

A CRITICAL STUDY OF THE TOLKĀPPIYAM

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A Critical Study of the Tolkāppiyam
with special reference to the Eluttū Atikāram.

I N T R O D U C T I O N

§1. Foreword.

My purpose in this thesis is to examine the diction of the Tolkāppiyam throughout and the subject-matter as far as the Eluttu Pāṭalam or atikāram is concerned. This examination has been made in close connection with the eighteen Tamil works, which are admittedly the earliest Dravidian poems extant. These are the Eṭṭu Tokai or the Eight Anthologies and the Pattu Pāṭṭu or the Ten Songs. They all belong to the classical era of O. Tam., roughly between 200 B. C. and 400 A. D.

It is here claimed that we can distinguish three stages of O. Tam. even in these works. There is a substantial difference between the diction and atmosphere of the Kṛt., for instance, and those of the Paripāṭal or Muruk. The Kṛt. belongs to the earliest, while the Paripā. was completed at the latest stage of O. Tam. The classical era is therefore sub-divided into three periods, which are here termed Early (E.C.), Middle (M.C.) and Late (L.C.).

In the same way we can distinguish three stages in Tol. itself. Certain sūtras in Tol. especially in the El., belong, by their diction and the peculiar usages

sanctioned, to the earliest stage of Tam. literature. El. 62, 64 and 65, for instance, show us a stage of the Tam. language slightly anterior to that of the E.T. or P. P. The remaining sūtras in El. for the most part fit in perfectly, both in their diction and in their regulations, with E.C. Tam. The earlier portions of Col. and Por, harmonize with M.C., the later with L. C. Tam.

I wish to acknowledge my grateful thanks to my supervisor, Prof. J. Brough, not only for his critical and valuable suggestions, but also for his guidance and encouragement. I wish to express my thanks likewise to Mr. Alfred Master, Captain C.K. Pathy, Mr. S. H. Thompson, Mr. Rylands and Mrs. Whitley, with all of whom I had valuable discussions on their own field of study: Prākṛit, Telugu, Tamil, Sanskrit and Malayālam respectively. They were able therefore to offer me many useful suggestions.

§ 2 P l a n of this W o r k .

Already there is a hazy idea that the classical age of O. Tam. should be further sub-divided into certain well-defined periods: but so far none has set about to define them. In his preface to the first edition of the Krt., 12th August 1937, p. 10, Dr. U. V. Sāmināthaiyar claims that the Krt. is the earliest of the E. T. He does not, however, fix the relative position of the remaining seven works among themselves either here or in his edition of the PN.

Certain of these poems, however, are to some extent historical. They have some connection with contemporaneous kings or princes. Most of the poems in the PN. and the Patirr. and nearly half of the P.P. are panegyrics of such rulers. With regard to these, the work of Indian Tam. scholars, both historians and literary critics, has given us a clear and definite position.

Utilizing this material, I have gone into the whole question, especially as regards the remaining poems, which apparently have no such historic data. But I cannot do full justice to this subject except in another dissertation. The crude religious beliefs, however, of the Krt., Narr. and AN. stand in evident contrast to the highly elaborated religious rites and mythology of the Paripā. A few of the differences in diction are also pointed out, notably the greater use of loan words from Sk.

and of words that go counter to El. 62, 64 and 65, as one passes from E.C. to L.C. works. I have examined not merely the words employed but the different manner of weaving them into sentences, as exhibited at these two periods.

Then there follows a long list of typical words and phrases with references both in Tol. and in the eighteen classical works. My purpose here is to correlate as to time the sūtras of Tol. with the related portions of these classics. Three didactic poems, the Kur., Nāl. and Pal., three so-called Epics, the Cilap., Maṇi and Cīv., and the Tv. are also frequently referred to. The last is distinctly mediaeval and its diction is an obvious foil to the classical usages. The other six show unmistakable signs of having been composed through a long period extending from L.C. to Med. times. The references in the seven works here mentioned are meant to show the peculiar habit of Tam. poets of every age to steep their minds in the classical diction, to cherish otherwise obsolete words and occasionally to reintroduce them into later works. This makes our problem more complex but not insoluble: the list of words had to be lengthened and more references found for every word. Many of the words, found in the Krt. and obsolete by 800 A.D., can be found here and there in late Med. and Mod. Tam works. Hence it became necessary to mass a number of instances for each word or phrase.

The force of the argument lies precisely in this number.

Here justice to myself demands my pointing out briefly the amount of labour involved not only in these references but in those that are scattered throughout this thesis. The Tam. lexicons are ^{of} very little help. No attempt is made therein to follow out a word in its use and in its semantic changes from O. Tam. to Mod. Tam. This remark applies also to the M.L., despite its enormous expense and the number of years spent in its compilation.

The Krt., P.P., Cīv. and to some extent the P.N. are the only Tam. works so far edited somewhat critically by native Tam. scholars; the Kur., Nāl. and Tv. by European ones. The index supplied in the remaining works, if there is one, is woefully inadequate. For example, the Saiva Siddhanta edition of the Cilappatikāram, Aug. 1942, has an index of only the more difficult words: and even here the page alone is cited, not the line. As a page consists of 40 to 44 lines and each line of 6 to 8 words, there is considerable difficulty in tracing out a word.

There is a further complication. Even Dr.U.V. Sāmināthaiyar does not, in his index to his editions, distinguish between the word and its meaning. Thus, in connexion with El. 62, I had to examine the incidence of

" ca-" as the initial syllable of O. Tam. words.

At first I was rather surprised at the number of such words which Dr. Sāmināthaiyar had listed in his index to the Krt. and to the PN. In the former he had:- cakaṭam, 165; caṅku, 11, 31, 260; cantirakirakaṇam, 395; camaṅkāram, 127. In the latter, cakkaram, 233, 175; cakkamaṇam, 62; cakaṭam, 102, 185; cakaṭai, 90; cakarar, 6; caṅkavarunar, 360; caṅkili, 74; caṅku, 56, 225, 266, 397; caṭaṅku, 224; caṭai, 1, 58, 166, 251, 252; cantiran, 6, 8, 13, 22, 25, 27, 31, 38, 55, 56, 59, 60, 67, 102, 112, 160, 231, 260, 376, 396, 400; cantu, 36, 78; capai, 83; camam, 14; camai, 237; calli 152; caṇimīn, 117.

After a minute investigation of every one of these instances, sometimes through many lines of the poem concerned, often through all, I found that the vast majority of these references are not to the word in question but to other O. Tam. words which had that meaning. Nevertheless one could not neglect any of the references, lest that might turn out to be the genuine one. At the end I obtained this much shorter list for these two works:-

Krt. 165:3 cakaṭam = a cart.

PN. 102:2 cakaṭam = a waggon.

PN. 1:13; 43:4; 166:1; 251:7; 252:2 caṭai = tangled hair.

PN. 14:4; 72:8; 275:9; 284:5; 309:2; 365:5 camam = a battle.

Incidentally a comparison of the two lists will illustrate another radical defect of these indexes. They are incomplete.

For catai, I have obtained one more reference in PN., namely 43:4, and for camam five more, than those listed by Dr. Sāmināthaiyar in his index to the PN. This incompleteness gives the investigator a sense of uncertainty. He cannot securely state that such a word occurs only once or five times, as the case may be, unless he has prepared an index for all these 25 works himself. That is a work of considerable magnitude and time.

In the present instance every effort has been made to make my lists of words thoroughly representative both of Tol. and of the eighteen classics. But it is not claimed that they are exhaustive lists of either words or phrases. Lack of time and of space in such a work as this has obliged me to reject even some of the references that I have collected: hence the references here given are abundant, but not exhaustive.

Next I have examined certain grammatical forms and syntactical features that are common to Tol. and the eighteen classics. In the former case they are connected with certain particles like am, al, anru, ^{ai}āy, ā, āl, -āna, i and īi, icin, ina, inar, inru, īm, un, una, unal, unar, unal, um; ku, kuvu, kupu, pu, tu, tu, ru; the last seven suffixes are examined in some detail, as they helped to form the verbal noun in E.C. Tam. It is then shown how they gradually acquired the functions of the vinai eccam and at times of the peyar eccam too. Both here and in the earlier section which deals with the 18 classics alone,

I attempt to show how the O. Tam. case-affixes and tense-suffixes were not so rigidly discerned as in later times, and how the context alone at that stage settled these matters and also such questions as this: whether the verb in question was simple or causative, active or passive in signification. This feature is specially prominent in E. C. Tam. Finally, word-order and sentence-structure are discussed in this section.

Certain phonetic features of O. Tam. have an intimate connexion with grammar: the long and short vowels of the same quality, the ^{few} instances of vowel-harmony, the prothetic glide before y etc. Certain of these features obtain throughout the classical age, while others belong to one period rather than to another and are thus an index to the exact stage of O. Tam. to which the work in which they occur should be ascribed. Thus in certain words the short radical syllable is replaced in course of time by the long vowel of the same quality: in others it is the other way about. Similarly, the increasing use of formatives was meant to give precision to the signification of the E. C. words which were of one or two syllables. This serves as a valuable clue to the relative date of any Tam. poem. In the above analysis I have referred impartially to both Tol. and the eighteen classics.

I pass on to examine a few of the peculiar words or phrases found in Tol. and a few of the peculiar customs that it describes.

Instances where Tol. or his commentators clearly allude to more ancient grammars are reviewed. Loan words from Sk. or Pkt. found in Tol. are next listed. The extent to which Tol. is indebted to Sk. grammarians is lightly touched upon, as we do not have adequate evidence on this subject. Another point that is also briefly alluded to is the loss of many earlier O. Tam. works. This loss puts us at a serious disadvantage: it takes away any chances of our obtaining an absolute certainty as to the precise date of the several parts of Tol., especially of its earlier portions.

I have next to decide how, when and where these parts of Tol. were put together in their present form. I instance certain anomalies: defect in arrangement, wrong division and numbering of sūtras, the retouching of older sūtras to fall in line with later ones, the intrusion of some sūtras, esp. in Col., into the totally alien theme discussed in the previous and subsequent sūtras; the covering of the same ground in totally different ways by two or more sections of Col. and Por. which speak of set purpose on the same theme; and in Por. a few inconsistencies in the treatment of certain topics, like Kaikkilāi and Perumtiṇai.

As the several commentators on Tol., like Il., Pēr., Cēṇ. and Nacc., have exerted themselves to cover over or explain away these defects and inconsistencies, I have next investigated their own knowledge of the subject

fairness of mind, critical acumen and resultant credibility. As Nacc. has the most copious and illustrative commentary and as this has come down to us practically intact for 24 out of the 27 sections of Tol., Nacc. is dealt with more thoroughly than the others. The upshot seems to be that they cannot be trusted without sufficient evidence in every instance, although they are useful guides at the very start of our study of Tol.

P.S.S. Sāstri, on page XXIV of his preface to his 1945 edition of Tol. Col., claims to be the last of the commentators on Tol. Accordingly his own contribution to this subject is summarily discussed.

E1. seems to be both the earliest and the most consistent part of Tol. Hence its first eleven sūtras are minutely examined, both as to subject-matter and diction. As these matters, the words found there, their formation and meaning are repeatedly referred to, both in ^{Parts I and II} ~~the Introduction~~ and in the exposition of other sūtras, I have bound them and other pages that are needed for constant reference together as an appendix volume. This contains also a few schemata. In the chief volume is a rather less detailed study of sūtras 12 to 82. I have thought it undesirable to treat all the sūtras cursorily: but a fair number of the remaining sūtras have been introduced into the discussion by means of references and comparisons. I end this work with the study of E1.102,

where the author speaks for the first and last time 10
clearly of his purpose in his own work.

§ 3. Q u i d n o v i ?

- 1) The ordinary classification of Tam. literature at present is that of Old and Modern Tam. Here I have made a different and, I trust, a more helpful classification into O., Med. and Mod. Tam. There is a period of transition from O. to Med. in the fifth and sixth centuries A. D. and from Med. to Mod. about a thousand years later. The O. Tam. era is also called the classical, as the eighteen great classics, the E. T. and P. P., were then composed.
- 2) Hitherto most Tam. scholars have considered that this classical era had a uniform literature from its beginning to its close. While I admit that there are several features that knit this whole era together, I claim that there are important points of difference, both in the vocabulary and in the grammatical pattern, as between the E. C. period c. 200 B.C. and the L. C. period c. 400 A.D. In the latter there is an increasing use of formatives, of loan words from Sk. and Pkt., and of words that violate the rules laid down in El. 62, 64 and 65. The period of transition from E.C. to L.C. I term M.C.
- 3) Hitherto the growth of the Tam. language has not received sufficient attention. Tam. scholars have tended to focus their attention on the Nan., the best med.

grammar, which was composed or compiled c. 1205 A. D. Any form or usage which is not sanctioned therein has been put down to poetic licence. But one cannot say what is licence, unless one is acquainted with the rules of the time when the poetry was composed. These are found to be very different from those obtaining in 1205 A. D.

4) I have stressed likewise the growth of clarity in the later stages of Tam. in the classical era. In E.C. times there was not in the words employed such a rigid distinction as later between nominal and verbal forms, between the several case-affixes, between the tense-suffixes, between the active and passive voices, between the simple and causative verb, between the verbal noun and the infinitive, between the finite verb and the participle, between the vinai eccam and the peyar eccam. It was only gradually and by repeated efforts, not always successful, that this distinction was obtained by the addition of particles and formatives to the monosyllabic or dissyllabic words of the E.C. period. This is not to state that the poets of that period had indeterminate ideas: possibly it was then sufficient to leave these distinctions to be implied by the word-order, context, intonation and accompanying gestures. With the increasing use of writing, which is itself recorded in these classics, it became more and more necessary to " infix " these distinctions in the actual words employed.

This point has hitherto been disregarded.

5) Most Tam.scholars have tended to regard formatives and affixes as almost meaningless in themselves but as specially gifted to modify the signification of the base to which they are suffixed. It is here claimed that in the great majority of instances they are the remnants of verbal or nominal bases themselves, which have lost their original force.

6) K. Ramakrishnaiah M. A., in his " Studies in Dravidian Philology," has contended that the Kanarese grammarians have through ignorance divided the "toṭar-moli" wrongly. But so far Tam. grammarians have escaped this criticism. Even a scholar like Dr. U. V. Sāmināthaiyar accepts the particles " mō," " miyā," "mati", "miṇ" etc. as a matter of course. But a careful comparison with analogous forms will suffice to show that Tam. grammarians have here been guilty of a wrong splitting-up of the words. This has not even the merit of consistency, as I have shown under El. 32. Cf. also El. 51 pōṇm. The division in such cases should rather be cenm-ē, cenm-ō, kēṇm-iyā, kēṇm-āti, kēṇm-in. Here ē, ō and yā are interrogative, emphatic or asseverative particles, cf. El. 32 and my comments; while " ati " is a doublet of atu = that, also found in Tel., where " adi " is the written as well as the pronounced form; and in = " now " is common in E. C. Tam. (Cf. Kṛt. 11:4; 84:3 for the still commoner in-i = " now " and El. 333 a for in, its lengthened form.)

7) In the same manner, the abstract nouns showing quality are shown to have the suffix "-ai" = "that nature," lit. "having become that," cf. āy, its lengthened form. The M.L. p. 3367, in common with Tam. pundits, claims that the suffix is "mai."

8) The part played by syncope in such words as enmar, enmanār, cenmō, cenmē, pōnm etc. is for the first time clearly explained with a wealth of illustration chiefly from E.C. Tam.

9) The part played in sandhi by the second of two vowels has been discounted in Tam. grammars. The practice of Tol. and the diction of the E.T. show that in E.C. Tam. the second vowel too played an important part in fixing the nature or "Selection" of the euphonic glide, as between y and v.

10) The Tam. speaking world has almost universally accepted Tolkappiyan as the author of all the 27 sections of the work we are examining. This belief is mainly based on the panegyric of the supposed author by a supposed fellow-disciple of his, called Panampāranār. In its last two lines, 14-15, it states:-

tolkāppiyan ena ttan peyar tōrri
ppal pukal nirutta paṭimaiyōnē.

This panegyric is steeped in the diction of E.C. Tam. In line 5 it states:

" eluttum collum poruḷum nāṭi."

Thus it gives us the three main divisions of the work. But an examination of the actual Col. and Porul that we now have shows these to be composite works, which have increased in size by means of accretions round an earlier core in each case. Col. § 8, for instance, "uri iyal," as it is termed, sets out to give the meanings of the difficult words in E.C. Tam. in the usual words employed in L. C. times, almost like the E. M. commentaries to the Krt., Narr. or A. N.

11) A careful comparison of the themes discussed and of the diction employed by El. , Col. and Por., the component parts of Tol., with those of the classics will demonstrate the fact that ^{the first part of} a) El. is anterior to all the classics, except the Krt., while it has several sūtras anterior to the Krt. too; b) most of Col. and Por. belong to the M. C. period; c) the later sections of Col. (8 and 9) and of Por. (7,8 and 9) belong to the L. C. period. Thus we cannot speak of the Tol. as being composed by one man at one time. Round about 400 B. C. all these sūtras were compiled into what was not very different from the modern Tol.

12) There is admittedly a certain uniformity of treatment throughout Tol. and a peculiarity of diction that separates it from the classics. But on closer analysis this uniformity does not preclude a manifold diversity; and the peculiarity of diction is found to be shared by sūtras from other works on grammatical themes.

Only a few of these are now extant. But even these share this "peculiarity" to a remarkable extent. Thus where the classics have $\bar{a}\bar{n}\bar{e}$ or $\bar{a}\bar{n}$, Tol. has the ending $\bar{a}\bar{n}\bar{a}$. But under El. 140 Nacc. cites another grammar, which has the ending $\bar{a}\bar{n}\bar{a}$ as well as Tol. The classics have rarely $\bar{e}\bar{n}\bar{a}$ = the mod. Tam. $e\bar{n}ru$; whereas $e\bar{n}\bar{a}$ occurs frequently in Tol., esp. in Por. But it occurs likewise four times in a grammatical verse of eleven lines, which P̄er. cites under Por. 312. Even the characteristic phrase of Tol. " $e\bar{n}m\bar{a}\bar{n}\bar{a}\bar{r}$ pulavar " is found in the identical position. (of $\bar{s}\bar{u}\bar{t}\bar{r}\bar{a}$ s) and in the identical sense in a $\bar{s}\bar{u}\bar{t}\bar{r}\bar{a}$ from another source, which Nacc. has saved from oblivion and cites under Por. 92. Hence I claim that this peculiar diction belongs not so much to Tol. as to the grammatical schools. As these had a greater opportunity, to study the more ancient literary forms than those we have in our present E.C. texts and to steep their minds in that archaic diction, than the popular poets of the E.T. and P. P., the poets of the grammatical schools have preserved this archaic diction better than the others. It is contended that this hypothesis of a school or tradition of grammarians, who have preserved and augmented the $\bar{s}\bar{u}\bar{t}\bar{r}\bar{a}$ s, now called Tolkāppiyam, to suit changing times can alone account for all the facts: the general agreement as well as the occasional disagreements, as, for instance, between El. 32 and Col. 273.

It was difficult for the compiler of the whole work c. 400 B.C. to iron out all these discrepancies. He seems also to have had a misguided idea of uniformity: for it is evident that he wished to have at any cost nine sections in Col. and nine in Por., just because there were nine in E₁. To achieve that object he has incorporated a skeleton "nighantū" as Col. §8 and a distinct book on "yāppu" or ceyyul" as Por. §8.

Many other new points, of interest to Drav. scholars, are made in the course of the first two parts as well as in the exposition of sūtras in E₁. It is regretted that lack of space has prevented me from an investigation of the nature of the āytm, which cannot be presented summarily.

§4. A Note on the system of transliteration followed in this thesis.

For the Tam words I have followed the Transliteration Table of the Madras Lexicon, Vol. VI, pLXVIII, except for two features:

- 1) I retain .'. of the Tam. script even in the English rendering, as h of the M.L. is in my view misleading.
- 2) I render ḷ as ḷ, as this belongs to the retroflex series, as do ḷ, ṭ and ṇ. The M.L. gives it as ḷ.

For the Sanskrit words I follow Monier-Williams: Sanskrit-English Dictionary, 1899. The Pāli and Prākṛt

words follow the same pattern. In Mal. I render the alveolar occlusive as t. The Tel. half-sunna I indicate by ~ over the previous vowel. For the rendering of v̄ in Tel. cf. Ch. IV, §13:2.

§5. A. Abbreviations for the Works frequently cited here.

For the rarer citations, from Tam. works, cf. M.L., Vol. VI, pp. LXIX-XCVI; from Sk. works, cf. M.W. Sanskrit Dictionary, pp. XXXIII - XXXVI.

Here I follow the order of the Tam. alphabet.

1. AN. = Akanānūru.
2. Aīk. = Aīkuranūru.
3. Il. = Ilampūranar.
4. E.T. = Eṭṭu Tokai.
5. El. = Elutt-atikāram (of Tolkāppiyam, unless otherwise stated).
6. Kalit. = Kalittokai.
7. Kur. = Kurai.
8. Kuriñc. or Kuriñcip. = Kuriñcippāṭṭu.
9. Krt. = Kuruntokai.
10. G.H.T. = Beschi; A Grammar of High Tamil, Trichinopoly, 1917.
11. Canti. = Cantippaṭalam.
12. Cilap. = Cilappatikāram.
13. Cirupān. = Cirupānārruppatai.
14. Cīv. = Cīvakacintāmani.
15. Cēn. = Cēnāvaraiyar.
16. Col. = Tolkāppiyam Collatikāram.

17. Tv. = Tiruvācakam.
18. Tēvā. = Tēvāram hymns.
19. Tol. = Tolkāppiyam, or Tolkāppiyānār, the author, acc. to context.
20. Nacc. = Naccinārkkiniyar.
21. Nan. = Nannūl.
22. NN. = Nēminātam.
23. NN.E. = Nēminātam: Eluttu.
24. Narr. = Narrinai.
25. Nāl. = Nālati.
26. Netun. or Netunal. = Netunalvātai. Also Neṭ. at times.
27. N. N. V. = Nīti Nerī Vilakkam. Also Nīti Nerī Vil.
28. Paṭṭina = Paṭṭinappālai. Also Paṭṭin.
29. P.P. = Pattu Pāṭṭu.
30. Patir. = Patirruppattu.
31. Paripā. = Paripāṭal.
32. Pal. = Palamoli.
33. Poruna. = Perunarāruppātai. Also Porun.
34. PN. = Pura Nānūru.
35. Por. = Tolkāppiyam: Porul.
36. Perumpān. = Perumpānāruppātai.
37. Pēr. = Pērāciriya.
38. Mani. = Manimēkalai.
39. Maturaik. = Maturaikkāñci.
40. Mptu. = Malaipatukatām.
41. Muruk. = Tirumurukāruppātai. Also at times Tirumuru.

42. M.W. = Monier-Williams: Sanskrit-English
Dictionary, 1899.
43. M.L. = The Madras Tamil Lexicon, 1926.
44. Mullaip. = Mullaippāṭṭu.
45. VC. = Vīracōḷiyam.

§5. B. Ordinary Abbreviations: in the order of the
English Alphabet

1. Abl. = ablative.
2. Acc. = accusative.
3. acc. = according.
4. Act. = Active Voice.
5. adj. = adjective.
6. adv. = adverb, adverbial.
7. App. = Appendix.
8. B.S. = Bible Society.
9. caus. = causative.
- 10(a) cl. = classical.
10. c. or cent. = century.
11. c. = circa = about.
12. C. or Comm. = commentary, or commentator, or
commentaries.
13. CC = consonant + consonant.
14. CV. = consonant + vowel.
15. cit. = citation.
16. cf. = compare, confer.
17. conn. w. = connected with.

18. contemp. = contemporaneous.
19. corr. or corresp. = corresponding.
20. Dat. = Dative case.
21. Drav. = Dravidian.
22. E. C. = Early Classical.
23. e. g. = exempli gratia.
24. E.M. = Early Mediaeval.
25. ed. = edition.
26. esp. = especially.
27. f. = feminine.
28. fr. = from.
29. fut. = future.
30. fut. aor. = future-aorist.
31. Gen. = genitive, possessive case.
32. i.e. = that is.
33. ibid. = ibidem = there itself.
34. id. = idem = the self-same.
35. in conn. w. = in connexion with.
36. infin. = infinitive.
37. Inscr. = inscriptions.
38. Instr. = instrumental case.
39. intr. = intransitive.
40. Introd. = Introduction.
41. imp. = imperative.
42. Kan. = Kanarese.
43. L.C. = Late Classical.
44. L. M. = Late Mediaeval.
45. Loc. = locative case.
46. l. w. = loan word.
47. m. = masculine.
48. Mal. = Malayalam.
49. M.C. = Middle Classical.
50. med. = mediaeval.
51. mod. = modern.
52. O. = old, ancient.

53. op. cit. = opere citato.
 54. opt. = optative.
 55. orig. = originally.
 56. n. = neuter.
 57. neg. = negative.
 58. Nom. = nominative case.
 59. p. = page.
 60. pp. = pages.
 61. pl. = plural.
 62. Pk. or Pkt. = Prakṛt.
 63. partic. = participle.
 64. Pass. = passive voice.
 65. pos. = positive.
 66. pres. = present tense.
 67. prob. = probably.
 68. rel. = relative.
 69. resp. or respectiv. = respectively.
 70. RV. = Rig Veda.
 71. s. or sing. = singular.
 72. Sk. = Sanskrit.
 73. sb. = substantive, noun.
 74. Tam. = Tamil.
 75. Tel. = Telugu.
 76. tr. = transitive.
 77. Tul. = Tulu.
 78. vb. = verb, verbal.
 79. v. e. = vinai eccam.
 80. Voc. = vocative case.
 81. Vol. = volume.
 82. + = and later periods.

§6. Table of Contents.

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P a r t I.

Chapter I: The criteria for fixing these periods from
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others.

The occurrence or non-occurrence of a word by itself proves nothing. But if in certain texts a large number of words are used for certain objects and in other texts the same objects are described always by other words, or other objects are described by the word in question and not the original objects, then this phenomenon gives us a faint clue to a change in diction. Each of these clues can give us only a strong presumption: but if they all converge, then we can obtain relative certainty. We shall now take a few examples to illustrate this.

(1) oluku.

In the Kur. and Nāl. this verb is found frequently in the sense of: to flow on; pass; be in the habit of; act, behave. Hence were formed the verbal nouns "olukutal", "olukal", "olukku", which generally denote "good conduct" or "rectitude". It is useful to find out which of these meanings is the earliest. No Tam. scholar will state that the Nāl. is earlier than the Krt. Most of the literati would place the Krt. in

E.C. and the Nāl. in I.C. or E.M.(= mediaeval)times. In the Krt. oluku generally means "to flow along," often of a stream. Krt.25:4 oluku nīr āral = oṭukinra nīr = the flowing water. Krt.147:2 olukiya am kalul māmai =fascinating beauty flowing..Krt.222:3 puṅal-oṭ-olukin =if it runs along with the stream.Krt.315:2 oluku vel aruvi = the bright stream that rushes along. Only in one instance, at Krt. 203:5, does the sense shift towards "conduct", and even then the "conduct" in this instance is expressly blamed.

On the other hand, the Nāl. uses this set of words fifteen times and only once, at 212c, in the sense of "running along":- puṅal oluka ppull iriyum pūṅkunra nāta. This is an apostrophe and has no connection with lines a, b or d. It is a common feature in the Venpā songs, like Nāl. and Pal., to bring into the third line such an apostrophe from another period and from another source. In all the remaining instances, the meaning is always one of "conduct" or "behaviour", most often "good conduct". They are Nāl. 37c, 44d, 45d, 57c, 75b, 139a, 142a, 143c, 171b, 182b, 271c, 309a, 311c, 385d.

Then again the mod.Tam. word which means "running along, flowing along" oṭu is not found in this sense in the Krt. It is, however, found in the Comm. on PN. 158:3 and at Nāl.68a, 108b, 111c, 120d and 166c. Hence it is clear that the earlier sense of "oluku" was "to run along, flow or rush onwards" and that when the sense shifted to the med. and mod. sense of "good behaviour" the word "oṭu" began to be

used to connote the earlier signification of oluku.

Thereafter we can examine other texts and see in which sense "oluku" is used in them. We can distinguish at least three senses:

1) = to be lofty, Krt.115:4; Cirupān.21; Col.317. This sense is conveyed in the Nāl. by another word, ōñku, e.g. Nāl.79c on one interpret., 199b, 283a; also ōñkiya at Nāl.176a; cf. ōñkal at Aiñk. 231:1. In this sense "oluku" does not occur either in the Kur. or the Nāl.

2) = "to run along", esp. in lines or grooves; cf. olukku, PN.173:7 = a row of ants on the move; and thereby "to spread over". In the latter sense the Comm. renders this word by "pataṛ". At Poruna.7, Mptu.32 and Narr.154:12 this sense is more to the fore. But at other places, namely, El.112d olukkal = cellutal, Nacc., Patirr.15:4; PN.158:3; Kalit.39:2; Poruna.41; Cirupān.224; Mptu.106 etc. the sense is merely that of "running along", "flowing onwards", exactly the same as that in the citations from Krt.

3) = to behave, conduct oneself correctly.

Narr.110:9 arivum olukkamum yānt-unarntanaḷ kol;

Por.215:2 turanta olukkam palittanr-ākalin;

PN.8:1 vaiyam kāvalar vali molint- oluka.

The Kur. is so full of oluku, olukal, olukutaḷ, olukku etc.

in this sense that it is not worth citing any instances therefrom.

With regard to this set of words, while oluku = "to behave" is met with in the earlier texts only occasionally, oluku = "to run along" is not met with at all, except for Nāl.212c, either in the Kur. or the Nāl. Here then a verbal root has with the passage of time become restricted in meaning.

(2) olukai

Possibly connected with the root "oluku" = "to run along in a line" is the word "olukai". Originally it meant a line of carts that runs along the road, generally conveying salt or grain. It occurs at:-

Krt.388:4 u^ṇaṇ erutt- olukai tō^ṭtu niraitt- anna.

A.N.30:6 olukai nō^ṇ pakat^ṭu.

A.N.159:2 kol^ḷai cār^{ri}ya ko^ṭtu nuka olukai.

A.N.173:9 vār kayir^r- olukai nō^ṇ cuval kol^ḷi.

A.N.310:14 uppōy u^ṇaṇar olukai.

PN.116:7-8 u^ṇaṇar uppōy olukai. Cirupān.55 nō^ṇ pakatt-

Perumpān.63 perum kayir^r- olukai. u^ṇaṇar olukai.

Patir^r. Patikam 5, line 17: ku^ṇčara olukai pū^ṭṭi ventiral;
also 44:17.

In these texts "olukai" means a cart or waggon. But in the Aiṅk., Paripā., Kur., Nāl., Cilap., Cīv., Tv. this word is hardly met with. Instead we have the group of words cākā^ṭu, cakā^ṭam and cakā^ṭu. These are dealt with under E1.62. In med. and mod. Tam. texts the more common words for a cart are pa^ṇṭi, va^ṇṭil and va^ṇṭi. This change in terminology

for the same object is a valuable index of the type of literature where the different terms are met with, whether it is E.C., L.C., E.M. or modern. It must again be stressed that 1)one word alone is a slender clue. It is only when we have a large number of words of this nature that we have sufficient evidence for a change of diction as between two texts; 2)while the presence of a word like "vanti_l" in what is claimed to be an E.C. text would be surprising, we may well have an occasional "olukai" in med. or mod. texts. A Tam.word never becomes so obsolete that it cannot be reintroduced into later poetry, especially as this poetry is to some extent divorced from the normal usage in prose; 3) we must take into account not only the occurrence or non-occurrence of a word, but in the former case its frequency, and in the latter whether we should expect this word to occur, in the context in question.

(3) elil as opposed to alaku.

Both these mean "beauty", esp.that connected with a well-rounded form. But while elil is in E.C., alaku appears only in L.C. or E.M. times. Thus elil occurs at Krt. 178:2; 247:1; 318:6; 348:4; 357:2; Por.247:2; AN.43:10; 116:9; 137:15; 176:22; 230:13; 242:15; 248:13; 307:2; 340:8; 343:3; Narr.9:5; 13:1; 304:5; 379:6; PN.68:5; Aink. 347:2 ;

Kalit.4:17; 11:22; 14:2(twice); 15:12; 25:9; 39:51; 52:4;
60:3; 64:28; 64:20; 67:10,16; 77:12; 142:11,66.

Netunal, 38;

Mptu. 31; 57.

Muruk.157.

Kur.407a elil nalam.

Nāl.167a elil nalam; 53a where elil is distinguished from
vanappu. Cīv.102c, 355d, 474a, 985a, 1030c, 1332d, 1475b,
1588a.

The above list shows that this word continued in use for a long time esp. in such phrases, as ēnt-elil ākam, nal elil ākam, elil nalam, elil mulai, nunn elil vana mulai, ēnt-elil malar, which were easily learnt by heart and repeated from age to age.

On other hand, it is significant that in almost every instance cited above, the Comm., which was written in prose for the benefit of those not conversant with the earlier and poetic diction, paraphrases "elil" by the words "alaku" or "alakiya". These words do not occur at all in the E.T. and P.P., the eighteen classical works, which are accepted by all Tam.scholars to be the oldest complete Tam. works extant. Even the Kur. which is admitted to be slightly posterior to the majority of the E.T. and P.P. does not have these words. In the Nāl., which is later still, the word "alaku" occurs in only one of the 400 stanzas, but here it is found six times, twice each in

lines a, b and d of stanza 131. In the contemporaneous so-called epics it occurs rarely: at Cilap.3:8; Maṇi.18:104; Cīv.710b, 1254d, 2805b, 2839b; and in Tv.fourteen times. alaku occurs at Cilap.3:8; Maṇi.18:104; Por.548:2, but in every instance not in the generic sense of "beauty", but in that of a poetical or dramatic device:-

Cilap.3:8-9 āṭalum pāṭalum alakum enr-i
kkūriya mūnrin onru kurai paṭāmal.

Maṇi. 18:104 āṭalum pāṭalum alakum kātṭi.

Por.548 ceyyul moliyāl cīr punaintiyāppin
avvakai tānē alak-ena ppaṭumē.

(4) The changes in the meaning of "aṇi"

Another word which the Comm.paraphrase as "alaku" or "alakiya" is "aṇi". In the sense of "beauty" or "beautiful", it occurs at Kṛt.22:3; 138:4; 165:5; 274:8; mulai; 343:2; 341:2; 349:2; 370:1; 392:1. Narr.17:3; 9:6; 241:9; 264:3; 304:7 aṇi nalam; 390:5. AN.5:25; 20:9; 98:15; 108:16; 236:11; 242:3; 361:4 aṇi valai; 396:13. Kalit. 65:4; 135:9. Aiṅk.14:3 aṇi tturai; 55:3; 96:1 aṇi natai erumai; 258:2 aṇi mayil.

Kuriñcip. 171,181.

Maturaik.278.

In these texts and others belonging to the 18 great classics, "aṇi" never means a "jewel". In the Nāl. and Cīv.the sense fluctuates between "beauty" and "jewel". Thus it keeps the older signification at Nāl.290a, 374a, 392a,

but obtains the later one at 242b, 389c; similarly the older one at Cīv.117c ani kalam; 863b ani kalam; 1172b; 1348d; 1891b ani kalam; 1988d ani nalam; 2091c; 2436a.

Probably it was through the phrase ani kalam(=beautiful stone = "jewel") that ani itself obtained the sense of "jewel". In Tv. ani occurs eight times, but always in the latter sense.

(5) yāla.

