, black hair, if you give up becoming sallow
we will gladly go to conquer the enemy of the king”

uTanuyir pookuka tilla kaTanaRint

iruvee maakiya vulakattu

oruvee maakiya punmainaam uyaRkee KR 57.3-5

“How I wish I would just die in a world where we have known our duty and lived together birth after birth how I long to escape the misery of being alone”

4.4 Sentential cause

In the following lines, the sentences express causal meaning.

marangkon mazakaLiRu muzangkum paacaRai

niiTinai yaakaliR kaaNkuvan ticinee PT 16.8-9

“I came to see as you delayed in the army camp where the elephants destroying the tree sound”

kaTungkatir njaayiRu kalpakat teRutalin

veyya vaayina AING 322.2-3

“The tracks in the desert became hot as the ascending rays of the sun burnt the rocks to split”

toTipazi maRaittalai tooLuyntanavee NR 23.1

“As her armlets hide her shoulders they escaped from blame”

5.1 Negation in adverbial clauses

Though the negative marker is added to the finite verb, the negation can go with any word in the sentence. For instance, in the sentence

avar maturaakkuc cettavillai

“He did not go to Madurai”

5. Negation

In modern Tamil adding *illai* or *maaTTu* with the infinitive the negation is expressed.

avar varavillai - past tense

“He did not come”

avar varamaaTTaar - future tense

“He will not come”

It was seen that in OT, adding *al* or *il* with the finite verb, adding *il* with the verbal participle and adding *al* or *aat* with the verb stems the negation is expressed and the modern Tamil structure infinitive + *maaTTu* is found only in two instances, one in CIL and the other in MM (see section 2.3.1.2). Some more features of negation is discussed in this chapter.

5.1 Negation in adverbial clauses

Though the negative marker is added to the finite verb, the negation can go with any word in the sentence. For instance, in the sentence

avar maturaikkuc cellavillai

“He did not go to Madurai”

the negation may go to *avar* and Madurai also as it goes to the finite verb. In the sentence

vaNTi veekamaakac cellavillai

“The train did not go fast”

the negation goes only with the adverb. In OT also such sentences are found.

pacittum vaareem paaramu milamee

PR 145.4

“We have not come hungry and we have no burden”

In the above line though the negative marker is added to the finite verb the negation goes only with the verbal participle. Similarly, in the following lines also

orunaaL vaaralan irunaaL vaaralan

pannaaL vantu paNimozi payiRRi

KR 176.1-2

“He did not come just one day or two, but he came many days speaking humble words”

orunaaT cellala mirunaaT cellalam

palanaaL payinRu palaroTu cellinum

PR 101.1-2

“We do not go one day or two; though we go many days with many of our persons”

the negation goes only with the adverbs *oru naaL irunaaL*.

5.2 Negation with the pronouns

In modern Tamil a state of completeness without exception is expressed adding *um* with *yaar*, *etu*, *oruvar* and *onRu*.

yaarum illai/oruvarum illai “None is there”

etuvum illai/onRum illai “Nothing is there”

In OT, inclusive pronouns are found in such sentences.

..... yaavarum

vazangkuna rinmaiya AK.13-14

“As there is no one passing through it”

..... yaavarung

kaaNuna rinmaiya AK 16.7-8

“As there is no one to see”

yavatu maRikilar kazaRu vooree KR 152.1

“They who talk about know nothing”

yaavatu milaiyaan ceyaRkuri yatuvee KR 383.6

“There is nothing what I could do”

ellaa uyirkku millaal vaaazkkai PR 203.3

“No soul has life”

..... yaavaru muNaraa

aazi mutalva PAR 2.18-19

“O God, known to none”

yaanuRu tunpa miyaavarum paTTilar MM 24.17

“The sufferij which I suffer no one have suffered”

While the inclusive pronouns are used, as the negation goes with the pronoun the meaning of completeness without exception is not expressed properly. The sentence

yaavarum paTTilar

gives the meaning that all have not suffered, but somebody have suffered. This is mentioned by Tolkappiyam also as

muRRiya ummait tokaic col marungkin

eccak kiLavi urittum aakum (Tol.col.cu.285)

“The particle *um* denoting completion used after a word denoting number may also denote *eccam*”

By this Tolkappiyam means if one says *pattung koTaal* “Do not give all the ten” it may mean that he may give less than ten.

Because of this above mentioned reason this type of structures disappeared from the language in course of time and were replaced by the structure interrogative pronouns + *um*, *oruvar* + *um* and *onRu* + *um*.

This type of structures are found even in OT period itself though small in number.

peeruur tunjcum yaaru millai NR 132.1

“The big town sleeps no one is there”

yaarumi loruciRai yiruntu
peeranja ruRuviyai varutta tiimee NR 193.8-9

“I lie lonely victim to grief. Please do not torment me!”

yaaru millait taanee kaLvan KR 25.1

“No one else. He is the thief”

..... aNNaR
koruvaru millai maatoo ceruvattu PR 311.4-5

“There was no one helpful to the king in the battlefield”

kaipporuL yaatonRu milanee PR 313.2

“I have nothing in my hand”

pizaiyinai yennap pizaiyonRung kaaNaan PAR 12.60

“When she told” You did wrong”, he did not find anything wrong”.

entiRam yaatum vinaival KL 19.10
 “Don’t ask anything about me”

tinaRpoRuTTaal kollaatu ulakuenin yaarum
 vilaipporuTTaal uuntaruvaar il TK 256
 “If none kills the souls for eating, there would be none to kill and
 sell the flesh”

. oruvarum
 uNNaata nanjcuN TiruntaruL ceykuvaay CIL 12.3-4

“Having eaten the poison which no one eats you bless the souls”

puunaaRu coolai yaarumi loruciRait
 taanee tamiya Lorutti toonRa MM24.31-32

“Mid a flower-garden where there was none appeared a girl”

Negation

	Inclusive pronouns + Negation	Interrogative pronouns +um +Negation	onRum / oruvarum+ Negation
PT	-	-	-
AING	1	-	-
AK	7	-	-
NR	1	-	-
KR	7	2	-
PR	3	2	2
PP	4	-	-
PAR	1	1	2
KL	1	9	5
TK	-	7	6
CIL	6	3	4
MM	7	2	-

The opposite sentence to the sentence *yaarum illai* "There is none" is *yaarum uLaroo* "Is there anyone?" In OT in this sentence also inclusive pronouns are used.

AK 75.15-16

yaavatu muNToo eyta varumporul CIL 11.159

"Is there anything which those people will not get?"

6. Raisings

In raising a word in the subordinate clause is raised to the main clause. For instance, the sentence

avar kaNNanai nallavan enRu kuuRinaar

"He told Kannan as good"

consists of two sentences

avar kuuRinaar - main clause

"He told"

kaNNan nallavan - subordinate clause

"Kannan is good"

Here the noun Kannan which is subject in the subordinate clause is raised as the object of the main clause. Tolkappiyam does not mention anything about this. But such type of sentences are found in OT texts.

6.1 Subject raising

In the following AingkuRunuuRu lines

.....tuRaivanai

ennai yenRum yaamee . . . AING 110.2-3

"We would call the chieftain of the region my master"

the subject NP *tuRaivan* in the subordinate sentence is raised as the object of the main sentence. The same is found in the following instances also.

ciRuvii njaazar perungkaTaR ceerppanai
eeti laaLanum enpa NR 74.4-5

“They say the chief of the lands on the shore of the sea where the tiny flowers of the gnazhal bloom as the stranger”

perumpeya rulakam peRiiyyaroo annai
.....
.....

oongkumalai naaTanai varumen RooLee KR 83.2-5

“Our mother may obtain heaven. She told that the man belonging to the high mountains would come”

arungkaTa niRutta perum ceyalanai
yaanguLa noovena vinavuti yaayin PR 282.2-3

“If you ask “Where is the one who completed his difficult duty?”

..... ninnai
innanen Ruraitta lemakkeva neLitu PAR 1.31-32

“How is it easy to us to say you as of this type of nature?”

iinRa pozutin peritu uvakkum tanmakanaic
caanRoon enakkeeTTa taay TK 69

“When mother hears him named fulfilled of wisdom’s lore far greater joy she feels than when her son she bore”

6.2 Object raising

As the subject of the subordinate sentence is raised the object is also raised. The following PatiRRuppattu line

keeTTaR kinitunin celvang keeTToRum PT 12.9

“At each time of hearing, your wealth is sweet to hear”

consists of two sentences-

initu- main sentence

“is sweet”

nin celvattaik keeTTal - subordinate sentence

“Hearing about your wealth”

The object noun of the subordinate sentence *celvattai* is raised as the subject of the main sentence. Such a raising is found in many sentences of OT.

uLLutaR kiniya manRa

.....

..... nin kuNanee

AING 356.1-4

“Your virtues are sweet to hear”

uraRkari taakumavan malarnta maarpee

AK 28.14

“His broad chest is difficult to obtain”

vaaTala kolloo taamee

.....

cuuruTai yaTukkatta koyaRkarun tazaiyee NR 359.7-9

“The leaves picked from a spot presided over by fearsome gods and which are difficult to be picked may fade away”

..... tuRaivanoTu

yaatteem yaattanRu naTpee

avizttaR karitatu muTintamain tanRee

KR 313.3-5

“My love is bound to that chief and now it is impossible to unbind. It is complete and final”

..... muuvirung kuuTi

uTanRani raayinum parampu koLaR karitee

PR 110.1-2

“Though you three kings having gathered fought it is not possible to conquer the Parampu country”

uNTaR kiniya pazanung kaNToor
malaitaR kiniya puuvung kaaTTi PP 10.282-283

“Having shown the fruits which are sweet to eat and
those which the people who saw them would like to wear”

teerunar teerungkaaR ReertaR karitu kaaN PAR 22.34

“While the people who try to know try to know it,
it is possible to know it”

..... aritaroo
cenRa iLamai taraRku KL 18.11-12

“The youth which passed away is impossible to bring back”

muRRiyum muRRaatu eRintu maRaippaTuttum
paRRaRku ariyatu araN TK 747

“A fort should be impregnable to foes who girt it round or aim
their darts from far of mine beneath the ground”

maNipal lavamvalang koLvataR kezunta
taNiyaa veeTkai taNittaR karitaal MM 25.120-121

“The large desire to worship Manipallavam was
impossible to be subsided”

6.3 Object raising + subject raising

In Kalittokai there is one instance in which both object
raising and subject raising are found.