Col.381 states yānu kkaviṇ ām = "yān" means "beauty". In accordance with an ancient alternance l/n, which is found in several Tam.words (cf. ani = al-aku, where "aku" is the formative, from the verb āku = to become, lit.what becomes beautiful) we are led to expect a word in yāl- in the same sense. And this is in fact so. It is yāla = O beautiful one! O fair (lady)! O handsome (young man)! It generally occurs in conversations between lovers or between the heroine and her female companion, Thus at Krt. 367:1-2. yāla niṇ... tōl kaviṇ perīiyar.
Narṛ.39:1; 263:1; AN.39:2;20; 86:24; 318:11; Kalit.7:5 etc. This word is specially plentiful in this work. Likewise in other situations, and in addressing others, like princes, e.g.PN.144:2-3 yāla niṇ kār etir kāṇam pātinēm āka. Then suddenly the word fades out; so rare is its use later that Nan.440 classes it among those particles the meaning of which is not clear.

(6) am, av, ām = beauty.

It seems probable that all the abovementioned words for "beauty" have an original connection among themselves owing to the alternance $yā/e/a$ in the initial or radical syllable of the words concerned, namely, $yāḷ-a$, $yānu$; $eḷ-il$; $aṇ-i$; $aḷ-aku$.[≠] If so, the radical syllable may be described as $yāḷ-/eḷ-/aḷ-$ alternating with $yāṇ-/aṇ-$. Of these five forms we have in O.Tam. texts only four that are obvious, for $aḷ-aku$ does not occur there. Instead, we have very frequently the words am or $ām$ (=beauty) before consonants other than v , and av (=beauty) before v or vowels. Possibly this represents the fusion or syncope of $aḷum > aḷm > am$, esp. as " alu " itself in the sense of "adorning", "decorating with flowers", orig. "inlaying", occurs at least once, namely at Narr. 42:9, $eiḷ pōtu koṅtu paḷ kuraḷ aḷuttiya$.

The form $ām$ is explained by Comm. as the metrical extension of am ; but it may well be the result of the syncope of $*aḷum$. This would give us an ancient alternance of $yāḷ-/āḷ̣-/aḷ-/eḷ-$. It is impossible to take the word here as "a", as Tam. does not admit of words, apart from particles, of only one short syllable without a consonant at its end. "Am" occurs in the following passages:-

Krt. 2:1; 16:5; 63:3; 71:2; 79:5; 143:7; 159:3; 154:5; 163:3; 172:1; 177:3; 178:1; 183:1; 206:1; 207:2; 209:1; 211:1;

[≠] For this alternance cf. T. Burrow, Drav. St. V (B.S.O.A.S. XI, pp. 595 - 616) and my comm. on El. 32.

214:3; 245:1; 258:5; 280:2; 282:6; 286:2; 293:5; 296:2;
350:4; 357:5; 373:7;

Narr. 90:8; 105:10; 170:3; 192:7; 241:10; 324:8; 355:8;
370:7;

AN. 3:16; 6:1,17; 9:10,25; 11:5; 16:3; 24:4; 35:16; 38:3,6;
41:15; 46:5; 71:8; 73:14; 76:12; 90:3,6; 96:12; 97:2,22;
99:6,7; 103:3; 104:12; 126:9; 142:1; 198:10,13; 188:12;
206:8; 225:6,13; 229:18; 236:11; 234:12; 240:14; 271:8;
280:14; 295:20; 300:4; 303:2; 328:14; 336:7; 340:2;
365:15; 378:3; 384:5; 226:3; 153:2;

PN. 68:5; 96:1; 108:2; 152:10; 324:8; 349:5.

Aiñk. 27:1; 49:1; 106:4; 299:3; 321:2; 326:2; 391:6; 424:4;
448:5; 174:4;

Kalit. 14:1; 31:19; 41:3; 44:3; 56:21; 64:12; 65:4; 88:18;
102:37.

Perumpāñ. 275; Poruna. 144; Kuriñcip. 180; Netun. 149;

Mptu. 61; Kur. 1107b.

Cīv. 25b, 137a, 465c, 88ob, 1988d, 2064 b, 2092c; 606a am
malar. But in these cases it seems to me that Cīv. repeats
earlier phraseology, like the "am kalul mēni" of Krt. 143:7
at Cīv. 1988d and 2064b. am = beauty; beautiful. This
classical form is still preserved in the 7th. and 8th.
c.A.D. inscriptions.

At Cīv. 2364b we find an abstract noun formed from "am" viz.
ammai : ammai ārntana alakiya... The same word occurs
at Por. 547c; ammai alaku ... Por. 313:11, in the sense of

"the beauties" of poetry;

ammai tānē atī nimirp-inrē, Por.547c.

The form "ām"= beauty is much rarer:-

Narr.41:8 has two readings: ām pukai and am pukai.

Cīv.492c and 928b have (both) ām pāl= alakiya pāl, Comm.

The form "av" occurs before the vowels and v:-

Krt.119:1; 180:6.

Narr.25:1; 303:10; 319:2; 370:5.

AN. 6:2; 16:3; 21:3; 26:4; 82:2; 86:11; 125:1; 126:9;307:2.

PN.36:6; 117:5; Patirr.78:2 av vell aravi.

Kalit. 81:1;

Poruna. 6 avvayirru;

Kuriñcip.140;

Mptu 32 avvāy;

Muruk.104; 191;

Por. 146:23, Nacc.cit. at I, p.557:2:4.

Cīv.560a and 2447d (both) avvalai = beautiful bangles.

Now in the Nāl., except for the doubtful word "añkan" which Pope, op.cit.p.278, equates with *am+kan, the only two clear instances are at 372a, am kōtt-akal alkul, and 396a, am maruñkirku. Both these are clearly catchphrases recurring in the eighteen great Tam.classics. In the Tv."am" ="beauty" occurs three times, while in the sense of "sweet" it is far more frequently employed, and "alaku" is the normal word for "beauty".

Here we have a set of words that were almost continuously employed during classical and early mediaeval

times: but the peak of their usage was in the AN.Cīv., which speaks of "beauty" in almost every stanza and frequently in every line thereof, uses "am" (=beauty) rarely in comparison with Krt. Narr. or AN., which do not speak of physical beauty so frequently or so vividly.

(7) kūlai=luxuriant hair, esp. as braided or curled.

This word does not occur in Nāl., Kur., Paripā., Pattupāṭṭu, Aiñk. or Patirr., which use other words like kūntal, kūlai, katuppu etc. for the same thing. It occurs rarely even in the works given below:-

- a) Krt.113:5 (yām em) kūlaikkū eruman konarkam cērum.
- b) Krt.372:5 kūlai pey ekkar = kūntalin itattē peyyappaṭum, Comm.
- c) AN.141:16 kūlai kkūntal = kūlai ākiya kūntal, Comm.
- d) AN.315:1 kūlaiyum kurunerī kkontāna = talai mayirum...., Comm.
- e) PN. 61:1 kontai kkūlai = kontai ākiya mayir, Comm.
- f) Kalit.56:3-4 kaṇ kūtu kūlaicuvaṇ micai ttātōtu tāla.
- g) Kalit.107:8-9 appū vant-en kūlaiyul vīlntanru maṇ.
- h) Por.262:1 kūlai virittal = talai mayirinātu muti ñekilum, Comm.

Thereafter this word was dropped, because of the homonyms:-

- 1) kūlai = the rear of an army, PN,88:1; Por.72:7; PN.169:4.
- 2) kūlai = that which is truncated, short; hornless (of animals), as at Krt. 111:4; 133:2; 179:7; 227:3.

Hence other words, esp. kūntal, were used instead, as at Patirr.14, 18, 21, 31, 44, 50, 54, 81;

Paripā. 3:31 (twice); 12:15; Appended Songs, 2:85.

(8) Most of the remaining words are given in Chapter VII, where they are compared with the diction of Tol. To give them here too would involve unnecessary repetition.

Having in this manner divided ~~the~~ the O.Tam. words into three periods according to the frequency of their usage in positions where we should expect them, we next proceed to relate them, if possible, with chronology. Fortunately two of the E.T., the P.N. and Patir̄r., speak mostly of historical personages. In many of them the poets address the king by name or by a well-known title, so that there can be no mistake.

At the start I doubted very much how, and to what extent, one was to believe in such statements as this note, at the close of each song or poem of the PN. At PN.24 the "patikam" states: Pāṅṅiyan̄ talai-yālaṅkāṅattu cceruven̄ra netuṅceliyan̄ai māṅkuṭi kilār pāṅiyatu. Briefly, Māṅkuṭi-kilār panegyricizes Netuṅceliyan̄. But at PN. 72 this Netuṅceliyan̄ speaks of the self-same victory that Māṅkuṭikilār describes ^{at} PN.24. Not only this: but at lines 13 - 16

ōṅkiya cirappin̄ uyarnta kēlvi
 māṅkuṭi marutaṅ talaivaṅ āka
 ulakamoṭu nilaiiya palar pukal̄ cirappin̄
 pulavar pātātu varaṅka eṅ nilavarai,

there is an explicit mention in the very text of PN.72 of the identical person doing the self-same thing, namely, of Mañkutikilār or marutaṅ being the chief court-poet of the Pāṅtiya king, Netuñceliyan, and of singing his praises. ≠

Again, the Paṅkam of the ten poems, PN.127 to 136, states that the hero is Vēl Āy Antiraṅ: the first nine of these are said to be by a certain Mōci. ≠ At PN. 158:12-13 this fact is stated in the very text:-

tiruntu moli
mōci pāṅtiya āy.

These instances can be multiplied: they suffice to show that the text and patikam must in several cases stand or fall together.

The chronology of the three Tam. kingdoms and their rulers as given in the PN. has been sufficiently worked out. Most of the P.P. are also panegyrics of kings or princes and thus fall into the same category. By comparing

≠ These lines are the historical basis on which the purely legendary Tam. "sangam" of popular credence in Southern India was erected in the eighth century A.D. In fact, the word "caṅkam", as it should be in Tam., is itself ruled out by El.62, which states that no Tam. word can start with "ca" as the initial syllable.

≠ Uraiyr Ēnicēri Mutamōci has composed fourteen poems: twelve of these are in praise of Āy Antiraṅ, sub-king of the Potiyil district of South Travancore and S.W. Tinneveli. These are PN. 127 to 135, 241, 374 and 375. PN. 240 and 136 are in praise of Āy, but by other poets.

the diction in these with that in the Love Songs or Akam poems, namely, Kṛt., Narr., AN., Aink., Kalit., Mullaip., Kuriñcip., and with that in the poems about the gods, namely, Muruk. and Paripā., we shall obtain a workable chronology for the great classics. Then we can test the diction of the Kur., Nāl. and Pal., all of them didactic poems, and of the so-called epics: Cilap., Mani. and Cīv. Before obtaining definite conclusions as to chronology, we must retest these 24 works by means of the remaining criteria, esp. those concerned with the grammatical pattern of the words and the syntactical structure of the sentences. But there are two more criteria concerned with diction. B. Under E1. 62, 64 and 65, Tol. rules out certain initial syllables for Tam. words. Thus "ca, cai, cau" cannot begin any pure Tam. word. "ñ" can, as initial, be followed only by ā, e or o; "y", as initial, by ā alone. These rules differ from those of later grammars, like VC., NN. and Nan, and deal with special features in O. Tam. that were not noticeable in med. Tam.

Under these sūtras I discuss all the objections against them and show how far the O. Tam. texts follow these regulations. Once we have accepted these sūtras as genuine and objective, we get a fairly good clue to the date of any given work. The Kṛt., which on other grounds we are inclined to believe to have been composed earliest among the 18, is also the work which violates these rules the least. It contains only one word in "ca"-, namely, cakaṭam,

and that only once, at Krt.165:3. Likewise, for the "na"- initial, viz., namalī at Krt. 179:2. It does not violate El. 65 at all. On the other hand, the Paripā. (among the 18) ~~≠~~ and the six (here mentioned as the lesser classics) ~~≠~~ violate these rules repeatedly. Thus the Paripā. has cakaṭam, caṅkam, caṭai 9:5; 11:2; caṅpakam; camam, 19:42; 21:2; 22:1; camāḷ, camaippu, calam, 9:6; 10:90, in the sense of water; 6:57, in the sense of deceit; 15:58, in the sense of anger, contrariety; and caṅam, 10:59. The remaining references are given under the appropriate sūtras: but this fact alone increases our belief in the comparative lateness of the Paripā. among the great classics.

C. It is known for certain that the percentage of loan words from Sk. and Pk. into Tam. is least in the earliest historical poems and increases as time goes on. In fact, it was the taking over of these loan words into Tam. that caused the violation of El. 62, 64 and 65 mentioned under B above. But not all of these loan words begin with ca, ya, yu, yo, or na: this is a much larger group. Here again we have an important criterion to test a work. V.R.R. Dikshitar, p.349 to p.353, has done that for the Cilap. in his translation. I have done that below for the Tolkāppiyam. But one should bear in mind the type of literature involved, ~~18~~ = the Eight Anthologies and the Ten Songs = E.T. and P.P. ~~6~~ = the Kur., Nāl., Paḷ., Cilap., Mani. and Cīv.

as certain types are more likely than others to have such loan words. Thus religious literature, especially of the controversial type as against Jains or Buddhists on the part of the Brahmins, has more loan words from Sk. than secular literature.

C h a p t e r II.

The Grammatical Pattern of O. Tam.

1. Nouns.

In med. and mod. Tam. the case affixes are rigidly kept apart one from the other: but in O. Tam. there is no such rigidity. We shall illustrate this by a few examples.

a) The Nom.s. nin, for the later nī, is found at Por.102, Nacc.cit.I, p.371, the last line: nin arulī|allatu = unless thou grant. ≠ Again, Por.48b ull urutt-iruvatai = iruvatē, Comm. Here "ai" is Nom.affix.

b) The Voc. is said to have ē as the suffix, in both Tol. Col. and Nan., in certain instances, while most often the final syllable is lengthened, or the final consonant dropped. Col. § 4, sūtras 118 to 154, attempts to cover the whole ground: but it never admits "ai" as the Voc. suffix. But AN.63:1 has kelāy vāliyō makalai: O daughter, hear thou.

c) Col.71 prescribes "ai" alone as the Acc. case affix. But at Krt. 197:5 kātar ppirinta erkurittu varumē.
Ain̄k.178:4 erkaṅṅu nayantu nī nalkā kkālē.

In both the above en (for the later ennai = me) > er before k.

PN.162:8 nirpaṭarnticinē. Here nin (=ninnai) > nir before p.
Likewise taṅ is Acc.s. (=tannai = himself, herself or itself)
at Krt. 276:6; PN.381:6; Aṅk.298:4.

Although these instances may be brought under Col. 105,
this sūtra cannot cover the instances below, where "ku" and
"in" are used as Acc. case affixes in the texts, and "am" in
Por.

AN.26:24 taṅ tuḷikku ērra = taṅ tuḷiyai ērra, Comm.

Narr. 308:10 peru maḷai ppeyarku ērrāṅku = peyartalai, Comm.

PN.316:1 kaḷḷ-in vāḷtti = kaḷḷai vāḷtti, Comm.

PN.297:6 narav-in vāḷtti = praising the fragrant spirituous
liquor.

Por.65:1 muḷu mutal aranam murralum = aranai, Comm.

This use of "am" as Acc. case affix resembles the Kan. use
of "annu" for the same case.

d) Col. 73 and Nan. 297 prescribe "oṭu" as the Instr. suffix.

But at Krt. 194:4 ētila kalanta irantarku en

Krt. 194:5 pētai neṅcam peru malakk-urumē.

Here the Comm. paraphrases irantarku as irantu porulālum
= owing to, through, by means of the two events. Here then
ku, which is always reserved in med. Tam. for the Dāt. case,
is used to form the Instr. case.

Foot-note to p. 39a:-

≠ Krt. 91:3 taṅ turai ūran pent-in-ai āyin, where both in
and ai are suffixed to pentu in the Nom. case.

PN.5:3 kāṅaka nātan-ai, in the Nom. case. But here ai = āy =
thou art.

e) Col.75 and Nan.298 prescribe "ku" as the Dat. suffix.

But at Narr. 365:8-9 vān tōy māmalai nātanai

ccānrōy allai enranam vararkē:

"Let us go and tell the lord of the land: Thou art not good." In Tam. enrū (= tell) always takes the Dat. case.

Here then nātan-ai in the text = nātarku in the Comm.

Ai is a Dat.suffix.

f) Col.79 and Nan.300 prescribe "atu" as the Gen.suffix.

But at Por.39:1 talaivarum vilumā nilai = talaivar-atu..., Comm

"um" is used instead, as Gen. suffix.

g) Col.81 and Nan. 301 prescribe "kan" as the Loc.suffix.

Nan.302 and Col.82 add a fair number of other suffixes. But

neither mentions (1) ān or āna as a Loc. suffix. On the

other hand, the latter figure very prominently in this

capacity in the early texts and in Tol. They are discussed

under sūtra 37b, punar iyal-āna. (2). Ku is used as the Loc.

suffix at Narr. 67:12; AN340:24, both uraivin urinkan, Comm. ≠

The general feature then of O.Tam.case affixes is a certain elasticity of treatment. It is not contended

≠ El. 342 mell elutt-iyaiyin irutiy-otu uralum. Here Nacc. renders otu by in, meaning "at", "in", namely, "at the hand."

PN.100:1-2 kaiy-atu vēlē kāl-āna punaikalal meyy-atu viyarē mitarr-atu pacum pun. Here both atu and āna are used as Loc.

suffixes. Hence we can list these as ān, an, atu, in, il, otu, ku

in addition to those given at Col.82; these were employed,

at least occasionally, as Loc. suffixes.

that the early texts always go counter to Col. and Nan. Thus Krt. 66:5 māriy-ai kkar̄ ena matittē conforms to the rules of both, as ai is used as the Acc. suffix. On the other hand, not all the instances of such deviations from these rules can be given in a small dissertation like this: nor are they necessary.

The formation of the pl. of nouns.

The mod. and med. Tam. suffix kal. which serves to form the pl. does not occur till the very end of the classical period. ≠ Instead we note the suffix "ir" in connection with a few nouns. There is the homonymous suffix "ir" used

≠

Col. allows kal as the pluralizing particle of a. r̄inai nouns alone, while Col. 7 does not mention it in conn. w. uyartinai nouns. But Nan. 278 allows kal for both sets of nouns: so do all later grammars. In the texts, kal is occasionally found in conn. w. a. r̄inai nouns alone, in the later poems of the Kalit. and in the Paripā., but not in E.C. texts. This is not to state that kal was not used in the contemporaneous colloquial dialect. This must have been so, since it is an affix common to Kan., Mal. and Tam. Cf. Caldwell, op. cit., p. 244. - kal, in connection with the uyartinai nouns as well, occurs at Cilap. 11:171 yāṅkal (= E.C. yām, Mod. nāṅkal = we); Cīv. 1793 a, b, c eṅkal = our; b yāṅkal = we.

1795 d karrenaṅkal yāṅum = we too studied.

547b, 2624d namar-am-kāl, in the voc. = O ye our men!

2622a piṅantavarkal = those who were born.

2773d cuṅṅiṅkal. In this last instance, the Comm. renders the word as cuṅṅiṅṅum and calls kal an "acai" or metrical

to form the Voc. of nouns. Thus māntar = men, at Kṛt. 247:3, in the Voc. becomes mantir, as at Kalit. 22:4, = 0 men. Perhaps it was this dual function of a homonymous particle and the resultant ambiguity that led to the gradual diminution and the final abandonment of such words in med. Tam.literature.

The vast majority of the words cited below are not in the Voc.case. That they are pl. forms is made clear by my instancing the sing. in a few texts. In each set we start with the sing.

a) kēl = intimacy, friendship; an intimate friend, lover, husband, wife.

Aiñk. 121a, 122a, 123a, 124a, 125a, 126a, 127a, 128a; 271:4.

Patirr. 44:11 cēnan āyinum kēl ena molintu.

Poruna. 74: kēlir pōla kkēl kolal vēṅṅi;

Kalit. 39 :26.

Paripā. 9:21; 11:121; 12:92.

Kur. 808a, 882b, 1222a.

kēlir = intimate friends.

Kṛt. 402; 58:1; 280:1 (twice); 293:1;

Footnote on p. 42 continued:-

filling. The M.L., sub voce kal, takes the same view. But its use here is in no way different from its use at Cīv. 1795d, where kal is not called an "acai". - In the Kācākūṭi Plates of Nandivarman (710-775AD.) we find kal used in the same way as in the so-called epics:- kanikārattikal = dancing girls; Nāyātikal = hunters, as at S.I.I.II, 352. Cf. M.L. p. 2223.

In the seventh century Inscriptions too, we come across caturppetikal = caturvedins = those skilled in the four Vedas.

AN. 130:1; amma vāli kēlir mun ninru.

PN.42:17; 74 :4 kēl al kēlir; 71:15 kēlir-otu;

Poruna. 74 (cited just above).

Kalit.3:21 mēl ninru mey kūrum kēlir pōl.

Paripā. 4:54; 8:63 kēlir maṇalin keluvum ituvō.

Kur. 187a; 615a; 1267b, here honorific pl. for "my husband".

Nāl. 9b, 201d, 382b.

b) puttēl = a god, Krt.101:2; 288:5 puttēl nātē.

PN. 22:35; Kur.213a,234b,290b,966a,1323a.

puttēlir = gods, Kalit. 82:4 puttēlir kōttam valam ceytu.

Kur.58(b) puttēlir vālum ulaku; Tv.5:54.

c) pen, Krt. 292:5 a woman; PN.82:1 one's wife.

penṭu, Krt. 91:3 = wife; Kalit. 77:11 one's wife;

Aiṅk. 113:3; AN.203:18.

penṭir = wives, women; also honorific. pl.for a wife, at Krt.
181:7.

Krt. 158:6; 181:7; 373:3 vevvāy ppenṭir kauvai ānci.

AN. 50:3; 65:4;

PN. 9:2; 62:4,13;

Aiṅk. 271:3.

Mullaip. 11 peru mutu penṭir; Mṭṭu.320; Por.146:36,55.

Nāl. 194d, 368b, 381b.

Tv. 5:166; penṭir at Tv.10:21.

d) makal = a girl, Krt.31:4; 89:7; 95:3; 101:5; 280:3; 327:5;

23:1,3.

AN.370:15 etc.

PN. 128:6. Kurincip. 193.

makalir = girls, Krt. 21:2; 26:3; 31:2; 45:2; 135:2;
 208:3; 238:3; 246:6; 243:3; 287:5; 316:5;
 326:2; 333:3; 364:5; 384:2; 386:3; 398:3;
 401:3;
 Narr. 145:3; 155:1; 398:5;
 AN.378:2; 226:4;
 PN.24:31; 42:16; 176:1 etc. 374:10; 63:12;
 Patirr. 29:2;
 Aink.187:2; 297:2;
 Kalit. 75:4; 119:14;
 Kuriñcip. 195;
 Maturaik. 446, 97, 609;
 Netun.151; 67;
 Nāl. 167a, 375c.

e) v̄el = a tribal chief, PN. 24:18; 105:8.

v̄elir = tribal chiefs, Krt. 164:3;
 Narr.280:8;
 PN. 24:21;
 Maturaik.55.

f) putuvir̄ = newcomers (fr. putu = new), Mptu. 392.

Some Tam. scholars have connected this particle "ir" with
 "iru" or "īr" = two, claiming that an original dual became
 pl. later: but of this we have no proof. ≠ It is more
 plausible to connect this "ir" with "iru" = great, large,

≠ Thus Caldwell, op. cit. p. 240.

many or rather much, Krt. passim. Neither Col. nor Nan. has anything to say about this pl. suffix, although each devotes a section to this subject.

2. Nouns in close association with personal pronouns.

The latter in O.Tam. are the following, in the Nom. and Oblique cases, sing. and pl.

	<u>1st. Pers.</u>		!	<u>2nd. Pers.</u>		!	<u>(Reflex.) 3rd. Pers.</u>	
	Nom.	Oblique.		Nom.	Oblique.		Nom.	Oblique.
Sing.	yān	en	!	nī	nin	!	tān	tan.
Pl.	yām	em	!	nīyir, nīr	num	!	tām	tam.

Corresponding to these pronouns we have in the earliest texts certain abbreviated forms or syncopes denoting "my mother, thy mother, his mother" and the corresponding words for "father!"-

Yāy = my mother nāy = thy mother tāy = his mother
 entai = my father nuntai = thy father tantai = his father.

Further, we have also certain words, which function as adjectival clauses in English, corresponding to these personal pronouns:-

emiyam = we who are alone. tamiyar = they who are alone.
 emiyēm = we who are alone. tamiyōr = they who are alone.

In course of time, the forms connected with the 2nd. Pers. dropped out first, and then those connected with the first Pers. At that stage "tāy" had come to mean

"mother", not "his mother", e.g. Nāl.15a enakku ttāy ākiyāl= she who was to me a mother. All this was expressed in one short word in Krt., namely, yāy. This is typical of the conciseness of the earlier texts in Tam. as compared with the later. ≠

Similarly, "tantai" was generalized to denote "father", so that we have "en tantai" in the later texts. Under El. 67, which speaks explicitly of "nūntai", I discuss "entai" as well. Here I shall treat of the remaining words:- At Krt.40 the lover addresses his mistress . He feigns surprise at the ease and completeness of their union of hearts, while up to that time they had been complete strangers to each other:

- 1 yāyūm nāyūm yār ākiyarō
- 2 entaiyūm nūntaiyūm em murai kkēlir
- 3 yānūm nīyūm ev-valiy aritum.

"nāy" is such an archaic word that this is its only incidence in Krt. It occurs four more times in the whole of the 18 great classics; namely, at Kalit. 107:26 in the Sing., and at Kalit.81:12; 85:28 and 36 in the Pl. as nāyar = "thy mothers". This looks strange. But it was the custom among Tamil cowives of one man to regard each of their children as belonging to them all.

≠

tantai, tannai, at Por.503:2 = father, mother; so at Por.137;
tantai, El. 347a;
tāy, El. 358.

yāy is not so rare. Sometimes, by an extension of meaning, it came to mean "an elderly lady", as at Krt.9:1; 10:1; Aink. 1:3; 2:3; 3:3; 4:3; 5:3; 6:3; 7:3; 8:3; 9:3; 10:3. At Aink. 98:4 yāy = thy mother.

In the following instances it means " my mother " or "our mother":-

Krt. 40:1; 51:4; 198:8; 244:6; 248:7; 269:4; 294:8; 374:1.

Narr. 376:12.

AN. 282:15.

Aink. 186:4; 272:5.

emiyam, Krt. 172:3;

AN.33:12; 112:7; 371:10.

emiyēm, Kurīncip. 32.

tamiyēn, Krt.30:6; Tv.4:170; 5:52; 6:65,152.

tamiyar, Krt.34:2; 94:4; 172:4; Kur.229b.

tamiyōr, Krt.124:4; 162:6.

tamiyan, Kur.873a; Tv.5:272 = he who is alone.

tamiyal, Kur.1007b = she who is alone i.e. an unmarried woman.

Ancient pronominal suffixes to nouns etc.

Col. 195 states:- ā ō ākum peyarum ar ulavē

āy-itān arital ceyyul ulle.

Ceteris paribus, the forms in ōy, ōn, ōl, ōr, esp. in icin-ōr, are more ancient than those in āy, ān, āl, ār, in the cl.texts. PN.2:8 utaiy-ōy = thou who hast; 16, kotuttōy = thou who didst give.

PN. 145:7 arul veyy-ōy = thou who desirest grace; etc.

Krt.7:1 vill-on = he who has a bow; 1 totiyōl = she who wears an armllet.

Krt.7:2 nall-ōr = the good. This is a sample: instances are plentiful.

3. The Tam. demonstratives and nouns linked therewith.

El.31 states: a i u : these three are the demonstratives.

It is usual to term them as the remote, proximate and intermediate demonstratives respectively. Thus M.L., p.416 describes "utu" thus:-

1. that which is between the near and the more remote;
2. that which is near the person or persons spoken to, Jaffna usage.

On a careful analysis of the texts, it is this second sense that is predominant in such words as utu, uval, uvan; or phrases like utukkān and uvakkān. At times "u-" = "up, above", as in "umpar".

This threefold formations of words is very ancient: but in course of time the original distinction between the words in "u"- and "a"- tended to become slurred and obscured. Then one of the forms disappeared. Thus the presence of all the three forms in any text tends to prove its relative antiquity. First, I give a table of the forms actually found in the texts:-

<u>Remarks.</u>	<u>Proximate</u>	<u>Intermediate etc.</u>	<u>Remote.</u>
Demonstr. Adj.	ī, i	ū, u	ā, a
"	itu ¹	utu ¹	atu ¹
"	iv	uv	av ²
"	iva	uva in the classics, and in med.	
and mod. Tam.	ivai	uvai	avai ³
Dem. Pron. m. s.	ivan ⁴	uvan ⁴	avan ⁴
Dem. Pron. f. s.	ival ⁵	uval ⁵	aval ⁵
Dem. Pron. m. + f. pl.	ivar	uvar	avar ⁶
Dem. + direction, position, place.	impar	umpar	ampar
" + "	" time. ippāl	uppāl	appāl
" + state, condition	immai	ummai	ammai
" + manner	ippati	in med. and mod. Tam. only	appati ⁷
" + side, location	ippuram	" "	appuram
" + motion towards	ippātu	" "	appātu
" + position	ivan ⁸	uvan ⁸	avan ⁸
Words formed from the above	ivanar	uvan-ar	avan-ar

Next, I mention a few of the references for the rarer words above.

- 1 Krt.191:1 utu kkān atu-vē . itu en molikō?
 - 2 Col.167d avai mutal ākiya vakara ppeyarum.
 - 3 Col.167c avai ivai uvai ena varūum peyarum.
 - 4 Col.162b avan ivan uvan ena varūum peyarum.
 - 5 Col.162c aval ival uval ena varūum peyarum.
 - 6 Col.162d avar ivar uvar ena varūum peyarum.
- 7 Nan.388 epporul eccolin evvāru uyarntōr
ceppinar appati ocepputan marapē.

At Kur. 1185 there is an obvious contrast implied by the forms uva and iva:-

uvakkān em kātalar celvār ivakkān en
mēni pacapp-ūrvatu.

The words uva kkān = see those things i.e. look yonder, occur also at Krt.367:3;

Narr. 237:6; 242:6.

AN. 4:13; 350:15.

Aiñk. 206:1; 207:2.

A very close form to the above is utu kkān = look at that:-

Krt.81:4; 191:1; 358:4.

Narr. 264:9.

Kalit. 108:39;144:32,34,35.

PN.210:12; 307:3.

Aiñk.101:1; 453:2.

El. 263, Nacc.cit. Both the above have been translated as "behold!".

In the above instances either -tu or -va has been suffixed as the formative to the demonstrative "u"; but at AN.330:11 we find utuva (= uñkē, Comm.) where both together have been suffixed.

The remaining ones are dealt with quite briefly:-
utu emm ūr, Krt.179:3 cf. a . . tu emm ūr, AN.38:17.

itu, utu, atu : El. 263 Nacc.; Col.167a : atu itu utu ena varūm. iv, uv, av, : El. 81.11. and Nacc. iv, at PN. 95:1; av, ib.3; ivvum uvvum avvum at Paripā.4:33.

uval, Paripā. 11:123.

uvan, Paripā. 12:55.

ippāl, Cīv. 469b, 490b = ivvitattē, Nacc.

uppāl, Paripā. 11:8; Nānmani.27; Nītineri Vil.98c.

ippātu, Tv.19:21 = hither, "ippātē vantū"

uvanai, Cētupu. Vitūma.54.

The forms impar, umpar, ampar; immai, ummai and ammai are discussed under El.36 "...imparum..."; but I think it best to gather here all the material that has reference to classical literature.

a)impar, at Cīv.670d,877b,1737d = here, in this place.

b)ampar = on that side of, yonder, there.

Perumpān. 117 ampar pparuntu pata.

c) umpar = beyond, on the other side of; overhead, aloft, above, over.

- 1) Krt.11:6 pal vēl kaṭṭi nal nāṭṭ - umpar.
- 2) Krt.138:2 emm il ayalat - ēlil umpar.
- 3) Narr.119:6 paṇ malar kkān yārr- umpar kkarum kalai.
- 4) AN.91:12 neṭum kāl ācini oṭum-kāṭṭ-umpar.
- 5) AN.113:17 celāa ppānan nannāṭṭ- umpar.
- 6) AN.209:9 kāmpuṭai neṭuvarai vēṅkaṭatt- umpar.
- 7) AN.211:7-8 vēm kaṭatt- umpar molī peyar tēettar.
- 8) AN.213:3 oṅku vell aruvi vēṅkaṭatt - umpar.
- 9) AN.227:18 kaṭi matil varaippin ūnūr umpar.
- 10) AN.389:16 vāna varampaṇ nannāṭṭ- umpar.
- 11) Ciṅap.10:42 āraiṅkāta naṁ makanāṭṭumpar.

A later and derivative meaning of "umpar" is "the sky", as at Per.I, p.157, Nacc.cit.2, 11.5-6: karuṅkoṭi umpar mīn cutu pukaiyin; or the celestial world, Heaven, as in Mal. umpar and at

- 1) Aiṅk. 401:5 īnum umparum peral arum kuraittē;
- 2) Nāl.137c-d akal vānattū umpar uraivār pati.
- 3) Nāl. 37c-d umpar kiṭantu. From this "umpar" are formed the totar molī: umparār = the celestials, gods, at Cīv.1678d, and umpāraṇ = God, at Tv.5:230,268;42:34. So also ^{at} Tv.9:67 umparum imparum uyya, the meaning is "celestials and mortals". umpar = the celestials, at Paripā.17:31.

d) immai = this state, life in this world, as at Krt. 49:3;

PN.236:10: immai pōla kkāṭṭi ummai...

Nāl.294a, Tv.9:32; 37:12.

e) ammai = that state, life in the next world, Heaven,
as at Tēvā. 845: 8 ammai payakkum amirtu;
Tv. 51:36.

f) ummai = that state, Heaven, as at PN.236:10;
Mani.26:32;
Nāl. 58b, where it is Hell: ummai eri vāy
nirayattu vīlvār;
Nāl.294b, Heaven: ummaiyum nalla payattalāl.

4) Such nouns (as in 3 above) used as Adverbs of place
or manner.

Tam. has an abundance of such words. The tendency of Tam. lexicographers is to list them, as if they were used all at the same time. This is not true. If we can clearly discern at what stages of Tam. the several words were used, we shall then have a very valuable clue to the relative date of the works in which the words occur, and vice versa. Hence we first start with the works of whose date there is no doubt, obtain the date of the words in question, and with their aid date the other works.

Long and Short Radical Vowels.

There are cases, as I shall show later on, where the difference between a long and a short vowel is merely a matter of metrical exigency. But in the case of the words we are now examining, this is not so. In the 18th great classics

I have never come across such words as:-

aṅku, iṅku, uṅku, eṅku; aṅṅaṅ, iṅṅaṅ, eṅṅaṅ; aṅṅaṅam, iṅṅaṅam, eṅṅaṅam; uṅṅaṅ, uṅṅaṅam; aṅkaṅ, iṅkaṅ, uṅkaṅ, eṅkaṅ; but only the forms with the long vowels in the first or radical syllable i.e. āṅku, īṅku etc.

Nor are we left in doubt as to when the shortening of the radical syllable took place. The 7th. and 8th. century inscriptions read more often aṅku, iṅku etc.; and in the literary works, aṅku, occurs first in (E.S.M.) Tv. 16:7,12; 41:18; Mani. 6:26; but not in Nāl.; and iṅku, at Mani. 20:89. The Mod. Tam. words are aṅku/aṅkē; iṅku/iṅkē.

It is significant that (1) anta (=that) and inta (=this), which are the Mod.Tam. words as well, occur for the first time in Mani. itself, namely at 29:30 and 26:63 respectively; and (2) about the same time Mal. replaced Western Tam. over all the homeland of the Cēra. monarchs. In this tongue aṅṅu and iṅṅu represent Tam. aṅku and iṅku : the carrying on of the nasalization into the second consonant in Mal. is an intensification of a process which is found in Tam. as well; cf. aṅṅaṅ etc. listed above as well as below. Again, Mani. 2:58 āṅṅaṅam shows this process at work in Tam., but only spasmodically; for Mani. 16:28 āṅkaṅam (=thus) reverts to the earlier pattern revealed in E.C. texts cf. Krt. 336:2 īṅkaṅam.

C h a p t e r III.

The Adverbs of Place and Manner

in E.C. to L.C. times.

1. āṅku = in that manner, thus, so.

This is sometimes used as a conjunction.

Kṛt.14:3; 173:7; 247:4; 18:4; 27:2; 43:4; 60:4; 99:5; 128:3;
139:4; 171:3.

Narr.22:1; 308:10.

AN.55:15; 206:15; 208:18.

PN. 2:5; 24:33(twice); 35:18; 125:7; 106:3; 159:19.

Patirṛ.12:6. El. 204c; Col. 241b; 279, Comm.

Cirupān.111.

Mptu. 427.

Muruk.103.

Aiṅk.110:5; 44:2.

Paripā.8:68; 11:45,71; 15:5; 21:59;

Cīv.2320c; 897d.

Nāl.120b, 280b; as conjunct. 38b, 51a, 79a, 139d, 179c, 197b,
244b, 321d, 322d.

Tv. 22:23; 34:17,18,20; as conjunct.6:49,53; 36:37.

Por.150:9; 211:1; 447:2; 482:1; 507:2; 512:6; 513:1; 655:21.

2. āṅku = in that place, there, thither.

Kṛt. 11:3 (=thither).

Kur.15a, 16a, 43b, 171b, 252b, 566b, 740a, 928b, 1307a, 1325b.

Nāl. 23b, 193d, 267c.

3. āṅku = then and there, on the spot.

Kur. 333b, 487a.

Nāl. 28c.

For āṅka = in the same manner as, cf. the O. Tam. particles
of comparison, below.

4. īṅku = in this manner, thus, so.

Krt. 11:3 īṅkū ivan uraitalum, where īṅku shows the manner,
while ivan indicates the place.

Krt. 248:3. }
Narr. 144:5 } ivvaṅṅam, Comm.

Cīv. 1593c īṅkē iru nī ...

5. īṅku = in this place, here.

Krt. 172:3; 173:7; 192:1; 219:4.

AN. 253:7.

PN. 391:8.

Paripā. 4:5.

Nāl. 6b, 15a, 70b, 182a.

Cīv. 72a.

Tv. 2:129.

6. ūṅku = in that place near you, yonder.

Paripā. 4:5.

Kamparā. Varaikkāt. 60.

cf. uñku, Kantapu. Umaivaru. 31 (a med.Tam.work), in the same sense.

7. ūñku = in that time before us; Comm.munpu, munnar, mun kalam.

Krt. 226:7; 297:7; 339:7; 352:6; 357:8; 386:2;

PN. 76:3; 88:6; 141:7.

Patirr. 29:15.

8. yāñku = how? Cf. the citation under E1.32 below. ≠

9. yāñku = where? Kur. 1070a.

5:5; Tiv.

cf. eñku = where? Tv. 5:236; 7:29; Tiv.Perumāl. Tiruvāy. 8, 5, 11. Mal. eññu.

The splitting up of Proto-South Dravidian into Tam. and Kanarese (as well as Tel.) took place at a much earlier period than the branching off of Tam. and Mal. The presence therefore of the long radical vowel in both Tam. (āñku+ē (the particle of emphasis) >) āñkē, īñkē, ūñkē ≠ yāñkē; and Kan. hāge, hīge, hēge seems to prove the priority

≠ yāñku = how? In addition to that, Narr. 51:1; PN.234:4; Patirr.52:27; Añk. 231:1.

≠≠

āñkē, Krt.11:3, īñkē, Krt.219:4, ūñkē, in practically all the instances given above for ūñku.

of such forms and their shortening in Tam. and Mal. before these two became separate languages, i.e. c.600 A.D.

It will be noticed that "āṅku" had a variety of meanings, denoting both time and place as well as manner, which was its earliest connotation. Further, it functioned more often as a conjunction in the sense of "just as", "exactly as". In the Krt. this use of "āṅku" is twice as frequent as all its adverbial uses combined; in the Kur. the proportion is 19 (conjunction) to 12 (adverb); in Nāl. it is 9 (conjunction) to 6 (adverb); in Tv. 3 to 4. Consequently, from the E.C. period, attempts were made to make the sense more precise by the addition of formatives. These were two: "an" to denote place, and "an" to denote manner. This gave rise to the following forms:-

10. āṅk-an = there, thither.

Krt. 146:5; 219:4 (thither); 288:1; 345:6.

AN. 346:20; 8:8.

PN. 143:10;

Patir. 56:1;

Perumpān. 373;

Maturaik. 98;

CIv. 1559 c.

El. 114, Nacc.

11. īṅkan = here, El. 114, Nacc.

12. ūñkaṅ = yonder,

PN. 39:6.

Mani. 21:181.

El.114, Nacc.

13. yāñkaṅ = where?

Kur. 864b.

Nāl. 120b.

14. a) āñk-aṅ-am = "thus", orig. "it is thus". Cf. "am",
enclitic for "ām", cf. below.

Mani. 16:128.

b) āññ-aṅ-am = thus, in that manner.

Mani. 2:58.

15. īñk-aṅ-am = in this manner, thus, so.

Krt. 336:2;

PN. 208:4;

Cīv.1942d īñkanam kanai irul ellai nīntināṅ.

16. a) yāñk-aṅ-am = how? in which manner?

PN. 8:6; 49:3.

b) yāññ-aṅ-am = how?

Nāṅ. 106, Comm.

The particle "aṅ" in 10 to 13 above is the enclitic form

of "ān"-, which denotes place. ≠ The stressed form is "āntu", as "ān" itself was from E.C.times reserved for "the male" of any species. This is from another root, "an" = to press over, to lie over, to cohabit from a higher level. Cf. Ch.V, Sect.1,1. As in many other Tam. words, the vb. has a short vowel, "an", while the corresponding sb. has a long vowel, "ān". Whether these two homonyms have an ultimate or original connection between themselves it is difficult to say.

The enclitic "an" occurs not only in 10 to 13 above, but also in the forms given below: avan, ivan, evan and yāvan. It is also possible that the Loc. suffix "kan" (cf. Col.81) is composed of the suffixes kũ (Col.75) and an; but "kan" may be conn.w. kaṭai, El.1d, owing to the n/t alternance in the two words for "place".

17. avan = that place, in that place, there.

For the sake of brevity I cite from the Tol. as well as from the texts, instead of repeating this in the sections devoted to Tol. later on, in Part II.

~~El. 210; 231a; 283d; 285a~~

≠

This particle "an" appears in the two words, which denote "a central place", namely *natu + an > natuvan and nāppan. These are included in the subsequent "list of words" in Ch. VII.

{ El. 219; 231c; 283d, 285a.
 { Col. 251c.
 Tol. { Por.15:1; 95:3; 102:14,16; 210:3; 327; 331:1; 387:1;
 { 503:4; 521:2; 565; 665:24.

Krt. 322:4.

AN.336:17.

PN.50:14.

Cirupān. 143.

Perumpān. 28.

Cīv. 1757(b) avan = that place; avanattavar, Cīv.2853a = men there.

18. ivan = this place, in this place, here.

{ El. 80b (ivan-ai); 102:6
 Tol. { Col.58; 395.
 { Por.352:2.

Krt.11:3; 22:1; 126:2; 191:5; 223:2; 227:4; 323:7; 395:4.

Narr. 56:7.

AN. 55:15.

PN. 50:14; 136:19; 381:19; 99:2; 367:9; 392:21.

Patirr.74:21; 54:10.

Cirupān.144.

Mptu. 541.

Kalit. 99:9.

Paripā. 1:51.

Cīv. 540d, ivan, which Nacc. renders as ippolutu = now.

19. uvaṅ = that place near you, yonder; that place above you.
Cīv. 2853c, uvaṅ uyṭtita = annāt-eṅkum avarrai ccelutta, C.

20. evaṅ = where? Krt. 126:2; Kāncappu. Kaluvāy. 91;
Nānā.56:35.

21. yāvaṅ = where? PN. 102:8.

Patiṛr. 75:14.

22. āntu = that place; there.

Krt. 54:5; 184:4; 275:8; 218:7;

Paripā. 17:29 (twice).

Muruk. 249.

Kur. 363b; 11098a

Nāl.35b; 91d (ānṭ-ai = "conn.w. that place"); 271d (ānṭai).

Tol.Por. 562; 566:1; 571; 580; 634.

23. īntu = this place, here.

Krt. 54:1 (īnṭ-ai); 97:1 (īnṭ-ai); 99:6; 151:6; 285:3.

Kur. 18b, 23a, 213a, 265b, 356b, 363a; 369a.

Nāl. 25b; 331c (īnṭai).

Tv. 2:14, 39.

24. yāntu = where? Vide the instances cited under E1. 32
below. Also Kur.4b (= when and where?); 585a; 895a (twice);
1104b; Narr. 110:9. Krt. 379:1 has yānṭ-ai, exactly like

āntai, īntai above.

N.B. From the time of the Kur. this word fades out. The reason seems to be the prevalence of the word "yāntu" = a year, by the L.C. period. ≠ In E.C. times, more often yāntu means "where?". In this sense it occurs at least five times in Krt, while only once does it occur in the other sense:

Krt. 57:1 pū itai ppatinūm yāntu kalintanna.

In Patirr. all the instances I have come across are those of yāntu = a year, namely 15:1; 18:8; 20;24; 90:52. Likewise in Aiñk., at 6:2; 48:3. In E.M. texts even this "yāntu" disappears, in favour of āntu = a year, e.g. at Nāl. 351a; Cīlap.1:24.

The testimony of the Tam. texts that yāntu = a year is earlier than āntu = a year is corroborated by the presence of Kan. ēdu, ≠ Tel. ēdu, which postulate Proto-Drav. *yādu. Here again the fact that Mal. has āntu, just as E.M.Tam. has āntu, shows at what stage Mal. and Tam. bifurcated from their common trunk or stem in O.Tam.

≠

Pal. 101d nal yāntum tī yāntum il = nalla kālamum pañca kālamum illai, Comm. This exhibits a connotation which is intermediate, i.e. between the senses "when?" and "a year", namely, "time". yāntu = a year, at Por. 188;189.

≠

Tel.ē. (= half-sunna) I transcribe by ~ over the previous vowel.

It will be noticed that of the 24 forms given above, only four, Nos. 17-20, have a short radical vowel. Corresponding to most of the other forms in O.Tam., there are the shortened forms in Med. Tam.

<u>O. Tam.</u>	<u>Meaning</u>	<u>Med. Tam. and Mod. Tam.</u>
1. āṅku	= thus, there	TV. 16:7, 12; 41:18; Maṇi. 6: 26.
2. īṅku	= thus, where	Tiv. Tīruvāy. 8, 3, 1; Maṇi. 20: 89.
3. ūṅku	= yonder	Kantapu. Umaivaru. 31.
4. yāṅku	= where?	TV. 5 : 236; 7 : 29; cf. Mal. eṅṅu.
5. āṅkan	= there	Kantapu. Cūraṅṅa. 29; Tirukkō. 290 Comm. ++
6. īṅkan	= here	Tiv. Tīruvāy. 9, 2, 8. Cf. iṅkiṅṅtu, Cem. Aka. which is very frequently employed in the Jaffna colloq. dialect, and Mal. iṅṅōṅṅtu, both of which have the radical or first syllable as "iṅ" as in iṅkan.
7. ūṅkan	= yonder	Cēṅṅu. Akkini. 32.

+ 4. eṅku, Civ. 2025 d.

++ 5. Cf. eṅkiṅṅtu = id. Ītu, 6, 8, 11; Colloq. usage, M.L. p. 21.

<u>O. Tam.</u>	<u>Meaning</u>	<u>Med. Tam. and Mod. Tam.</u>
8. yāñkan	= where?	eñkan, Kampaṛā. Tātakai. 26. eñkan, Kantapurā. Pāṇukō. 136. cf. eñk-ittai, Ci.Ci.10:6 +
9. āñkanam	thus, in that manner=	a) āññan, Tv. 5; 384. b) aññanam, ML. p. 23
10. īñkanam	= in this manner=	a) iññan, Tv. 7:59; Kantapu. Yāka. 127; b) iññanam, Cīv. 1113a; Tañikai ppu. Cīpari. 141; Por. 91, Nacc.
11. *ūñkanam	= yonder manner=	a) uññan, Tirukkōv. 16. b) uññanam, Kantapu. Takkanmaka. 52.
12. yāñkanam	= how?	a) eññan, Civataru. Cuvarkkanara. 94 b) eññanam, Kur. 251b; Tiv. Tirumālai, 23.

With the addition of the particle of emphasis, "ē", 12a) becomes eññanē, as at Tiruvāymoli Nū. 45. Cf. Mal. eññanē, as in Med. Tam. eññanē. It is remarkable how close is the similarity between many of these adverbial forms in Mal. and in ^{E.}Med. Tam. Another remarkable point is the absence of that carrying over of nasality into the subsequent syllable (which is seen in the Med. Tam. forms 9-12 above which denote "manner") from both the corresponding O. Tam. forms, 9-12, and the forms 1-6 which predominantly signify "place". ++

+ 8. Cf. eñk-uttaikku = to which place, whither, M.L. p. 508.

++ N.B. 9 and 12 O. Tam. forms were subsequently levelled in their nasal quality to that of the corresponding Med. forms and occur, very rarely, as āññanam and yāññanam. For the ref. see above, 14b + 16b.

C h a p t e r IV.

Section 1: The Verb in O.T. as functioning in the sentence.

We have seen above that such words as yāntu, āntu, īntu were orig. nouns signifying "which place or time?, that place, this place" respectively. By the addition of the suffix "ai", the idea of relationship, which we associate with the adj., or relative clause, was brought out. Thus īntai yēn = I am conn.with this place, Krt. 54:1; 97:1; lit. "this place I". By their function in the sentence the identical word, "āntu", may be considered at times as a noun, or at other times as an adj. or an adv.

When we turn to the O.Tam.verb, we are struck at the number of instances where we have complete sentences without any verb at all. Take for instance Krt. 1:2-4:-

ceñ kōl ampīn ceñ kōtt-iyānai
 kaḷal toṭi ccēy kuṅṅam
 kuruti ppūvin kulai kāntattē.

I shall give here the translation of these words as literally as I can:-

red stout arrow red tusk elephant
 loose anklet Murukan (the proper name of a god) hill
 blood flower cluster "kāntal" (the proper name of a
 flower).

Incidentally we may note that none of the nouns here have any of the case-affixes mentioned by either Tol. or Nan.

The only affixes are in amp-in and pūv-in; but this "in" is considered by them as a formative or eluttuccāriyai, cf. El. 119 which runs

agaitām

innē ...

anna enpa cāriyai moliyē.

On this assumption we have here seven monosyllabic words and five dissyllabic ones out the 14. Of the two that remain, kāntattū+ē (the particle of emphasis), kāntattū should also be considered as dissyllabic, as ū serves only as an enunciative glide, exactly as "i" serves as a prothetic glide before "y" in "iyānai!"

The lack of a verb at Krt. 1:2-4 need not surprise those who consider that even in mod. Tam. we have such sentences in frequent use; e.g. avanē mannan = he the king, i.e. he is the king. Krt. 1:1, the only remaining line in that poem, contains three verbs: paṭa, konru and tēytta, all of them infinite or participial, meaning "to become, result in; having killed; that which reduced." They are related to "ceñ kōl ampu" in line 2; and this "red thick arrow" belongs to Murukan. He is the lord of a hill; the blood-red flowers there are "kāntal" clusters. Hence there is the remotest connection between these infinite or participial verbs in line 1 and the main sentence, which is in line 4. This has no verb, unless one is prepared to take the particle "tu" as one: for kāntal+tu > kāntattū,

which means "having some relationship with kāntal".

Cf. Kur.1b mutal+ tu > mutarru.

Take again the two references given just above:

Krt. 54:1 and 97:1, which both read: yānē īntaiyēnē.

Literally, as for me, here I. Normally en is the enclitic form of yān as well as its oblique casual form, cf. ennai, enn-oṭu etc. But here we have the full form ēnē, making one cīr. There are four cīr in a line:-

1	2	3	4
yānē	īntaiy	ēnē	en nalanē.

Thus it is crystal-clear that we have no verb; but there is a full sentence. For the meaning is: "I am remaining here". Cf. the Comm. yān ivviṭattil ullēn, and taniyē ullēn, resp. on 54:1 and 97:1.

Next, we notice that when verbs occur, they are often without any tense-sign or personal affix: just the bare root. Especially is this the case when we are dealing with dependent clauses. Thus, at Krt. 214 maram kol kānāvan = the forester or woodman who fells trees; and at Krt. 320:1 perum̄ katal paratavar kol mīn = the fish which the fishermen catch in the ^{deep sea.} ~~earliest~~. It will be shown presently that kol and kol are the verbal roots in question. This usage is most frequent in the earliest texts and becomes rare in the mediaeval poems like Nāl., Pal., and Tv., which have a more developed style of utterance and precise expression.

Section 2: What is "tokai"? Is this a fact or fiction?

Beginning with Col. the Tam. grammars, like Nan., and modern Tam. pundits speak of this phenomenon as "tokai". This word occurs at Col. 67a, 83b, 94a, 290d, 412 (seven times in four lines), 413b, 414, 416d, 417d, 418d, 420; and its equivalent tokuti, at Col. 415. Both are from the verb "toku". The meaning of this word is so important that I shall examine its incidence in four texts, in the Krt., Paripā., Kur. and Nāl. In the first, we have

1) toku cen nerri, Krt. 107:2. Here we may note that the root alone functions as a participle, tokka in the Comm. = that which is put close beside.

2) toku mukai, Krt. 126:4. As in 1), but here in the act. sense = the flower-bud which closes its petals, or the bud which has folded together its petals.

3) a. tokūum, Krt. 175:3. As in 2), but here the particle "ūum" is added.

b. tokūum, Paripā. 3:22. As in 3a, but not in conn.w. the flower-bud.

4) tokupu, Krt. 139:3 = cērntu, Comm. = having joined therewith; cf. tokupu, Paripā. 22:9, id.; tokup-avē = they follow closely after, Nāl. 284b.

5) tokutta, Krt. 103:1; 372:2 = that which was collected or heaped together; cf. tokutta, Kur. 322b; tokutt-ār, Kur. 377b; tokuttu, Nāl. 318a.

6) tokka, Krt.399:1 = kūtīya = that which grew into a mass or heap. cf. tokka, Nāl. 37b and 121b, = compacted, put close together.

Neither in the Krt., nor in the Paripā, do we find the word "tokai" in this sense: at Paripā. 9:64 tokai = tōkai = the feathery tail of a peacock, from which the Heb. "tukim" is said to be derived. It occurs, apparently for the first time, at Kur. 711b tokai arinta; and Kur.1043a tokai āka: in both places it means "the sum total."

The other word "tokuti" is still more interesting. It is equated in the E.M. commentaries with tōtu or toḷuti, which are the classical words for the same idea. Thus toḷuti occurs at Krt.175:1; AN.40:3; 112:1;234:12; Patir. 14:16; Neṭunal. 15; tōtu at Krt. 34:4; 163:2; 191:2; 304:6; 334:1. The Comm. paraphrases either of these words by "tokuti" or "kūttam"; this shows that the latter words were the most familiar ones in E.M.times.

We have thus shown that the words "tokai" and "tokuti" were comparatively late: at the earliest, they belong to the very close of the L.C. or the opening stages of the E.M. period. Cf. tokuti, Muruk. 212. 7

7

Other instances in Tol. of "toku" and "tokuti":—

El. 482, which is one of the three verses called puran-atai i.e. an appendix, speaks of panpu toku moliyūm, line 5, toḷil toku moliyūm, line 7, ennin tokuti, line 9; apparently

(please look up at the next page)

(Continued from the previous page)

this sūtra was added to El. to bring it into line with Col., esp. after Col. 412-421 had been squeezed into a section that was dealing with poetics. The diction of El. 482 and two of the lines, namely 2 and 10, remind one of Col. 297b and 174e respectively. Thus

Col. 297b icaiyinum kurippinum panpinum tōnri.. cf.

El. 482 b kurippinum panpinum icaiyinum tōnri.

Col. 174 d-e piravum ... annavai = El. 482, lines 9-10.

On the other hand, the word "pāttiya" occurs only at El. 482:10 and Por. 2:3 in the whole of the Tol.

Col. 104a urupu toka.

Col. 105b urupu tokāa.

Col. 418c) vērrumai tokka; b) ummai tokka; a) panpu toka.

At Col. 354, Tol. explains another E.C. word "karuvi", which occurs at AN. 4:6 karuvi vānam katal urai citari; Comm. min mutali-yavarrin tokutiyai utaiya mēkam; again at PN. 159:19 karuvi vānam talaii-yānkum; Comm. minnum itiyum mutal akiya tokutiyai utaiya malai tuliyai ccorintāl pōla; Krt. 42:2; 94:7; 197:2; 205:1; Narr. 329 :1; PN. 204:13; Perumpān. 24. - In these instances the E.M. commentary has "tokuti" to explain the unfamiliar "karuvi". Now it is significant that Col. 354 explains "karuvi" in exactly the same way. The sūtra runs: "karuvi tokuti".

Was the idea underlying these words late too? Acc. to the exponents of the "tokai" theory, which dominates the educated thought in S.India, the classical poets never meant to sing, recite or write as toku cen nerri, as at Krt. 107:2; or toku mukai, as at Krt. 126:4. They always intended to have the words as tokūum or tokum cen nerri and tokum mukai, with the particle "um" or its alapetai "ūum". Witness tokūum at Krt. 175:3; Paripā. 3:22.

But in the former instances, when the words "tokum" and cen were put together (hence the word "tokai" = putting together), or tokum and mukai, or kollum and kānavan at Krt. 214:1, the particle "um" fell off. And "um" is only one of the particles that is intermittently falling off in the ancient classical diction: others are "-iya", "inra", etc. Cf. Col. 415, Cēn.; Il. and Nacc. speak on the same theme and stress more this aspect of the falling off of the particles: but they number the sūtras differently. To prove their case, they cite all the instances given above from El. 482(=appendix sūtra, No.2) and Col. and crown them all with El. 223 ummai ēñciya iru peyar ttokai moli meymmai āka akaram mikumē.

Acc. to them this shows that both the word and the idea are very ancient.

On the other hand, those who reject this theory reply, stating that

1) El. 223 does not refer to the phenomenon in question: the "um" that it speaks of is that which joins together

two nouns : cf. iru peyar in line (a), cited above, e.g. irā ppakal = irāv-um pakal-um = night and day; here the "um" functions like Lat. que or Sk. -ca, but is necessary only in Med. and Mod. Tam. ;

2) the verse may be an interpolation, to recommend "tokai" in Col., just as El. 482, which was added later for the same purpose;

3) the idea of particles dropping off can be accepted only when sufficient reasons have been advanced in each instance;

4) the earlier the text, the more do we find words without these particles. May they not rather have been developed in course of time?

Section 3 : the Verb in O. Tam.

§ 1. The Verbal Noun: its formation from E.C. to EM. times.

Med. and Mod. Tam. grammars do not mention the development of the different types of verbal nouns. By reading them one gets the impression that all these types were in use from E.C. to their own time. Thus, to take one example, from kol = to cut down, kill, we have these verbal nouns: kolai, kōral (from *kol-t-al), kollutal and konru. Were they in use at one and the same time? Or did they replace each other?

In order to answer this question satisfactorily we shall examine fifteen verbs and study all their

occurrences as verbal nouns in four texts, the Krt. and Paripā. as typical of the classical diction, the Kur. and Nāl. as representing the E.M. language.

We note first that in the Krt. in several instances the same word, with the vowel of the same length, is used as noun or verb acc. to context; and their incidence in any one instance is at times explained as nominal or verbal by two Med. commentaries. But in the same text there is a development towards greater clarity. This takes the form of lengthening the vowel of the word for the noun or verbal noun, while keeping the vowel of the verb short. Thus

1.) kol = to receive, Krt. 349:4; to take off by force or deceit, Krt. 251:6; 263:5.

kōl = the taking off, esp. by force, Krt. 141:5; 209:2; 237:6; 267:8; 324:1.

2.) ketu = to be brought low (cf. kīl ≠), ruined, damaged or lost, Krt. 130 :5.

kētū = debasement, ruin, damage, loss, Krt. 216:1; 373:4.

In the Tam. metrics of poetry (and all the classical Tam. literature is poetry, at least verse), CVVC or CVCC is a long syllable and known as "nēr acai". Hence instead of lengthening the vowel, the subsequent consonant may be doubled. Thus kētū may be replaced by keṭṭū, where ū is

≠

kīl = below, Krt. 257:3.

the enunciative glide. This actually occurs at Krt. 225:3 keṭṭ-iṭattu = the place of ruin, i.e. where there is ruin. But at this place the pada text, composed in the Med. epoch, speaks erroneously of keṭṭaviṭattu. For this there is no sanction. It only shows that by that time the cl. usages were already unfamiliar even to the learned.

This device of lengthening the syllable, esp. the vowel, for verbal nouns has its limitations: it may lead to ambiguity. Thus

3.) kol = to cut down, fell, kill; Krt. 259:5 kolvai = thou killest. But kōl does not mean "killing": it means either the bough or branch of a tree, Krt. 347:2; Comm. kompu; or a lump, tiraṭci, Krt. 267:5, whence the adj. kōl = thick, stout, as at Krt. 1:2, cited above. In such a case, either the vowel was not lengthened, as at Krt. 304:1 kol vinai = the action of killing, or a formative was added to distinguish the verbal noun from the verbal base or root. Thus kol + ai [fr. ā (= to become), whence āy (= that which has become) > ai in the unstressed (second or third) syllable of cl. Tam. words] = the killing, at Krt. 283:5 kūṛratt-anna kolai vēl maravar. But this is a very rare feature in the Krt. Most often no formatives are added. The poet deems that the context is sufficient to resolve any ambiguity that may arise. Thus in case of

1) kol, the Krt. employs kōl in the sense of "taking" five times and its homonym "kōl" = a bunch or cluster of

fruit, at 18:1;198:4; 257:3. ≠ When formatives are added in the K_{rt.}, they are meant to give a very specialized meaning as e.g. kol + k_u + ai > kol_{kai} (not kol + kai = the receiving hand, as some have erroneously divided it), ≠ at K_{rt.}374:4, nanri puri kol_{kai}, does not mean "taking", but a tenet, principle or accepted tradition or custom. In this instance it has the implied meaning that this has led the relatives of the heroine to accept the lover as her husband.

=====
 It is significant that in the K_{rt.} there is no incidence, in the text, of 1) koll-al, koll_{utal}, *koll_{tal} > kō_{tal}, or koll_{ai}; 2) ket-al or ket-_{utal}; 3) koll_{utal}, *koll_{tal} > kō_{ral}, koll_{al} or kon_{ru}, the last as a verbal noun; although kon_{ru} occurs as a vinai eccam at K_{rt.} 73:3. The peyar eccam (kon_{ru} + a >) kon_{ra} occurs at K_{rt.}155:1; 198:1. To be more precise, kō_{tal} occurs once in the K_{rt.}, namely, at 62:1, but in the quite different sense of a flower, "kā_{ntal} malar". One must examine the text of the K_{rt.} and not be misled by the Index, which gives us koll_{al}, where the text has kon_{ru}. ≠≠

To those who maintain that the verbal noun was always formed with the particle "-al", this must come as

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 kō_l = the plucking, K_{rt.}209:2. Prob. fr. this the plucked fruit was also called kō_l, as at K_{rt.}18:1. This may eliminate the idea of homonym about these two words.

≠ The same at PN. 191:6 kol_{kai}.

≠≠ (please look up at the next page)

a surprise. They will be more surprised at the relative paucity of the verbal nouns in "-al", even when they do occur in the case of some other verbs, e.g. ul.

4) ul = to think, reflect on; it occurs at least 16 times in the Krt., to wit, 16:1; 67:1; 99:1; 102:1; 150:4; 154:3; 191:3; 209:4; 218:4; 254:5; 278:3; 232:1; 243:5; 286:1; 344:5; in one of these lines, twice in the same line.

But the verbal noun ull-al occurs only at 81:4; 218:4.

The later form ullatal does not occur at all, despite the Index.

As usual in languages, we must not expect any geometrical symmetry in the formation of the verbal noun as regards all the verbs. Thus the formative "-atal" is rare in E.C. times and seems to have been used either to show a slight change in the meaning to be conveyed (e.g. varal = coming, while varatal = the fact of his coming), or to avoid ambiguity. Thus, from alu = to plunge into distress, we have

5) ala = to be distressed, as the infinitive, at Krt. 307:9; PN.46:5. has al-uum = weeping in distress, as peyar eccam. Hence the verbal noun al-al, at Krt.35:5, and with alapeṭai al-āal, at PN. 46:5, where the text has aluum alāan maranta,

~~///~~

But Por.111:3 runs:- maruttū etir kōṭal; and PN.45:6 vēral is fr. *velt-al, exactly like kōral fr. *kotal.

konru as v.e. At. Krt. 1:1.

as l becomes n before m in the next word, acc. to the well-known sandhi laws. Krt. has also alutal at 256:7. This form, rather than alal, was destined to be continued to the present day: alal = plunging into distress, fell out of use, because it led to ambiguity with

a) al-al = a flame of fire, PN. 11:17; Paripā. 5:3; Nāl. 124a; cf. Mal. alal.

b) al-al = to burn, glow as a flame, Poruna. 5; PN. 25:10, Comm.

c) al-al = the third nakṣatra, in Tam. literature = kārṭṭikai, as at PN. 229:1 (alal kuṭṭam); Cilap. 23:134 alal cēr kuṭṭam.

d) al-an = the corpse that is ready for the flame; cremation, El. 193a, 354. In sandhi with a following nasal the words (alal>) alan and the original alan of d) were and are indistinguishable. Hence in Paripā., Kur., Nāl. and Tv.

alal is never used ⁱⁿ the sense of "weeping", but in one of the other senses given above. Paripā. 14:12 and Tv. 20:14 have alukai = weeping. ≠ This is the common form in Mod. Tam.

Closely allied to 5) alu are 6) ali¹; 7) ali²; 8) aluku.

6) ali¹ = to be distressed or dejected, to lament, as at Krt. 73:2; 140:3; 143:1; Narr. 113:8. NB. At Krt. 73:2; 143:1 aliyal is not the verbal noun, but the neg. impv., just

≠

alukai = distress, weeping, at Por. 251:1; 253:2.

like alāal, Krt.82:2; 135:4 is for alu. That verbal noun does not occur in the Krt. Another form of the verbal noun, alivu = suffering, dejection, Comm. cōrtal, occurs at AN.47:1; it becomes common in the Kur., e.g. 625a, 764a, 787a, 876a, cf. Tv.4:132. ≠ The Mod. Tam. alital is met with in the Comm., not in the texts of the E.C. period.

The occurrence therefore of alital at Por. 270:8 is quite significant; but of this later. The word ali itself in this sense occurs eight times in Por., namely, 39:7; 40:6; 63:12; 146:22; 150:6,15; 210:3 and 270:8. ≠ At. Por.79:26

two words each meaning "distress" are joined together to denote "excessive distress": ali patar. This is prob. a loan from Krt. 173:4; 185:8; AN.255:8; 285:2; 297:2.

^{vu}alivas a sb., meaning "distress", Comm. varuttam, occurs also at Cīv. 476d.

7) ali² = to bring low (cf. āl, ālam = depth), humiliate, pull down, destroy.

Narr. 114:10 alikkum.

Por.70:2 alikkum; 91:12 mann eyil alitta.

Kur. 775b alittū; 226a ali paci = the hunger that pulls you down. In the passive or intr. sense ali = to be destroyed, to fall down, as at

AN. 377:8 and Patirr. 13:10 "aliya", where the Comm. has

≠ alipu at Krt. 143:1 = commiseration,

≠

In these instances Tol. recounts the comforting words of the lover to his mistress, as "aliyal" or "āncal".

"keta". The earlier verbal noun from this verb is the bare root, namely, ali, AN. 92:11, meaning "ruin"; the later one occurs as alivu at Por. 150:3; 271:5, meaning "destruction; stoppage; ceasing".

8) Col.349 and 350 give the cl. aluñku three E.M. significations: (X)

aravam = noise, uproar; irakkam = pity; kētu = bringing down.

a) aluñkal¹ = uproar; the Comm. give us "oli, iraiccal, āravāram, kalakkam."

Krt.12:6; 140:5; 214:7; 276:8; 289:8; 385:7; Narr. 36:9; 203:11;

AN. 70 :17;

Kalit. 23:5;

Paripā. 12:100.

In this sense, while the noun occurs so frequently in the E.T., I have never come across the verb. The M.L. p. 165 merely cites a lexicographer, Cūṭā.

b) aluñkal² = irakkam = pity, acc. to Col. 350; mercy, Narr. 150 :11.

PN. 220:3 aluñkal; ālai = the stable which arouses pity, since the elephant on which the owner prided himself has been stolen. The Comm. here has the words: "irakkattai

(X)

rather, the meanings are couched in L.C.-E.M. words in the first two cases; while kētu is E.C.+ , cf. p.32 above.

uṭaiya kūṭam". It is worthy of note that again Col. and the E.M. commentary on PN. hit upon the selfsame word, "irakkam", which is not found at all in the Krt.

The verb that corresponds to this verbal noun is aluṅku = to be afflicted, Comm. varuntu, as at Krt.383:4 ōyvana aluṅka; Por.111:7 vittū uyirttū aluṅkinum; Tv. 24:40; 45:30. ≠

c) aluṅku³ = to be destroyed or brought down, in the pass. sense, as at AN.39:3; PN.98:5; Aiṅk. 232:1; Nāl.353b. The Comm. renders it "aliya". This verb may have its own verbal noun "aluṅkal"³: I have not seen it, except at Col.350.

The M.L., p.165, again quotes another lexicon, the Tivā.

d) aluṅku⁴ = to suppress, Comm. tavir, as at Krt.135:4; AN.66:26.

aluṅkuta⁴ occurs in the Comm. on Krt. 140, 256, 347, 383, 388; on poems in Narr., AN. etc.

9) āku = to become, Krt. 18:2; 296:7. This is really the fut.-aor. of ā = to be.

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The correct sense of the verb "aluṅku"² is to sink in woe, to plunge into distress; it is conn.w. ālu = to plunge into distress, Narr. 391:1; āl-am or ālvu = depth; alu = to be deep, Narr. 97:1; where the Comm. has āl-; and owing to the l/t alternance in O.Tam. (as in South Drav. between Tam., Mal., Kan. on the one hand and Tel. on the other we have the l/d alternance) ātu = to plunge and bathe in the deep sea, as at AN. 20:8; 110:6; 596:13; Mani.17:32; Nāl.332a.

(please look up at the next page)

The particle "ku" is added in several cases to denote futurity or purpose.

ākāl = the becoming, Krt. 302:3

ākūtāl = the fact of having become, Krt. 185:3; 360:2; PN. 191:1; AN.387:3.