..... emmait
tiLaittaR keLiyeemaak kaNTai KL 110.4-5

“You find us easy to enjoy”

The above sentence consists of two sentences:

1. kaNTai - main sentence

"You find"

2. emmait tiLaittal eLitu-subordinate sentence

"It is easy to enjoy us"

First the object noun of subordinate sentence is raised.

naam tiLaittaRku eLiyeem

"We are easy to enjoy"

Then the subject of this derived sentence is raised as the object of the main sentence *kaNTai*.

emmait tiLaittaRku eLiyeemaay kaNTai

"You find us easy to enjoy"

7.1 Model auxiliaries

These auxiliaries indicate necessity, probability etc. of the incidence indicated by the main verb. The main feature of these auxiliary verbs is that these verbs do not have gender number and tense markers. And also these verbs do not have the imperative form.

7.1.1 *veeNTum*

This verb indicates the necessity of the incidence denoted by the main verb. Though *Tolkappiyam* does not

1. kaniTai - main sentence
 "You find"

2. kaniTai - subordinate sentence
 "It is easy to enjoy us"

First the object noun of subordinate sentence is raised

"We are easy to enjoy"

The subject of the derived sentence is raised as the object of the main sentence kaniTai

"You find us easy to enjoy"

121-122 MIN. kaniTai - main sentence

"The large stone to which we were to go was impossible to be reached"

6.3 Object raising + subject raising

In KaniTai there is one instance in which both object raising and subject raising are found

4-4-121 MIN. kaniTai - main sentence
 "You find us easy to enjoy"

The above sentence consists of two clauses

7. Auxiliary Verbs

Auxiliary verbs are those verbs which added with the main verbs express some more additional meanings. In Old Tamil, we find the beginning stage of this auxiliary verb system. However, we are able to find in the OT texts the model auxiliaries *veeNTum* 'want', *veeNTaa* 'don't want', *kuuTum* 'possible', *kuuTaatu* 'should not', *aakum* 'may' the aspectual auxiliaries *cel* 'go', give, *aRi* 'know', *kaaN* 'see', *kaaTTu* 'show', *iTu* 'put', *koTu* 'give', *aruL* 'give', *viTu* 'leave', *oLi* 'go' the reflexive auxiliary verb *koL* 'have' the passive auxiliary verb *paTu* experience, the causal auxiliaries *cey* 'do', *paNNu* 'make', *vai* 'put', *aakku* 'make', and the tense auxiliary verb *iru* 'be' though in very low frequency.

7.1 Model auxiliaries

These auxiliaries indicate necessity, probability etc. of the incidence indicated by the main verb. The main feature of these auxiliary verbs is that these verbs do not have gender number and tense markers. And also these verbs do not have the imperative form.

7.1.1 *veeNTum*

This verb indicates the necessity of the incidence denoted by the main verb. Though *Tolkappiyam* does not

mention anything about auxiliary verbs it mentions about this word *veeNTum* as follows:

itu ceyal veeNTum ennung kiLavi
iruvayi nilaiyum poruTTaa kummee
tanpaa laanum piRan paalaanum (Tol.col.cut.243)

In OT in most of the instances this is found after verbal nouns.

tuungkutal purintanar namarena aang kavarkku
aRiyak kuuRai veeNTum toozii AK 382.7-8

“Some one should inform him that our people are sleeping”

ninkuRai muTitta pinRai yenkuRai
ceytaal veeNTumaal kaitozu tirappal NR 102.1-4

“When your needs have all been satisfied I beseech you with folded hands to do one thing for me”

utukkaaN teyya uLLal veeNTum

maTaltaaz peNNaiyenj ciRunal luuree KR 81.5-8

“You must think of her; look there to our small, good village where palm trees hang low”

..... cemman muutuur
numakkurit taakal veeNTiR cenRavark
kiRukkal veeNTum tiRaiyee ... PR 97.18-20

“If you want to get back your old town you must offer the tribute to him”

tirumaru maarpanii yaruLal veeNTum PAR 1-36

“O Lord, loved by Lakshmi, you should grace”

poruLvayiR pirital veeNTu mennum KL 21.4

“He says that he should depart for wealth”

vittum iTalveeNTung kolloo viruntoompi
miccil micaivaan pulam TK 85

"Who first regales his guest and then himself supplies over all
his fields unsown shall plenteous harvests rise"

aRiyaa maiyen RaRiyal veeNTum CIL 10.237-238

"It should be known as ignorance"

evvuyirk kaayinu mirangkal veeNTum MM 23.79

"We should pity whatever soul may be"

Only in four instances this is found after the infinitive
(PRI, KLI, MM2).

vaLara veeNTu mavaLee yenRum PR 339.11

"Always she should grow"

keeTTaa levan ceyya veeNTumoo maRRikaa

avankaNNi yanRoo atu KL 107.13-14

"If one asks, what to do? Is it not his garland?"

7.1.2 veeNTaa

This states that the incidence indicated by the main verb
is not necessary. This too in most of the instances occurs after
the verbal nouns.

naantuutu mozintanam viTalveeNTaa KL 28.22

"It is not necessary to send message"

mazittalum niiTTalum veeNTaa ulakam

pazittatu ozittu viTin TK 280

"What is the worth of shaven head or tresses long if you shun
what all the world condemns as wrong"

uNarvuTai makka Luraikkal veeNTaa CIL 28.156

"It is not necessary to tell to the wise people"

For the first time this is found after infinitive in PR. In OT this is found in six instances after infinitive (PR 3, TK2, MM1)

varunta veeNTaa vaazkavan Raalee PR 101.10

"Don't worry, may long live he!"

aRattaaRu ituvena veeNTaa civikai

poRuttaanooTu uurntaa niTai TK 37

"Needs not in words to dwell on virtues' fruits. Compare the man in litter borne with them that toiling bear"

kaLaveer vaazkkaiya ruRung kaTuntuyar

iLaveeyn tooLaayk kituvena veeNTaa MM23.126-127

"It is not necessary to say to you, young lady, the suffering which they who use the plough of stealing attain"

7.1.3 *kuuTum*

This verb indicates the possibility of the occurrence of the incidence stated by the main verb. Out of 13 instances, in 12 instances this occurs after verbal nouns.

..... avarvarin

yaanuyir vaaztal kuuTu mannaay AING 213.4-5

"If he comes I can live, my friend"

..... vaLangkee zuuranaip

pulattal kuuTumoo toozi AK 26.4-5

"Is it possible to sulk with the chief of fertile region?"

caatalung kuuTumoo maRRu KL 61.12

"Is it possible to die?"

aRiyaa taTiyaang kiTutalung kuuTum CIL 10.89
 “You may put foot there without knowing”

For the first time in Cilapatikaaram this occurs after infinitive in one instance.

kuTangkaiyi noNTu koLLavung kuuTum CIL 10.83
 “One can take with palms”

7.1.4 *kuuTaatu*

Though this is opposite verb to *kuuTum*, this does not negate the possibility of the occurrence of an incidence, instead it prohibits an action.

In OT this is found only in two instances only after the verbal noun.

uLLa¹kuuTaa tenRooy NR 201.4
 “You, who told, “you should not remember””

naccal kuuTaatu peruma KL 8.19
 “One should not desire, Lord”

7.1.5 *aakum*

This verb indicates the possibility, This is found only in two instances only after the verbal noun (KL1, TK1)

vaLamaiyoo vaikalunj ceyalaakum KLK 15.24
 “We may earn whenever we want”

maRappinum ottuk koLalaakum paarppaan
 piRappu ozukkam kunRak keTum TK 134
 “Though he forget, the Brahmin may regain his vedic lore.
 Failing in decorum due birthright is gone for evermore”

This is the earlier structure of the modern Tamil form *paTikkalaam* 'one may read' *ceyyalaam* 'one may do' etc.

7.2 Aspectual auxiliaries

These verbs add some more additional expressions to the meanings expressed by the main verbs.

7.2.1 *cel*

As equal to the modern Tamil auxiliary verb *poo* (as in *uTaintu poo* 'break down') the verb *cel* is found to occur in one instance in OT.

ninRu nilaiyyar nin naaNmii nillaatu
 paTaaac celiiyarnin pakaiyar miinee PR 24.25
 "May everlast your birthstar! May die away your enemies' birth
 star"

It can be mentioned here that to the verb *paTaaac celiiyyar* the commentators write the commentary as *paTTuppoovataaka*. However, the frequency of this verb does not increase afterwards. It disappears from the language.

7.2.2 *ii*

This verb is equal to the modern Literary Tamil verb *aruL* 'grace'. In late Old Tamil and Middle Tamil the verb *aruL* increases in the frequency and the verb *ii* disappears from the language. The main difference between these two verbs is while the former occurs only in positive sentences the latter occurs both in positive and negative sentences.

iLamaa veyiRRikku ninnilai yaRiyac
 colline nirakku maLavai
 venveel viTalai viraiyaa tiimee AING 364.3-5

"O chieftain of shining spear, please do not hurry until I inform of this situation and beg the young and noble lady"

cenRii perumaniR Rakaikkunar yaaree

"O chief! Go as you please. Who will prevent you?"

anjcuvarak kaTungkural payiRRaa tiimee NR 83.9

"Don't shout as to fear"

aRanjcey tiimoo aruLvey yooy PR 145.7

"O king, desiring grace, do the charities!"

ceppa laanRiciR cinavaa tiimoo PP 8.34

"Don't get angry! Hear my telling".

naRumpuu vaaLiyi nalluyir kooTal

iRumpuu tanRiK taRintii min CIL 8.62-63

"To kill the good souls with the arrow of flower is not a pleasure. You know this!"

The decrease in the frequency of this verb in course of time can be seen in the following chart.