10) varu = to come, Krt.88:4; 201:7. The verbal base is var- or vār-.

Verbal nouns: a) varāl = the coming, Krt. 35:5; 65:4;

b) varūtāl = the fact of having come, Krt. 88:4.

This is made up of *var+ ut- (denoting occurrence in the immediate past of the event narrated) + al, which denotes that it is a verbal noun. Cf. var-ut-i = thou hast come, Krt. 141:7.

c) var-uv-atu = the coming in the future, Krt. 189:1. The Comm. paraphrases it as varuvēm āka = we shall come, let us come. The Krt. has no instance of the later form "varavu", despite its index.

(Continued from the previous page)

This basic idea of "plunging into the deep" lies at the bottom of the words alu(5); ali¹(6) and aluṅku² (8b).

The words ali² (7) and aluṅku³ (8c) stress the idea of bringing down or to the depth, without any connotation of "plunging".

The former idea is found in Hebrew poetry as well: cf. Psalm 69: 1-2:- (B.S.ed.)

1. Save me, O God; for the waters are come into my soul.

2. I sink in deep mire, where there is no standing;

I am come into deep waters , where the floods overflow me.

11) ula = to pass through (difficulties, hardship, distress),
Comm. varuntu, at Krt. 13:2; 48:4; 141:4; 149:2; 357:1;
360:3; 400:7;

PN. 164:2; 378:13,24.

Mani. 16:74.

Verbal Nouns: a) ulal. Unfortunately this soon became
itself a verb, as at Narr. 255:10 iru mani aravu tterntu
ulala, Comm. varunti ulalumaru. The M.L.p.466 assures us that
this sense is today dialectic.

b) ulappu, at Krt. 289:4; Por.146:51.

In Med.Tam.even this became a new verb, with a caus.
signification, cf. ML.p.466, ulappu¹.

c) ulattal = the fact of having incurred
(hardships etc.), Krt. 302:2.

12) inai = to be distressed, Krt. 19:3;192:1; 308:1;

= to be distressed, AN. 171:5; 197:5; 227:5.

= to be thrown into an agony of grief, Civ.292d.

= to lament, to cry, Aink.467:2.

= to fear, Comm. anci, Paripa. 7:68.

(Act.)= to ravage, cause distress, PN.23:10. vevv eri
inaippa.

(Act.)= to torment, tantalize, worry, Aink.237:1 ullam
inaippa.

The verbal noun is the verbal root itself, inai ^{being} = distressed,
at Krt. 48:4.

N.B. inaiyal, at Krt.192:1; AN. 171:5; 197:5; 227:5 is not the verbal noun, but the neg. impv., of which presently. In med. Tam. there is a new verbal noun "inaivu" = crying in distress, acc. to Cūtā. and the M.L.p.371, which quotes also Pārata.Kīcaka.40. This seems to be from *inaipu, as alavu is from the earlier alapu; cf. * inaippu + a > inaippa, at PN. 23:10; Aiñk.237:1; cited above.

13) urai = to abide, reside, dwell, live, conduct oneself,

Krt.65:4; 298:3; Kur. 426a and b; Nāl.137d.

Verbal nouns: a) urai = the abiding, Krt.46:2; 135:2; 139:1; 352:4.

N.B. M.L., on page 468, gives us three sets of meanings for the sb. urai, namely urai¹ (nine meanings); urai⁴ (nine meanings); urai⁵ (also nine meanings). That makes 27 meanings in all. But one looks in vain for this meaning of the sb. urai. M.L. ignores the Krt. almost completely, prob. since it was not properly edited till 1937.

b) uraital = the fact of having resided,

Krt. 154:8.

14) avi = to be subdued, reduced, extinguished (of a fire etc.) to cease, fail.

Krt. 177:1; 185:5; 356:1; 375:6; 391:3;

Cīv. 1045 b,c; 289d; Kur. 420b.

PN. 191:6 anr- avint- atañkiya kolkai.

The Krt. has no verbal noun different from this: "avi" =

reduction.

In the instances cited above "avi" functions sometimes as ^asb, at other times as a vb. In some cases it is difficult to decide in favour of either.

15) The same is to be said of avir = to glitter, glisten, shine,

Krt. 154:2; 182:6; 364:3.

Kur. 1117a avir matikku ppōla = as in the shining moon.

The sb. avir = the glistening occurs at Kalit. 22:19 aṭar pon avir ēykkum.

16) avil = to open, expand, blossom (of flowers), unfold; to be untied:

Krt. 228:2; 254:2; 259:3; 265:5; 282:5; 284:3; 299:3; 320:5; 349:1.

This makes 9 instances; but there is no instance of the vb. noun aviltal; still, from the caus. avil (= to cause, to unfold, to untie) which as a finite verb is not found in the Krt., there is one instance of avilttal, at Krt. 313:5.

We have so far examined 16 verbs and their vb. nouns in the Krt. and adduced a few instances from other texts only occasionally. We shall now examine the same verbs in the Paripā, Krt. and Nāl., omitting those which have been sufficiently discussed above.

1) kōl, Paripā 4:56, 57; Kur. 220b, 780b, 1059a continues the usage so common in the Krt.; but newer forms are seen in

- a) koll-al, Paripā. 21:8, Comm.
 b) kōtal, Kur. 646a; 678a; Nāl.101b; Por.111:3; 665:16,17.
 c) kollai = pillage, Tv. 4:35, a later work than these three.
 d) kollatal, only in the Comm. of the E.M.period.
 e) kolkai, already found in Krt. and PN., obtains currency,
 e.g. Paripā. 2:24 etc.; Kur.899a; 1019a.

2) ketu, the verbal base itself, is used as a sb. at Paripā.
 2:25; Kur.117a.

The new verbal nouns are to be found in the Kur.,

- a) ket-al, Kur. 612a; 856b; 893a.
 b) ket-ut-al, Kur. 208a.

3) kol:- kolai, which occurs only once in the Krt., obtains
 great currency in the Kur. and Nāl.:-

Kur. 325a; 329a; 550a; 551a; 1224a;

Nāl. 81b; 331a and c. In addition we meet with the newer vb.
 nouns:

a) *koltal > kōral, Kur. 254a; 321a.

b) konrū = the killing, Kur. 109a; 532b; Nāl. 186c, in the
 cpd. konr-anna.

c) kollatal = the fact of having just killed, is met with
 in the Comm.

4) ul:- Paripā. 2:35 has ullunar = those who think.

One may consider this as a vb. noun in a very broad sense.

ullatal is met with only in the Comm.

ullal becomes more frequent in Kur. cf. 282a; 596a; 1243a; 1318a.

1) ula:- Paripā. 10:103 ulavu seems to bear the same relationship to ulappu, Krt. 289:4 that inaivu (12) bears to inaippu (12 above). In addition, the Comm. on Paripā. 10:103 gives us "ulakkal".

9) In the Kur. the verbal nouns from "āku" are still continued ākal, Kur. 372b.

ākutal, Kur. 683a; 823b.

But far more common is the verbal noun from ā = to be:

ātal, Kur. 34a; 95a; 219a; 285a; 374b; 419b; 714a; 802b; 998b; 600b; 1291a;

but these are most often used in the optative mood, i.e. as eval viyam kōl. This we shall discuss presently.

12) Paripā. 1:50; 3:45; Tv. 5:86; Kur. 87a; 790a; Nāl. 205a inai is a different word, fr. the inai discussed above. This word, with its associates enai and anai, became so common in E.M.Tam. that the older "inai" = "distress, agony", fell out of use about this time. Thus the occurrence ^{of} inai in this sense is significant for any text.

A curious use of the verbal noun in the classics, which reminds one of the "cognate accusative" of the traditional Latin grammars. In certain instances we meet

with the verbal noun with the allied verb, in juxtaposition, to denote emphasis or certainty. The verb may be tr. or intr. This usage reminds one of the English: "You shall die the death", but it is not the exact equivalent of this. It is difficult to decide whether the verbal noun is the obj. of the allied verb or an adjectival or adverbial adjunct thereto. I shall cite a few instances:-

- Krt. 276:4 aritalum ariyār =, assuredly he does not know.
- Narr.106:1 aritalum aritiyō = did you really know?(Sing.).
- Narr.147:7 ariyalum ariyen = I know nothing about it.
- AN. 8:18 aritalum aritirō = did you really know?(honorific pl.)
- PN. 1:5 aniyalum anintanru = it has adorned this perfectly.
- Aink. 36:3 amaitalum amaikuvam = we shall certainly await that.
- Krt.251:3 ālalum ālina = ātutalaicceytana, Comm.
- Krt.218:4 ullalum ullām = ninaittalaiyum ceyyōm, Comm.
- Kalit.23:7 unnalum unnēn vālalum vālēn.
- Krt. 37:1 nalkalum nalkuvar = most certainly he will grant it.
- Kalit. 55:20 tolalum tolut-ān totalum tottān.
- Narr.318:1 ninaikkalum ninaitirō = did you really consider this?
- Krt. 89:2 nuvaralum nuvalpa = he will tell you the tale.
- Kalit. 54:14 maruttalum maruttinan = tatavutalaiyum ceytān,
Comm.
- Kalit. 54:8 mōkkalum mōntanan = mōntu pārttalaiyum ceytān,
Comm.
- Krt.88:4 varutalum varūm = most assuredly will he come.
- Krt. 268:2 vinavalum vinavām = we shall not ask him at all.

Other Forms of the Verbal Noun.

The E.C. verbal noun was formed with the help of diverse formatives, like ku; pu; tu, which in certain positions became tu or ru, as well as with "-al". I shall adduce a few examples for each.

A. -ku: -

1. ā-ku, PN. 187:1-2 (four times) = ākutaḷ, Comm.
2. uyar-kū, PN. 143:2.
3. uyarkū, Krt. 57:6, fr. uy-al; cf. uy, Krt. 11:3; and uy-a, inf., Krt. 250:6.
4. kān-kū, PN. 17:33; 125:4; 173:2; 391:14; Patirr. 54:1.
5. koḷ-kū, PN. 143:1.
6. amaikū, Krt. 132:3 = I remain.
7. nō-kū, Krt. 131:6; 178:7; 212:5.
Narṛ. 26:1; 108:9; 257:10; 312:1; 394:9.
AN. 137:16; 153:1; 270:15;
PN. 116:9; 234:1.
Patirr. 26:5.
Aiñk. 107:4; 205:5.
8. pira-kkū, PN. 71:19.
9. ceṅkū, AN. 177:2; Pal. 267d.
10. moḷi-kū, PN. 39:13.
11. vāl-kū, PN. 101:10; 103:12.
12. unḷkū, Pal. 267d: may you eat!
13. eṅkū, PN. 49:1-2 (three times).

The special sense attached to the formative "ku" is that

of futurity as regards time, and of hope or desire on the part of the speaker. Consequently this verbal noun gradually became differentiated from the others and was later termed "viyam - kōl" i.e. the optative. But in E. C. texts we cannot always call it an optative. Thus, 1 is a noun, the subj. in the sentence: nātū āku (= ākutaḥ) onrō; 3 is a noun, in the Dat. case = tapputarku = for escaping. Note here that the vb. noun is declined like any other noun: and that the "ku" formative is added to nouns and verbs impartially to denote purpose, hope, desire in the fut. The same is true of 4, which occurs mostly as "kāṅku vanticiṅ" = I have come for seeing (you) i.e. to see you; in Mod. Tam. "kāṅ-a vantēṅ". 6, 7, 8 and 10 are used as the base of the fut.- aor. tense. This is formed in the easiest manner possible, namely, by placing the pronoun beside the vb.noun, either in front e.g. yāṅ piṅakkū, or just after, e.g. nōk-ō yāṅē, molik-ō yāṅē. Here -ō shows a tincture of doubt or questioning, cf. E1.32. B. -pu, -tu, -ru, as well as -kupu and kuvu, which all originally functioned as verbal nouns, were already in E.C. times being set apart for denoting the vīnai eccam. Cf. App. Vol. p.8. But right through classical literature we find traces of their original function as vb. nouns. I subjoin a short list, following a tentative order of the works, not of the words.

1. Kṛt. 198:1 cuttū iyavil = in the path of the burning i.e. of the fire.

2. Krt. 225:3 kettú itam = the place of the downfall.
Comm. here bring in the E.M. form of the phrase
"ketta itam" without any warrant. Such a phrase occurs later
than E.C. times: and by the sandhi laws it is written as
kettavitam, not kett-itam, as we find the text here.
3. Krt. 143:1 alipu = irañkatal, Comm. = commiseration.
4. Krt. 23:2 kōpp - ahna.
5. Krt. 278:2 muri kant - anna.
6. Krt. 349:7 ilaippu = ilaittal, Comm.
7. Krt. 129:4 tōnrīyāñku fr.* tōnrū yāñku.
8. Narr. 1:1 tōnrū - inīyar = tōrrattil inīyar, Comm.
9. Narr. 149:2 cuttu viral = the finger of pointing i.e.
that points out.
10. Narr. 184:7 natai karrū anna, with which Pēr.struggles
in vain at Por. II, p. 115.
11. AN. 5:10 ittu vaṭṭu = the pawns of such a position
lit. placing (in a game).
12. AN. 176:1 katal kantu anna = just like seeing the sea.
13. AN. 216:6 pettū - āñku = according to their desiring
i.e. desire.
14. PN. 173:3 imilnt-anna = olittāl pōnra = just like
their chirping.
15. PN. 191:4 kant-anaiyar = those who resemble me in
their sight, i.e. mental sight = those who
see eye to eye with me.
16. Poruna. 119 uyirppū itam perāta = ilaippārarku ...Comm.
= for repose.

17. Poruna. 95 kavalpu.
18. Mptu. 315 k̄anpu = k̄atei = sight.
19. Patir̄r. 63:1 panipu.
20. Perump̄ān. 130 k̄ant̄ - anna.
21. Muruk. 2 k̄ant̄ - āṅku.
22. Kur. 59a pukal̄ purintu = pukal̄ puritalai utaiya, Comm.
23. Kur. 109a konr-anna innā = a kurt or injury like killing, cf. Kur. 308 t̄ōyvū anna innā. Here P̄er. admits that t̄ōyvū is a noun; cf. Por. II, p. 116. But Parimēlalakar in his Comm. on the Kur. here is not clear.
24. Kur. 2a karrū atanāl̄ = lit. learning, from that = from learning. This shows that karrū, as at Narr. 184:7, was the E.C. noun for "kalvi", "kalai".
25. Kur. 632a karrū arital̄ = learning and discernment, not as in mod. Tam. "knowledge (by) having learnt". For in line b, the author sums up all the qualities enunciated and says that they are "five" = "aintu". If karrū arital̄ be interpreted as in mod. Tam. usage, that will make only four, not five. Still Parimēl. insists on interpreting acc. to mod. Tam. usage.
26. Nāl. 5a perrū akkāl̄ = lit. receiving, that time = when one receives. Pope divides this as perra kkāl̄ and wonders why the "k" is doubled in "kkāl̄," instead of the words being perra kāl̄, as is usual and would be the case here, if perra were a peyar eccam. But it is perrū + akkāl̄. Here kāl̄, after the demonstrative,

becomes either ā kāl, in E.C. times, or akkāl, in L.C. times and down to the present day.

27. Nāl. 62b kaṅṭ-uli ellām turappavō :will one abandon everything at the (mere) sight (of this) ?

Here kaṅṭu is a vb. noun, signifying "seeing", "sight"; and uli is one of the Loc. case affixes acc. to both Tol. Col. 82d (cf. Comm.) and Nan. 302c.

From this nominal contraction is derived the mod. Tam. verbal construction kaṅṭa polutu, pōltu or pōtu = when one sees, lit. the time of seeing. Even this is not fully verbal, with a finite verb, but only with a peyar eecam. I subjoin a few instances from Tol. Por., without prejudging its time.

28. Por. 115:2 talai ppeytu kāṇinum = talai ppeytalai kāṇinum, Comm.

29. Por. 210:1 enr - ivarrin = these of our mentioning = what we have stated.

30. 314:3 kilant -anna = as spoken or uttered, lit. like the uttering. It is historically unjustifiable to see in these and analogous instances a vinai eecam, just because in later times such words functioned only as such. In classical times there was much more flexibility than later: it is the function of the word in its context that must be the deciding factor in our evaluation of each instance.

C. The verbal noun, with "-al" as its final syllable, occurs at times.

Besides the 16 instances given above, one can find several others:-

āṭal, Patir̄r̄. 56:2; un-al, Kṛt. 262:5, Comm. unṅṅatal; totāṅkal, Kṛt. 367:4; etc. But it is not so common as the others in the E.C. and the early stages of M.C. epochs. The reason for this is that this verbal noun in "al" was then almost reserved for the negative verbal conjugation, esp. for

- a) the neg. impv. 2nd pers. s., like āl-al = do not lament;
- b) the neg. verbal noun in its isolate form, e.g. val-āal with alapetai.
- c) the neg. verbal noun as forming a tense, e.g. vēṅṅ-al-en yānē.

Of these a) is by far the most common, esp. in the earliest texts. By L.C. times the "-ēl" suffix, by E.M. times the "ar-ka", and by L.M. times the "-ātē" suffix, each tended to replace "-al" in this sense. The neg. impv. or prohibition with a final "al", "atu" or "aku" is found in O. Tam. as well as in Tel. (e.g. ād-aku = do not play). In Kan. we have a periphrastic form, meaning literally: it is not given (i.e. it is not permitted) to play = āṭa bār-adu. In O.Tam., Mod. Tam., Kan. and Tel. the negative conjugation stands apart from the positive, by the use or practice of adding the personal terminations straight to the verbal root or vb. noun without any of the tense-signs. Thus O.Tam. āṭal-en; Mod. Tam. āṭ-ēṅ; Kan. āṭ-enu; Tel. ād-anu = I play not;

Kan. also $\bar{a}d$ -enu = I dance not. Prob. this usage goes back, like the neg. vb. conj., to Proto-Dravidian times.

§2. The Negative Verbal Conjugation:

the Neg. Impv.

In E.C. times this is always kept distinct from any positive verbal forms by the length of the vowel in the syllables concerned, esp. the first. Thus, for the neg. impv. of three related verbs meaning "to plunge into distress", we find either

A. the radical syllable long, as $\bar{a}l$ - al = do not cry, Narr. 309:4; 391:1; AN. 61:5; 85:5; 97:15; 209:7; 223:3; 253:9; 375:18; then the second syllable is short. This form does not occur at all for this verb in the Krt.; or

B. the second syllable lengthened by al apetai, as at AN. 120:9; Krt. 82:2 and 135:4, al - $\bar{a}al$ = be not thou distressed, do not weep.

The contrast between A and B. can be seen at a glance by comparing:-

A: Narr. 391:1 $\bar{a}l$ -al maṭantai al uṅkuvar celavē.

B. Krt. 135:4 al - $\bar{a}al$ tōli al uṅkuvar celavē.

This alternance of \bar{a} - u or u — obtains in cases where the verb itself has two alternate bases e.g. $\bar{a}l$ or al u = to be distressed.

That the length of the syllables in this instance has not merely metrical but also grammatical significance

is borne out by this singular circumstance. Whatever may be the date of Por., there cannot be any doubt that it alludes to earlier texts, whether these are extant or not, and quotes persons as speaking in the manner of those texts. Thus at Por. 210 we find:-

line 4 iravinum pakalinum "nī varal" enralum

line 5 kilavōn tannai " vāral " enralum.

We note that varal in line 4 is contrasted with vāral in line 5. Nacc. paraphrases the first as "varuka" = come thou, i.e. positive impv. ([or rather pos. polite impv. or opt., as addressed to the hero by the heroine]); and the second as vārarka = come thou not, i.e. neg. polite impv. or opt. It is thus clear that the length of the radical syllable has grammatical significance here. / In E.M. times, however, this length was lost by certain verbs in their radical syllable. The word ēnu(=to say) is a case in point.

/ Cf. Krt. 141:8 cāral nāṭa vāral =(please) do not come, lord of the country with mountain-slopes.

Krt. 139:6 vāral vāliyar aiya em teruvē.

Krt. 69:6 vāral vāliyō varuntutum yāmē.

Krt. 258:1 vāral em cēri.

AN. 92:5 vāral vāliyar aiya.

Kalit. 49:23 iravin vāral aiya.

Kalit. 75:18-19 vāral em manai ena ūti iruppēn āyin.

Narr. 350:10 vāral vāliya kavai ninrōlē.

At an early stage in Proto-Drav. this was found to be often confused with ēnu = what?; hence in Kan. the former was differentiated as ennu, in Tam. as ennu, cf. El. 1c; 3c; 6b and App. Vol. pp. 23-25. But in this sense ēnu still continued, as is shown by ēn-a = "that which is mentioned as" at El. 66 mutalā ēna tam peyar mutalum . /

Evidently this was a very archaic usage, tending to become more and more restricted, until eventually it became obsolete. Besides ennu, the most common form, there was enu or en as at El. 25a, 61a, 62b, 73, 322b and 352, all given as "enum".

Accordingly in E.C. days *ēnal would have meant: "do not say"; while enal would have meant "say thou". In E.M. days this distinction was not observed, as *ēnal had fallen out of use, in this sense possibly because of its homonym ēnal = red or black millet, milletfield, ear of corn, as at Krt. 54:2; 291:1; 357:5; 360:5, where the Comm. renders it as ciru tinai. Herein lies the reason for the ambiguity of enal at Kur. 196a and b:

a: payan il col pārāttuv- ānai makan enal (=call thou not);

b: makkal patati enal (= call thou).

It is quite significant that there is no such ambiguity in E.C. texts. /

I cite below a few other verbs in the neg. impv. with a few of their references:-

/ Nacc. struggles in vain with this word and misconstrues it as ēnai = other.

/ cell-al, AN. 376:1 = cellāte, C. "please look up at the next page"

"Continued from the previous page" This shows another way of lengthening the radical syllable "cel" = proceed: this becomes not cel, but cell-.

1. aliy-al, (fr. ali¹ discussed above) = be not distressed, Krt. 73:2; 143:1.
- 2 / inai-yal (fr. inai discussed above) = be not in an agony of sorrow, Krt. 192:1; etc.
3. tot-āal, Krt. 191:7 = do not touch.
4. pat-āal, AN 7:3; Comm. renders it pōkarka = do not go about.
5. punaiy-al, Krt. 191:6.
6. viṭ-āal, AN. 26:9.
7. In the whole of Col. we find only one instance of the neg. impv., i.e.. or -āal, at Col. 443 = do not put away, hide, conceal, reject. Cēn. however, takes it as neg. vb. noun = lit. "not putting away"; i.e. "they are not put away", owing to the context.

The Neg. Impv. with the ēl suffix.

In Drav., esp. in O. Tam., there was a tendency for "iyā" to become "ē", esp. in rapid speech or in unstressed positions of the middle grade;

- / inaiy-al Krt. 192:1
 AN. 171:5; 197:5; 227:5.
 Aink. 467:2.

in still less stressed positions this ē was further weakened into e. /

Thus	!	Strong grade	!	Middle grade	!	Weak grade.
We	!	=(/) iyām or yām	!	ēm	!	em
I	!	= iyān or yān	!	ēn	!	en.

Strangely enough we find Krt. 54:1 illustrating this gradation in the very order here given, as if it had been composed centuries ago for this very purpose:-

yānē īntaiy -ēnē en nalanē....

As for me here(am) I; my lit.goodness i.e.virginity...

In several O. Tam. words we notice the alternance: ā₁/ ā₁^u / al₁ etc. Hence the neg. impv. should have the alternance ā₁-al, ā₁iyal, al₁-āal: this, in fact, is what they actually have. From ā₁iyal was formed, acc. to the tendency just explained, ā₁ēl, AN. 97:15. While the E.C. ā₁-al and al₁-āal are now obsolete, this M.C. form ā₁ēl = "do not be distressed" will be easily understood at the present day. (The mod. Tam. literary form is al₁-ēl, fr. al₁iyal, with the radical vowel short.) /

/ But e is never the final eluttu of a Tam. word except in alapetai.

(/) iyām, Aik. 70:5; 110:3.
 iyān, Krt. 96:2; 276:5.

/ Other examples of "-ēl" as the affix of the Neg.Impv.:
 nuna cīr atī nōva naṭantu cel-ēl, Cīv. 1517a.

ātavanē muniyēl muniyēl
 itavanē muniyēl muniyēl
 mātavanē muniyēl muniyēl

" please look up at the next page"

"Continued from the previous page"

nītavane muniyēl muniyēl Pāratam, Kiruṭ. 354.

Civ. 1524c akaiyēl amar tōli alēl.

Civ. 1113d * alēl + ka > alērka; Comm. alātōlimin = do not

Civ. 1285c * alēl + kūtā > alērka = nī alātē =

do not weep thou, sing.

cry, pl.

The reason for this difference is the fact that

(1) we are nearer to M.C. than to E.C. times; and that

(2) the "ēl" suffix has become familiar to every Tam.

school child by the maxims he is taught:-

a) iyalvatu karav -ēl = do not stow away what you can bestow
on others.

b) īvatu vilakk -ēl = do not prevent others from doing
charity.

c) utaiyatu vilamp -ēl = do not disclose secrets.

d) ūkkam atu kai vit-ēl = do not abandon industrious habits.

N.B. In E.C. times vītu was more usual than vitu =
to abandon. /

e) eṇ eluttu ikal -ēl = do not despise knowledge (lit.
arithmetic and letters).

f) ōtuvatu oliy -ēl = do not cease from study (lit.
recitation, reading) //

g) auviyam pēc -ēl = do not speak in an envious manner. ///

/ varuttam vīta at Poruna. 87.

// ōtal = "the cessation" in E.C. times; while ōtal =
" recitation" in E.M. Tam.

" please look up at the next page"

/// no avviyam or auviyam in the Krt., nor pēcū,
although the latter goes back to proto-Drav. *pēlcu :cf.
O. Kan.. pēlu; Tel. prēlu.

h) a .'. kam curukk -ēl = do not diminish the grain (when
you sell it). -/

i) kaṇṭ - onru coll -ēl = do not say a thing different from
what you have seen.

N.B. In the E.C. times coll -ēl is unthinkable: it
j) would have been " moliyal."

j) nanri marav -ēl = do not forget any benefit conferred
on you, cf. Krt. 225:5 nanri marant-am-ai āyin .

k) vañcakam pēc -ēl = do not speak words of deceit.

vañcakam is E.M. (cf. Tv. 5:382). More common at that
time was vañcam, Tv. 1:55; 22:1; cf. vañca adj. Kur. 271a;
vañcan, Tv. 5:289, 317; cf. vañcar, noun, Kur. 824b.

vb. vañci, Tv. 6:41; Kur. 276b; 366b vañcippatu. //

l) kunam atu kai viṭ -ēl = do not abandon virtue. ///

m) cūtu virump -ēl = do not desire gambling. 4

n) teyvam ikal -ēl = do not contemn God. 5

These maxims have the stamp therefore of L.C. to E.M. times:
the same is true for the peak of the currency of the neg.
impv. with the "ēl" affix.

/ no a .'. kam in Krt., nor curukku.

// None of these forms is in Krt.

/// kunam never in Krt.: kunan, once only, at Krt. 206:2.

4m) cūtu never in Krt.; nor vir - umpu.

5n) no ikal in Krt. text; but twice in the Comm.

The Neg. Verbal Noun, having the affix -al.

This is very rare in the classics, in its isolate form. Col. 13 has the word " val̄ - āal," with al̄apetai, in the sense of "not slipping (into any error)". Most often this vb. noun is found as the base of the

Neg. Verbal Conjugated Tense forms. Thus

1st Pers. sing. vēṅtal-en yānē, Krt. 280:5 = I do not desire.

2nd Pers. sing. pōkal-ai, AN. 7:5 = thou goest not (even to the gate).

3rd Pers. s.m. vāral-an̄ = he comes not, Krt. 176:1 (twice); ariyal-an̄, PN. 206:7 (twice);

~~PN. 206:7 (twice)~~ f. vēṅtal-al̄ = she desires not.

n. vāral-atu = it comes not.

1st Pers. pl. kūral-am, AN. 198:1, contrasted in the same line with kūruvam.

2nd Pers. pl. vāral-ir, vāralīr = ye come not.

3rd Pers. pl.m. vāral-ar, AN. 122:18 (but used as honorific pl. for one's husband or lover).

f. vēṅtal-ar = they (the women) desire not.

n. ālal-a (of the eyes: "kaṅ" = they do not weep,

AN. 375:18.

This last differs from the peyar eccam of the Neg. Conj. only by position. Thus kaṅ ālala = the eyes do not shed tears; whereas

ālala kaṅ = the eyes which do not shed tears, i.e. peyar

eccam.

This neg. peyar eccam is more often found with the final syllable lengthened. Thus Krt. 250:3 mālai vārā alavai; Col. 239:2 vārā kkālam.

Especially is this the case with dissyllabic words. The corresponding viṇai eccam is frequent in the classics:-

vār-ātu, Krt. 65:4; AN. 36:6; = not having come.
 pāt-ātu, PN. 72:16 = not singing in praise.
 ān-ātu, PN. 54:7. = not ceasing.

Here again the viṇai eccam differs from the finite verb merely by its position in the sentence. Had these three words been the last, each in its own sentence, their meanings would then have been: it has not come; it has not sung; it has not ceased, respectively.

The secondary peyar eccam vārāta is rare in the classics; but the noun formed from the viṇai eccam: vārāt-atu = that which has not come, occurs at Por. 665:6,7.

The radical vowel is always long, to distinguish this from the (opposed) positive conjugation: varum, Krt. 201:7 = he will come.

§3 Viyam Kōl = the Optative Mood. /

This word "viyaṅkōl" is E.C. In later times the second member is generally "koḷal, kōṭal, koḷḷutal". But as a technical word in grammar, like a .'. riṇai, alapeṭai, it has been preserved intact.

/ "footnotes" " please look up at the next page"

Cf. 1) Krt. celkam cela viyam konmo = we are going away: please allow us to go away. These words are addressed to the lover by the female companion of his mistress.

2) Patirr. 54:15 ēval viyaṅkoṅṭu ilaiyarotu elutarum.

3) Pal. 267a verri vēl vēntan viyaṅkoṅṭāl.

4) Cilap. 9:78 viyaṅkoṅṭān = ēvalai mēṅkoṅṭān, Comm.

El. 210d, Col. 226c, Nan. 145d exhibit this word used as a grammatical term to denote a polite order, request, wish, acc. to circumstances.

El. 210d: ēval kaṅṅiya viyaṅkōl kilaviyum.

Col. 226c manṅatū ākum viyaṅkōl kilavi.

Nan. 145c-d ēval viyaṅkōl

Thus this term has continued in use for a long period; likewise the use of this mood. But different formatives were used at different times: their tabulation will help us to discern between the different periods in Tam. literature.

✓ Footnote ~~from~~ to the previous page.

There is some reluctance on the part of some Tam. scholars to use the term "optative mood". C.J. Beschi likewise showed this reluctance, in his G.H.T., 63:2: - esse potius optantis quam imperantis, hac enim voce animi desiderium explicamus, unde bene inservit pro praesenti optativi, quo modo carent Tamulenses." For this reason I would have preferred to call it the infinitive mood which serves as the optative; but the same indeterminateness is true of every tense and mood in O. Tam. Nay more, we should be obliged to speak of "the base which serves as a noun" and "the base which serves as a verb". Such a terminology seems to me long-winded and cumbersome.

1. The Neg. Opt., as closely related to what we have just discussed, will be first dealt with. It consists in suffixing the particle, kū, denoting futurity and hopeful desire (see above) to the Neg. (Verbal Noun or Verbal Impv. Thus al-āal = do not cry or weep, lit. do not plunge into distress: whence al-āarkū = please do not weep, Krt. 192:2, with -ō to register a shade of doubt or uncertainty on the part of the speaker. Cf. El. 32. The particle atīl (= there, then, therefore, thereupon) is also added, as at Krt. 198:8; 360:4; AN. 4012, vārarkū atilla = accordingly please do not come. In E.M. times the neg. opt. was standardized as vārarka. Hence this toṭarmoli was wrongly split into vārarka tilla. This is the origin of "til" "tilla" and "tillai" mentioned at Col. 253, as I shall show presently. I give one more example of the Neg. Opt. ending in "arkū" : PN. 208:2 cel-arkū ena: Comm. pōt-arkū ena = saying, "do not go." Col. 228 mentions cey-arkū as one of the participles, along with ceyy-iya and ceyy-iyar. Cf. §7 below. The three are also opt. in the final position of a sentence, when it is correctly construed.

2. The Positive or Ordinary Optative.

When one studies Nāl. 76a innā ceyinum iniya olikēnru one is told that the last word is a cpd. from

olika enru, where olika means "may it cease".

come
I have not across a single edition of the Nāl. which
says anything to the contrary. /

But the difficulty remains that the final "a" of oḷika cannot, by any grammatical rule of Tol. or Nannul or any other Tam. grammar, be elided. If we remind ourselves with what meticulous care Tam. grammarians have dealt with their subject and given us such fanciful divisions and resultant particles, like miyā, ika, mō, mati, ikum, ciṅ, til etc., their complete silence on this subject is indeed surprising, i.e. if oḷika is the only form of the opt. known to them.

On going into the earlier strata of Tam. texts, however, we meet with several instances where there is an alternate form, that ending in "kū". I shall not repeat the references given above for the verbal noun which ends in "kū": the same form used at the end of a sentence becomes a finite verb. Thus kāṅku vanticinē = I have come to see you, lit. for seeing: but kāṅkō = may I see? shall I see? etc.

How was the special opt. sense to be given to this verbal form? For, moḷikō occurs in the Krt. in the sense of 1) I say; 2) I shall say; 3) Shall I say? 4) May I say? 5) I may say, but; 6) I would like to say.

Obviously the context was enough normally to indicate the author's special intention or meaning in each case; but in course of time it was found desirable to reinforce this by other particles than ō;

Foot - note to p. 107.

✓ Pope, Nāl. p. 317, makes a non-committal equation eliku = olika, and refers us to his Gr. § 85.

This speaks of the opt. not in "kū", but in "ka", as Nāl. 326c pōka ennum. Acc. to him this has become pōk-ennum. The occurrence of the opt. in "ka", kolka, Nāl. 28b, does not prove that all optatives, then or earlier, ended in "ka".

Beschi, however, op.cit. 72:4, has the same view as myself on this point, although he calls this mood "pro imperativo vocem infinitivi". He adds: "quae semper desinit per a (in vulgari dialecto) et inservire pro qualibet persona et numero; aliquando ea voce utuntur cum terminatione in u; sic in Cintāmani est: entaimārkal elūkū enrāl, pro eluka et elumin."

and sometimes two were added together. The two that are most frequent are "atil" and "amma".

A. atil = "there, then, thereupon" is an alternant of

"antil"(= id.) This occurs at

Krt. 293:7-8 varumē cēy ilai antil kolunan kaniya

Krt. 395:6-7 añcal enmarum illai antil alitō tānē nānē.

AN. 76:6-7 kalarupa enpa avan pentir antil kaccinan

AN. 240:7 entaiyum cellum ār iravē antil

In these instances the Comm. renders "antil" as atanāl, atanil, ānkē. The well known alternance of such words as atō / antō; maruku/ maruñku; oluku / oluñku shows us that atil and antil are both the Loc. casal forms of atu = that. Cf. anta = that.

Some instances of the Opt. with " atil "

suffixed to "ku ":-

Krt. 14:3 perukū atil amma = peruvēn-āka; cf. Cilap: 24§19, 125.

Krt. 14:4 arikū atil amma = arivār-āka, Comm.

Krt. 56:4 varukū atil amma = varuka, vantāl, Comm.

Krt. 57:4 pōkukū atilla = pōvān-āka, Comm.

Incidentally one may remark that both in the Krt. and AN. this line containing the Opt. verb comes just about the centre of the poem or towards its close, never at the beginning. This would show that either these Love poems were formed on a definite pattern, which became stereotyped, or that "atil" has ^a slightly different meaning

than that given above to "antil". It seems to mean in several instances: "on that account". Hence we are not surprised that the first few lines of the poem describe the situation; then follows the sentence with "atil" and the opt. This may or may not be the final sentence in the poem. I shall continue the instances:-

AN. 141:11 varukū atil amma = varuvār-āka, Comm.

AN. 276:7 varukū atil amma = varuvān-āka, Comm. /

The theme and pattern of the Poems on War are quite different from those of the Love-poems. Hence we are not surprised at finding a stanza of the PN.collection starting with such a line and repeating the words, a phenomenon which I have not met with in the Love-Poems:-

PN. 284:1 varukū atil vallē varukū atil vall-ēṇa.

B. The meaning of "amma" is explained under E1.34; cf. (a) urei acai kilavi, under that sūtra, below.

These two particles then were employed to heighten the effect of the particle "-kū," which was the chief factor in expressing a wish. We can thus tabulate the uses of "-kū" in the E.C. period as :-

/ AN. 340:5 celavu virupp-ur_utal olikū atil amma. Here we have the very word olikū, which was postulated on p.107.

AN. 268:9 yān_u alatū illai is given by the Comm. in the padu text; the paraphrase is en_nai oliya yārum ilar āvar. Note that here there is no division as "ala tillai", as Comm. erroneously do in other places.

- 1) With a noun, to form the Dat. case, equivalent to the Eng. "to" or "for".
- 2) With a verbal root, to form the verbal noun of the second class. cf. p. 90.
- 3) With a verbal noun of the first class, which ends in -al, to form the Dat. case, e.g. * uy+al > uyal; uyal+ku > uyarku; cf. p. 90, no. 3.
- 4) To form the base of the fut. aor. tense; cf. p. 90, nos. 6, 7, 8 and 10.
- 5) To form the opt. mood:- with "al", for the neg.; without "al", for the positive; p. 106 and p. 108 resp.

3 Trying out different Opt. forms.

It will be of considerable assistance to us in deciding this question, p.107, to search in the early texts for the several opt. forms that have been tried out. I shall instance a few of these below.

- (1) The most ancient form that we can detect added "i" to the verbal root. Thus vāl = to live prosperously, as at Krt. 327:1 vālum, which is the peyar eccam. It forms its verbal noun in the first manner, namely with -al, or * -utal > tal. Hence vātal = living in prosperity, Krt. 32:6; 168:7; AN. 98:30.

Thence vāli = prosper thou, I pray. Instances of this are abundant in every type of Tam. texts. At an early stage, however, this word lost its full force and became

gradually an "acai". Cf. El. 34 (a), on line b: urai
acai kilavi. /

/ vāli occurs 39 times in the Krt.; of these 35 instances
are vāli tōli = long live my female companion! Only 4
instances are those of "acai", even acc. to U.V.S. Aiyar,
Krt., p. 875. These are Krt. 98:3; 251:1; 306:3; and 321:8.
But in later texts "vāli" tends to lose its full sig-
nificance. The reason for this is curious. Like the
patriarchs (cf. Job. 2:9 bless ≠ curse, diff. versions; Cf.
also II Sam. 13:25 for King David), the early Tamils used
the word signifying blessing or prosperity, when they
actually meant just the opposite. Thus (1) in Krt. 235
the husband is returning to his wife and, according to the
Tam. poetical conventions, is vexed with the cold and wet
N.E. monsoon for molesting her during his absence from
home. He curses it therefore in these words:-

ōmpumati vāliyō vātai = Cease (your nuisance); prosper thou
O north wind! He means: Stop your nuisance and be accursed.
It is no wonder that, when poets used the same word in such
opposite senses, it gradually lost its full significance.

2) In Narr. 350 the wife is indignant with her husband for
having abandoned her and resorted to his concubines or
harlots. She asks him to get away and never to come back
to her. She ends her short speech of ten lines with the
words: vāral vāliya != lit. do not come; prosper (thou and)

kavai ninrōlē ! thy mistress whom you have embraced!

It is evident from the sense of the whole poem that she
intends anything but prosperity to this mistress of his,
if not to him.

(2) The next step was to afix an \bar{o} to the above: $v\bar{a}liy\bar{o}$; this word is not so abundant as (1) and retains the opt. force better than (1). cf. Krt. 270:4

peytū ini $v\bar{a}liy\bar{o}$ peru $v\bar{a}n$. Comm. periyā mēkamē
malaiyai ppeytu $v\bar{a}lv\bar{a}y\bar{a}ka$.

Here $v\bar{a}liy\bar{o}$ has the final position in the sentence, when properly construed, and is the main verb: it is therefore fully significant. Most often it is used with the significance of the 2nd. Pers. s. opt., as at Krt. 69:6; 162:3; 235:1; 270:4; 392:1. In the last instance U.V.S. Aiyar thinks that it has become an "acai". At Krt. 280:2, however, it is used with $k\bar{e}lir = 0$ friends, and is in the 2nd. pl. At Krt. 122:3 $v\bar{a}liy\bar{o}$ is 3rd. pers. s. opt., Comm. $v\bar{a}lv\bar{a}t\bar{a}ka$. This shows that these optative forms were not conjugated like the Indicative. /

(3) $v\bar{a}liy\bar{a}$ is met with, in the 2nd. Pers. s. and most often when a person soliloquizes. In Hebrew poetry he is said to address his own "soul": in Tam. his "breast" or "chest". Hence the collocation " $v\bar{a}liya\ n\bar{e}n\bar{c}\bar{e}$," as at Krt. 19:3; 199:2; AN. 123:8.

At times a poet addresses a king with this salutation. Thus at PN. 9:8 $v\bar{a}liya\ ku\bar{t}umi = (Long) live\ thou,$
O Kutumi; this is the name or title of one Pāntiyā king. The Comm. thinks that it is improper for any man to speak to the king in the 2nd. Pers. s.

/ $v\bar{a}liy\bar{o}$, PN. 149:1 = $v\bar{a}lv\bar{a}y\bar{a}ka$, Comm. = mayst thou

prosper!

Hence he renders it in the 3rd. Pers. s.: kuṭumi
vālvānāka = may Kuṭumi live (long)! But at the present
day this will be considered as improper as the other: one
must use the honorific pl. with the 3rd. Pers. and "tāṅkaḷ".

(4) The opt. form which may be termed "Benedictive" or
"Precative". For the Ved. SK. equivalent, cf. A.A.Macdonnell
Ved. Gr. §.150. In O. Tam. "iyar" is affixed:-

a) āk-iyar, PN. 190:5, 12.

b) il-iyar, PN. 6:10; 29:12.

c) cel-iyar, PN. 6:23.

d) nil-iyar, PN. 2:20.

nil-īiyar, with alapetai of "i", PN. 166:34; 375:16,
Comm. nirpāy āka.

e) nilai-iyar, PN. 56:25.

f) panīy-iyar, PN. 6:17.

g) vāl-iyar, Krt. 139:6;

AN. 92:5.

PN. 204:12.

Patirr. 48:12.

In every one of the above instances the poet addresses
an important personage: hence it is likely that the particle
"iyar" is the pl. of iya, (3) above, esp. as "r" is most
often the pluralizing particle. /

In most of the above instances "ō" is added at the end,
e.g. vāliyarō. This has led some late grammars to give

/ But there are good reasons against this view. Cf. p. 114,
foot-note.

us one more false division": "arō". /

There is some doubt, however, whether this form was always benedictive, since we meet with a merely opt. signification at PN. 365:9 ull-ēn vāliyar yān ena. Here it is used with the 1st. Pers. s. yān and cannot be benedictive in its import. Prob. this was felt to be so long ago, and some copyist or other has furnished us with the alt. lect. vāliyan enanappanmān.

/ Patirr. 14:22 tav-āal-iyar-ō = keṭāmal iruppāyāka, Comm.

" 44:8 kān-il-iyar-ō = kān-āt-olivatāka, Comm.

Krt.107:5 kaṭu navai ppaṭīiyarō niyē, 2nd. pers. Here the form may be benedictive, but the sense is that of a curse. To show the indeterminate character of such a word as "paṭīiyar", let me cite three other instances from the same work, where the tense and mood. change acc. to context:-

1) Krt.10:2 payaru pōl inara paintātu paṭīiyar; Comm. paṭum paṭi = so that it may fall, might fall, acc. to the tense of the main verb. 2) Krt.243:5 ullēn tōli paṭīiyar en kannē; Comm. tuyilka = may my eyes sleep! Here opt. fut.

3) 395:5 kalaiyār āyinum kann initu paṭīiyar : Comm.

paṭukinranar = he causes me to sleep sweetly. Here pres. indic.

Narr. 58:4 kōl koṇṭū alaippa ppaṭīiyar: subj. mā = horses, in line 11.

Here opt. fut. This is the more usual signification in the cl. texts.

But this reading does not seem to make any sense and has therefore been rightly rejected by U.V.S. Aiyar in his ed. /

5) We return to the "-ku" affix which is at times employed to form the pure opt. mood.

a) PN. 101:10 vālkū avan tālē:Comm. avan tāl vālvat-āka.

b) PN. 103:12 vālkū avan tālē:Comm. avan tāl vālka.

c) PN. 143:1 malai vān kolkū ena uyar pali tūy.

d) PN. 24:33 ānkū inītu oluku mati peruma = appati inītāka

naṭappāy āka peruma. Here we meet with oluku, with the adv. inītu = sweetly: at Nāl. 76a it is therefore olīkū enru with the adv. inīya = sweetly, pleasantly. Likewise at Nāl. 306a inīya olīkū enru .

These five forms e.g. vāli, vāliyō, vāliya, vāliyar and vālkū alone occur in E.C. texts: the Comm. thereon often gives vālka; but this word is late and does not occur in the actual text of Krt. and the earlier poems of AN., PN. and most of Narr. / /

/ At Patirr. 36:7 māvum mākkalum paṭu piṇam un-īiyar, the last word is neither Benedictive, nor Optative, but Infinitive of Purpose. The Comm. has correctly "unnum poruttu" = in order to eat. At Krt. 51:5 entaiyum koṭ-īiyar vēṇṭum, Comm. koṭuttalai virumpuvān, koṭīiyar functions as a verbal noun. This seems to have been its original function, as it was for the words which have "ku" suffixed. Cf. Page 90. The verbal nouns in "ku" and "iyar" developed into optatives.

+/ " Please look up at the next page "

"Continued from the previous page"

✂ ✂ I am speaking here of the verbal root "vāl̥" and the opt. formed therefrom; Not of all verbal roots, cf. pātuk-a, Krt. 23:3,4; tīrka, Krt. 251:4; āk-a, Krt. 378:3; ākuk-a, Krt. 91:4; 137:4; AN. 203:8; varuk-a, Krt. 111:6.

In "The Chronology of the Early Tamils", K.N. Sivaraja Pillai, pp.36-37, is "inclined to assign" some of the poems in the Patir̥r̥. to a little later period than the AN. and PN. But he awaits "a strict critical examination of these works, conducted primarily on linguistic grounds." "Till then we have to suspend judgment". But "the indexing work of the Sangam poems which is now under preparation" has not been completed. If it has been well done, it will be of immense value. Meanwhile we must continue our investigation on the same lines. When we compare PN. 101:10;103:12 vāl̥kū avan tāle , with the Comm. rendering the first word as vālka , with the Patir̥r̥. texts, we find vālka being now used. In other words, the Patir̥r̥. begins the use of the opt. form that is also employed by the Comm. on PN. to explain what had then become somewhat unfamiliar. Thus

(a) Patir̥r̥.54:2 vālka nin kanni : Comm. nin kanni vālka.

(b) Patir̥r̥.56:3 vālka-v-avan kanni : Comm.avan kanni vālvatāka.

We can obtain considerable light by examining the Commentaries. When the five E.C.opt.forms are met with,

the Comm. renders them as vālka (M.C.+) or vālvatāka (E.M.+). When the M.C. vālka occurs, however, the Comm. either repeats the same, as still familiar, (a), or paraphrases it by the still later form, as in (b). /

At the present day both vālka and vālvatāka are employed, in verse and prose respectively: vāli occurs frequently in jubilee hymns and festival songs; but all the other E.C. forms are unfamiliar, except to the learned in classical Tam.

/ The Palamoli poems, 400 or rather 399 in number, are composed in the venpā metre. The core of each stanza is the last or fourth line, which is the real proverb. The three other lines serve as a setting for this. The editor of the Pal. (1948 Saiva Siddhanta edition) claims with reason that the fourth line or proverb preceded the three others in each stanza by centuries. Now, curiously enough the same word " cey" occurs in lines 3 and 4 of stanza 267. In both cases it is the optative or polite impv. that is used. But in line 4, ceykū enrān unku ennum āru, the opt. is the earlier form, No.5; at line 3 evvam ilar āki cceyka-v-atuvanrō, the opt. is the later form, No.6. Here we have a clear corroboration of my arrangement of the opt. forms in the order of their evolution.

vālka is already employed in the later poems of the PN. e.g. 377:9.

6) When we come to the texts of the 2nd. century A.D., which K.N. Sivaraja Pillai calls the seventh to the tenth generations of the Cola kings, cf. op.cit. pp. 141-159, we meet with this new form of the optative, the sixth in their order of evolution, in greater employment. The greatest king of the 7th. generation is not a Cola, but a Pāṇṭiyan, Netum Celiyan III, who won the celebrated victory over his rivals at Talaiyālam kānam. This king was a poet himself; In PN. 72 he sings his own praises. The diction is M.C. On the one hand, the consistent use of oṭu for the later ōṭu, at line 8 muracam-oṭu, line 15 ulakam-oṭu, the use of akappatēen at l. 9, a simple verb with the causative sense, a familiar feature in E. and M.C. poetry, stamp this poem as belonging to the E.C. or M.C. period. By contrast, see the Comm.: muracatt-ōṭu kūṭa avarai kaikkontil-ēn ayin, where the causative or strengthened form and ōṭu are employed. On the other hand, the use of camam, a l.w.fr.Sk. and one that begins with a "ca-" initial syllable, in violation of E1. 62; and the obvious adaptation of Krt. 137:3-4 to his own purpose at PN. 72:17-18 show that PN. 72 does not belong to E.C. but to M.C. times. Hence we are not surprised to see two instances of this newer optative, viz. ākuka, at l. 12, and varaika, at l. 16.

It must be borne in mind that we cannot expect geometric symmetry in literature. Thus new forms may be tried out on some words first in one epoch and then be

so as to secure for it the opt. signification in an unmistakable manner. Thus ākukū (= the becoming in the future) † ā (= let it be) > ākuka = let the becoming be ~~let happen that.~~ / = let that happen. /

In Mal. the same word is found as the infinitive; for ā means "to be" in Tam. Mal. Kan. and Tel.

The short "a" here is a common feature in the final and unstressed position of words in most of these languages. Further, in the mod. Drav. languages at least, the length of a vowel seems to be a matter of orthography and of sandhi with a vowel initial in the next word. For, the length of a Drav. vowel in actual utterance in the final position differs from dialect to dialect in the same language, and from one sister language to another in the case of the identical word found in both. Further, it varies according to the style of pronunciation adopted.

Once this form was adopted, in the case of ākuka and a few other words, it was found to be much clearer than ākukū etc. and less ambiguous. Hence in M.C. times this form (No.6) spread to other verbs as well at the expense of its rival, (No. 5). In the case of a few stereotyped expressions, esp. those ending in ena, enru etc., the older form (No. 5) continued down to E.M.times. Hence Nāl. 76a has olikū enru. But the E.M. comm. was not familiar with the older form:

/ ākū (=the becoming) † a > āka, Kṛt. 378:3, Comm. ākuka.

he knew only the later one and divided the totar moli as olika enru. He was not sure of his ground, however; for the whole crowd of comm. never attempted to formulate a grammatical rule to bear out this division.

In the same way the E.M. comm. split up the totar moli mentioned on p.108 as peruka til amma etc. Thus these comm. increased their stock of "meaningless" words in direct violation of Col. 155: ellā ccollum poru kurittanavē = every word has some signification. At length they discovered some shreds of signification in this artificial word "til". By this time too the tendency to add an "-ai" to nouns and verbs had gained ground. Hence this word was called "tillai". Cf. Col. 253 vilaivē kālam oliy-icai kkilavi enr-ammūr-enpa tillai ccollē.

But with their usual inconsistency they failed to split up antil, Col. 267, in the same manner into an and til. Cf. El. 32 and my notes thereon for other instances of inconsistency in Med. commentaries and grammars. /

/The particle "til" once obtained, med. comm. saw it even where the text had just a semblance of containing it, whereas it read differently. Thus at Krt. 58:2; 134:2; 269:2; Narr. 255:7 there is the phrase manru marrū illa = good, nothing to the contrary. At Krt. 134:2 there are two alt. lect. for the two last words 1) marrū illai; 2) māru illa. " please look up at the next page "

" Continued from the previous page".

These bear out this meaning perfectly. But the ~~But=the~~ Comm.were determined to find "tilla" at any cost. Hence the fantastic division of theirs: nanru manu tilla. To improve the situation, "man"was also added to their repertory of "meaningless" words. Again, at Krt. 223:3 palavāru illa , alt. lect. illē. Here the Commentator divides the totarmoli as palavāl tilla, in his own mind: but prob. through a sense of insecurity writes only "pala". We hunt in vain for "ārrilla" in the rest of the Comm.

4. Yet other opt. forms : -al, -tal etc.

We have seen above that the verbal noun vāl-kū became either the No. 5 opt. without any change, or the No. 6 opt. vālka, by the addition of the affix ā . The other type of verbal noun too, vāl-t-al began to be used as the opt. (I call it No. 7) about the M.C. to L.C. epoch. These are a few instances:-

The Verbal Noun: arital, at Krt. 276:4; 106:1 of Narr. This is used as the opt. at Col. 195b, 238d, 271, 453, 458. The remaining citations are all opt. forms:- ātal, El. 288d, with vēntum, will be discussed in 5.

unartal, Col. 396g.

unarttal, Col. 389c.

elūutal, El. 6b.

ōmpal, Col. 13.

kāṭṭal, Col. 463d.

kilattal, Col. 19, 284b, 297h, 442.

kūral, Col. 20.

keṭṭal, El. 200c, 288c.

kolal, Col. 117b, 295d, 296b, 390b; Por. 282:2.

kolāal, Por. 307:2.

N.B. tirattal, PN. 45:11, 12.

varal, Por. 210:4.

varutal, El. 284c, 292b, 296d.

viṭṭal, Pal. 140c = viṭṭuka, Comm.

This employment of this type of verbal noun does not occur in the Krt.

5 The alternate use of the verbal noun

in "-al" with vēntum, for the opt,

in the same texts, but not so frequently. In each instance below, the word vēntum is found in close juxtaposition.

This word is from

1) vīl = to desire, Kalit. 14:3,4; 60:2; AN. 162:12;

2) vilai = id. at Krt. 165:2; AN. 66:3; Kur.615a (twice);

3) vilu = desirable, excellent, AN. 162:14; 205:14;

Patirr. 45:5; Kur. 162a, 776a; Narr. 180:6; Col. 353;

Por. 60:10; 550:1; Muruk. 294; Civ.20b,621d,699b,2355a etc.;

more esp. in the field of sexual craving, desire and the

resultant distress, as at Narr. 216:3-4; AN. 170:13-14;

Patirr. 36:2; Kalit. 142:58; Civ. 465d; Por. 39:1,3;

146:45; 235:1; and

4) vēḷ = to desire, PN. 20:14; Nāl. 215b.

From the same original root are the following forms:-

5) vēṭ-k-ai = intense desire, hunger, thirst, lust as at Krt. 274:5. PN. 50:5; El. 288a; Por. 100:1; 208:2; 207:1; 210:8; 211:1; 228:1; 247:4. Tv. 6:161; 35:5; 45:17.

Civ. 360c, 1389b, 2729a.

6) vēṭṭ-al, id. Por. 205:1.

7) vēṭṭ-am, id. Perumpān, 111;

8) vēṇ = id. El. 288d.

9) vēṇṭ-al = desiring, the act of desiring, Krt. 280:5;
Col. 334.

10) vēṇṭ-um = virumpum, Comm. = he desires, as at Krt. 51:5
entaiyum koṭ-īiyar vēṇṭum = our father wishes to give
you. Here we note vēṇṭum used with the opt. form No.4,
ending in "iyar", which is used here as a vb. noun.

11) vēṇṭu vinai, as at Krt. 195:3 = the work which he
desires.

12) vēṇṭ-iyā, as at Krt. 349:5 = the things which they desire.

N.B. El. 288 is a sūtra of four lines attempting to show
how in poetry vēṭkai avā becomes vēṇ-avā. The last line
ends with the words

a) ātal vēṇṭum = the becoming is desired. In the same
manner,

b) uytal vēṇṭum, El. 199e; unarttal vēṇṭum, Por. 665:27.

- c) \bar{o} otal vēṅṭum, Kur. 653a, where \bar{o} otal(with alapeṭai)
is fr. \bar{o} = to cease.
- d) ketṭatal vēṅṭum, El. 115b.
- e) ceyal vēṅṭum, Col. 243a.
- f) ninaiyal vēṅṭum, Col. 293b.
- g) pōrral vēṅṭum, El. 156f; Col. 115e, 462c.
- h) mikṭatal vēṅṭum, El. 114b, 205b.
- N.B. i) vāṭṭal vēṅṭum, PN. 367:9.

This last word is particularly significant, because of our investigation into the other verbal nouns and optatives conn. w. the verbal root: vāl̄.

Occasionally we meet with the neg. opt. which is formed from the verbal noun and the (auxiliary) / word vēṅṭā = it is not wished, as at Col. 298a kilattal vēṅṭā. This is the exact opposite of the meaning conveyed at Col. 240c by kilattal vēṅṭum. In these instances the optative sense, originally conveyed by intonation in speech or by position in writing, of the verbal noun in its sentence, begins to be explicitly conveyed by the (auxiliary) verb, vēṅṭum or vēṅṭā.

/ Note: the word " auxiliary " is used in its orig. etymological sense of " rendering help ". It is not used here in its strictly grammatical sense. Hence I have enclosed it in brackets.

6. Tol. and its treatment of Viyam kōl.

A. At El. 210d, speaking of words that end in the syllable or vowel "a", Tol. states ēval kanniya viyaṅkōl kilaviyum

What is (a) the origin and (b) the signification of ēval?

a. Neither ēvu, the vb., nor ēval, the vb. noun, is found in E.C. texts. Instead we meet with ē = to rise high; be haughty or arrogant, be imperious, as at Krt. 265:5; Narr. 116:10; AN. 52:5; 177:8; 323:2 ē ecol = proud words, arrogant speech. Col. 304 explains ē as perru = eminence, haughtiness. In M.C. texts, / like Patirr. ēv-al occurs in the sense of an order from an eminent person, like a king, to one of his servants or ministers. Thus at Patirr. 54:15 ēval viyaṅkoṅṭu ilaiyarōṭu elu tarum, "ēv-al" means the orders given by the generals to their young soldiers. The juxtaposition here of the words ēval viyam kōl and of the same words eval . . . viyam kōl at El. 210d may be an accidentally parallel feature: it may not be so. At Patirr. 39:5 "ēval viyaṅ panai" refers to the drum (muracu, Comm.) that is beaten to publish the king's orders throughout the camp.

b. This signification of a superior ordering an inferior about occurs in Kur. 515b ēval; 907a and 909b penn ēval, where the wife rules her husband. The vb. ēvu occurs also at Kur. 848a; Civ. 3036a. In Nan. ēval is used in the

/ AN. 211:11 katum cina vētan ēvalin eyti, (c. 25 B.C. there happened this event).

sense of the impv. mood, as at 145c, 385b and 386a. It is sharply distinguished from viyaṅkōl, at Nan. 145d; Nan. is extremely concise and does not express the same thing twice over, esp. in the same sūtra, which gives a list. El. 210d ēval viyaṅkōl accordingly looks strange: literally, it means "impv. opt." i.e. a mood half-way between both. Both Il. and Nacc. take it to mean an order given in the 3rd. pers. e.g. celka / = let him, her, it go; varuka = let him, her, it come, etc. Both restrict it to our opt. No. 6, cf. p.119. Prob. Tol. used this expression here to distinguish it from the other five forms familiar in the time of El. 210.

B. At Col. 226c " viyaṅkōl kilavi " occurs in the same sense as at El. 210d, but without the epithet "ēval". By this time therefore this form of the "viyaṅkōl" had become so much the dominant feature as to overshadow all the others. This sūtra will be discussed later in conn. w. the date of Col.

§ 4. The Verbal Noun functioning as the Infinitive

We have seen the vb. noun functioning acc. to context in manifold ways. Cf. esp. p.90 . Hence we are not surprised at its being used as an infin. as well. In the Appendix Vol., p. 22, I cite two examples from Tam. texts and adduce the analogy of the O. Kan. verbal noun infin.

/ celka : PN. 208:4 iṅkanam celka tān ena.

in -al and O. Tel. id. in -an. /

Here I subjoin a few more examples drawn from the Tam. classical texts :-

- 1) At Krt. 99:6 kanai pperum kāmam īntu kaṭai kkolavē. The last word occurs in alt lect. as kkolalē. The two letters involved in these two variant readings are l and v, in Tam. ḷ and ḷi. I am persuaded that careless copying is in some cases responsible not only for variant readings but for the formation of new words or for the confusion between two words that already exist. This is a feature worth the investigation of scholars, exactly like the wrong division of totar molī.
- 2) Narr 180:4 palar pperal nacai = palaraippera virumpi, Comm. The text gives us the vb. noun infin., while the Comm. equates it to the ordinary infin. Incidentally, this too occurs in E.C. texts.
- 3) AN. 120:9 alal totaṅkinālē = she began to cry. In med. Tam. this is ala ttotaṅkinālē; and in mod. Tam. ala ttotaṅkināl.

/ The analogy of the O. Kan. verbal noun-infinitive and the verbal noun-impv. e.g. (2) kuda = to give; giving; give (thou); (1) kuḍal = to give; giving, shows that this functioning of the verbal noun in so many different ways in O. Tam. is not peculiar to this language: prob. it is a characteristic of the Proto-Dravidian, of Southern India at the least.

The doubling of the initial "t" of the next word after the infin. in Tam., Mal. and Kan. i.e. after the infin. in "a" final, while there is no such doubling after an adj. or a noun in the Gen. case ending in "a", seems to be reminiscent of the old stage in these languages, when the vb. noun was the infinitive as well and ended in a+C.(= consonant). Whether this C. was l as in O. Tam. and O. Kan., or n as occasionally in O. Tam., or n as in O. Tel., it is difficult to decide.

- 4) Kalit. 86:14-16 ovvāti men tōl nekila vital = vita in med. and mod. Tam. This vital here is prob. due to its being the last word in the sentence: there can be no doubling of the next consonant after the alternant vita in this case. Hence vital here, not vita.
- 5) Kalit. 127:13 ūral acc. to the text cited by Nacc. at Por. 282, I, p. 714; but the mod. ed. has ūra: " tōl ūra ivalai nī turattatai."

§ 5. The Verbal Noun, now called vinai eccam, functions at times in E.C. texts as a finite tense, generally the past, of the Indic Mood.

Thus at Krt. 207:7 cenrū in the text is paraphrased as cenrār = he went along, in the Comm. The editor, U.V.S. Aiyar, notes that this is a poetic change of the O. Tam. period. Again, at AN. 55:17, the finite verb. of the sentence and the principal verb in the whole

poem is pulantū. In form it does not differ from turantu in the previous line; but whereas turantu is paraphrased as vit̥tu = having abandoned, pulantū is rendered as nontēn = I was pained. This difference of treatment arises from their relative position in the sentence. See below.

The notion of the past tense is conveyed by the particle "ntu" in the case of weak verbs, "ttu" in the case of strong verbs, / and alternately by i or y in the case of both. Thus in the instances cited above:-

A. cel = to proceed, Krt. 207:1 (in the same poem);
348:1 cel-p-a = he goes along; cel-avu = going away, Krt.
207:1, in the same poem. Add "ntu" to cel. This makes
* cel+ntu > cenru. Likewise tur+ntu > turantu; nō+ntu >
nontu; (here both nōnt- and nont- are long syllables.
Hence there was no need of registering it as *nōntu);
pula+ntu > pulantu; // vil = to abandon, Nāl. 76d :
*vil+ttu > vit̥tu, as in the Comm. cited above. Any of
these verbs in the final position in a sentence is finite
in O. Tam.; but in an intermediate position they are only
adv. participles or vinai eccaṁ.

/ uyar+ttu > uyarttū (for mod. Tam. uyartti), Patir̥r. 56:4.

// utal+ntu > utanru, Krt. 397:4; Patir̥r. 56:6;

cf. utanr-an-al, Patir̥r. 52:16.

nontu, Krt. 65:5.

In Med. and Mod. Tam. the practice became established whereby personal terminations were attached to the finite verb. Then the absence of such a personal termination began to be considered as the hall-mark of a vinai eccam. That is so only for the later Tam. It is erroneous to consider that it was always so, as the above instances show. In Mal. which branches off from O. Tam. (which indeed rather deserves the name of O. Mal.-Tam.) this ancient feature is preserved. The tendency to nasalize the consonant subsequent to a nasal which is very pronounced in Mal., makes the particle "ntu" into "nnu". Thus fr. nēr = to ask, Mal. nērnnu = he asked; var- = to come (cf. varum = he will come) *var+nnu > vannu = he came (cf. Tam. vantu, / fr. *varntu); vīl = to fall; *vīl+nnu > vīnu = it fell; vār = to trim; vārnnu = she trimmed (leaves) etc.

B. In the case of strong verbs, Tam. Mal. eṭu = to take up: Mal. eṭuttu = he took up; O. Tam. eṭuttu=he took up; taking up, he; Mod. Tam. having taken up. Tam. Mal. vār = to pour out (water from boiling rice etc.); Mal. vārttu = she strained (rice etc.).

Let us take another example from E.C. Tam.e.g.
Krt. 177:1:-

kaṭal pātū avintu k̄anan mayāṅki.

/- vantu, Krt. 176:2; 268:5.

" The sea has calmed its roar; the (nearby) groves have become obscured (i.e. by the approach of night)". If we had "mayaan̄i", this line might be considered O.Mal. and not O. Tam. In fact, it is both. In Med. and Mod. Tam. this form of the past tense (finite verb) fell out of use, but not in Mal. Cf. Mal. āyi = he, she, it became; it has become.

ōppi = he, she, it mopped up (water); took off; drove or scared away.

ōñi (=Tam.ōñki, in orig.) he lunged at; it rose high; she raised(the arm).

kācci = she heated or boiled (water, rice, curry etc.).

tatti = it kicked against, beat against, knocked against.

tutañi (=Tam. totañki)=they began; we have begun.

vāñi (=Tam. vāñki)= he, she purchased.

vātti = he, she, they distilled (water, toddy, etc.)

vāri = " " " scooped up.

vāri = " " " trimmed up (palm leaves etc).

In E.C. texts we come across many forms ending in "i", e.g.

enri, Krt. 223:2; 349:4; AN. 97:15;

patarti, PN. 48:6.

varuti, Krt. 141:7; Narr. 257:10.

But these seem rather to be associated with "i" = the pers. termination of the 2nd. Pers. s.

Hence I am omitting them here. But the instance at Krt. 177:1 "mayañki" cannot be so construed. The Med. commentator is apparently unaware of this use of "mayañki" as a finite verb. He strives to convert it into a vinai eccam, as it is always in his own time: but to succeed in this effort he has recourse to confusing two types of vinai eccam: 1) avintu and 2) aviya;

1) mayañki and 2) mayanka:

this he certainly would not have permitted in others: and for such a confusion he cannot have any warrant in any grammar of repute.

The origin of the particle "ntu", mentioned at p.131.

In App. Vol., on p. 17, I am citing instances where the particle "-untu" is employed exactly in the same manner as "ntu" is employed here, cf. p.131. Further, in E.C. texts we sometimes notice the same verbal root, employed with either "-untu" or "-ntu", and in the identical sense.

Thus PN. 24:3 pāy-untu = Krt. 69:4 pāy-ntu.

Besides the 11 instances cited there, I adduce five more, from one stanza of the PN. alone:-

PN. 396:1 val-añk-untu Comm. cellā nir̄kum.

PN. 396:2 pūkk-untu Comm. pūkkum.

PN. 396:4 ōpp-untu } The old

PN. 396:6 iriy-untu } Comm. on this part of the stanza

PN. 396:9 kolaittāñk-untu } is no longer extant.

The syncope of "untu" into "-ntu" in these and analogous cases is explained in great detail in connection with *enumanār > enmanār, at El. 6b. Cf. App. Vol. pp. 23-24.

Here are a few more analogous cases:-

īrum-kai > īrīkai, PN. 258:5; 367:4; 393:10.

kaḷ-aiy-um-ā > kaḷ-aimā, AN. 3:14.

kaḷ-aiy-um-ē > kaḷ-aimē, PN. 145:10.

koḷ-um-ena > konm-ena, PN. 152:29; similarly unm-ena,
PN 392:15.

koḷ-um-ō > konm-ō Krt. 114:3; similarly konm-in, Por. 425:2.

cel-um-ō > cenm-ō, Narr. 365:5; AN. 93:16; PN. 381:5; Krt.

pey-um(m)-ār > peymmār, Krt. 208:3.

275:2.

varum-ō > *varmō > vammō, AN. 323:7.

varum-in (= come ye now) > vammin, Kalit. 104:63, Cīv.
2988c. /

/ *um+ār cf. Col. 206 > mār, Col. 7b, 207a.

ayar-um-ār > ayarmār, AN. 205:13.

irum-ār (No. syncope), PN. 282:5.

uyum-ār > uyumm-ār, Maturaik. 322; Col. 296, Cēn.

ellum-ār (No. syncope), Kalit. 81:24.

enum-ar > enmar, Krt. 395:6. Here ar, not ār: cf. Col. 206.

kānalum-ār > kānanmār, Narr. 64:13.

kānum-ār > kānmār, AN. 375:3; Kalit. 4:5.

koḷum-ār > konmār, Krt. 16:2; AN. 67:6; PN. 15:14.

cāyum-ār > cāymār, PN. 166:5.

ceyum-ār > ceymmār, Patirr. 54:14.

celum-ār > cenmār, PN. 362:22.

tarum-ār^{No}(syncope), Kṛt. 216:1; AN.1:9; 141:24; PN.224:14.

* nilavalum-ār > nilavanmār, PN. 375:18.

nirum-ār (No syncope), AN. 389:15.

pāṭal-um-ār > pāṭanmār, PN. 375:21.

pun̄arum-ār > pun̄armār, Netunal. 67; Paripā. 11:67.

mut̄iyum-ār > mut̄imār, AN. 375:12; Muruk. 89.

This syncope and its attendant features were reckoned as so important by Tol. that he speaks thereof at three places in the first two sections of Eḷ., namely sūtras 13, 51 and 52. Furthermore, he employs such syncopes in his own diction, e.g.

1. * ceyumana > ceymmana, at Eḷ. 210c; Col. 222c; cf. also

un̄ar-um-ōr at Eḷ. 193c; Col. 96b with

2. * un̄ar-um-t-ōr > un̄arntōr, at Eḷ. 7b; Por. 4b; 56a;

553c; 363c; 582:7.