PT	AING	AK	KR	PR	PP	PAR
1	10	8	2	3	1	-
KL	TK	CIL	MM			
-	-	2	-			

7.2.3 aRi

As equal to the modern Tamil auxiliary verb *paar* as in *ninaituppaar* 'think out' in OT we find the verb *aRi* 'know' in two instances in AK.

uLLiyu maRitiroo emmena AK 39.2
 “Have you remembered us?”

7.2.4 *kaaN*

This is also equal to the above verb. This is found in three instances in KL.

ivaLaic collaaTik kaaNpen takaittu KL 56.13
 “I will talk with her and see”

7.2.5 *kaaTTu*

This is found in only one instance in Cilappatikaram.

kaTciyuR kaari kaTiya kuralicaittuk kaaTTum
 poolum CIL 1214-4
 “In the woods a black bird in a harsh voice gave
 warning of disaster”

7.2.6 *iTu*

This is in usage in modern period also in literary Tamil. In OT at first this is found in low frequency and slowly increases later on.

iTu

PT	AING	AK	NR	KR	PR	PP
-	-	2	2	-	6	1
PAR	KL	TK	CIL	MM		
-	8	3	5	17		

aNivarai marungkin aituvaLarn tiTTa
maNiyeer tooTTa maiyaa reenai NR 344.1-2

“The cobs grown thick and bent like the trunk of a pachyderm in the scenic slopes”

veeNTaRka venRiTinum cuutinai venRatuum
tuuNTiR pon miinvizungki yaRRu TK 931

“Seek not the gamester’s play though you should win your gain is as the baited hook the fish takes in”

nimittam vaayttiTina llatu CIL 16.178

“Only when the time comes”

koonilai tirintiTiR kooNilai tiriyum MM 7.8

“Should royal sceptres bend, planets go away”

The lines in which this auxiliary verb is found are as follows:

AK 121.11, 227.9 NR 107.2, PR 42.14, 83.2, 114.3, 4, 278.5, 325.4, PP 10.393, KL 51.10, 52.3, 101.19, 25, 103.43, 107.31, 121.20, TK 801, 1030, CIL 1.52, 20.4, 11, 27, 27, 191, MM 1.22, 3.85, 6.155, 7.9, 10, 41, 15, 34, 28 20, 27.114, 200 230, 29.8, 30.103, 146, 255, 257.

7.27 koTu

In Modern Tamil this is considered as affective auxiliary verb. This is found only in three instances in OT (KR 1, CIL 2).

taNantanai yaayinem illuyttuk koTumoo KR 354.3

“If you leave me drop us off at our house”

talaivanai vaanoor tamaraarung kuu'ip
 palartozu pattinikkuk kaaTTik koTutta
 nilaiyonRu paaTutum yaam CIL 24.21.6-8

"We shall sing the incident that the divine beings showed the husband to his wife who is worshiped by all"

7.2.8 aruL

At first having appeared only in one or two instances this verb is found to increase slowly.

aruL

PT	AING	AK	NR	KR	PR	PP
-	-	1	1	-	1	-
PAR	KL	TK	CIL	MM		
-	2	-	9	4		

ninRa vennayan taruLi PR 208.3

"Having graced me who was standing there"

viingkuniir njaala maaLvooy keeTTaruL MM 5.31

"O born to rule this earth, hear!"

7.2.9 viTu

This is also found only in low frequency at first and later on its frequency increases.

viTu

PT	AING	AK	NR	KR	PR	PP
-	-	1	1	1	1	-

PAR KL TK CIL MM

- 9 19 - -

perumpeyal viTiyal virittuviT Tanna

naRuntaN NiyaLee nanmaa meeni KR 168.3-4

"Her beautiful, dark body smells as sweet and feels as cool as buds spread out at dawn in a great rain"

ennooTu niRRa leLitanRee maRRavan

tannoTu ninRu viTu KL 63.16-17

"It is not easy to stand with me. Stand with him"

aTakkam amaruL uykum aTangkaamai

aariruL uyttu viTum TK 121

"Control of self does man conduct to bliss the immortals share. Indulgence leads to deepest night and leaves him there"

The other occurrences are as follows:

AK 304.5-6, NR 160.5, KL 64.31, 94.10, 43, 95, 18, 105.65, 125.2, 138.17, TK 17, 28, 128, 133, 158, 167, 168, 280, 314, 451, 458, 498, 35, 392, 979, 980, 1039, 1068.

7.2.10 *ozi*

This is found in only one instance in MM.

..... avanmun ayauntozi vaayalai MM 21.112

"You will not become impatient saying "it is not so"

7.3 Reflexive auxiliary verb *koL*

In Tamil this auxiliary verb is used not only in reflexive sentences but also in the sentences in which the subject is affected by the action.

avan tannaik kaTintukoNTaan (reflexive)

"He condemned himself"

avan tanakku oru puttakam vaangkik koNTaan

(self-affective)

"He bought a book for him"

Second sentence is opposite to the auxiliary verb *koTu*.

This can be illustrated by the following examples:

avan tanakku oru pencil ciivikkoNTaan (self affective)

"He sharpened a pencil for himself"

avan avaLukku oru pencil ciivikkoTutaan

"He sharpened a pencil for her"

In OT, reflexive auxiliary verb *koL* is not found in reflexive sentences. Only the reflexive pronoun *taan* is found. This is also found only in fourteen instances (AING 68.4, PR 206.7, 274.4, TK 56, 209, 237, 250, 305, 439, 474, 878, 883, 974, 1009).

taRkaattut taRkoNTaaR peeNit takai caanRa

coRkaattuc coorvilaaL peN

TK 56

"Having protected herself, having favoured her husband and protecting the proud of the family a lady will not have tiredness"

tannaittaan kaakkin cinamkaakka kaavaakkaal

tannaiyee kollum cinam

TK 305

"If you had to guard yourself guard against wrath; Against wrath who guards not his wrath shall slain him"

The second type of auxiliary verbs i.e. self-affective are found in many instances in OT. We find these auxiliaries

occurring after verbal participles as well as non-finite verbs (muRReccams). It should be remembered here that muRReccams function as verbal participles do in every aspect.

aaytoTi maTavaral veeNTuti yaayiR

.....
taNkaTaR ceerppa varaintanai koNmoo AING 196.2-6

"O chieftain of the littoral region where the red prawns are caught in the clear backwater, if you really want this lady of precious armlet take her"

..... innooy noonRukoLaR karitee KR 58.6

"This sickness is very hard to contain"

ennaRi yaLavaiyin veeNTuva mukantukoNTu
inmai tiira vantanen ... PT 2.128-129

"I took whatever I want as far as I can. As my poverty was removed I returned"

karuppeRRuk koNToor PAR 5.36

"They who received the embryo"

ninnaangu varuumen nenjcina
ennaangu vaaraa toompina koNmee KL 23.18-19

"Protect my heart which comes there to your place as not to return back to me"

nallaaNmai enpatu oruvaRkut taanpiRanta
illaaNmai aakkik koLaL TK 1026

"Of virtuous manliness the world accords the praise to him who gives his powers the house from which he sprang to raise"

..... eeRRukkoNTeTutta veeRkaNNaaL CIL 21.19

"She who took"

aiya minRi yaRintuko Laayntu

MM 28.471

"Know this without any doubt"

In OT a very slow increase in the frequency of this verb is found.

PT	AING	AK	NR	KR	PR	PP
-	2	2	1	2	1	2
PAR	KL	TK	CIL	MM		
2	9	4	6	2		

7.4 Passive auxiliary verb *paTu*

This auxiliary verb changes the active sentences into passive sentences. In OT, three types of passive sentences are found.

1. Sub.NP + Inst. NP + Inf. + *paTu*
2. Sub.NP + Sub.NP + Inf + *paTu*
3. Underlying Inst.NP + Sub.NP + Inf. + *paTu*

1. Sub.NP + Inst. NP + Inf. + *paTu*

emmaal viyakkap paTuuu moree

.....

.....

..... emvayiR

paaTaRin tozukum paNpi nooree

PR 197.9-13

"We wonder the people who know our nature and treat us accordingly"

..... an nalam

payalaiyaa luNappaTTup paNTainii rozintakkaal

KL 15.12-13

"If that fairness was destroyed by the sick of grieving"

eriyaan cuTappaTinum uyvu uNTaam uyyaar
 periyaarp pizaittozuku vaar TK 896

“Though in the conflagration caught one may escape from it. He escapes not who in life to great ones give offence”

mikka mayanaal izaikkap paTTa
 cakkara vaaLak kooTTamiing kitukaaN
 MM 6.201-202

“Look here Cakkaravalakkottam, constructed by efficient Maya”

2. Sub.Np + Sub.NP + Inf.+ paTu

ciRantana poolung kiLLai piRangkiya
 puukkamaz kuuntaR koTicci
 nookkavum paTumava Looppavum paTumee
 AING 290 2-4

“The parrots seem to be very lucky. They are both regarded and scared away by the lady of shiny, flower smelling hair”

niinayan tuRaiyap paTTool
 yaava Loovem maRaiyaa tiimee AING 370.3-4

“Who could be the woman whom you pleased and with whom you stayed? Don’t you hide from us!”

..... taTantaaL naarai
 nalanuNap paTTa nalkuur peeTai KR 178.1-2

“The female stork which was enjoyed by long-legged male”

viTaa toorivaL viTap paTTooree PR 358.7

“Those who were left by Lakshmi will not renounce their attachments to this world”

kuuTinar purintu kuNanuNap paTToor
 cuuTina riTTa puuvoo rannar KL 23.12-13

"The girls who were loved and enjoyed by their lovers are equal to the flowers that were thrown away after weared by people"

irumanap peNTirum kaLLum kavaRum
tiruniikkap paTTaar toTarpu TK 920

"Women of double minds, strong drink, and dice: to these given over are those on whom the light of Fortune shines no more"

muTiporu LuNarntoor mutunii rulakil
kaTiyap paTTana vaintuLa MM 22.169-170

"Five are the evils condemned by wise men on the earth"

3. Sub.NP + Inf. + PaTu

oongkit toonRu muyarvaraikku
yaangkenap paTuvatu nummuur teyyoo AING 237.2-3

"On which side of the highest mountain yonder there is your place said to be?"

ikuLai tooziyiK tennenap paTumoo NR 322.1

"My friend, what will be said this?"

uLLatu citaippoor uLarenap paTaar KR 283.1

"Those who only use up what there is are said to have nothing at all"

uNavenap paTuvatu nilattoTu niiree PR 18.21

"The water with the field is known as food"

karutiyatu muTittalung kaamuRap paTutalum
PP 2.213

"Finishing whatever was desired and being loved"

tooNala muNTu tuRakkap paTToor KL 23.8

"Those who were forsaken after being enjoyed"

tiyavai tiya payattalaal tiyavai

tiyinum anjcap paTum

TK 202

"Since evils new from evils ever grow evil than fire works out more dreaded woe"

ennenap paTumoo ninmakan maTintatu

MM 23.18

"What will be said about your son's death?"

In Manimekalai two instances are found with *aal* case marker but without the auxiliary verb *paTu*.

ninnaal vaNangkun takaimaiyaL vaNangku

MM Pat.21

"She is to be worshipped by you. Worship her!"

.....ninnaaR

pukazun talaivan yaar MM 27.167

"Who is the head praised by you?"

	with Inst. NP	Without Inst.NP	Inst.Np in underlying level
PT	-	-	-
AING	-	3	1
AK	-	-	2
NR	-	1	2
KR	-	-	5
PP	-	-	1
PR	1	3	4
PAR	-	-	-
KL	2	4	11
TK	4	2	48
CIL	-	-	-
MM	3	1	53

Many structures which have verbal noun in OT are found to have infinitives in later Tamil.

ceytal kaNTu	= ceyyak kaNTu
ceytal totanginar	= ceyyat toTanginar
ceytal veeNTum	= ceyya veeNTum

are some instances for this. The passive sentences can also be treated to have verbal nouns in the underlying level. For instance, the above AingkuRunuuRu passive sentences

kiLLai nani ciRantana
koTicci nookkavam paTum avaL
ooppavum paTum

can be interpreted as

kiLLai nani ciRantana koTicci
nookkutam paTum avaL oopputam paTum

In such an interpretation also the effect of the action goes to *kiLLai*. This interpretation is further strengthened by the OT instances in which the subject NP is found instead of instrument NP.

These structures can be treated as medieval structures.

1. kiLLai koTicci nookkutam, avaL oopputam
paTum
2. kiLLai koTicci nookkavam paTum, avaL
ooppavam paTum
3. kiLLai koTicciyaal nookkavam paTum, avaLaal
ooppavam paTum (Modern Tamil).

Similarly,

1. ak kaRai antaNar nuvalutam paTumee

2. ak kaRai antaNar nuvalavum paTumee

(Old Tamil, PR.1)

3. ak kaRai antaNaraal nuvalavum paTumee

(Modern Tamil)

Unfortunately we are not able to find any instance in OT with the structure VN + *paTu*.

Raising + Passivization

In TK, two instances are found where after raising the subject noun as object, the sentence is passivized.

muRaiceytu kaappaaRRum mannavan makkaTku

iRai enRu vaikkuppaTum

TK 388

“Who guards the realm and justice strict maintains that king as god over subject peoples reigns”

The subject noun *mannavan* in the sentence *mannavan makkaTku iRai (enRu vaittaarkaL)* is raised as the object as *mannavanai makkaTku iRai (enRu vaittaarkaL)*. After this the sentence is passivized. The same process is found in the following lines also.

kaNNiRku aNikalam kaNNooTTam aKtu inReel

puN enRu uNarappaTum

TK 575

“Benignity is eyes’ adorning grace. Without it eyes are wounds disfiguring face”

7.5 Causal auxiliaries

Though in OT morphological causatives are found in large number (aRivuRuum “which causes to know” AK 351) the syntactic causatives are also found in few instances. The four auxiliaries *cey*, *vai*, *paNnu* and *aakku* are found in OT.

7.5.1 *cey*

This is found in NaRRiNai, Kalittokai and Cilappatikaaram each having one instance.

katazpari neTunteer varavaaNTu azungkac
ceytatan tappal anRiyum NR 203.10-11

“Besides making to stop the chieftain’s chariot visiting”

iruLuRu kuuntalaa Lennai
aruLuRac ceyinnumak kaRanumaa ratuvee
KL 140.33-35

“If you will make the lady with dark hair to grace to me that will be your virtue”

maNkuLirac ceyyu maRaveel neTuntakai
taNkuTai vemmai viLaitta tituvenkol CIL 19.21-22

“The king’s umbrella which will cool down the earth caused terrible agony. What shall we say of this?”

7.5.2 *paNNu*

This auxiliary verb is found in AkanaanuuRu (3) PuRanaanuuRu (1) and Kalittokai (1).

annik kuRukkaip paRantalait titiyan
tonnilai muzumutal tumiyap paNNip
punnai kuRaitta njaanRai AK 45.9-11

“At the time when (he) cut the Punnai tree having destroyed totally the earlier stage of Anni Kurukkai Parantalai Titiyan”

uTalarum tuppi nonRumozi veentarai
aNangkarum parantalai yuNangkap paNNip
piNiyuRu muracangkoNTa kaalai PR 25.5-7

“At the time when (he) won the drum having defeated the kings who are hard to fight and who came together”

..... punalaaTap paNNiyaay

KL 69.17

“You, who made to bathe in the river”

7.5.3 *aakku*

This auxiliary verb has come in only one instance in MaNimeekalai.

.....veeRRuru veytavum

antaran tiriyavum aakkumiv varuntiRan MM 10.80-81

“This rare skill will make one to get some other structure and to wander in space”

7.5.4 *vai*

This has also come in only one instance in MaNimeekalai.

valangkezu kuula vaaNikan caattan

maavaN tamizttiRam maNimee kalaituRavu

aaRaim paaTTinuL aRiyavait tanen MM PT 95-97

“Koolavanikar Sathan composed in thirty cantos the Renunciation of Manimekalai and this brought glory to the Tamil World”

7.6 Tense auxiliary

Only one tense auxiliary *iru* is found in PuRam in one instance.

peruntakai mannarkku varaintirunta nanee PR 340.9

“The chieftain had decided to give her in marriage to kings”.

As already stated, the OT texts show only a beginning stage of the auxiliary verb system. A full-fledged development is found only in later periods.

7.7 Other syntactic features

1. In modern Tamil, the auxiliary verb *cey* occurs after infinitives.

aaTavum ceytaan

"Also he danced"

is an example for this. In OT, after the infinitive or verbal noun the same verb is repeated.

.....niiyir iccuram

aRitalum aRitiroo ...

AK 8.17-18

"Do you know this forest?"

tuNaiccuRaa vazangkalum vazangkum aayiTaiNR 67.7

"In the sea where sharks are found"

eetil maakkaL nuvaRalum nuvalpa

KR 89.2

"Let unfriendly people talk their evil talk"

kaRaimiTā RaNiyalu maNintanRu

PR 1.5

"The neck wore the stain"

paRaaak kuruki nuyirttalu muyirttan

KL 54.11

"He sighed like the bird not able to fly"

puraiyoorp peeNip pookalum pookuvai

MM 21.83

"You will pass away protecting the great people".

In eight instances the verb *cey* is found (AK 1, MM 7) as it is in modern Tamil.

..... yaavatum

ninaitalunj ceytiyoo emmee

AK 327.7-9

“Do you remember us somewhat?”

onRiraNTaaki piLappatum ceyyaa

MM 27.130

“They will not split into two”

2. In modern Tamil the auxiliary verb *iru* is found in the sentences expressing a guess.

avar vantiruppaar

“He would have come”

In OT texts the verb *aaku* is found expressing this meaning.

keeLaa raakuvar toozi keeTpin

.....
.....

.... niiTalar maatoo

KR 253.1-4

“He must not have heard of your suffering. If he had he would have hurried back instantly”

paaTunar poolak kaitozu teetti

irantan Raakal veeNTum

.....

.... vaLavaR koNTa kuuRRee

PR 226.3-6

“God Yama who took Valavan’s soul must have worshipped and begged his soul as the beggers. Otherwise he would have been unable to do it”

In modern Tamil the present perfect is denoted by the auxiliary verb *iru*.

naan kaRRirukkiReen

“I have learnt”

In MM we find two instances where this is expressed by the verb *uL*.

eetu nikazcci etirntuLa taatalin

MM 3.4

"Since the fate was near"

maRanjcey tuLatenin valvinai yoziya

MM 21.66

"If injustice has been done, the result is sure"

Of these, the second instance is a subjectless sentence as the modern Tamil sentences like *engkaL viiTtTil*, *keek ceytirukkiRatu* "In our house cake has been prepared".

8. Anaphora *taan*

8.1 The pronouns *taan* and *taam*

In Tamil, there are three first person pronouns *naan* 'I', *naam* 'we (inclusive)' and *naangaL* 'we' (exclusive') three second person pronouns *nii* 'you' (singular), *niir* 'you' (honorific) and *niingkaL* 'you' (plural) and six third person pronouns *avan* 'he', *avaL* 'she', *avar* 'he' (honorific) *avarkaL* 'they' (human) *atu* 'it' and *avai* 'they' (neuter). In addition to these, there are two more third person pronouns *taan* and *taam*. These two pronouns refer to the nouns and the third person pronouns already mentioned. For instance, in the sentence

avan taan maRunaaL varuvataakac connaan
"He told that he would come next day"
the pronoun *taan* refers to *avan*.

The function of this pronoun can be classified into four.