3. * un̄ar-um-t-icin-ōr > un̄arnticinōr, at Col.116b; Por.413:4;

4. * un̄ar-um-t-a > un̄arnta, Por. 12:3;

5. * un̄ar-um-tan-ar > un̄arntanar, Eḷ. 483d; Col.117b; 296b;

cf. ~~page~~ bottom lines, for numbers 6 and 7. /

/ 6. * ūr-um-t-an-ar > ūrntanar, Por. 212:2.

7. pun̄arumtanar > pun̄arntanar, Por. passim: also Eḷ.

1 Reference	2 The Word which functionsas vinaī eccam.	3 Its meaning in the Comm.	4 The Word which is the main verb or verbal noun, etc.	5 Meaning of 4 in the Comm.	6 The Literal Meaning of both words together in English.
1 Por.402:2	amaitt-an-ar	amaittu, Pēr.	teriṅṅin	_____	if, having placed beside, you were to investigate. May it be fashioned!
2 Por.340:1	iyarr-in-ar	iyarra, Pēr.	kolatē.	ppatum, Pēr.	Having brought out, the mentioning(verbal noun).
3 Por.177:2	eḷutt-an-ar	velippattutti, Nacc.	molittal	kūṅṅtal, Nacc.	Having made, if you say.
4 Por.284:1	ceyt-an-ar	ākki, Pēr.	moliyinṅṅ	kūṅṅkālum, Pēr.	Having brought, the mentioning.
5 Por.522:2	tant-an-ar	konarntu, Pēr.	unarttal	urairppacṅṅtal, Pēr.	Being cut up and added on (in joints), the fashioning.
6 Col.406c	tunitt-an-ar	kūṅṅṅṅ, Cēṅ.	iyarral	iyarrappatuvatu, Cēṅ.	Having searched, if you unfold.
7 Por.414.	terint-an-ar	terintu, Pēr.	virippin	_____	Having searched, if one thinks.
8 Por.514:2	terint-an-ar	terintu, Pēr.	ulla	_____	Having sought, if one takes.
9 Por.564	nātin-ar	nāti, Pēr.	kolingē.	_____	Having separated, show please.
10 Col.463d.	piritt-an-ar	pirittu, Cēṅ.	kāttal	kāttuka, Cēṅ.	Having put together, mention please.
11 Col.389c	punartt-an-ar	oru porul āka, Cēṅ.	unarttal	unarttuka, Cēṅ.	Having disguised it, please speak of it.
12 Col.442	maraitt-an-ar	maraittu, Cēṅ.	kilattal	colluka, Cēṅ.	Having classified, the mentioning.
13 Por.323:2	vakutt-an-ar	vērupattuttu, Pēr.	unarttal	unarttutal, Pēr.	Having classified, take ye.
14 Por.425:2	"	ārāyntu, Pēr.	konm-in	konmin	Having classified, the taking.
15 Por.655:17	"	vakuttu, Pēr.	kōttal	kollavaittal	Having classified, the taking.

§ 6. The Finite Verb functions as vinai eccam,

by its position in the sentence.

A. At Col. 202 to 221, Tol. deals with the finite verb, mostly in the Indic. Mood: vinai murru. Col. 202 deals with the terminations of the 1st. Pers. pl. for such verbs and states that they are am, ām, em, ēm, etc.

In the cl. texts we find such terminations associated mostly with finite verbs, e.g. Krt. 11:3

uyku-v-am = we shall escape, get away.

AN. 32:21 nakuk-am = we shall laugh.

Kalit.41:1; 104:63 pātuk-am = we shall sing, celebrate by song. But in a few instances in the same texts such a finite verb is so closely associated with another, which is the final verb of the sentence, that the former loses its "finite quality" and functions as vinai eccam.

Thus at Krt. 113:4-5 yām em

kūlaikkū eru maṅ konark-am cērum.

This means: "We shall proceed forthwith to fetch wet clay for our hair-tresses," i.e. fragrant clay to help in disentangling the long hair of women, Cf. Krt. 372:5; Peruṅk.I. 40:28. Had the sentence stopped at "konarkam", then it would have meant "we shall fetch". But the close juxtaposition of a verb, which is more important for the sense of the passage, has transformed "konarkam" into a vinai eccam to this verb, i.e. cērum, from *cel-t-am, "we shall proceed," cf. cel = to proceed, at p.130.

§ 7 Ancient Types of Participles.

Col. 228 and Nan. 343 list the participles, esp. the adv. ones called vinai eccam, which were in use at and before their own time.

Col. 228	cey-tu	Nan.343	cey-tu
	ceyy-ū		ceyy-ū
	cey-pu		cey-pu
	cey-tū ena		cey-tū ena
	ceyy-iyar		ceyy-iyar
	ceyy-iya		ceyy-iya
	cey-in		cey-in
	cey-a		cey-a
	cey-arkū		
			-vān
			-pān
			-pākkū
			ceyy-ā.

If we compare these forms with the mod. Tam. ceytu, ceyin, ceyy-a, we are struck at the paucity of the mod. forms as compared with the earlier ones. Some of these, like ceyyū, have parallel forms in Tel. and thus seem to go back to Proto-Dravidian times. Already in his own time Cēn., the Commentator on Tol. Col., remarks their obsolescence in the case of ceypu, ceytena, ceyyū, ceyyiyar and ceyyiya. We have seen that the last two were used as optatives as well: pages 110 - 114.

It may be questioned whether Col. 228 or Nan. 343 deals with all the forms in use in cl. texts. We find in them a few forms not mentioned by either, namely, those ending in īi, i or y; kupu and kuvu. The omission of the first three is most surprising, since the cl. texts, esp. those of the E.C. period have these almost on every page, and Tol. himself uses them frequently in Por., esp. the one with the affix "i". This indeed seems to be the origin of the other two, since īi is merely the alapetai of i, and y is the conventional registering of "i" after the long vowels e.g. āi = āy; ōi = ōy. El. 58 expressly sanctions this: i-kara y-karam iruti viravum. Nacc. instances "nāi" = "nāy".

§ 8 The Participles with the affixes i, īi, iya.

The affix i, for the adv. participle, is the only one in Tel.; cf. Arden's Gr. of Tel., § 260, koṭṭi. It is the most common in E.C. Tam. but is used only for a few verbs in Mod. Tam. / The corresponding relative participle, peyar eccam, is the one with the affix "-iya" without the optative connotation.

The participles of the verbs that end in "-ai" are discussed under El. 542. I cite below those that have the verbal root ending in a consonant.

1. "ir-" = to sit down: cf. irukkai, fr.* ir + ukkū + ai, being seated, Krt. 60:2.

Mod. Tam. vb. intr. iru = to sit down; its vinai eccam is "iruntu". / Cf. the top of p. 141.

Acc. to Fabr. it is used only with verbs of the 3rd.
 Conj. out of the seven conj. that he lists on pp. VI-VII.

Mod. Tam. vb. tr. or caus. iruttu = to make another one sit down; its vinai eccam is "irutti".

The Cl. Tam. vinai eccam is ir-īi, as at AN. 98:9,17;336:7;

Poruna.76; Perumpān. 159; Muruk. 234;

Cīv. 704 b.

2. ut-īi = ututtu, Comm. = having put on (clothes etc.),
 PN. 393:18; Muruk. 184; 204; 230.

3. uyar-i = uyarntu, Comm. = having risen high. AN. 189:5.

4. ur-īi = uruvi, Comm. Netūnal. 80; 110; Cīv. 276a,2625c.

5. ur-ii = urutti, Comm. Por. 79:26; 147:9; Cīv.704a;
 1031c. //

6. or-īi = oruvi, Comm. = having avoided, escaped etc.

Col. 401a; Por. 308; 539. Krt. 203:5.

PN. 71:8 Patirr. 13:27. Maturaik 498. Mptu. 202.

Kalit. 14:14; Cīv. 1026c; Pal. 140c; Nāl. 6a, 157a,
 213a, 239c.

7 kal-īi = kalarri, Comm. Narr. 12:5; 350:9 //

8. kal-ipp-i = kalittu, Comm. Kuriñcip.214.

9. kul-īi = kūti, Comm. Krt. 303:2; AN. 375:6; Nāl. 137b.

10. kel-īi = porunti, Comm. Por. 115:8; 196:6.

// ūn-i, Pal. 16c = ūnri Comm. = fixing firmly on the ground; el-īi, Patirr. 29:8 = eluppi, Comm.; Cīv. 647d.

// kal-īi-y-inru (= kal-uv-irru, Comm.), Paripā. 20:5.

Perumpāṇ. 399. Nāl. 213b. /

11. kol-īi = kollaccy^etu, koṭuttu, Comm.; koḷutti, Nacc.

Krt. 343:4; Poruna. 78; Cīv. 896a; Por. 659:4.

12a. cer-īi, Krt. 295:1. 12b. cor-īi = mūti, Comm. = having closed the eyes, Pal. 108c.

13. tal-īi = taluvi, Comm. = having embraced.

Krt. 29:7; 215:5; 319:1; 332:4; 353:6; 391:5.

AN. 146:3; 168:9; 266:3; 352:6.

PN. 135:8; 274:6.

Aiṅk. 406:2.

Kalit. 70:22.

Cirupāṇ. 35, 76.

Maturaik. 462.

Netunal. 181.

Muruk. 216.

Por. 111:29; 147:18; 151:7, 9; 173:1.

14. nir-īi = nirutti, Comm. Por. 196:9.

15. payir^r-i, Krt. 176:2 = pal kāl kūrⁱ, Cf. Cīv. 1647a
payirrukin^rār.

16. par-īi = varunti or oṭi, Comm. Narr. 110:7; Cīv. 68c,

1616a.

/ kelīi inmai at Pal. 140a = naṭpu inmai Comm. lack of friendship. Here the -īi suffix retains its orig. signification; i.e. it forms the vb. noun; this is better explained as poruntatal by another Comm. i.e. befriending, joining together in friendship.

17. par-ūk-i, Perumpān.1 = viluṅkā ninra; 142, Comm. unṭu.
 18. puk-īi = pukku, Comm. Por. 79:30. Cf. puk-īya, Cīv. 764b.
 19. paṭ-īi = perru, Comm. Krt. 256:4.
 20. por-īi = poruttu, Comm. Kalit. 94:11.
 21. pōk-i = pōy, kaṭantu cenru, Comm. Krt. 279:7; PN. 124:1.
 22. mar-īi = kalantu, Comm. Krt. 322:4.
 23. varunt-i, Krt. 65:5.
 24. ver-īi = ānci, Comm. = having been frightened.

Krt. 54:2; 322:2; 385:2; Narr. 350:1; AN. 108:12.

Three points should be noted with regard to these adv. participles:-

- a) The "ii" affix is joined to monosyllabic roots which contain a short vowel.
- b) In the majority of instances such a monosyllabic root ends with a consonant of the Tam. itaiyinam class, esp. r, ḷ, ḷ; in a few cases in kū, ṭ (written ṭū) or r (=rū).
- c) The tense of this participle is always past or present perfect, i.e. it denotes a time slightly anterior to that of the main verb in the sentence.

N.B. I have omitted such forms as al-īi = alittu, Comm., Pal. 115b, since it is not certain whether the root ends in a consonant (al-) or in a vowel i.e. ali. The latter is the usual form in the cl. texts. In the above instances I have confined myself to roots ending in a consonant or in the euphonic glide "i", which disappears when a vowel, like ī, is affixed. The rules about this "i" have not been

correctly stated, even in Tol., at least as regards internal sandhi. Thus uru, iru and oru are supposed to have the full (short) u, and not ũ (the extra-shortu): but cf. ur-īi, ir-īi and or-īi. This shows that the original roots were *ur-ū, *ir-ū and *or-ū, if not *ur-, *ir- and *or- . /

The corresponding peyar eccam or relative participles.

Tense and Mood:- While the vinai eccam is always the past or pres. perf. participle of the indic. mood, the peyar eccam ranges from the past to the future tense and from the indic. to the opt. and infin. moods. Thus,

1(a) kuḷ-īiya at Krt. 31:1 = kūṭi uḷḷa = those who are joined together.

1(b) kuḷ-īiya at Krt. 139:3 = kūṭum poruṭṭu = in order to join.

1(c) kuḷ-īiya at Krt. 372:5 = kuvikka ppaṭṭa = that which was heaped together.

2. kān-īya at Krt. 111:7; 293:8; 360:2 = kāna virumpi = wishing to see.

3a) āṭ-īya at Krt. 60:1 = acainta = that which was agitated or shaken;

3b) but āṭ-īya at Nāl. 332a = those who are desirous of bathing, who will bathe,

/ It is perhaps more correct to state that Tam. grammars deal with the later forms like oru-v-i and uru-v-i (cf. the Comm. on 6 and 4 above) rather than with the earlier or-ii and ur-ii; cf. Nos. 6 and 4 above.

lit. plunge (into the sea). The two verbs "ātū" are homonyms.

4a) tal-īiya at Krt. 31:2 = taluviya = that which embraced, while

4b) tal-īiya at Krt. 45:2 and 237:1 taluvum poruṭṭu = in order to embrace.

More than half the instances, however, are of the past or pres. perf. indic. or rather the indefinite past.

5. ir-īiya, PN. 74:3 = iruttiya, Comm. cf. ir-īiy-inar, Cīv. 2433d.

6. ur-īiya, Krt. 297:1 = uruviya, Comm. Cf. Cīv. 2247d ur-īin -ānē.

7. ur-īiya, Kalit. 60:16 = uruttina, Comm.

8. el-īiya, Kalit. 70:22 = vācitta, Comm., conn.w. eḷīi above.

9. or-īiya, Por. 32:1 = olinta, Nacc. Comm.

10. kal-īiya, Krt. 13:1 = kaluvappattā, Comm.

11. kel-īiya, Krt. 264:1 = poruntiya, Comm.; Cīv. 754a, b.

12a) kol-īiya, Krt. 251:6 = kollum poruṭṭu, Comm. = in order to take.

12b) kol-īiya, Narr. 58:6 = kollukinra, Comm. = that which is taken.

cf. kol-īiyaḷ, Krt. 263:5 = kollappattāḷ = she was taken.

13. cer-īiya, Krt. 92:4 = cerukum poruṭṭu = in order to insert.

14. tar-īiya, Krt. 269:5 vānki varum poruṭṭu, Comm. } Both
tar-īiya, AN. 336:4 = konartarku, Comm. } are Infin
of
} Purpose.

4 continued: talīya, PN. 23:19; Patirr. 21:25; 30:25;
Cirupān 78; Perumpān. 127; Cīv. 852d.

cf. tal-iiy-ina, Col. 17:1 and

tal-īiy-inan, Krt. 359:5 = he embraced.

15. ter-īiya, AN. 22:14 = teritarporuṭṭu = in order to
search for.

16. pāt-īya, Krt. 23:5 = pukaḷntu pātiya, Comm. = that
which celebrated.

17. mar-īiya = maruviya, maruviṇa, poruntiya etc., Comm.;
all in the past tense.

Krt. 30:2; 320:6.

PN. 64:5.

Tol.EL. 355c; Col.90b; 443.Por.20:2;211:2;296:2;308.

cf. mar-īiy-ōrē, Krt. 102:4 = he whom I have embraced;

"he", but "ōr" in Tam. as honorific pl.

18. vel-īiya = vellutarku, Nacc. = in order to conquer,
at Mullaip. 57. Points (a) and (b) made with regard

to the viṇai eccam (p.143) apply likewise to the peyar
eccam here. As regards (c) the tense and mood of the peyar
eccam in "-iya" or (with alapetai) -īiya approach in certain
instances those of the opt. forms in "-iya", cited above
at p.112, (3), esp. when the former has the implication of
futuraity and purpose combined, as here at 1b, 2, 3b, 4b,
12a, 13, 14, 15, 18. But these words are dependent verbs,
while the opt. forms on p.112 are main verbs in the sentence.

Consequently, function is sufficient to discern and

discriminate the two. Nevertheless, clarity was secured in
later times by periphrastic forms,

as is evident from those found in the E.N. comm. on the above texts.

§9. The Participles that have "y" instead of "i".

At p.143, no. 21 pōk-i appears as the vinai eccam of the secondary base, pōkū. But for the primary root "pō" the vinai eccam is *pō-i > pōy. Likewise ākū+i > āki; but ā (= to be)+i > āy. In the case of a very ancient verb, however, (cāy = to decline, grow lean, become soft, cf. Col. 325 cāyal menmai), the vinai eccam is never found in the texts as cāyi, but as cāay, with alapeṭai of ā. But both the metre and the fact that it occurs almost always with a pause in the diction or narration obliges us to consider it as cāay or cāai, with four mātrās, whereas cāay has only three: ca-a-ay; cāay cannot fill up a metrical foot or "cīr", as this word always does. This vinai eccam in this form occurs only in the E. and M.C. texts. At Mani. 4:66, in the identical context, cāay is replaced by vāṭi, which is the meaning in the Comm. at Aiñk 481:1. The verbal noun, cāyal, however, continued down to E.M. texts, like Cīv. 8c, and occurs at Paripā. 2:56; 4:26; 11:54; Kalit. 42:20; 94:25; Kur. 1183a and Por. 247:3. Likewise the infin. cāy-a, AN. 255:17; Kur. 749a.

The Vinai eccam that end in "-y": some examples.

1. cāay = melintu, meliya, vāṭi, vāṭa in the Comm.

Krt. 30:5; 50:4; 93:1; 125:1; 185:2; 289:3; 381:1.

Narr. 14:1.

AN, 85:2; 147:11; 235:18; 387:1.

Aiñk. 27:3; 28:3; 104:2; 161:3; 234:1; 313:2; 393:1; 455:4;

467:1. Cirupān. 16.

Muruk. 213.

2. tā¹ = to spread, esp. when flower-petals fall down on the ground or paths. Its vinai eccam: taay = (a) parantu, Comm., in the intr. sense; or (b) parava pperru, Comm.; in the passive sense; or (c) paravi, in the tr. act. signification. Krt. 50:2 and 233:2 are instances of (a); Krt. 29:1 and 378:2 of (b); and Krt. 318:2 and AN. 211:5 of (c). As the absence of any distinction in form between (a) and (b), or between (b) and (c) is to be soon discussed, I shall cite the other instances without making this distinction in each case. tāy:-

Aiñk. 328:1; 345:2; 495:1. Maturaik 281. Kuriñcip. 197.

Paṭṭinap. 155.

Paripā. 7:11.

The corresponding peyar eccam of the past tense is tāy-a = paravi-y-a, Comm. = that which has spread or has been spread. Krt. 200:2. Aiñk. 308:3. Maturaik. 277.

There is another peyar eccam "tāam", which signifies the contemporaneity of its action with that denoted by the main verb: Comm. parakkum.

tāam occurs at Krt. 172:1; 329:3, here Comm. parakkinra, a later form than parakkum; Aiñk. 208:3; 219:2.

3. tā² = to attack with strength; Comm. tāvu, tākku.

Its vinai eccam is also tāy (=tāvi, Comm.), as at Krt. 207:6.

The reference is to the forceful tread of the feet as they come down on the ground while walking; cf. ati tāay-atu, at Kur. 610b. This is an archaic word, since Col. 344 has to explain it as "vali" = strength, "force", in the act. sense, and as "varuttam" = the distress or pain caused thereby on the sufferer of such force, in the passive signification. Cf. Col. 344 tāvē valiyum varuttamum ākum. This word will be examined in the Word-List in Part II, Chapter VII below.

4(a) Verbal Root: tū = to drizzle, spray, pour down like light rain; the Comm. renders it by later word "tūvu", in the same sense.

PN. 331:13 tū-v-avumtū-v-um kālē.

PN. 334:11 tū-v-ānē.

Paripā. 7:52 tū-v-a; 10:101 tū-v-ār.

(b) The verbal noun is either tūv-al, as at Aink. 206:3; Mptu. 146; or tuv-al-ai, with the shortening of the radical syllable, Krt. 103:4.

(c) The vinai eccam is tūny, always with alapeṭai:Comm. tūvi. AN. 22:10; PN.143:1; Patirr.17:6; Muruk. 241.

(d) The peyar eccam is sometimes from (c), with the addition of the suffix "-a-", which establishes relationship: in this case there is no alapeṭai. tūya = tūviya, Comm. as at Paripā. 10:124. This word is quite different from tūya = pure, unstained, spotless, as at Krt. 157:2. This latter is the more usual word and occurs seven times in the Kur.,

at Nāl. 189c tūya manattār; 270b tūytāka; and in med. and mod. Tam. texts. The former word was soon stabilized as "tūviya", as in the Comm. above.

N.B. Kur. 1021a karumam ceya oruvan kai tū-v-ēn = I shall not let my hand droop; I do not slack my hand. Here we have a third homonym: tū. This is rather rare in the cl. texts.

(e) The other form of the peyar eccam is formed by adding "-um" to the root, e.g. Krt. 103:4 tūum tuvalai ttuyar kūr vātaiyum.

N.B. (1) tūum contains no alāpetai, but is tū+um : cf. vātai-y-um. The mod. Tam. word is tūvum. Acc. to Nan. the euphonic glide -v- must be always inserted.

Evidently the E.C. poets were not of the same opinion.

(2) The practice of the mōnai "rhyme" or "alliteration" has recently been described as late classical; but we note it here in Krt. 103 which is E.C.: tū...tuv....ttuy...., in line 4.

5. The verbal root ā (= to be) might have given us an additional example, with āay = having been. But this word is scarcely met with in E.C. texts, owing to (1) āay, the proper name of an ancient dynasty of kings of the Potiyil country in the extreme south of India who are mentioned in 18 E.C. poems; (2) the numerous meanings of "āy", as sb., vb. or particle. The M.L., p.236, gives twenty meanings for "āy", under eight heads; although they were not all contemporaneous, still many were.

Often they obtained alapetai as "āay".

§10 The vinai eccam and other verbal forms

ending in ū; with alapetai ūu.

1. or-ūu, For. 365; 373; 402:1; 411; 525:8; 539.
2. kal-ūu, Krt. 279:5 = kaluvutal, Comm. Here the word keeps its original signification of verbal noun: " the washing away".
3. kān-ūu = kaṇṭu, Comm. = having seen. PN. 278:8; 377:13; Kalit. 55:18. ✗
4. tuṭai-ū (There is no alapetai, because the required third syllable is supplied by ai: hence there are at least four mātrās already), Patirr. 44:1 = tuṭaittu, Comm. ✗✗
5. tol -ūu, Maturaik. 694; Mptu.201: Comm. has toḷutu in both instances.

✗ 3 kān-ūu, Kurīncip. 230.

✗✗ The metre of the āciryappā at Patirr. 44:1-2. esp. its talai or connexion between the metrical feet, requires " mā mun nēr". Thus the last cīr or metrical foot of line 1 must be "mā" or a long syllable, here tuṭai-ū, since line 2 starts with a "nēr" cīr, vān (tōy...) This also is a long syllable, but one at the beginning or middle of a cīr; while "mā" is one at the end. In 5-9, however, ūu is necessary for the other type of talai, "vilam mun nirai". As nearly all the cl. texts are in metrical verse, metre plays an important part in fixing the actual form of the words in them.

6. par-ūu; the Comm. parutta shows that it is rather a peyar eccam, at Krt. 213:3; 330:3.
7. pinai-ūu , Maturaik. 614; kai kōttu, Nacc.; better pinaintu.
8. putai-ūu, Patirr. 30:36; Comm. atittu.
9. valai-ūu, Perumpān. 145; Comm. valaintu.
10. tal-ūu, Maturaik. 614; Kalit. 103:62: Comm. taluvi , kūti respectiv.
11. unūu, Paripā. 11:28; Comm. parukum : peyar eccam.

The verb "um" or "un" : ū in Tam. and Kan.;
u in Tam. and Tel.

On pages 14-18 of the App. Vol. I postulate a verbal root, which takes the forms un-a, un-ar, un-al, un-an, un-ai, un-ai, un-tu in O. Tam.; um in O. Tam. and Mod. Tam.; unnu, unn-, unn-a in Tel. Its specific purpose is to establish a connection. Its verbal connotation (= to be that in between) as distinct from ā (= to be that far away), and from ī (= to be this near) fitted these forms in "u" admirably for this function. Hence in E.C. texts, as in Mod. Tam., the particle um, ūum with alapetai, is affixed to another verbal root to form its relative participle, Thus var-ūum = that which will come, Krt. 275:7; 314:4; 326:5. At times the m, which was always lightly pronounced in the final position, cf. El. 13, was dropped altogether. Cf. Krt. 257:4 varu torum = varum tōrum, Comm.

This dropping of "m" is carried through much more systematically in Kan. in the instances where the particle "um" establishes a connection between two nouns. Thus Tam. has yānum nīyum = you and I; but Kan. nānū nīnū; so Kan. nāvū nīvū = you and we; avanū avalū = he and she; yāvāgalū = always = O.Tam. yāv-ākal-um. Cf. also Ard. Tel. Gr. §268 where Tel. koṭṭ-u = koṭṭ-um-u = strike thou. The latter is the grammatical form, ib. § 797.

§11. The positive participles with the affix -ā

These are rare in E.C. to L.C. They are mostly found in E.M. works, like Nāl.

A. The vinai eccam with the affix "-ā":-

1. kallā = karru, Comm. Nal. 366a. Meaning: "having learnt, studied etc."
2. kilaiy-ā = kīri, Comm. AN. 16:15. Meaning: "having torn up the ground by digging." More common are such forms as a) kilaittu, Krt. 56:1; b) kilaippin, PN. 176:2; the peyar eccam then is kilaikkum, as at Aīk. 100:2.
3. ceyy-ā, Nāl. 250b = ceytu, Comm. = having done.
4. tuvv-ā, Nāl. 250a; 366b = tuyttu, Comm. = enjoying, eating. (=Sk. bhūj).
5. ter-iy-ā, Muruk. 37 = terittu, Comm. = having snapped off, spirted, spattered.

More common is "terittu" as at Krt. 213:5; the peyar eccam is teri tarum, Krt. 110:7; AN. 294:15.

6. paliy-ā, PN. 159:13; Comm. palittu = having worshipped.
7. cārtt-ā, Paripā. 19:86 = cārtti, Comm.
8. icaiy-ā, Krt. 291:3 = icaintu, Comm.
9. enā, Krt. 59:4 (alt.lect.); Narr. 72:10; Col. 82b,c; 289a; Por. 260c,e,g,i; 286:3,5,7,9,11,13; 313, nine times, always at the end of a line; Por. 312, Pēr.cit. fr. another grammar, where it occurs four times in exactly the same manner.
10. enrā, El. 170d (twice); 375a; Col. 72 (four times); 78 (three times); 80 (twice); 112b; 200a; 289b; 425a (^wtice); 425b (twice); 426a (twice); 426b (twice). Por. 247:1,2,3; 641:1,2.
11. pat-āa, PN. 24:25, or pat-ā, Nāl. 250a = pattu, Comm. Prob. owing to the fear of confusion with the corresponding neg. participles, these forms soon after E.M. times ceased, except in the periphrastic present tense, e.g. unnā ninra = eating; the vinai eccam is unnā ninru = having eaten.
- B. I find only one instance, of the positive peyar eccam in ā, in the Krt., viz. 388:3 ac-āa = acainta, varuntiya = that which is fatigued. More common is acaiya, as at Krt. 303:1; PN. 97:13; Aink. 174:4; and later acainta, as at Aink. 382:3. The neg. sense appears in ac-ā in the same work where the pos. sense appears, namely, at Krt. 269:1 acā-v-ātu = not being fatigued.
- N.B. Two points are worth mentioning in conn. w. the root "ac-" 1. There is an alternance between ac-ā (the earlier) and ac-ai (the later) forms.

Thus ac-ā = fatigue, languor, Krt. 338:8; AN. 162:16; Kalit. 132:3; in every instance coupled with vita = so that it might cease; while at Paripā. 6:2, we find ac-ai vita, in the identical sense: ilaippu āra, Comm. The older form continued in such totar moli as acā-v-ām-ai = absence of langour i.e. energy, as at Kur. 611a; Nāl. 201c, while the more common form in the positive sense was acaiyu, as at Kur. 371a, 594a.

2. The root means "lassitude", "fatigue", as shown above. Krt. 214:3 and many other texts speak of girls having "acai iyai": Comm. melinta cāyal. Unluckily these two words have been taken in their modern sense, i.e. soft countenance. This is to miss the sense completely. They mean: "languid gait" or "a nature that is easily fatigued". Cf. the context in each instance and the meaning of "acai" at Krt. 287:3; 345:2; 338:2; PN.67:9; 141:3; Aṅk.95:1; Kur. 1040a; Paripā. 1734.

acaiyu = id., that is, ilaipp-āri, sometimes misleadingly given as taṅki. /

/ The form acai-i has the meaning "being fatigued" or "enfeebled" at Krt. 287:3 and Kur. 1040a. In all the other instances, which I have underlined, the "i" = "il" = "without" hence here acai-i = the fatigue being over, having reposed. Consequently ilaippāri is a better rendering than taṅki = having delayed, stayed behind, remained.

§ 12. Negative Participles with the affix "-ā".

These are far more numerous than the pos. ones (§11), esp. from M.C. times.

A. The Neg. vinai eccam is not so frequent as the neg. peyar eccam. Yet we meet with ceyyā at Kur. 203b: ceṟuvark-kum ceyyā vital. As stated earlier, it is position in the sentence that constitutes a verb a participle rather than a finite verb. Hence we are not surprised to find paṭā employed as a finite verb at Nāl. 142c, in the neg. sense; and paṭ-āa-v-ām, at Nāl. 169d = they will not occur.

B. The neg. peyar eccam is frequent from M.C. times:-

1) kall-ā = (a person who is) not learned, trained, practised, skilled.

Patirr. 48:7; 60:5.

Kur. 405a, 814a.

2) ceyyā = (a person or thing) not doing, not done.

Aiṅk. 344:3.

Kur. 548a, 553a, 558a, 569a, 987a.

3) tuvv-ā = that which is not eaten or enjoyed, passive sense. Patirr. 60:22 tuvvā naraviṅ cāyinattānē.

Cf. PN. 159:14 tuvvāl ākiya = she who has not eaten, in the act. sense, but in a periphrastic form of the peyar eccam, neg. conjug.

4) paṭ-āa, Kur. 1087b, 1108b, 1115b; Nāl. 255d.

paṭ-ā, Kur. 1140b.

Although such forms as kall-ā occur at times in the

Pattu Pāttu and earlier works, still it is in the Patirr.

that we observe the wholesale employment of this neg. peyar eccam for the first time: often it is accompanied by alapetai. Thus, at Patirr. 60:8, in the same line we have mar-āa vilaiyul ar-āa yānar, where the Comm. has marukkāta nilattin vilaiyaiyum... itai arāmaḷ varukinra... putuvaruvāykalaiyum. Both the words underlined, as the Comm. shows, are neg. peyar eccam.

§ 13 The Vinai eccam with Consonantal Augments.

Section 1. -ku as the formative of the vinai eccam
 Tam. grammars have postulated that verbal roots ending in ku, cu, tu, pu, tu and ru have a murriyal ukaram, if the root is a short monosyllable, like "to", "pu" or "u". Thus "toku", "puku" and "uku" end in u, not in ū; while *tōkū; *pūkū; or *ūkū would end in ū. Acc. to them, if a vowel follows in the next word or particle, the latter "ū" falls away, not the former "u". This u remains and a euphonic glide, generally v, is inserted. Thus at PN. 160:5 puku ariyātū (= not knowing the entrance, how to enter) > pukuvariyātū ; Krt. 282:7 *uku + a pōla > ukuva pōla = Comm. utirttalaippōla = as if they were coming down like a shower.

But this does not explain such phenomena as the following:-

✓ Col.202 ummotu varūm katatara = kum, tum, tum, rum. Col.203a, b katatara ennum an nānk-ūrnta kunriyal ukaramotu = ká, tú, tú, rú.

- 1) toku+um acc. to this rule should be tokuvum; but invariably it is tok-ūum in the Krt. etc. down to Paripā. 3:22; cf. p.70 above. /
- 2) tokka, at Krt. 399:1; Nāl. 37b, 121b, is inexplicable on their lines.
- 3) tok-ai, likewise cited at p.73, seems to be formed from tokū, not toku; with "ai" the latter would have made *toku-v-ai, not tok-ai.

It seems best therefore to regard such words as originally monosyllabic roots, e.g. tok-, puk-, uk-, written as tokū, pukū and ukū.

The vinai eccam of such roots was formed

in several ways in O.Tam.

- 1) by adding the particles ukkū, upu, uppū, utu, uttū.
Hence the corresponding peyar eccam was formed by adding um or a. Thus
 - a) tok-ukk-um, PN. 13:11 = that wherein one collects, peyar eccam.
 - b) tok-upu, Krt. 139:3; Paripā.22:9 = cērntu, Comm. = having joined, vinai eccam.
 - c) uk-upp-ōy = thou who pourest down (words), Aink.136:3.
This is a noun formed the verbal noun or vinai eccam, "uk-uppū" = pouring down.

/ Cf. also puk-um itan, Krt. 139:3 = a place for entering with puk-āar, Krt. 130:1 he will not enter, he enters not.

Such nouns have been termed appellative, from the time of C.J. Beschi. Cf. op. cit. 31: "In hac autem dialecto passim a quolibet nomine et verbo formant appellativa". This comes under §2: "De Nomine Appellativo".

d) uk-uttū, Mptu. 148, vīnai eccam; uk-utt-a, PN. 13:10; Comm. utirtta, peyar eccam. Likewise tokuttū, Nāl.318a; tok-utta, Krt. 103:1; 372:8; Kur. 322b, peyar eccam.

Thence also is formed the finite verb, as tokutt-ār, Kur. 377b, and the secondary verbal noun, as tok-utt-al, PN. Comm. passim; ukuttal, Krt. 329:2.

2) by the augment "-a", added to the root itself: puk-a, Aink. 314:1; /

3) along with the augment "a", adding the auxiliary verb "varū". Hence its peyar eccam is puka var-um, as at Paripā. 10:14.

4) by the augment "-u", added to the root, and the auxiliary verb "tarū". // Hence the conditional vīnai eccam is puk-u- tar-in, Patirr. 43:4; Comm. has pukunt-āl = if one were to enter;

5) by the consonantal augment "-ku", added to the root

itself :-

a) ukku, Krt. 27:2; Pal. 34d.

/ tok-a, Col.104a; 418c; tok-āa, with alapetai, Col. 105b.

// The corresponding peyar eccam is uku ttarum, as at Krt. 251:6; Comm. corikinra.

- b) tokku, the vinai eccam, is rare; but not so the 160
 corresponding peyar eccam "tokk-a", Krt. 399:1; Col.
 418b,c; Nāl. 37b, 121b.
- c) pukku, Perumpān. 140; Nāl. 254b, 255a; 314c; PN. 124:2
 = having entered. ✓

This vinai eccam (5) is always associated with the past
 tense, like the particle "tu" itself. Cf. p.178.

Accordingly Vinson takes these words as made up of *uk+tu,
 *tok+tu, *puk+tu resp. But recourse to such a doubtful
 form and to the resultant doubtful assimilation is
 unnecessary, as E.C. Tam. is prolific in the number of
 verbal nouns, optatives, participles etc. and in their
 variety. Later, a few continued in use, while others
 became obsolete.

N.B. The word "uku" is E. C. It was gradually displaced
 by utir. It occurs most frequently in the Krt. e.g. 48:1;
 and rarely in Nāl., e.g. 292a; 269b. Nāl. 45c has both the
 new and the old words together: utirntū ukk-a.

Wherever the root ended in a consonant, it
 became more and more common to insert a vowel before -kū
 (e.g. akū, ukū or ikū), except where the root or its
 formative ended in r.