1. Emphasis

To emphasis the third person noun this pronoun is used.

kaNNan taanee anta veelaiyai ceytu muTittaan
"Kannan completed that work himself"

2. Substitution

While the noun in the main clause occurs in the subordinate clause also the subordinate clause noun is substituted by the pronoun *taan*.

kaNNan taan paTittuviTTataakac connaan

“Kannan told that he finished his study”

3. Reflexive Pronoun

In reflexive sentences it functions as reflexive pronoun referring to the third person nouns.

avan tannaiyee konRukoNTaan

“He killed himself”

4. Conjunction

When two sentences are conjoined, with the subject noun in the second sentence *taan* is added.

raaman vanattukkuc cenRaan

“Rama went to forest”

ciitai taanum avanooTu vanattukkac cenRaaL

“Sita also went with him”

The pronoun *taan* is subject to one restriction. It can refer to only the subject nouns and pronouns. It cannot refer to other casual nouns. The sentence

avan tannuTaiya naNpanaip paarttaan

“He saw his friend”

is grammatical.

avanait tannuTaiya naNpan paarttaan

“His friend saw him”

avanooTu tan naNpan cenRaam

“His friend went with him”

are ungrammatical sentences. In such sentences the pronoun *avan* is used as

avanai avanuTaiya naNpan paarttaan

avanooTu avanuTaiya naNpan cenRaam

Moreover, the substitution of the noun in the subordinate clause by this pronoun is blocked by the occurrence of first and second person pronouns. For instance, the sentence

kamalaam tan tampiyaik kaNTittapootu kaNNan

arukiltaan iruntaan.

“Kannan was near when Kamala condemned her/his brother”

is grammatical. But, the following sentence

naan tan tampiyaik kaNTittapootu kaNNan

arukiltaan ninRaam

“Kannan was near when I condemned his brother”

is ungrammatical.

Tolkappiyam mentions only the number of these pronouns in two cutras.

taamen kiLavi panmaikku urittee

(Tol.col.cu.184)

“The word *tam* is plural in number”

taanen kiLavi orumaikku urittee

(Tol.col.cu.185)

“The word *tan* is singular in number”

It speaks nothing about the syntactic functions of these pronouns.

8.2 The pronouns *taan* and *taam* in Old Tamil

The characteristic features of this pronoun in Old Tamil are studied in the following sections.

8.2.1 Reflexivization

In OT, in fourteen instances this pronoun functions as reflexive pronoun. (AING 68.4, PR 206.7, 274.4, TK 56, 209, 237, 250, 303, 439, 474, 378, 883, 974, 1009). As the reflexive verb *koL* is not found in OT this pronoun itself denotes the reflexive process.

kaTumaan RoonR aneTumaa nanjci

tannaRi yalan kol

PR 206.6-7

“Does the king Anji not know himself?”

taRkaattut taRkoNTaaR peeNit takaicaanRa

coRkaattuc coorvilaaL peN

TK 56

“Having protected herself, having favoured her husband and protecting the proud of the family a lady will not have tiredness”

tannait taan kaakkin cinam kaakka kaavaakkaal

tannaiyee kollum cinam

TK 305

“If you have guard yourself guard against wrath. Against wrath who guards not him his wrath shall slain”

In AingkuRunuuRu we find this pronoun referring to the first person pronoun.

peeNaa Loonin peNTee

yaanRa naTakkavun taanaTang kalaLee AING 68.3-4

“Does not your woman observe any manners? While I am circumspect she is not”.

As reflexivization is found only in few instances in OT, it is difficult to find the true nature of this pronoun as reflexive.

8.2.2 Emphasis

..... taanee
tanakkamain tanRivaL maamaik kavinee

AING 103.3-4

“The charm of her complexion attained her itself”

yaaru millait taanee kaLvan

KR 25.1

“None is there. He himself is the thief”

8.2.3 Without emphasis

paaypari neTunteer koNkanoTu
taanvan tanRen maamaik kavinee

AING. 134.2-3

“With the chieftain of the great chariot drawn by fast horses my charms came back”

..... cevvi veenil
vantanR amma taanee

AK 277.18-19

“The sweet spring came”

taanvan tanRee taLitaru taNkaar

KR 65.3

“Cool rainy season came”

8.2.4 Substitution

ceeyiRaa eRinta ciRuven kaakkai

.....
taanviiz peeTaikkup payiriTuuuc curakkum NR 31.2-4

“The gull that pounces on the dainty red fish a tasty morsel to tempt its mate with”

taanRuzan taTTa tiimpuLip paakar
 itenenak kaNava nuNTalin
 nuNNitin makizntan RoNNutal mukanee KR 167.4-6

“When her husband tasted the tasty tamarind sauce with her hands and said “it is good” the face of the girl with a bright forehead smiled almost imperceptibly”

viruntu puRattataat taanunTal caavaa
 marunteninum veeNTaRpaaRRu anRu TK 82

“Though food of immortality should crown the board, feasting alone, the guests without unfed, is thing abhorred”

maatartaa nuRRa vaanRuyar ceppi CIL 15.55

“The lady having told the great suffering she got”

8.2.5 Reciprocal pronouns

The pronoun *taam* is found as reciprocal pronoun in seven instances (PRI, KL 3, MM3).

irucuTar tammuL nookki yorucuTar
 punkaN maalai malaimaRain taangku PR 65.7-8

“As two lights looked each other and then one of them set in the suffering evening”

vilangkun tammuL veruum pakai niikki MM 10.63

“Even the animals having given up the enemy”

8.2.6 Referring to non-subject nouns

The characteristic feature of this pronoun is referring to subject nouns only. But in OT in twenty one instances this pronoun is found to refer to non-subject nouns. (AK 314.13, PR 262.5, 387.14, KL 147.46. PP 3.127, TK 63, 68, 190, 293, 305, 319, 608, 756, 603, 630, 1051, CIL 15, 126, 29. 4-1, MM 23.17)

..... maNTilam

tamavee yaayinun tammoTu cellaa PR 367.1-2

"Though all the world is ours, it will not come with us"

maTimai kuTimaikkaN tangkintan onnaarkku

aTimai pukutti viTum TK 608

"If sloth a dwelling find mid noble family bondsmen to them
that hate them shall they be"

taRpayantaaT killait tannaip puRangkaatta

eRpayan taaTku menakkumoor collillai CIL 29.4.1-2

"There is no message to her who gave birth to her and nor to my
mother who brought up her"

tanmaN kaattanRu piRarmaN koNTan

Rennenap paTumoo ninmakan maTintatu

MM 23.17-18

"How will your son's death be understood? For guard-
ing his king or defeating another?"

8.2.7 *taan* in main clause

The pronoun will not substitute a noun which is in the
subordinate clause.

kuzantai taayai maRantaalum taay tunnai

maRappatillai

"Though the child will forget its mother the mother
will not forget it"

is ungrammatical. But two instances are found in OT where this
pronoun substitutes the nouns which are in subordinate clause.

..... koTicci

taanem aruLaa Laayinum

yaantan nuLLupu maRanta Riyeemee AING 298.2-4

"Even if the girl will not favour us we are not aware of even thinking of and forgetting her"

uNNuniir veeTtee nenavantaaR kannai
aTarpoR cirakattaal vaakkic cuTarizaay
uNNunii ruuTTivaa venRaa Lenayaanum
tannai yaRiyaatu cenReen KL 51.6-9

"He came saying" I want drinking water". My mother filled up the gold cup with water and said "O girl! Give the water to him". I, without identifying him went

8.2.8 *taan* pronoun in distant clauses

This pronoun will refer only to the noun immediately in the higher sentence. For instance, in the following sentence

kuzantai tannai maRantuviTTaan enRu
kamalaa ninaittaal

"Kamala thought that the child forgot her"

the pronoun refers to Kamala. But in the following sentence

kuzantai tannai maRantuviTTaan enRu
ciitaa connatai
kamalaa nampavillai

"Kamala did not believe Sita's saying that the boy forgot her"

the pronoun does not refer to Kamala. But in OT one such instance is found.

.....kunRanaaTan
aTaitarun tooRum arumaitanak kuraippa
nampuNar villaa nayani loornaTpu
anna vaakuka ennaan NR 65.5-8

"Whenever the chief of the hills came visiting us I always used to point to him your qualities and he never complains "She fails to respond!"

8.2.9 *taan* pronoun and the first and second person pronouns

The occurrences of the first and second person pronouns in the subject position blocks the occurrence of the pronoun *taan*.

naan tannooTu varuvatai kaNNan virumpavillai

“Kannan did not like my coming with him”

is ungrammatical. But in OT this restriction is not found.

niiyun taayai yivaRkena yaanRaR

karaiya vantu viraivanaL kavaiyi AK 16.13-14

“I called her saying “You are also mother to him”.

She came fast and caught him”

niitaR pizaittamai yaRintu

kaluznta kaNNaL AK 366.15-16

“Having come to know that you did wrong to her,
her eyes filled up with tears”

naantaa muNmaiya nuLamee NR 226.4

“We are because he is”

yaantaR kaTavin yaangkaa vatukol KR 276.6

“If I asked him what will happen?”

yaantanak kuraittana maaka KR 265.7

“As I told to him”

yaantaR Rozutanam vinava PR 144.8

“We worshipped her and asked”

. naam

tanmalai paaTa nayavantu keeTTaruLi KL 40.30-31

“We sang his hill and he heard with much liking”

8.2.10 Dative subjects

In some sentences dative case NPs function as subject. In such sentences the pronoun *taan* refers to the dative case NPs also.

avanukkut tan tangkaiyaip piTikkum

“He likes his sister”

Such dative subjects are found in six instances in OT (AK 200.6, TK 64, 68, 190, 244, 373).

orunaal uRaintici noorkkum vazinaal

tam pati maRakkum paNpin em pati AK 200.5-6

“Our city is of that characteristic feature that those who stayed for only one day in our city would forget their own city”

amiztinum aarra initee tam makkaL

ciRukai aLaaviya kuuz TK 64

“Than gods amborsia sweeter far the food before men laid in which the little hands of children of their own have played”

8.2.11 *taan* pronoun in indirect speech

In OT in six instances we find the first and second person pronouns in direct speech changing into *taan* pronoun in the indirect speech.

uuTi irunteemaat tumminaar yaan tammai

niiTu vaaz kenpaakku aRintu TK 1312

“One day we silent sulked, he sneezed; The reason well I knew; He thought that I to speak well pleased would say “Long life to you”

..... veeRRoruvan

niiNookkang kaNTu niRaimati vaaNmukattait

taanoor kurakkumuka maakenRu poona

kozunan varavee kurakkumuka niitta

pazumaNi yalkuR puumpaavai CIL 21.19-23

“Seeing a stranger look at her carnally a pure one wished her face turn monkey’s face; and so it was till her husband’s return”

8.2.12 *taan* pronoun in different sentences

The pronoun *taan* can refer to the nouns in the same sentence only.

kaNNan vantaan. taan en naNpan

“Kannan came. He is my friend”

is ungrammatical. But in OT, in three instances such references are found.

. manaiyooL

emmoTu pulakku menpa . . .

.

.

.

yaantan pakaiyee malleem . . . AK.186.13-18

“They say that his wife would sulk with me. We are not her enemy”

. puungkaT peetai

taanaRin tanRoo vilaLee . . .

. en

uLLam pinnun tannuzai yatuvee KR 142.2-5

“Does the young girl with eyes like flowers know, or not? Even after I left, my heart remained with her”

yaantan naRival taanaRi yalaLee

KR 337.5

“I know her. She does not know”

Though in OT, the pronoun *taan* is found having different types of references as seen above, these are found only in small number. In more than five hundred instances it refers to only third person subject.

cengkaaR palli tantuNai payirum

KR 16.4

“The red-legged lizard will call its mate”

is an example for this. In OT, the frequency list of references of this pronoun is as follows.

	R	R.N.S.	M	D.C.	F.S.	R.D.S.	I	D.S.	T.S.
PT	-	-	-	-	-	-	-	-	8
AING	-	1	-	-	-	-	-	-	24
AK	-	1	-	-	9	1	-	1	59
NR	-	-	-	1	8	-	-	1	33
KR	-	-	-	-	2	-	-	1	27
PR	1	3	-	-	5	-	-	-	63
PP	-	-	-	-	-	-	-	-	17
PAR	-	-	-	-	-	-	-	1	15
KL	3	1	1	-	2	-	3	-	102
TK	-	12	-	-	-	5	1	-	53
CIL	-	2	-	-	-	-	-	-	55
MM	3	1	-	-	-	-	-	-	60

R - Reciprocal pronoun

R.N.S. - Referring to non-subject nouns

M - Occurring in main sentence

D.C. - Occurring in distant clauses

F.S. - With first person and second person pronouns

R.D.S. - Referring to Dative subject

I - Occurring in indirect speech

D.S. - Referring to noun in different sentences

T.S. - Referring to third person subject

9. Major syntactic changes in Old Tamil

On the basis of the syntactic study of Old Tamil done so far the major syntactic changes found in OT are given in the following lines.

9.1 Lose of concord

The verbs *uL* 'is', *al* 'not' (nonidentity) and *il* 'not' (absence) are found to lose their concord gradually. The verb *uL* loses its concord for the first time in Cilappatikaram.

peNTiru muNTukol peNTiru muNTukol
koNTa kozuna ruRukuRai taanguRuum
peNTiru muNTukol peNTiru muNTukol
caanRooru muNTukol caanRooru muNTukol
iinRa kuzaviyeTuttu vaLarkkuRuum
caanRooru muNTukol caanRooru muNTukol

CIL 14.54-59

"Are there women here? Are there women here? Are there women who could bear their husbands' suffering? Are there great persons here? Are there great persons here? Are there great persons who could bring orphans?"

But the verbs *al* and *il* start to lose their concord even in the earlier period as it is found in the following lines.

il

vaaz naaL vakaiyaLav u aRinjarum illai NR 314.2

“There are no persons who know in advance how long one is destined to live”

anjca lenmarum illai NR 395.5

“No one is there to say “don’t be afraid”

al

ivaNii rallaven RennoTum vekuNTu MM 5.52

“Having angered with me saying that you should not stay here”

These can be compared with other OT instances with concord.

kaalai varinum kaLainjaroo vilaree AING 183.4

“There are no persons removing the suffering even if you come in the morning”

caanRoo rallaryaa mariii yooree KR 102.4

“The man whom I loved is not a great person”

The following chart will clearly illustrate this tendency of loss of concord.

	<i>uL</i>		<i>al</i>		<i>il</i>	
	concord		concord		concord	
	+	-	+	-	+	-
PT	1	-	3	-	1	-
AING	3	-	24	-	2	-
AK	12	-	30	-	-	4
NR	6	-	13	-	4	7

KR	23	-	16	-	5	4
PR	26	-	26	1	6	13
PP	4	-	3	-	-	1
PAR	10	-	4	-	1	-
KL	17	-	18	3	3	6
TK	33	-	25	-	-	21
CIL	25	9	20	1	-	10
MM	41	-	17	3	6	20

9.2 Loss of Transitivity

In OT, the verb *il* 'not' has both the transitive and intransitive meanings. As the transitive verb, its meaning is 'do not-have' and as the intransitive verb its meaning is 'not-be' as it can be seen in the following instances.

Transitive

anpilan manRa peritee AING 113.9

"Surely he has not much love"

naaNilai manRa paaNa niiyee AING.136.1

"Surely, minstrel, you have no sense of shame"

Intransitive

kaamam peritee kaLainjaroo ilaree NR 335.11

"The passion is large, there is not one who will remove this"

Because of a syntactic change, the verb *il* starts to lose its transitivity and becomes intransitive verb giving rise to a structure Dative NP + *il*. As a result of this, the OT structure

Nominative NP + Object + Finite verb (tr.) changes into Dative NP + Nominative NP + Finite Verb (intr.) This is illustrated by the following OT instances.

Dative NP + Nominative NP + Finite verb (intr.)

aRikari poyttal aanRoork killai	NR.184.1
“Great persons will not lie”	
..... aNNaRku	
oruvaru millai maatoo ceruvattu	PR 311.4-5
“The king had no one for help in the battlefiled”	

According to OT structure these should be

Nominative NP + Object NP + Finite verb (tr.)

aanRoork + aRikari poyttal + ilar
aNNal + oruvarum + ilan +

locative NP
ceruvattu

The increase in this loss of transitivity can be seen in the followig chart.

	with transitivity	with the loss of transitivity
PT	4	-
AIN	8	-
AK	38	-
NR	33	1

KR	18	2
PR	32	4
PP	7	-
PAR	18	3
KL	32	2
TK	47	27
CK	10	9
MM	17	2

9.3 Negative sentences

In OT past negative sentences have three types of structures.

1. Positive sentences in past + *al*

aRintana LallaL annai AK 98.6
 "Mother did not know"

2. Verbal noun + *il*

anRavaN ozintanRu milaiyee AK 19.1
 "You had not ceased there that day"

3. Verbal participle + *il*

evanko lenRu ninaikkalum ninaittilai NR 297.5
 "You have not thought that why"

We find the third type of structure increasing in its frequency as time goes by.

PT	AING	AK	NR	KR	PR	PP
-	-	-	1	1	1	-
PAR	KL	TK	CIL	MM	UK	
2	1	1	6	13	9	
AP.T.	NDP	PRP				
57	67	46				

But this type of structure disappears from the language in the Middle Tamil Period itself.

Future negative sentences also have three types of structures.

1. Verb stem + *al*

ceera laatan poyyalan nacaiyee

PT 18.12

"Ceralatan will not disappoint"

2. Verb stem + - negative marker ϕ

maavaaTiyapulan naanjilaaTaa

PR 25.1.

"Plough will not plough in the field where
the horse fought"

3. Positive sentences in future + *al*

uNkuv malleem pukaavenak kuuRi

PR 58.7

"Having told that we will not eat food"

The structure infinitive + *maaTTu* (like *vara maaTTeen* 'I will not come') is found for the first time in Cilappatikaaram and MaNimeekalai each having one instance.

nammai maRantaarai naamaRakka

maaTTeemaal CIL 7.3-4

"We are not able to forget him who forgot us"

9.4 Passive sentences

In OT we find passive sentences having increasing frequency. In the OT texts three types of passive structures are found.

1. Sub. NP + Inst. NP + Inf. + *PaTu*

..... an nalam

payalaiyaa luNappaTTup paNTainii rozintakkaal

KL 15.12-13

"If that fairness being destroyed by the sick of grieving lost its earlier beauty"

2. Sub. NP + Sub. NP + Inf. + *paTu*

ciRantana poolum kiLLai piRangkiya

puukkamaz kuuntaR koTicci

nookkavum paTumava Looppavum paTumee

AING.290.2-4

"The parrots seem to be very lucky. They are both regarded and scared away by the lady of shiny, flower-smelling hair"

3. Sub. NP + Inf. + *paTu*

uLLatu cetaippoor uLarenp paTaar

KR 283-1

"Those who use up what there is are said to have nothing at all"

We find the first type of structure with instrument NP increasing in later Tamil. The frequency of these passive sentences in OT is as follows:

	With inst.NP	Without inst.NP	Inst.NP in the underlying level
PT	-	-	-
AING	-	3	1
AK	-	-	2
NR	-	1	2
KR	-	-	5
PR	1	3	4
PP	-	-	1
PAR	-	-	-
KL	2	4	11
TK	4	2	48
CIL	-	-	-
MM	3	1	53

Many structures which have verbal noun in OT are found to have infinitives in later Tamil (See section 9.10). The passive sentences can also be treated to have verbal nouns in the underlying level. For instance, the above AingkuRunuuRu passive sentences

kiLLai nani ciRantana, koTicci
nookkavum paTum, avaL ooppavum
paTum
can be interpreted as

kiLLai nani ciRantana, koTicci
nookkotalum paTum avaL ooppotalum
paTum

In such an interpretation also the effect of the action goes to *kiLLai*. This interpretation is further strengthened by the

OT instances in which the subject NP is found instead of instrument NP. These structures can be treated as medieval structures.

1. kiLLai koTicci nookkotalum paTum
avaL ooppotalum paTum
2. kiLLai koTicci nookkavum paTum
avaL ooppavum paTum (Old Tamil)
3. kiLLai koTicciyaal nookkavum paTum
avaLaal ooppavum paTum (Modern Tamil)

But we are not able to find any single instance in OT with the structure VN + *paTu*.