[Thus kon-ar-kū + am > konarkam, Krt. 113:5; without the
 insertion of any vowel.] Of the three, iku and its
 lengthened form iku are the most frequent:-

✓ pukū is also a verbal noun, as at Nāl. 41b puk-īl.

- a) kaṭ-ikū+ am > kaṭ-ik-am, Krt. 198:5.
- b) kaṭ-ik-um, PN. 251:3; Patir̄r. 11:20; Aīnk. 121to 128, every stanza, in the first line; 198:4.
- c) kēṭṭ-ik-um, Patir̄r. 52:12;
- d) cen̄r-ikū, AN. 124:3. The Comm. here gives īku the meaning arulkū = to bestow, grant. If this is correct, īku may be considered as an auxiliary verb (allied to īn, ī = id.), which is suffixed to the main verb "cen̄ru".
- e) The same suffix is found in an old text cited by Cēn̄. under Col. 296: ciritu taviṛnt - īka māla nin paricilar uym̄ār. In both instances īk-a has lost its full significance of "bestowing", exactly as the later auxiliary "kol" (= to take) means very little in mod. Tam usage.
- f) In Nāl. we observe the suffix ikū as the first of many affixes in the peyar eccam of verbs, e.g. muṭ-ik-ir-k-um, Nāl.62d. At Nāl. 352d kū is similarly added: tēr-k-irkum. /

It is clear from the above that 1) kū as an affix of the vinai eccam is a functional development of "ku" as the affix of the verbal noun, cf. p.90 ; and 2)

/ "k-irp-" is earlier than "k-irk-", which is found in Nāl. The former occurs at Krt. 22:2 pir-ik-irp-avar = piripavar, Comm.Kalit. 39:38 paṭar-kirp-īr = naṭappīr, Nacc. Kalit. 39:40 kara-kkirp-en̄ = maraippēn, Nacc.

- 8) pal-icc-i, Maturaik. 694; Comm. vāḷtti, vinai eccam, signifying the past action.
- 9) pal-icc-iya, AN. 115:9; Comm. parāviya: peyar eccam signifying the past action.
- 10) pal-iccú, Col. 382, vb. Noun: paravum paliccum valuttin poruḷa. /
- 11) pukal-cci, Por. 82b: vb. noun
- 12) pukar̥ci, Por. 146:56: vb. noun. //
- 13) māṭ-ci, Por. 648:1
- 14) milai-cci, Patir̥. 41:10; vinai eccam, signifying a past action. ///
- 15) vāl-cci, vb. noun, at Patir̥. 56:7; Col. 80e, 98a = vāl-kk-ai, PN. 54:4.

These O.Tam. forms approach most closely the past verbal participles of the Tel. third Conj. cf. Arden's Tel. Gr. § 284-292. Thus rakṣiñ-ci; naḍ-ici; peñ-ci; mār-ci are the vinai eccam of the corr. vbs. rakṣin-cu etc. I cite a few instances below to show

a) the frequency of this suffix in Tel.;

b) the fact that iñcu or cu is not confined in Tel. to the causatives; and

c) the alternance in Tel. itself between the suffix cu and ḍu, tu, pu, vu.

/ paliccū āna, Cīv. 166d = paliccūtal amaiyāta, Nacc. This Comm. shows that paliccū was a familiar word in the 13th century. // pukar̥ci, Cīv. 108d = virumpappannūtal. ///

/// milaicc-ar, Cīv. 2216b.

When Tel. is compared with its sister languages, word by word, this alternance of suffixes with the identical signification becomes still more striking: but for this a special paper would be needed, outside this thesis. The Tel. half-sunna is a problem for the transcriber: I have indicated it by \sim over the previous vowel, although it is no longer felt in the ordinary Tel. pronunciation. In the instances here cited, the past verbal participle ends in -ci, -cci, or -si which postulates an earlier *ci. In some of these instances the mod. Tel. script distinguishes between \tilde{w} and \tilde{w} . These have recently been transcribed as c and ts respectively. But this is a refinement unknown to med. Tel. I transcribe both as c.

- 1 ad- \tilde{a} cu = to suppress, quench, smite: caus. of ad- \tilde{a} gu.
Cf. Tam. at-a \tilde{a} ku. /
- * 2 āval-i \tilde{n} -cu or āvul-i \tilde{n} -cu = to yawn, gape: cf.
āv^{-al}_{-ul}-inta = yawning.
- * 3 igil-i \tilde{n} -cu = to grin, show one's teeth: cf. the sb.
igil-in-ta = a grin.
- 4 un \tilde{u} -cu = to place, deposit, preserve: caus. of un \tilde{u} =
to be, reside, stay, last.
- 5 ett-i \tilde{n} -cu = to cause to be erected, lifted or raised
up, raise, erect.
- X6 \bar{o} kal-i \tilde{n} -cu } to retch, feel nausea { \bar{o} kal-inta } disgust,
X7 \bar{o} kar-i \tilde{n} -cu } or disgust: cf. the sb. { \bar{o} kar-inta } nausea.

/ Very often Tel. - \tilde{a} cu corresponds to Tam. -akku, as in 1, 23
and 24; while Tel. - \tilde{a} gu " " " -a \tilde{a} ku, " " 1, 23.

- 8 kāpu = protection, guarding: but kācu¹ = to protect, preserve, guard.
- ×9 kāyi = a fruit; but kācu² = to produce fruit, bear, yield. Cf. Tam. kāy, both as sb. and as vb.
- ×10 krul-iñcu = to become lean, emaciated. This definitely is not a causative.
- ×11 gilig-iñcu = to tickle: sb. gilig-inta = tickling.
- ×12 cacu = to fade, wither; die, expire. Cf. O. Tam. cāy; Mod. Tam. cā.
- ×13 cūcu = to see, observe; but cūdi, cūdiki = sight; cūpu sb. = a look, glance; vb. to show, point out, exhibit. Here the simple verb ends in "cu", while the caus. has the formative "-pu" instead.
- 14 In the case of the verbs of the 2nd. Conj. in Tel., like cēy(u), the verbal past participle "cēsi" seems to postulate an augmented stem *cēyōu > cēsū. Cf. Ard. Tel. Gr. § 274-281.
- 15 Likewise jadīyu = to fear; jadīsi = fearing; but jadipiñcu = to frighten; cf. jad-upu, sb. fear, fright.
- ×16 tagil-iñcu = to attach, fix, fasten.
- ×17 tal-añcu = to consider, regard, think, reflect.
- 18 tīr-cu = to set right, correct, rectify: cf. Tam. tir-uttu, with a diff. affix.
- ×19 teccu = to bring: cf. O. Tam. tar-, taru, tā = id. (Tel. *tarcou > teccu).
- ×20 dācu = to hide, conceal.
- ×21 nil-ucu = to stand; nil-uc-undu = to be standing;

but nil-upu = to fix, to cause to stand. Here again the caus. has "-upu", while the simple vb. has "-ucu".

There are still other forms e.g. a) nil-uvu = standing, stature, height; while b) nil-aka = standing, halting; and c) nil-ayamu = staying, abode; d) nil-ava or nil-uva adj. long-standing; sb. remainder; continuance; e) nil-uk-adu = staying, steadiness; firmness; permanence. This illustrates the development of meaning by the use of different formatives. ¶

- × 22 puṭṭ-iñcu = to create, generate, produce. Prob. Sk. putra is conn. w. this:put. / Cf. Tam. put-al-vaṇ = a son.
- 23 maḍ-ācu = to fold, plait; bend, turn in: Caus. of maḍ-āgu = to bend in, be folded; cf. Tel. maḍ-ata = a fold, plait; Tam. mataṅku and its caus. maṭ-akku.
- × 24 mar-acu = to forget; mar-apu = forgetfulness; mar-ap-iñcu = to cause to forget.
- × 25 muñcu = to plunge, immerse. This seems to be a syncope of Proto-Drav. *mūliñcu; or *muḷuñcu = to be immersed. Tam. has "mucci" at Kalit. 81:30 mutir pūn mulai poruta ētilāl mucci, and its caus. "mocikkum," at AN. 257:8-9 tēm pāy kūntal kurum pala mocikkum

/ The Tel. "ṭṭ" in puṭṭ- may very well register a proto-Drav. ṭṭ of the alveolar series. In another paper I shall show that the retroflex sounds were often confused in the colloq. dialect with the alveolar and dental, esp. in Tel. Thus puṭṭ- was prob. pronounced puṭṭ- or puṭṭr- in a northern Drav. dialect, from which Sk. loaned the sb. putra = a son. Tam. "rr" is often transcribed as "ttr".

vantu katant-ōmpal.... The meanings in these cases are semantic developments of mūlku = to plunge into another's embrace.

- * 26 mug-iñcu = to finish, complete; but sb. mug-impu = completion.
- 27 mōp-iñcu = to cause another to tend cattle; mōpu = to graze; tend cattle, while they are grazing; sb. mōpu, mōnta = grazing; fodder.
- × 28 vaccu (prob.fr. *var-ccu) = to come, arrive, happen, be possible: cf. Tam. var-,vā .
- × 29 vid-ucu = to leave; vid-ici pettu = to abandon; vid-ip-iñcu = to cause to be released or set free.
- × 30 vē-cu = to wait for, expect.
- × indicates a verb which is ^{not}caus. More than two-thirds of these verbs, which form a faithful cross-section of all Tel. verbs, are not caus., except when they end in "ip-iñcu" or "ap-iñcu".

/ Note the alternance u/o between mucci and mocikkum. This latter word is replaced in other poems by moykkum, fr. moy, PN. 13:7, Maturaik. 417; Por. 72:3; with the sense of swarming round something (e.g. honey) so as to cover it completely, or holding a person in one's tight grip or embrace. Cf. mōy, AN. 5:24; mūy, Krt.233:3; Kalit. 142:26.

§ 14. Cin or icin : origin, function and analogies of this particle.

A. What Tam. grammars say about it.

El. 333 mann-um cinn-um ān-um īn-um....

Col. 274 miyā ika mō mati ikum cin ennum.
ā vayin ārum munnilai acaiccol.

Both these sutras from Tol. give us lists of particles. El. is not concerned with their function; but Col. 274 states explicitly that the particles there mentioned are distinctive of the 2nd. Pers. We shall see presently that the classics used them with all the Pers. What is still more interesting, El. 102:7 uses it with the 1st. Pers.; Col. 116b, 158b; El. 295e; Por. 315:3; 413:4; 525:12 use it with the 3rd. Pers. This makes it evident that Col. 274 was composed at a time when the practice had changed not only from what it had been in the classics but also from that current in the other parts of Tol. Still it is clear that cin was familiar to the author of Col. 274.

Later grammarians and esp. Comm. on the Nan. wished to explain not only contemporary practice but the usage of the classical poets.

Hence nearly all mod. ed. of the Nan. like the Kāṅṭikai urai, the Virutt., have scholion at Nan. 145, including "icin" and explaining that it is a particle signifying the past tense. This late Comm., the Virutt., and not any early work,

is cited by M. L. at p. 272, as meaning 1. As 2, it cites the Comm. of Nacc. on Col. 296, which Nacc. and the M.L. number as 298. Here too it is mentioned as "icin". On the hand Tol. and Nan. 44lb speak of this particle as "cin".

B. The particle "icin" in Tel.

In the case of the thirty verbs mentioned on pp. 164 ~~77~~ to 167 and of all others of the Tel. 3rd. Conj., the first form of the past tense, acc. to Ard. Tel. Gr. § 288, has icin, ^ĩicin or cin inserted between the root and the termination:

Thus raks-^ĩicin-ānu, -āvu, -ādu, -ādi, -āmu, -āru, -avi; so vid-icin-ānu etc.; mar-acin-ānu; tal-a^ĩcin-ānu etc.

When the verb, however, ends in "ucu" e.g. nad-ucú, the form of the past tense is not *nad-uc-in-ānu but nad-ic-in-ānu. This is in accordance with the vowel harmony noticeable in Tel. and in O.Tam. It is for this reason that "icin" came to be regarded as the most prominent number of the group, "acin, a^ĩcin, i^ĩcin" etc.

Of the two syllables "ic"+"in", the former belongs to the verb and is the formative of the v_{inai} e_{ccam}, generally of the past tense. We have now to enquire into the origin of the latter i.e. in.

C. The significance of "in" in Tel. and Tam.

In the south Drav. languages the rel partic. is most often formed from the corresp. adv. partic. by the addition of a,

which connotes a relation. Thus vantû is adv. partic., but vant-a is the corresp. rel. participle in Tam. Likewise in the sister languages. But in the case of the past. adv. partic. both in Tel. and Tam., there is an absence of a final n or n_ resp., which, however, appears in the corresponding rel. partic. Thus kottî in both Tam. and Tel. is the adv. partic. = having struck; but kottîna in O.Tam. and Tel., kott-in-a in Mod. Tam., is the rel. partic. To me it appears that the final n or n_ was dropped deliberately, or its falling off was expressly sanctioned, in order to distinguish the adv. past partic. from the conditional, mod. Tam. kottin, "if one were to strike". / This distinction seems to be very ancient. But it must be remembered that basically all these participles are the oblique cases of the verbal noun : kottû = the striking. In the South Drav. languages "in" is a very common particle or affix of the oblique case. Hence kott-in = in the striking; kott-in-a = the striking (person). It is this "in" that remained in the word, when it was taken over into the verbal system from the nominal.

/ Krt. 110:1 varin, conditional.

Krt. 29:7 perin, conditional.

D. Is it orig. icin or icin̄ ?

Tel. makes no such distinction, nor does Kan., in writing at least, between dental and alveolar nasals.

Mal. makes a very emphatic distinction in pronunciation, though not in writing.

Mod. Tam. makes every final "n" alveolar, i.e. "n̄" and almost all medial ones too. But

O.Tam. has an abundance of words with the dental "n" in both the medial and final position, esp. the medial.

In addition to my instances at pp. 14-17 in the App. Vol., I cite here a few with the medial syllable as "in" or "ain"

- 1) ar-in-ar, PN. 42:12, Comm. aruppār.
- 2) ar-in-ar, Por. 503:2, " arintavar = those who know.
- 3) ar-in-ai, PN. 381:20.
- 4) ar-ain-ar, PN. 42:14, Comm. aruppār.
- 5) ur-ain-ar, Krt. 145:4; AN. 67:18; PN. 163:1;
Ain̄k. 496:3.
- 6) kūt-in-ar, Kalit. 23:12; alt. lect. kūt-un-ar and
kūt-in̄-ar.

Apparently these readings arose from the supposition that "kūt-in-ar" was wrong, as by then a medial "n" after "i" was always written "in̄".

It is interesting to note that such alt. lect. arise only in conn. w. the later classical works like the Kalit.

- 7) cūṭ-in-ar, Kalit. 23:13; alt. lect.
 cūṭ-un-ar and cūṭ-in-ar. As in 6. Note that at Kalit.
 23:10-11 (i.e. in the lines previous to (6) and (7)
 here), there occur "nalk-un-ar" and "alk-un-ar".
 This again shows that "n" became alveolar esp. after
 "i", not after "u", and that at a late stage, at least
 in writing, even in Tam.
- 8) tuṇ-in-ar, Nan. 206b, a survival from E.C. usage, or
 more prob. a "theft" of the whole sūtra, 206.
- 9) muṭ-in-ar, Krt. 195:3.
- 10) muṇ-in-ar, Krt. 39:4; 213:7; Aiñk. 314:5.

The difference in treatment between "un" and
 "in" in M.C. to mod. times is seen at a glance in these
 two lines from Perumpān., i.e. 443-444:

murai vēṇṭunarkkum kurai vēṇṭunarkkum
 (dental "n";)
 vēṇṭupa vēṇṭupa vēṇṭinarkkū aruli.

Note the alveolar "n".

If the text has been preserved in each case absolutely
 as it was in the original, we have here a very good clue
 to the date of works : "in" is later than "in".

A fortiori, the earlier form seems to be icin, which
 copyists have in the course of centuries changed into
 icin in Tam. texts.

E. Instances of icin in the 2nd. Pers.

On page 168 I have cited Col.274, which states that "cin" is distinctive of the 2nd. Pers. There are a few instances where it is so used in the classics :-

- 1) ānr-icin = olivāy āka, Narr. 128:6; AN.237:8;267:3.
- 2) uraitt-icin = speak thou, Krt.63:4;302:1;Narr.103:1; AN.200:14;314:14.
- 3) enr-icin = say thou, Narr.99:5;AN.375:2.
- 4) kant-icin = see thou, Krt.112:5;220:7;240:5;249:5; 359:1; Narr.35:8. AN.99:1;376:13; Aink.106:4.
- 5) kētt-icin = hear thou, Krt.30:1; AN.138:1; Aink.59:1; Maturaik. 208.
- 6) natatt-icin = walk thou, PN.255:6.
- 7) nōrr-icin = bear, endure thou, PN.202:16.
- 8) pūnt-icin = thou hast bedecked thyself with, AN.7:5.
- 9) marr-icin, Col.296 (298) Nacc. cit. "kātanamā nī marricine".
- 10) vatitt-icin = vatippāy āka, PN.180:13.
- 12) vant-icin = having come, Krt. 367:3;come thou, Aink. 175:3.

It is noteworthy that the same form is used in the above instances for

- (a) the vinai eccam, as at Krt.367:3;
- (b) the opt. as at 1) and 10);
- (c) the pres. indic. as at 8); and
- (d) the impv., as in the remaining cases.

Again, the context alone, in the written text, decides the mood and tense.

There are a few instances where it is difficult to say decisively what person the verb is in. Take these two lines from the Krt.

127;6 nī akanr-icin-ōrkke = to those from whom thou hast parted. 336:6 nī pirint-icin-ōl = she from whom thou hast separated thyself. Both the 2nd. and the 3rd. persons are involved in each totar-moli.

Mod. Tam. Comm. try to overcome the difficulty created by the presence of "icin" in the 1st. and 3rd. person, (F. and G. below), by making this distinction: icin, they say is used with all the persons; but cin is employed only with the 2nd. Pers. Thus, U.V.S. Aiyar, at p. 798 (icin) and p. 826 (cin), in his ed. of the Krt. But on examining the instances that they cite, we find that this is an artificial and baseless distinction. The seven instances that U.V.S. Aiyar cites for "cin" on p. 826 are all cases of "icin". They are Krt.30:1;63:4;240:5;249:5;302:1;359:1;367:3. what is more, U.V.S. Aiyar cites Krt.30:1 and 63:4 also for "icin". The verse numbers he does not give: but in each poem cin or icin occurs only once.

F. icin employed with the 1st. Pers., in violation
of Col. 274.

1) celav - ayanrnt-icin-āl yānē, Narr.149:9; AN147:10.

- 2) ar̄int-icin̄-ē, Krt. 247:4 = I have known.
- 3) āynt-icin̄, Krt.262:5.
- 4) ānr̄-icin̄, PN.151:7;164:8.
- 5) uvant-icin̄, Krt. 351:1.
- 6) ur̄r-icin̄, AN.135:6.
- 7) enr̄-icin̄, Krt.217:7; Narr.61:10;55:12.
- 8) kant̄-icin̄, Narr.128:5;PN.22:36.
- 9) kūrnt-icin̄, Krt.216:4.
- 10) cūlnt-icin̄, Krt.11:8;AN.76:13.
- 11) nuvanr̄-icin̄, El.102:7.
- 12) marunt̄-icin̄-ē, AN.384:8. Comm.marut̄ci ur̄rēn̄.
- 13) marant-icin̄, AN 38:18.
- 14) vant-icin̄, Narr. 50:8; Patirr̄.41:16;54:1;90:55;
PN.17:33;125:4;371:20;373:34;369:22;391:14.

G. icin̄ employed with the 3rd.Pers., in violation
of Col. 274.

- 1) akanr̄-icin̄-ōr, Krt.127:6;but. of. E above.
- 2) aṭaint-icin̄-ōr, Krt.268:6.
- 3) ar̄int-icin̄-ōr, Krt.18:3;267:8; Col.158b;Por.525:12.
- 4) ānt̄-icin̄-ōr, PN.357:3.
- 5) unarnt-icin̄-ōr, PN.365:11; Col.116b; Por.413:4.
- 6) ur̄aint-icin̄-ōr, AN.200:5.
- 7) enr̄-icin̄, Aīnk.73:4;74:1;Col.295(297)Nacc.cit.;
Por.315:3.
- 8) cirant-icin̄-ōr, El. 295e.

- 9) cenr-icin, Narr.394:6.
- 10) cenr-icin-ōr, AN.34:15;
- 11) pataitt-icin-ōr, PN.18:23.
- 12) pirint-icin-ōr, Krt.35:5;94:5; AN.183:15.
- 13) punarnt-icin-ōr, AN.367:16.
- 14) perr-icin, PN.11:9,13,18.
- 15) perr-icin-ōr, PN.125:20.
- 16) pōnr-icin, Aīnk. 74:1.
- 17) marant-icin-ōr, Narr. 118:5.
- 18) marr-icin, PN.272:3.
- 19) māynt-icin-ōr, PN27:6.
- 20) munt-icin-ōr, Patirr.69:17.
- 21) valarnt-icin, Aīnk. 44:2.

A few remarks will close this section.

- 1) In a good number of instances the state of the texts was not satisfactory as early as the med. Comm. Thus E, 9) marr-icin is most prob. the same text as PN. 272:3 kātananmara nī marricinē, G. 18) above. The Comm. here renders it: nocciyē nī katal naṇ maram. Tam. 𑌕 was formerly written occasionally as 𑌕 , as C.T.Beschi notes; thus mara = 𑌕 𑌕 , written at times as 𑌕 𑌕 , was read by Nacc. as. mā. This Nacc. was obliged to call a meaningless particle or "acai nilai". Further , the context being now obscured,

Nacc. concluded that nī should be construed with the following word "marricin". Actually it should go with the previous words "kātal nan maram nī" = thou art a fine attractive tree.

- 2) Neither Nacc. nor the PN. Comm explains the word "marr-icin". It is most prob. conn. w. maru, mārū mārrū = to speak back; hence the sb. mārr-am = a reply, speech, exchange of words, cf. Pal.19a, 20d. This is borne out by Col.262, which equates marrū with mārrū:-

marr-en kilavi vinai mārrū acai nilai
appāl irant-ena molimanār pulavar.

Although Col. speaks here only of vinai mārru, the same original meaning of exchange is perceptible in other cases of marrū or mārrū.

- 3) El.102:7; Col.116b;^{158b} Por.315:3;413:4;525:12 are at least six instances where Tol. violates his own regulation, acc. to those who hold that Tol. composed every sūtra in El., Col. and Por. They explain away these violations, either by bringing in a baseless distinction between "cin" and "icin", or by stating that Tol. meant Col.274 to be taken "cum grano salis", i.e. with an expectation of some exceptions. But the "exceptions" given above are more than the "regular" cases: I have not gone out of my way in search of these so-called exceptions.

In mod. Tam. the formation of the past tense, its verbal noun and partic., is in most cases conn. w. the affix "tu". Fabr., p.VI - VII, outlines seven conjug. for the mod. Tam.verb, of which five affix either tu, or ttu, or ntu. One adds "in" and the last "ku" instead of "tu". The affix "pu" is not mentioned.

In cl. Tam. it was just the other way about, with "pu" playing the principal rôle and ku, tu and in occupying a subordinate position. In conn. with El.1c enpa, I am elaborating this on p. 8 of the App. Vol. Further , on p.p.92-93 here, I have given a few examples of "pu" being affixed to form vb. nouns. I shall cite a few instances more of the vinai eccam with "pu", esp. fr. the Ḍattu Pāṭṭu.

- 1) anuku-pu, Poruna. 149 = anuki, Comm.
- 2) alavu-pu, PN.381:3 = alantu or alapin.
- 3) āy^hpu, Kurin^hcip.114.
- 4) it-u-pu, PN.33:12; Muruk.190;202.
- 5) imir-pu, Kalit.43:2.
- 6) etir-pu, PN.229:11.
- 7) ēr-pu, Krt.194:2; AN.328:1; Pattinap.67; Mullap.4; Netunal.1; Muruk.1; Narr.264:1; AN.188:2.
- 8) ōkkupu, Narr. 110:4.
- 9) kavār-pu, Mptu.10.

- 10) ka_lal-pu, AN.9:6.
- 11) ki_llu-pu, Muruk.37.
- 12) ko_l-pu, Kurin^ucip.164.
- 13) ko_l-pu, Maturaik. 617.
- 14) ci_raru-pu, Kalit. 88:13 =v_eraki, Nacc.; = being angry with. Fabr. p.395.
- 15) cū_l-pu, AN.379:10 = moykkumpati, showing "purpose".
- 16) c_er-pu, Maturaik. 634; Kalit. 71:5;88:10.
- 17) co_llu-pu, PN.152:19 = colli, Comm.
- 18) n_eki_l-pu, AN.32:10.
- 19) ta_lar-pu, AN.66:11 (twice).
- 20) tā_nku-pu, Cīv.915c.
- 21) tā_kku-pu, Cīv. 967d.
- 22) tā_l-pu, AN.126:20;223:10;Maturaik.560;Muruk.86.
- 23) ti_ruku-pu, AN.176:24.
- 24) ni_rai-pu, AN.123:3.
- 25) nī_ntu-pu, Cīv.880c.
- 26) nu_ṭ-a_nku-pu, AN.138:11.
- 27) ne_ki_l-pu, Kalit.37:16.
- 28) n_er-pu, Muruk.90,214.
- 29) nō_kku-pu, AN.136:9;Kalit.37:3.
- 30) pā_y-pu, Kalit.52:1.
- 31) pe_yar-pu, Kalit.21:11(twice).
- 32) pō_rru-pu, Poruna.151; Cīv.1816d.
- 33) mā_lku-pu, Cīv.1800a.
- 34) vā_kku-pu, Poruna.87;157.
- 35) vā_ṭu-pu, Kalit.16:2.

- 36) vār-pu, AN.128:12.
 37) vitu-pu, Muruk. 105.
 38) viravu-pu, Cīv.123c.
 39) minnu-pu, Krt.194:1.
 40) akai-pu, Krt.366:6 = varunti, Comm.

Moreover, there are several instances where a) the contemporaneous vinai eccam, like cilaippa, Perumpān.144 = mulankā nirpa, Comm. or b) the finite verb, like naccup-avō at Kalit.8:11 = will they desire?, or nakup-a = they laugh, Kur.1140a, are obviously formed from the verbal noun or vinai eccam, "cilaippū", "naccupū" or "nakupū". To show how common this form is in E.C. times I quote Krt.17.

mā ena maṭalum ūrpa. pū ena
 kuvi mukil erukkam kanniyum cūṭupa.
 marukin ārkkavum paṭupa.
 piritum ākupa kāmam kāl kkolinē.

In the four sentences that make up the four lines of this poem every finite verb ends in -pa, i.e. pu + a. As, in E.C. Tam., these affixes were not yet confined to one tense rather than another, "pa" occurs to denote every tense, or rather the action. In later Tam. "tu" gradually displaced "pu", whenever past action was involved. This displacement, and the degree to which this process is carried on in the diction, are a very good index to the date of any work in Tam.

§ 16. kupū and kuvū.

The O. Tam. "literati" seem to have experimented with several affixes to make the sense of the verb more and more precise. At times one affix became so important that it swept away an earlier one. At other times the two were heaped together on the verbal root. This seems to be the origin of such formatives as kupū and kuvū, which are evident already in Krt.

- 1)* ā-kupū + a > ākupa, Krt. 17:4; PN.7:10;
- 2) uru-kupū, Poruna.78; Cīv. 324a.
- 3) kaṭu-kupu, Krt.356:2 = kaṭuntu = having gone swiftly.
- 4) maṛu-kupu, Krt.356:3 = ularntu = having dried up.
- 5) valai-kupu, Kuriñcip.132 = valaintu koṇṭu, Nacc.

N.B. In citing these instances I have split up the words to prove the case in hand. This does not mean that particles like "ai" or "u" have no significance. They have. It would perhaps be better in every case to divide them up as ur - u - ku - pu or val - ai - ku - pu; had it not been for the typist and prob. the reader too, I should have done so. Then it would be clear that aṭ-a-kkup -a of Nāl.351b also belongs to this category of words.

The suffix kuvū is more frequent than kupū. The former occurs at Krt.11:3 uy-kuv-am; 26:5 poy-kuv-atanrē; 104:5 ā-kuv-a; 137:2 amai-kuv-en;

189:7 uva-kkuv-am; 198:8 and 222:4 varu-kuv-al; Narr.

119:8 varu-kuv-an; 119:10 peru-kuv-an.

AN.18:10 vāl-kuv-al; 74:14 amaikuv-an; 82:17 ā-kuv-atū;

211:8 nalkuv-ar: but in this case "nal" is always a sb., "nalku" is the vb.

PN.13:1 and 201:1 en-kuv-ai; 23:13 cey-kuv-an; 73:4

koṭu-kkuv-en; 124:3 peyar-kuv-ar; 154:5 paṭar-kuv-ar;

225:9 kēt-kuv-an;

328:13 taru-kuv-an; 396:10 and 11 ākuv-an.

Poruna.77 paru-kuv-anna; 150 nir-kuv-ir.

Cirupāṇ. 163,177 and 195: peru-kuv-ir; Mullaip.16 innē varu-kuv-ar.

Aiṅk.391:4 taru-kuv-en = I shall give.

Kalit.142:22 paca-kkuv-am; 31 varu-kuv-ar; 32 iru-kkuv-ēn; 39 taru-kuv-ai.

Por. 342:1 varu-kuv-at-āyin.

A few remarks on the above examples: -

1. It is possible to lengthen them out; but these are sufficient as a fair specimen of the type of words and of the texts in which these occur.
2. It is impossible to divide such words as "perukuvir" into *peruku + ir. For, in such cases peruku would end in "ū" as perukū; acc. to all Tam.grammarians this is a case of the extra-short u. The addition

of ir to this would result in * peruk-ir, not perukuv-ir.

3. If we had only such examples as the above, I should have divided them all as per-uk-uv-ir etc. But the occurrence of such words as "peyar-kuvar" has obliged me to reduce them all to one uniform pattern.

4. It is probable that the "uv" in these cases is conn. w. the demonstrative uv, ū, cf. E1. 82, and the verb ū um, which now survives only in the particles. Others may connect it with "upū". This requires a separate investigation.

5. In a few instances we can see why a second affix became necessary. On p.119 I have discussed ā = to be; āku = to become; ākukū = the becoming. Similarly, pō or pōku = to go; pōkukū = the going in the future, Krt.57:4. In the case of āku, there was at first a slight difference of meaning between "ā" and "āku"; but not in the other case. In a short time ā and āku began to be confused too. Hence the necessity of an affix like -"kū" or -"pū". Of these two, -"kū" was generally affixed to show the future; "-pū" for the pres. or past, or rather to form an indefinite tense which was used for both.

6. The occurrence in Tel. of the particle "du" to form what Arden, Tel. Gr. § 267, 271 etc., calls the indefinite tense, e.g. kottudumu = we shall, will or would strike, or would have struck etc., is paralleled in Tam. by such forms as "ā-tum" = we shall be, Nāl.

181c, which Pope, Nāl.p.286, compares with Tel. avudumu, where Tel. uses "avu" for Tam. "ā". This usage lasted well into mod. Tam., as is witnessed by Nan.332, where ku, tu, tu and ru are mentioned as particles, even for the future. The Comm. thereon cites unkum, varutum, oērum. The last word is frequently employed in the classics to denote "we shall go". Cf. Krt.325:1, twice in the same line. It is fr. * cel-t-um. Hence even the particle "tu", which in mod. Tam. is so distinctively associated with the past tense, was both in Proto-Drav. (as is witnessed by Tel.) and in E.C. to E.M. Tam. employed to form an indef. or fut. tense.

§ 17. The affixes ku and um.

In cl. Tam. the affix "ku" was often deemed sufficient to form the finite verb out of the verbal root. Thus un = to eat, enjoy; nukar = to enjoy;

- 1) Narr.204:6 kuru ini matantai nin kur eyiru unku
ena = ippolutu..... ninnutaiya kuriya eyirrai
ccuvaittu makilven, Comm. cf. varuk-ō at Narr.
204:2,4 = varuvēn-ō, Comm.
- 2) AN.32:8 em anakiyōy uiku = ninnai nukarven =
I shall enjoy thee.
- 3) Kuriñcip.181 ninn ani nalam nukarku = yan nin

alakiya nalattai nukarvēn, Nacc. = I shall enjoy thy beautiful form.

- 4) Likewise kaṭi = to drive away; but kaṭiku at Kṛt. 217:1 = oṭṭuvīr = you shall drive away, a polite form in Tam. of the impv. 2nd. Pers. pl. These cases one can find in abundance; but at Kalit. 64:7, the personal suffix or termination -ai is added to the temporal augment "kuv"- (§16) to form not the fut., as one should expect, but the past. This looks strange; but of the fact there can be no doubt. Kalit. 64, lines 6-7 are cited below; -

virintoli kūntāl, kantai emakku
perum pon paṭukuv - ai pantu.

This "pantu" = of yore, formerly. Hence this verb has here the sense of the past, although the reinforced temporal augments "ku-vu" i.e. "ku and vu" were prob. meant to secure the future signification.

- 5) On the other hand, just two lines below, paṭu-k-am, fr. *paṭukū+am, obtains with only one temporal augment, "kū" the future signification.
- 6) Again, at Kur. 1133a, uṭaiyēn is differentiated in tense, not by any affix or temporal augment, but by the addition of an adverb of time in each case: paṭu uṭaiyēn = I formerly had or possessed; while in the same line inru uṭaiyēn = I now possess.

Similar is the case where "um" is affixed to other temporal augments, like tū (§.15 and 16: note 6).

- 7) Thus añcu-t-um at AN.118:10 denotes neither the past (§.15) nor the future (§.16:6), but the present in this instance: Comm. añcukinrōm.
- 8) Um is also affixed to kũ (1-3 above). Thus is formed the pl. of the fut. or opt. Thus PN.125:4 unkuṃ = unpēm-āka, Comm. Hence it is doubtful whether in these cases "um" is a personal termination, equivalent to "am, ām, em, ēm, om, ōm" = we, or a temporal affix. For the former there is no sanction from any Tam. grammar; for the latter, there is, as we shall show later, when we deal with Tol. But it is difficult to find out what precise tense um is designed to specify, much more so than in the case of ku, kuyu, kupu, tu, which we have discussed above.

§ 18. Is "um" a temporal affix: if so, which tense, in E.C.Tam.?

A.)um is used apparently to form the past tense of a verb:-

1)Krt.105:6 alt.lect. ninaiṃppū ākum̄-ē:Comm.

ākiyatu = it became.

2)Krt.185:3 innal ākutaḷ nummin ākum;Comm.

ummāl ākiyatu.

B.)um is used apparently to form the present tense:-

- 1)Krt. 9:8 karappāt-umm-ē: Comm. maraittalai
 utaiya cor_ukalai ccollukin_{rā}l = she speaks words
 to disguise her meaning.
- 2)Krt.215:1-2 pa_utarum pai paya ppeyarum. cutarum
 en_{rū}l māmalai maraiyum.

The Comm. at 1.1: nīnkum; at 1.2, maraiyā nin_ratu=
 it is hidden.

- 3)AN.330:17 nivantu pa_utu tō_rramotū ikantu māy-
umm-ē; Comm. maraiyā nir_kin_ratu = it is (now)
 being hidden.

C) um is used apparently to form the future tense:-

- 1)AN.6:15 a. . tū amaikum tilla acc. to the ^{pada} text,
 but rather a. . tū amaik-untū illa. In any case
 "untū" is from "um", cf. Col. 292.

~~#####~~ The Comm. at AN.6:15 has "nā_uka_l amaivōm",
 which is fut.