9.5 Correlative clauses

Though in OT the main mechanism of relativization is the relative participle construction, correlative clauses are also found in small number of instances showing an increasing frequency (PT0, AING 0, AK 0, NR 0, KR 1, PR 5, PP 0, PAR 0, KL 1, TK 4, CIL 0, MM 4).

evvazi nallava raaTavar
avvazi nallai vaaziya nilanee PR 187.3-4

“O field, in which way gents are good in that way
you are good, may long live!”

ennaaLoo neTuntakaay nii celvatu
annaaL koN TiRakkumiva LarumpeRa luyiree
KL 5.18-19

“O lord, on which day you leave that day she will die”

9.6 Time adverbial clauses

Time adverbial clauses are constructed by adding the particles *mun* ‘before’ and *pin* ‘after’ with the relative participles.

In OT, both positive and negative relative participles occur before *mun* in the ratio of 2:16.

Positive R.P. + *mun*

varumunnark kaavaataan vaazkkai erimunnar
vaittuuRu poolak keTum

TK.435

"His life who did not protect before the harm comes
will perish like the cobbage kept before the fire"

Negative R.P. + *mun*

innaa vaikal vaaraa munnee
ceynnii munniya vinaiyee

PR 363.16-17

"Do the act which you thought over before the
death comes!"

We find that at a later stage not only this ratio changes reversely, but the neg.RP + *mun* type is lost completely in the language.

9.7 Indirect speech

Both the statements and imperative sentences can be put into indirect speech forms.

9.7.1 Imperative sentences

The imperative sentences are changed into indirect speech in two ways. In one type of sentences the subject NP of the imperative sentence is raised as the object NP of the main sentence and imperative verb is left as it is.

kaNnNan enniTam nii vaa enRu connaan (direct speech)

Kannan said to me "You come".

kaNNan ennai vaa enRu connaan (indirect speech)
 "Kannan told me to come".

In the other type of sentences the imperative verb is transformed into infinitive.

kaNNan ennai varac connaan

The first type of sentences are found in OT in few instances.

.....ninnai

itutoTu kenRavar jaar

KL 84.34-35

"Who told you to touch this?"

vayanta maalaiyai varukenak kuuuy

MM.2.8

"Having called Vasantamala to come"

..... tammai

varukenRaar yaarkoloo iingku

KL.85.30-31

"Who called him to come here"

In the last instance first the subject NP is raised as object NP of the main sentence and it is replaced by the pronoun *taam*.

The second type of sentences are found only in two places in OT (PT 1, AING 1).

anjai lootiyai varakkaraintiimee

AING.391

"Call my lady with beautiful curls to come"

9.7.2 Statements

When the statements are changed into indirect speech the nouns, pronouns and the time adverbs also change according to the time at which the speakers' speech occurs.

For instances, in the sentence

kaNNan neeRRu varukiReen enRu connaan

"Kannan told that he would come yesterday"

As the speaker's speech occurs the day after the next day at which Kannan's speech occurred the time adverb *naaLai* 'tomorrow' in Kannan's statement is changed into *neeRRu* 'yesterday' in indirect speech. In the same way, in the sentence

kaNNan raamaniTam "unnai naaLai
cantikkiReen" enRu kuuRinaan

When Kannan's statement is reported to someone else by Rama the second person pronoun *unnai* is changed into *ennai* 'me'

kaNNan ennai naaLai contikkiReen enRu kuuRinaan

There are a lot of such instances in OT.

tamvinai muRRi varuumvarai nammanai

vaaztu menpa naamee NR.129.5-6

"Until he completes his work and returns he says "You live in your home""

nii ennai nayantane nenRi

AING.81-4

"You told that you like me"

In Modern Tamil we find the subject NP of the NP + NP sentences to be raised as the object of the main sentence.

naan "kaNNan nallavan" enRu kuuRineen

"I told "Kannan is good"

naan kaNNanai nallavan enRu kuuRineen

"I told Kannan as good"

In OT along with this the subject NP of the NP + VP sentences are also raised.

NP + NP sentences

..... tuRaivanai
ennai yenRum yaamee AING 110.2-3

“We told that the chief is my head”

NP + VP sentences

oongkumalai naaTanai varumen RooLee KR 83.5

“She told that the chief would come”

Later this raising in NP + VP sentences disappears and only that in NP + NP sentences exists.

9.8 MuRReccam

In Old Tamil we find a large number of verbs which are finite in form and are non-finite in meaning functioning as verbal participles. That is why these are known as muRReccam ‘finite infinite’.

yaamunjceeRukam niyirum vammin
.....

perunjcinak kuTTuvaR kaNTanam varaRku

PT.49.1-16

“Let us go to see furious Kuttuvan and return”

..... em pati

vantanai cenmee

AK.200.6-7

‘Come to our town and go’

These muRReccams function as main verbs of auxiliary verbs also.

ninnaangu varumen nenjcina

ennaangu vaaraa toompina koNmee KL.23.18-19

"As not returning to my place have protection of my heart which comes to your place"

In course of time the frequency of occurrences of these verb forms decreases and finally disappears from the language.

PT	AING	AK	NR	KR	PR	PP	PAR
10	14	15	19	6	20	21	1
KL	TK	CIL	MM				
2	-	2	6				

9.9 VP + *ena* constructions

This type of structure also is a characteristic feature of OT. These are the causal clauses which cause the main verb incident to take place.

ciRaiyazi putuppunal paayntenak kalangki

kazanit taamarai malarum

pazana uura

AING 53.2-4

"O chieftain of the agricultural region where the lotus in the field gets ruffled at the on-rush of the fresh waters breaking the dam and blossoms"

kaLiRupaTin tuNTenak kalangkiya tuRaiyum PR.23.2

"And the bank which got ruffled as the elephant stepped and drank the water"

In course of time the frequency of these constructions also decreases and disappears from the language. The following chart will clearly show this.

VP + *ena* constructions

PT	AING	AK	NR	KR	PR	PP	PAR
4	24	35	30	18	27	15	8
KL	TK	CIL	MM				
-	-	5	8				

9.10 Infinitives replacing verbal nouns

In OT in many constructions verbal nouns and infinitives freely vary.

Verbal noun + *veeNTum*

..... ninvayiR

ceeri ceera varuvoorkku enRum aruLal veeNTum

NR 342.3-4

"You must always grace to them who come to you to your living place"

Infinitive + *VeeNTum*

vaLara veeNTum avaLee enRum

PR 339.11

"She must always grow"

Verbal noun + *kuuTum*

..... avarvarin

yaanuyir vaaztal kuuTumannaay

AING 213.4-5

"If he comes I can live"

Infinitive + *kuuTum*

kuTangkaiyi noNTu koLLavung kuuTum CIL 10.85

“(One) may take (water) with palm”

Verbal noun + *toTangku*

azaltoTang kinaLee aayizai NR 3/1.7

“The girl started crying”

Infinitive + *toTangku*

kalantoTu puNarntamainta kaNTattaaR
paaTattoTangkumaal CIL.7.24-6

“She started to sing with the voice combined with emotion”.
Slowly, verbal nouns elapse and infinitives take their place.

9.11 Conditional clauses

In OT both morphological conditionals (Vb + past + conditional suffix like *vantaal* ‘if(one) comes’) and syntactic conditionals (FV + conditional morpheme like *vantaan* + *aanaal*) are found.

Morphological conditional clauses

taanatu poyppin yaanevan ceykoo KR 25.2

“If he lies what shall i do?”

Syntactic conditional clauses

aaytoTi maTavaral veeNTuti yaayiR
ReNkazic ceeyiRaap paTuum
taNkaTaR ceerppa varaintanai koNmee AING 196.2-4

"O chieftain of the littoral region where the red prawns are caught in the clear back water, if you really want this lady of precious armlet take her"

Slowly we find the morphological conditionals to outnumber the syntactic conditionals.

In negative, the only form we find profusely in OT is the syntactic one.

vaaraa raayinoo nanRee NR 154.10

"If (he) will not come that will be good"

The morphological form like *varaaviTTaal* 'if one does not come' is found very late only in four instances (KL 1, TK 2, MM 1).

maaperum teyva niiyaru LaaviTin
yaanoo kaavee nennuyi ringkena MM.6.170-171

Saying, "Great God! if you do not grace I will not have my soul here"

9.12 Negation in totality

In negative sentences adding *um* with interrogative pronoun *yaar* 'who' or with the indefinite pronouns *oruvar* 'one' *onRu* 'one' totality is expressed.

yaarum/oruvarum varavillai 'Nobody came' is an example for this. In OT in a number of instances we find inclusive pronoun *yaavarum* 'all' in these sentences.

yaanuRRa tunpa miyaavarum paTTilar MM.24-17

"Nobody have suffered the suffering which I suffer"

But later, since the use of this pronoun expresses the meaning 'not all, but somebody' this is replaced by *yaarum/oruvarum* and *onRum*.

peeruur tunjcum yaaru millai NR.132.1
 "The large town sleeps, nobody is there"

..... aNNaR
 koruvaru millai maatoo ceruvattu PR.311.4-5
 "The king had none in the battlefield"

pizaiyinai ennap pizaiyonRung kaaNaan PAR.12.60
 "When she told "you errored" he saw no error"

The frequency of these sentences in OT is as follows.

	Inclusive pronoun+ negative	Interrogative pronoun + <i>um</i> + negative	<i>oruvarum/</i> <i>onRum</i> + negative
PT	-	-	-
AING	1	-	-
AK	7	-	-
NR	1	3	-
KR	7	2	-
PR	3	2	-
PP	4	-	-
PAR	1	1	2
KL	1	9	5
TK	-	7	6
CIL	6	3	4
MM	7	2	-

9.13 Auxiliary verbs

In OT we find the beginning stage of the auxiliary verb system. In OT texts we find the model auxiliaries *veeNTum* 'want', *veeNTaa* 'dont want', *kuuTum* 'possible', *kuuTaatu* 'should not', *aakum* 'may', the aspectual auxiliaries *cel* 'go', *ii* 'give', *aRi* 'know', *kaaN* 'see', *kaaTTu*, 'show' *iTu* 'put', *koTu* 'give', *aruL* 'give', *viTu* 'leave', *ozi* 'go' the reflexive auxiliary verb *kol*, 'have', the passive auxiliary verb *paTu* 'experience' the causal auxiliaries *cey* 'do', *paNNu* 'make', *vai* 'put', *aakku* 'make' and the tense auxiliary *iru* 'be' though in very low frequency.

9.13.1 Model auxiliaries

In OT, in most of the instances all the four auxiliary verbs *veeNTum*, *veeNTaa*, *kuuTum* and *kuuTaatu* occur after verbal nouns.

..... nii yaruLal veeNTum PAR.1-36
"You must grace"

..... avarvarin
yaanuyir vaaztal kuuTu mannaay AING.213.4-5
"If he comes I can live"

naccal kuuTaatu peruma ... KL.9.10
"One should not desire, Lord"

But afterwards we find infinitives slowly replacing verbal nouns.

vaLara veeNTu mavaLee yenRum PR.339.11
"Always she should grow"

varunta veeNTaa vaazkavan RaaLee PR.101-10
"Don't worry, may long live he!"

kuTangkaiyi noNTukoLLavung kuuTum CIL.10.83

"One can take with palms"

kuuTaau is found only after verbal nouns in OT.

The frequency of these auxiliaries after infinitives are as follows:

	veeNTum	veeNTaa	kuuTum	kuuTaatu
PT	-	-	-	-
AING	-	-	-	-
AK	-	-	-	-
NR	-	-	-	-
KR	-	-	-	-
PR	1	3	-	-
PP	-	-	-	-
PR	-	-	-	-
PAR	-	-	-	-
KL	1	-	-	-
TK	-	2	-	-
CIL	-	-	1	-
MM	2	1	-	-

The auxiliary verb *aakum* indicates the possibility. This is found only in two instances after the verbal noun (KL 1, TK 1).

vaLamaiyoo vaikalunj ceyalaakum KL 5.24

"We may earn wealth whenever we want"

This is the earlier structure of the modern Tamil forms *paTikkalaam* 'one may read' *ceyyalaam* 'one may do' etc.

9.13.2 Aspectual auxiliaries

These auxiliary verbs add some more additional expressions to the meanings expressed by the main verbs. The frequency of these auxiliaries in OT are as follows:

	cel	ii	aRi	kaaN	kaaTTu	iTU	koTu	aruL	viTu	ozi
PT	-	1	-	-	-	-	-	-	-	-
AING	-	10	-	-	-	-	-	-	-	-
AK	-	8	2	-	-	2	-	1	1	-
NR	-	8	-	-	-	-	1	-	1	-
KR	-	2	-	-	-	-	1	-	1	-
PR	1	3	-	-	-	6	-	-	-	-
PP	-	1	-	-	-	1	-	-	-	-
PAR	-	-	-	-	-	-	-	-	-	-
KL	-	28	-	3	-	8	-	2	9	-
TK	-	-	-	-	-	3	-	-	19	-
CIL	-	2	-	-	1	5	2	9	-	-
MM	-	-	-	-	-	17	-	4	-	1

cel

ninRu nilaiyyar nin naaNmiin nillaatu

paTaaac celiyyarnin pakaivar miinee

PR .24.25

'May everlast your birth star!

May die away your enemies' birth star!'

ii

anjcuvarak kaTungkural payiRRaa tiimee NR.83.9

"Please, Don't shout as to fear"

aRi

uLLiyu maRitiroo emmena AK.39.2

"Have you remembered us?"

kaaN

ivaLaic collaaTik kaaNpen takaittu KL.56.13

"I will talk with her and see. It is of that nature"

kaaTTu

kaTciyuR kaari kaTiya kuralicaittuk kaaTTum CIL.12.3-4

"In the woods black bird in a hard voice gave
warning of disaster"*iTu*

nimittam vaayttiTina llatu CIL.16.178

"Only when the time comes"

koTu

taNantanai yaayinem illuyttuk koTumoo KR.354.3

"If you leave me drop us off at our house"

aruL

viinguniir njaala maaLvooy keeTTaruL MM5.31

"O born to rule this land, hear!"

*viTu*ennooTu niRRa leLitanRee maRRavan
tannoTu ninRu viTu KL.63.16-17

"It is not easy to stand with me. Stand with him".

ozī

..... avanmun ayarntozi vaayalai MM.27-112

“You will not become impatient saying “It is not so””

9.13.3 Reflexive auxiliary verb *koL*

In OT, reflexivization is expressed by the pronoun *taan*, not by the auxiliary verb *koL*. This can be seen in the following sentences.

taRkaattut taRkoNTaaR peeNit takaicaanRa

coRkaattuc coorvilaal peN

TK56

“Having protected herself, having favoured her husband and protecting the proud of the family a lady will not have tiredness”

In Tamil, the auxiliary verb *koL* is used to express self-affectiveness also in which the effect of the action partly goes to the subject.

avan puttakam vaangkikkoNTaan

“He bought book for himself”

It can be mentioned here that this verb is opposite to the affective auxiliary verb *koTu*. It will be clear when we compare this sentence with the following sentence

avan puttakam vaangkikkoTuttaan

“He bought book for someone and give”

In OT a very slow increase in the frequency of this verb is found.

koL

PT	AING	AK	NR	KR	PR	PP	PAR	KL
-	2	2	1	2	1	2	2	9

TK	CIL	MM
4	6	2

“..... innooy noonRukoLaR karitee” KR.58.6
 “This sickness is very hard to contain”

9.13.4 Passive auxiliary verb *paTu*

This auxiliary verb changes the active sentences into passive sentences. In OT we find passive sentences showing increasing frequency.

paTu

PT	AING	AK	NR	KR	PR	PP
-	4	2	3	5	8	1

PAR	KL	TK	CIL	MM
-	17	54	-	57

As already has been stated, in OT both the structures with instrument NP and without instrument NP are found.

with instrument NP

..... an nalam
 payalaiyaa luNappaTTup paNTainii rozintak kaal
 KL.15.12-13

"If that fairness having destroyed by the sick of
 grieving lost its earlier beauty"

without instrument NP

..... akkaRai
 maRainavi lantaNar nuvalavum paTumee PR 1.5-6

"That stain will be praised by the Brahmins reciting vedas"

The frequency of the structure with instrument NP increases as time goes by.

PT	AING	AK	NR	KR	PR	PP
-	-	-	-	1	1	-

PAR	KL	TK	CIL	M
2	2	4	-	3

9.13.5 Causal auxiliaries

Though in OT morphological casuatives are found in large number (*aRivuRuuu* 'which causes to know') the syntactic causatives are also found in few instances. The four auxiliaries *cey*, *vai*, *paNNu* and *aakku* are found in OT. Though these are found only in few instances in these texts, they show a very good development in later period. Of these, *cey* is found in three instances (NRI, KLI, CIL1). *paNNu* in five instances (AK 3, PR 1, KL 1) and *vai* and *aakku* are found each in one instance in MaNimeekalai.

aakku

..... veeRRuru veytavum

antaran tiriyavum aakkumiv varuntiRan MM.10.80-81

"This rare skill will make (one) able to get some other structure and wander in the space"

cey

maNkuLirac ceyyu maRaveel neTuntakai CIL.19-21

"The king who possesses spear and who makes the earth to cool down"

paNNu

annik kuRukkaip paRantalait titiyan

tonnilai muzumutal tumiyap paNNi AK.45.8-9

"Having destroyed totally the earlier stage of Anni Kurukkai Panantalai Titiyan"

vai

..... maNimee kalaituRavu

aaRaim paaTTtinuL aRiyavait tananen MM.PT.95

"(He) made to know the renunciation of Manimekalai in thirty cantos"

9.13.6 iru

The tense auxiliary *iru* is found in only one instance in OT.

peruntakai mannarkku varain tiruntananee PR.340.9

"The king had decided (to give her in marriage) to the kings"

9.14 Manner adverbial clauses

Adding particles with the relative participles the manner adverbial clauses are constructed. Such an adverbial clause is found only in three instances in OT.

collutal yaarkkum eLiya ariyavaam
colliya vaNNam ceyal

TK 664

"Easy to every man the speech that shows the way;
Hard thing to shape one's life by words they say"

piNimukameeR koNTavuNar piiTaziyum vaNNam

CIL.24.9

"Riding on the peacock as the demons' pride to be destroyed"

These adverbial clauses are found in large number in
later periods.

9.15 Time adverbial clauses

As the time adverbial clauses are constructed by adding particles with relative participles (*varum mun*, 'before (one) comes', *vanta pin* 'after (one) came') they are constructed by adding particles with the verbal nouns also in Cilappatikaaram (5 instances) and MaNimeekalai (2 instances).

kaatali tannooTu katircel vatanmun

maaTa maturai maanakar pukukena CIL.15.111-112

"Before the sun sets, enter the wealth city Madurai!"

aangkavar vaazttip poontataR pinnar

CIL.26.104

"Having praised after they went"

It is clear that these are the earlier structures of the modern Tamil structures *varuvataRku mun* 'before (one) comes' *vantataRkup pin* 'after (one) came' etc.

In time adverbial clauses also we find the equi NP deletion as it is found in comparative clauses.

naan kaNNan varuvataRku mun vanteen

"I came before Kannan came"

naan kaNNanukku mun vanteen

"I came before Kannan"

This proves that time adverbial clauses are also a kind of comparative clauses comparing one time with another. This equi-NP deletion is found in OT also in one instance.

taNNan tuRaivan taNantamai namminum

munnam uNarnta vaLai

TK.1277

"The bangles knew before than us that parting of the head belonged to the town with cool and beautiful tank"

It can be noted here that the time adverbial clause is with the comparative marker *inum* 'than'.

9.16 Conclusion

The syntactic changes noted so far show only their beginning stages in many cases. Only in the middle Tamil period they outnumber the OT features and attain standardization in the language. Some other features like *muRReccams*, *ceytu + ena* constructions etc. show only a decreasing tendency in OT period. Only in Middle Tamil they completely disappear. Still many features have no any single instance in OT and having come into existence at some stage in Middle Tamil they have attained a full-fledged development in Modern Tamil. In order to study all these aspects we have to study not only the OT period, but also the following Middle Tamil and Modern Tamil periods. Only after that we can get a clear picture of the history of Tamil language and its linguistic features.

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