- 2)AN.122:11 akāl vāy māntilam nin_ru viriyumm-ē=
 paravum, Comm.
- 3)AN.128:4 ka_utalīnum uraii kkarai poliyumm-ē=
 ka_utantu cellum.
- 4)AN.286:12 pin_n āk-umm-ē = pin_narē ulat-ākum, Comm.

It seems best under these circumstances to
 consider "um" not as an affix or temporal augment, as
 Tam. grammarians consider it, but as an orig.verb.
 signifying a habitual or "persisting" action. This

is the meaning that is common to "um" in these and other instances in E.C. texts. This meaning still clings to "um", when it is the last syllable of a participle, the peyar eccam. Thus in mod. Tam. atu ceyyum pillai the child that does, or did or will do that thing. Such a timeless peyar eccam is very ancient. Thus in the same poem as B,2, above, Krt.215, lines 7-8 have the words: irum puli kāk̄k-um netuvarai. Here kāk̄k-um refers to all the three tenses, or perhaps to none: it speaks of a habitual action. Such a "participle" in a final position is a finite verb. That this is the correct hypothesis will become clearer, when we examine "īm" and "um" as functioning in the impv. of verbs.

§ 19. The Neg. Impv. : the various forms.

In § 2, pp. (96-102 ,) I have mentioned three forms of this, namely those

- 1) with the affix -al, as ā̄l - al = weep not, Narr.391:1;
- 2) with the affix -ā̄l or ā̄al, as al-ā̄al=weep not, Krt.135:4;
- 3) with the affix -ē̄l, as ā̄l - ē̄l = weep not, AN.97:15.

There is one more form, occurring frequently in the classics, namely, with the affixes ā̄tū + īm, where ā̄tū signifies the negation.

- 4) a)Krt.350:2 cellāt-īm = pōtalai olimin, Comm.
 b)Krt.390:2 cellāt-īm-ō = pōtalai olimin, Comm.
 c)Nar.229:3 cellātīm = nīr cellātu iñkē irumin, Comm.
 d)AN.52:15 cepp-āt-īmē = Comm. uraiy-āt-ē = do not
 speak about it.
 e)AN.300:18 cellāt-īm = cellarka, Comm.
 f)Aiñk.186:5 cell-āt-īm-ō = do not go away = ini
 pōkāte, Comm.

In E.M. texts the suffix is no longer "īm" but "i",
 after the neg. formative "ātú":-

Nāl. 388a kotiyavai kūrāti pāna.

Nāl. 390 b) perumpoy uraiyāti pāna.

Col.450 has been the subject of much
 controversy. It runs:-

ceyy-āy ennum munnilai vinaiccol
 ceyy-en kilavi ākū itan utaittē.

Is this neg. impv., pos. impv., or an impv.
 at all?

Pope, Gr. § 84, assures us that āy is a termination,
 optionally added to the verbal root, to form the pos.
 impv. He warns us that it is liable to be confounded
 with the neg. He cites Nāl207 b kēl - āy = hear thou;
 kān-āy = see thou.

In his Comm. on Col.450, Nacc. is also of
 the same opinion as Pope: but the instances he cites do

not at first bear out his contention. Thus

a) AN.53:1 ariy-āy = Comm. nī ariyāy kān = thou knowest not. When this line is taken with lines 15 to 16, as they are by the Old Comm., esp. the words "arulē kātalar enri niyē", it is evident that there is no trace of any order or command in "ariyāy". But at

b) AN.268:1 ariy-āy vāli tōli = yān kūruvatanai nīmanattān, arāyntu pār-āy, Comm., there is implied an order; in mod. Tam. "pār". In other words, the tone of voice with which these words were uttered gave them this additional signification. This is the contention of Nacc. under Col.450. He quotes other words so employed. Thus acc. to him ōcai vērumai, the difference in tone, was sufficient to differentiate the several senses of unp-āy and to fix it as fut. indic., opt., vinai eccam or verbal noun. In the early texts the context supplies for this tone of voice. Hence we may conclude that such words as ariy-āy, unp-āy, kān-āy, kēl-āy can in certain positions deputize for the impv. or the opt., pos. or neg., acc. to the context.

§ 20. The pos. impv. 2nd pers. ; the various forms.

- 1) The root of the verb e.g. kān, as cited on page 51 above.
- 2) The root of the verb + āy, as discussed on ^{this} page, above.

Krt.343:1 ninaiyāy = nī ennuvāy āka, Comm.= think of it.

Krt.390:1 pātum kēl-āy = oliyaiyum kēl, Comm.= hear the sound.

- 3) The root of the verb + īm, followed by ē or ō for emphasis, cf. my notes under El.32.

~~2738~~ Thus at Krt.2:2 mol-im-ō = say thou; 2738tel-im-ē = be clear about it = ascertain its truth. But here again one must inspect the context. For, Krt. 51:6 mol-im-ē = they will say, in the indic. mood.

- 4) The verbal noun + īm, followed by ē or ō for emphasis.

PN.145:7 aram ceyt-īm-ō = do thou work justice= perform virtuous actions.

Aiñk.391:6 karaint-īme = karaivāy āka, Comm. has "īm", "itum", as alt. lect.

Aiñk.86:4 talai ppeyt-īmē= cērvāy āka, Comm.

- 5) The verbal root + m (prob. from um) + the particles of emphasis.

AN.34:15 *urai + m + ō > uraimō = speak thou, utter (the words).

PN.147:10 *kalai + m + ē > kalaimē = weed out, remove (causes of grief).

Note that ā is more often used as the interrogative particle in this connexion. Thus AN.3:14 kalaimā = pōkkuvatū ākumō = will it remove? The Comm. here takes the previous word "en" as equivalent to "how?" Thereby he is obliged to import "em" (= our), which is not in

the text. It seems better to take "en̄" as "from me" and "kalaimā" as above. Apparently this Comm. seems to be unaware of El.32, where ā is expressly stated to be "vinā". That most prob. "m" here is the syncope of "um" is elaborated under El.52⁶ and ⁶ and On p.152 I have discussed this auxiliary verb "um", which is used for a variety of purposes in both Tel. (where it occurs more often as un) and Tam. Basing himself on Col.283a eccā umm-ai-yum etir maṛai ummaiyum, Col. 285a murriya ummai, etc. (of itaiyiyal) and Col.417, 436 (of eccā iyāl), U.V.S. Aiyar classifies "um" into six types, on p. 803 of his ed. of Kṛt. Nan. 425 classifies eight types of "um".

Moreover, both in Tel. and in Tam. "um" is added to the verbal root to form the 2nd. pers. impv. Ard. Tel.Gr. §797 instances "vaṇḍ-umu". This is for the sing. in Tel. In Tam. the particle "um" is added, for the pl. or the honorific pl. e.g. vār-um = come ye; come (when addressed to one's preceptor or parent or elder brother etc.)

- 6) In the Tel. colloq. dialect and in mod. Tam. the final "m" is dropped. Hence Tam. koll-u = kill thou; Tel. koṭṭu = strike thou. Ard.Tel.Gr. §268.
- 7) In late cl.Tam. "in̄" was added to "um", thus producing "umin̄", sometimes "min̄".

§ 21. min.

Col.224 ir īr min ena varūm mūnrum
 pallōr maruñkinum pālavarru maruñkinum
 coll ōr anaiya enmanār pulavar.

Nan.145c min ēval.

Nan.337 ir īr īrra irantum iru tinai
 panmai munnilai min avarr-ēval.

Acc. to these grammars, min is an affix denoting the
 2nd. pers. pl. impv. But this is a false division. It is
 rather "um" that is the impv. affix, while "in" indicates
 the time.

A. in = now, at Mullaip.16; Netunal.155, where the Comm.
 renders it as "ippolutu". Likewise at Kantapu. Vall.
 118 in = ippōtē, Comm. = just now.

In E.C. Tam. (and Mal.) ini (or ini.resp.) is more
 common than in in this sense. Thus at Krt.11:4;122:2;
 153:3;171:1;192:2;196:2;205:5;223:7;270:4;295:6; etc.
 Narr.155:8;204:6;236:6; AN.29:14;26:11;50:7; Mptu94;
 PN.141:8;144:10;162:3,4;196:8;202:8;243:1;248:3;250:5;
 264:4;

Nāl.uses both forms:

55a inn - ē = even now;

29b in iniyē = now, now at once.

The word inru is made up of this in + tu cf.Mal.

innu, Kan. indu , and originally meant this moment,

hour, day, acc. to context. In later Tam. "ini" = henceforth,

hereafter. Cf. the Comm. on Kṛt. etc., esp. ini
pōkātē, at Aiñk.186:5, Comm.

- B. That this is so, even when um precedes, is evident from an analysis of Nāl.6c, where (vaḷankum) in is contrasted with nālai = tomorrow; so at Nāl.7c ākum in with 7d; 36c oruvum in; 36d maruvum in. On reading the whole stanza this meaning of "in" becomes quite evident.
- C. Further instances of um-in, or īm-in, -m-in etc., for the purpose of finding out the peak period of their employment:-

- 1) akalum-in, Cīv.634a; Mani.1:63.
- 2a) anim-in, Cīv.2390a.
- 2b) arimin, Cīv.547b.
- 3) ātum inne, Cīv.1909a.
- 4) ām-in, Cīv.556d = āvīr āka, Nacc.
- 5) itum-in, Mptu.393; Cīv.2622d.
- 6) iyakkum-in, PN.152:17.
- 7) utum-in, Cīv.2389d.
- 8)* unum-in > unṁ - in, Cīv.893d; also unṁ-um-in, Nāl.303c.
- 9) uraimm-in (fr. * urai-um-in), Cīv.895d. Also uraim-in, AN.387:3.
- 10) etum-in, Cīv.2391d.
- 11) elum-in-ō elumin, Narr.170:5.
- 12) ērum-in, Mani.1:61.
- 13) ōmpum-in, Kṛt.184:2; 206:5; PN.170:9; all three with "kurukal". cf. Kur.820a.

- 14) kalaint-īm-in cānrīr, Kalit.142:55.
- 15) kānm-in, Cīv.756a, 881d, 917d.
- 16) kēlum-in > kēnmin, Cīv.754c; 2389a (three times); Nan. 438, cf. keluminārkkku, Cīv.754d.
- 17) kūrum-in, PN.173:12.
- 18) * kol-um-in > konmin, Por.425:2; Cīv.798b.
- 19) ceyyum-in, Mani.1:57 > ceymmin, in the prefatory note to Ch.I, ib.
- 20) * celum-in > cenmin, Cīv.1070c; also cenminē at Cīv.1816d.
- 21) cērttum-in, Mani.1:53.
- 22) cērum-in > cērmin, PN.9:5.
- 23) tarum-in > tammin, PN.152:18; Cīv.996d; alt.lect.tamin in PN.only.
- 24) totum-in, PN.152:15, 16; 262:1; Mptu.277.
- 25) natum-in, Cīv.2391a; Mani.1:47.
- 26) nārrum-in, Cīv.2391b; Mani.1:49.
- 27) nirum-in, PN.152:14.
- 28a) ninm-in (fr. * nil-um-in), Nāl.49c.
- 28b) ninai-min, Cīv.2624d.
- 29) nōkkum-in, Cīv.771d; 1045d.
- 30) parappum-in, Mani.1:45; 51.
- 31) pukum-in, Nāl.303c.
- 32) punaim-in, Cīv.2390b.
- 33) pūn-um-in > pūnmin, Cīv.2389b.
- 34) * pey-um-in > peymmin, PN.262:3.
- 35) porunt-um-in, Mani.1:59.
- 36) pōm-in, Cīv.917a, 981d, 1070c.

- 37) mārrum-in, Mani.1:51.
- 38) *var-um-in > vammin, PN.294:6; Kalit.104:63; Cīv.2988c.
cf. vamm-ena, at Cīv.1023b.
- 39) *vāl-um-in > vānmin, Cīv.2389c; cf. vāl nāl > vānāl,
Cīv.3079d.
- 40) *vīl-um-in > vīlmin, PN262:1.

Note the nasalization of l > n in 39, but not in 40, when "min" follows, in each.

D. Neg. Impv. or Prohib. ending in - min.

A development of the neg. impv. with the affix "al" is to the fore in Nāl. This is the group of affixes * "al" + "um" + "in". > anmin, as at Nāl.92c-d: parav-anmin
parr-anmin pāttū unmin yātum karav-anmin kaitt-unṭām
pāltu.

E. From the above instances it is clear that the peak period of the use of "min" was the E.M., in such works as Cīv. and Nāl. Those forms occurring in Mani, Ch.1, seem to be copied from Cīv., as a close comparison of the subject matter and diction of the two works will show. Although Cīv. itself uses some archaic forms on set purpose, yet in this matter it seems, like Nāl., to have used much more extensively the impv. ending in "min", which was rarely employed in E.C. texts, like Krt. and Narr.; in M.C. texts, like some poems of the PN., "min" becomes more fr^equent, but not ^{to} the extent reached in L.C. - E.M. texts. The testimony of the E.M. commentaries confirms

this. On page 189 I have cited two instances, where the E.C. cellātīm is rendered pōtalai olimin̄ = stop your going. These are at Krt. 350:2; 390:2 in the E.M. comm. Likewise at Narr. 229:3 cellātīm = cellātu irumin̄ in the E.M. comm.

F. The dividing line between the impv. proper and the opt. or polite impv. is most often visible, but in some instances it tends to be obscured. Thus I have cited six instances of cellātīm on p. 189. In five instances the comm. renders it as a neg. impv. or prohibition. But at AN. 300:18 the comm. gives instead cell-ar-ka, which is the neg. opt. form discussed above at § 3, 1, p. 106.

Pope does not make this distinction precise. In his Nāl., pXIX to XX, he considers kolka, at Nāl. 28b, opt. (Gr. 85), but uraiyarka as neg. impv. (Gr. 92). But he cites Nāl. 71b as his only instance. The words there given are uttered to a prince and must be considered as opt. or polite impv.:-

kōtai aruvi kkulir varai nan̄ nāt-a
pētaiyōṭiyātum uraiyarka.

"Lord of the land" in Pope's own translation. Pope seems to make no distinction between impv. and opt. in the neg. conjugation.

§ 22. inru as positive.

The reader of the E.C. texts is struck by the extreme paucity of ^{the} instances where the mod. Tam. present continuous tense occurs. This, for nata = to walk, is natakkinratu; for ā or āku it is ākinratu. But already in the Krt. forms very close to this are found. Thus Krt.3:2 nīrinum ār alav-inre = alattarkū ariya ālam utaiyatu. Krt.15:4 vāy ākinrē = unmai ākiyatu, Comm. Krt.105:6 nīaippū ākinrē = ākiyatu, Comm. Krt.113:4 tunnal pōkinr-āl = neruñkal olintatū ākum, Comm. Krt.125:7 kaṇ mārū inrē = iṭam peyarntatu. Krt.166:4 pulampū ākinrē = ākinratu, Comm. Krt.224:3 nōy ākinrē = mikka tunpam ākinratu, Comm. Krt.248:3 īñkū ākinrē = ivvaṇṇam unṭākinratu, Comm. Krt.258:2 alar ākinr-āl = palimoli unṭākinratu, Comm. Krt.271:5 nōy ākinrē = nōyāka ākinratu, Comm. Krt.285:6 imaikkaṇ etākinrō, Krt.378:3 talaiy-inr-āka = peytatū ākuka, Comm. Krt.394:6 pakaiy ākinrū = pakaimaiyai utaiyatū ākinratu. Narr.54:5 perum pulamp-inrē = varuttam ... irā ninratu, Comm. Narr.56:10 pōy-inru = cenrū olintatu, Comm. Narr.144:5 īñk-ākinrāl = ivvaṇṇamāy irāninratu, Comm. Narr.305:5 nōy ākinrē; 205:8 pōyinru. AN.56:1 nakai ākinrē = nakaiyai vilaippatū ākinratu, Comm. AN.58:9 initū ākinrē = initū āyirru, Comm. AN.96:18 alar ākinratu = alar ākā ninratu, Comm.

Here we have for the first time the actual form employed in mod. Tam. This consists in affixing atu (= that) to ākinrū, which is E.C.

AN.296:14 and 368:19 repeat the whole line of AN.96:18. These are the first three instances of the employment of the mod. Tam. pres. contin. tense. This is so, if we consider that the 400 poems in each of these: Krt., Narr. and AN. as well as PN., were all original. But this number itself occurring not only here, but also in the Nāl. and Pal., raises a certain amount of suspicion. K.N.S. Pillai in his C.E.T. frequently asserts that further research may show that some of these poems were composed at a later time to bring the number up to 400 in each case. He thinks, with some reason, that the compilers of these works or the first editors were conversant enough with the E.C. diction to try their hand at imitation for this ^rpurpose as well as for others. One of these, acc. to him, was to antedate the introduction of the Aryan gods and Vedic sacrifices into the Tamil country. PN.1 in praise of Śiva or Civan is admittedly a case in point. Its diction is much later than most of PN.; still it is not merely included in the PN. but placed as its first poem. This matter requires further research. Continuing the instances of the occurrence of inrū in the positive sense, we have:-

AN.116:12 alar ākinrāl = alar ākinratu, Comm.

AN.122:23 pal muttu ākinrāl = pala tataikalai utaiyat-
ākinratu.

AN.165:7 alunk-inru = varantukinratu, Comm.

AN.253:2 perumpirit-ākinru=irappinai eyti varukinratu, Comm.

AN.266:15 kavvai ākinrāl = alar ākinratu, Comm.

PN.127:6 cāy-inrū = cāyntatū, Comm.

PN.243:1 irakkam ākinru = irakkam akā ninratu.

Aiñk.24:3 eytinan ākinru = ataintān ākinratu, Comm.

Aiñk.236:1 alarum āy-inru = alarum āyirru, Comm.

Note the forms in their historical sequence: (1) ākinru;
(2) āyinru; (3) āyirru.

Aiñk.453:3 kār totaṅk-inr-āl=kārai totaṅkiyatu, Comm.

Kur.1240a kannin pacappō paruvāral eytinrē =is reaching.

Nāl.360b "ill-ākum" retains the orig. "il" of inru in the
pos. sense: but from E.M.times till the modern "il, inru,
ill-ai" are confined or restricted to the neg.sense,
except in forming the pres. continuous tense. This neg.
sense of "inru" already appears in Aiñk.543:5 tēr totaṅk-
inr-āl = tēr varattotaṅkutal illai āyirru. This fluctuation
in the meaning of "inru" between lines 3 (pos.) and 5
in the same stanza
(neg.)[^] was prob. the reason for the gradual elimination
of its usage in the pos., except in union with the
secondary bases, like "ceyku"; while the primary base
"cey" soon became restricted to the neg. conj. This is
only a part of a more widespread development; for ceyt-ēn,
or ceyv-ēn from the secondary base is pos., whereas
ceyv-ēn from the primary base is neg. This was not

noticed by med. comm. who divided such words as ārrakillēn into ārra killēn, thus obtaining a new "word" kil, instead of ārrakū illēn. Cf. Tv.5:260 and Pope's remarks on kil (or killa), ib. Lex.p.28. Incidentally Tol. employs "inru" in the pos. sense at Por.71d oru cirapp-inrē = oru cirappilakkanattaiyutaittu, Nacc.

§ 23. anru as positive.

Like inru, anru is used in the neg. sense in mod. and late med. Tam. In E.M. it is preponderatingly neg., as Pope, Nāl., p.286 and p.282, remarks and proves by adducing 11 examples from Nāl.itself. But on the latter page he makes an acute observation from the slender knowledge he had of O.Tam. and Tel. "Neither al nor il has primarily a negative meaning". "See il". Onp. 295-296, he remarks, not so acutely, in conn. w. "il":- "Considering that il, as a verb, is chiefly found in the purely negative mood, may it not really be originally, in itself, positive and = ul, uru, iru? Is it connected with nil?" Had the cl. texts in Tam. been available to him, as they are at the present day, he would prob. have answered these questions himself. I have shown in § 22 that "il" and "inru" had a very important function in the pos. conjug. In § 23 I shall show the same for anru, in conn. w. the cl. texts.

Krt.3:1 uyarnt-anru = uyarntatu, Comm.

Krt.6:1 nall-enr-anrē = cerinta irulai utaiyatāka irā
nirratu, Comm.

Krt.50:3 turai anint-anru= nīrtturaiyai alaku ceytatu, Comm.

Krt.50:5 pulampū anint-anru=tanimaiyaiyē alakākapperratu, Comm.

Krt.54:5 olint-anru=nīñkiyatu. Henceforth I dispense with
the Comm.

Krt.58:6 parant-anru; 78:4 and 263:6 nō takk-anrē;

Krt.65:3 tān vant-anrē; 90:7 cālpū inr-anrē; 95:5 avitt-anrē;

Krt.106:4 vant-anru; 108:4 kont-anru; 131:6 urr-anrāl;

140:5 arint-anrū;

Krt.155:3 vant-anrē; 157:2 tutk-enr-anrū; 4 vant-anrāl;

167:6 makilnt-anrū;

Krt.184:4 olint-anrē; 188:4 vant-anru; 205:6 arint-anru;

214:7 urr-anrū;

Krt.219:3 cēn ikant-anrē; 237:2 pirint-anrū; 313:4 yātt-anru
natpē;

Krt.313:5 amaint-anrē;

Krt.372:7 alar elunt-anrū=palimoli eluntatu, Comm.

cf. also 129:6 pinitt-anru, without the nasalization of

"al". In these instances "anru" is the syncope of

*al-um-tu. Just as at Krt.1:4 *kāntal + tu is put together

as kāntatū, so at Krt.129:6 *pinital (the verbal noun)

+ tu > pinittarū, and at Kur. 1b *pakavan mutal + tu

+ ē > pakavan mutarrē. This is explained in great detail

by C.J. Beschi, G.H.T., 37, esp. in sub-sections 1, 3 and 4

with regard to tu, ru and tū. It is spoken of by nearly

all Tam. grammars. But none of them has accounted for the

nasalization in "anru". A glance at § 21 here and App. Vol.pp. 23-24 will show that this is the syncope of *al-untu. Thus *ol̥intal-um-tu > ol̥intanru; *pir̥intal-um-tu > pir̥intanru, etc. Since the verbal noun was first indeterminate and was later differentiated by the length of the radical syllable, e.g. varal as opp. to v̄aral, between pos. and neg., the pres.contin.tense made therefrom was equally applicable to either conjugation. I have cited 28 instances of its pos.use in the Krt. In the same work the same form is used in the neg.conj. at.366:7, palut-anrū amma ivv-āyil̥lai tunivē = kurram arratu, Comm. But in the Krt. ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~ the pos. use is more frequent than the neg. The same is the case in E.C. to M.C. texts. Gradually, however, the neg. use spreads to the detriment of the pos. This development is analogous to, and prob. conn. w., the parallel movement whereby the impv. formed from the base with āy e.g. kānāy and the indic.mood formed from the verbal noun in "al" e.g. v̄ent-al-en̄, or from the base, v̄ent-ēn̄, were taken into the neg. conjug. Here then we have an excellent clue to the dating of any work. I shall examine a few of the other texts, but not so exhaustively as the Krt. Narr.68:10 iruttanru=peyyā ninratu, Comm.; 114:12 kalirū erint-anrē; Narr.177:8 vant-anru; 224:6 vant-anru; 309:3 ceyt-anru.

AN.2:17 kont-anrē; 4:7 ceyt-anrē; 52:12 cērnt-anru;

70:17 avint-anru; AN.9:23 tōynt-anru;23:5 kamm-enr-
anrē;39:20 vant-anru;55:6 kalint-anrō;120:5 kal cērnt-
anrē;128:1 matint-anrē;266:15 ākinr-āl.

To the AN.collection of 400 poems an invocatory stanza to the god Śiva or Civan was deemed necessary. In line 7, "cērntōl umaiyē" places ones marital relationship under the divine sanction and example of Civan and Umai. In line 16 tavrnt-anr-āl (=ulakam taṅkirru, Comm.) shows how carefully this late author, who calls himself "pāratam pātiya perum-devanār," models his diction (in the 8th. or 9th. c.A.D.) on that of the classics. Hence we are not surprised at the persistence of the pos. "anru" in late cl. works: but in these the neg. "anru" preponderates.

Let us now examine PN., on the theme of war. 1:5 karai miṭarū aniyalum anint-anru. This is fr. the invocatory poem, mentioned on p.199. It was more successful than the corresponding poem in the AN. which is not incorporated into the AN. collection. PN.41:16 kalakkū urr-anrāl;45:3 miṭaint-anrē; 4 miṭaint-anrē; PN.62:13 viṭint-anrāl;PN.75:5 cirant-anru. 82:4 viraint-anru;96:5 pinitt-anr-onrē;102:2 peyt-anrē; 134:4 patṭ-anru;221:8 uytt-anru;229:17 vant-anru; 241:5 elunt-anr-āl;260:24 olint-anre;273:7 ulant-anru; 275:3 ott-anru;282:6 kett-anrē,356:4 āncu vant-anru. In PN.45, lines 3 and 4 have anru in the pos. sense; but lines 6 and 7 have anru in the neg. sense: 1.6,

iyarkaiyum anrē; 1.7 kuṭipporuḷ anru.

Aiṅk.51:3 vēṭkaiṭṭ-anru; 101:3 vant-anru; 103:4 amaint-anru;
341 - 350, the first line in each of these stanzas is
the same. It runs avarō vārār tān vant-anrē = vantatu,
Comm. = it is come. Aiṅk.360:2 eliyav-anrē.

Maturaik.428 ārttanrē.

Muruk.94 koṭutt-anrē; 100 vēṭṭ-anrē; 102 amarnt-anrē.

Kalit.26:8 vant-anrāl = vant-urratu, Nacc.

Kur.612b tīrnt-anru; 999b paṭṭ-anrū.

In Kalit.55 we can observe the older pos.
"anru" and the newer neg. anru literally balancing
each other, in the following lines:-

9	ai	tēynt-anru	piraiyum	anru
10	mai	tīrnt-anru	matiyum	anru
11	vēy	amanr-anru	malaiyum	anru
12	pū	amanr-anru	cunaiyum	anru.

Apart from the context, the fact that the pos. anru in
the first part of each line is not separable from the
rest of the verbal form and was prob. pronounced, as
now, with much less emphasis serves to distinguish it
from the neg. anru at the end of each line. Here anru
is a separate word, and thus ^{it} received much more emphasis,
with a slight pause after the previous word, if Tam.
was pronounced then as now. This is most prob., because
of the similarity of intonation and pause features
in the south Drav. languages. In lines 13 to 14 of the

same poem mayilum anru, kiliyum anru at the end are balanced, not by the pos.-anru, but by "alum", "arum"; this confirms the origin of this anru from *aluntu, as explained on p. 202; cf. Aink. 65:4 *muyankal-um-ō teyya > muyankanmo teyya. In order to avoid repetition, I cite below the few instances of the pos. "anru" in Tol.

Col.264b kuritt-anrē = kurittatu, Cēn.Por.
 113a cirantanru; b id.; Por.62:2 atal kuritt-anrē; 179:2 ciraippuram kuritt-anrū; 215:2 palitt-anru; 218:2 palitt-anr-enpa; 449:2 uraitt-anrē. These are too few to place Col. or Por. in the same strata of texts as Krt. or PN.

§ 24. Simple and Caus. Verbs: Trans. and Intr.

Verbs, in cl. Tam.

A. In mod. Tam. tōnru = to appear; tōrru = to appear; to cause to appear; and tōrruvi = to cause to appear. Fabr. pp. 576 to 577. Likewise cey = to do, ceyvi = to cause to be done; para = to spread intr.; paravu = to spread, tr. and parappu = to cause to spread, extend; while parampu = to expand, intr. But in E.C. Tam. these distinctive forms were not established: most often the same form was used for both tr. and intr., simple and caus. verbs. Thus

- 1) ari = to know, discern, occurs at Krt. 14:3; and 18 other places; Por. 147:1 PN. 102:4 ariy-unar = those who know. Narr. 42:7 ariy-unar = those who make another person know, informers.

cf. El.37b arinta= arivikkum, Comm. = that which will make one know.

2) arivu = knowledge, Krt.206:5;231:5;350:5;379:4 Por. 147:1. But arivu = information, Aink.474:5.

3) iraiñcu= to bow down, bend one's neck, worship by prostration; yield. Krt.198:4;AN.86:29;136:26;PN.17:9;Patirr.24:24; Kalit.3:13; Tv.1:22 etc.

But iraiñcu= to make another person bend his neck, valaitta, Comm. at Krt.213:3 pacippinikkū iraiñciya parūu pperum tataral.

4) ēntu-to rise high; be eminent, elegant, beautiful.

It is most often met with, in such combinations as "ēnt-elil" malar, kaṇ.; or "kōṭ-ēntu" etc. Krt.178:2 ēnt-elil malar; AN.6:10 ēnt-elil ākattu; AN.39:21 kōṭ-ēntu puruvam; AN.65:16 kōṭ-ēntū oruttal; AN.75:20 kōṭ-ēntū alkul;AN.83:14 ēnt-elil malaikkan; AN.230:13 ēnt-elil(unṅaṅ);AN.248:12 ēntu kuvavu moympin; AN.266:6 ēnt-elil malaikkan;AN.345:9 ait-ēntu alkul. Narr.10:1 annāntū ēntiya vana mulai. Narr.29:7 vanaintū ēntū ila mulai. Narr.213:11 kōṭ-ēntū alkul; cf.Nāl.354a kōṭ-ēntū akal alkul. PN.2:2 ēntiya vicumpu;166:25 ēntu nilai;369:1; 370:20 (both) ēntū elil maruppin. Patirr.54:4 ēntu elil malaikkan.

Maturaik601 panaittū ēntū ila mulai; Netunal.38 ēnt-elil malaikkan; Muruk.146 panintū ēntū alkul; 157 ēntiya maruppin;Kalit.14:2 ēnt-elil malar unṅaṅ;105:14 ēnt-imil;

Por.60:3 ēntu pukal; Cīv.875a,950a,1005a,1307a,1481a,
ēnt-alkul;Cīv.880a,1604c,2449c, ēntu pon. In these
instances ēntu is intr.

In the same texts, ēntu tr. = to raise high,
esp. in one's hand or in a vessel. Krt.356:5-6 ēntiya
cem pon punai kalattū = kaiyil ēntiya.... Comm.Cīv.1604c
ēnti = having raised. This occurs in the same line as
ēntu pon, where "ēntu" is intr., whereas here it is
trans. In later times "ēttu" was used in this sense, as
I shall show presently.

5) ēñcu = to be deficient, Krt.211:3;237:2.

But ēñciya = that which caused a deficiency, kuraiyacceyta,
Krt.232:4.

6) elu = to rise, Krt.30:3;372:7;

but elu = to raise (the flags or banners of victory),
Kalit.31:25.

7)kol = to take, receive, Krt.251:6;349:4.

But kol = to cause another to take, i.e. to give; in later
language, kotu.

Krt.16:2 konmār (fr. *kolumār) = kotuppavar, Comm.

Krt.343:4 kolīi = kollacceytu, Comm.=having made it take.

The same verb is used in a third manner, viz. in the

passive sense, at Krt.263:5 kolīiyal ival = kollappattāl,

Comm. = she has been taken, Comm.

8) cāy = to decline, bend, fall; be fatigued, exhausted, lean.

Krt.9:3;74:5;132:6;152:3;168:5;239:1;244:4;Narr.11:2;

PN.3:12;127:6; Kur.855a,858a,927b.

But cāay, AN.226:9 = having felled the trees "marutu" and "vañci"; and cāay, AN.346:22 = having caused his foes to decline, having defeated. In these two instances the Comm. renders "cāay" by "cāyttu". This word, however, occurs once, at Krt.90:7 cāyttum = meliyacceytum, Comm.

- 9) cuma = to bear, carry, Krt.200:2; Tiv.2:47; 8:43-48; 30:5; 34:38. But cumantu = having made another carry, Comm. en mēl cumatti, at Krt.195:2.
- 10) cey = to do, Krt.25:2; 318:7 etc.
But Patirr.24:6 avai pirar cey₂tal (=ceyvittal, Comm) = making others do.
- 11) tiri = to twist and turn about, whirl, intr.; Comm. cula₂l, Krt.252:3; AN.336:18.
But AN.336:19 tiriye₂n=tiriyacceyye₂n, Comm.=cause him to whirl about.
- 12) teri = to be clear, plain, limpid, Krt.250:6; Col.171a, 255b, 256b. But a) terintu at El.Pref.11; Por.655:26 = terivittu = having made it clear; b) teriyum k₂alai at AN.286:14; El.22b etc.; Col.160b, 191b etc.= when one makes it clear by research and suitable statement.
c) terivu = investigation, Por.626:4; d) terivai = a girl of discerning age, Krt.256:8, fr. *teriv₂ + ai=discernment + lady, girl.
- 13) t₂onri = having appeared, Krt.129:4; 307:2.
But t₂onri = having caused it to appear, t₂orruvittu, Comm., at Por.40:1.

In the caus. sense tōrri is more common in cl.Tam. Thus Patirr.13:10 has nātu kavin aliya nāmam tōrri; so also at the Preface to Tol. El.1.14 tolkāppiyan ena ttan peyar tōrri; at PN.99:10 tōrriya = tōrruvitta, Comm. The expanded forms "tōrruvittu, tōrruvitta" are E.M.t.

- 14) marā = to forget, as at Krt.200:4 marantōr;307:4 marantanar;306:3 marattiyō;Krt.218:7 marantu=having forgotten. But Patirr.56:7 maranta = having caused another to forget, marakkaceyta, C.

Many more instances will be found in E. and M.C. texts; but this usage of the simple verb for its causative sense too strikes one as somewhat artificial and as characteristic of the literary style as apart from the colloquial. For, as early as the 2nd.c.B.C., the Brāhmi inscr. in O.Tam. use the caus. forms in "pi" e.g. kuṭupitā, kuṭupitōnā. Cf.Madras Epigraphical Reports, 1912,1915,1918; Proceedings and Transactions of the First Oriental Conference, Poona, 1919, pp.327-348, those which deal with the Marugāltalai, Koṅgarpulitaṅgulam and Arittāpaṭṭi Inscr. About these, however, I have some doubts, for two reasons:-

- 1)The whole of each inscr. must first be read to the satisfaction of scholars who are well-versed both in O.Tam. and in epigraphy.
- 2)These inscr. are too fragmentary and their date far from certain. Hence I am not prepared to assert categorically that it took neary seven centuries for

these caus. forms, reputed to be colloquial in the 2nd. c.B.C., to be taken into the literary dialect.

B. In the M.C. to E.M. texts we see the gradual differentiation in form of the caus. from the simple verb. I cite a few instances:-

- 1) aruntu= to eat, Krt.26:5;114:4;201:2;232:3;288:1;344:3.
Caus.aruttu= to feed. AN.34:6 arutti = aruntaceeytu, C.
So at Patṭina.200.
- 2) ātu= to shake, vibrate, AN.396:13; to dance, play, Maṇi. 10:55; to plunge and sport in water, Maṇi.17:32; to enjoy cohabitation, Cīv.1689d; Cilap. Pref.16; while the Caus. is āttu, Krt.179:1;303:7;316:5;AN.280:3;PN.202:1;193:2; Nāl.35a;Tv.3:106. It is prob. that ātū = a human male, at El.271a;Col.2a,5,163g;Por.21a,98,238b and ān = male are conn.w. ātu in the sense, which is underlined above. Cf. ātti = a wife, at Krt.10:1. Cf. also āt-avar = human males, Krt.135:1 etc., esp. as husbands, in the context.
- 3) ili¹ = to descend, Narr.114:12;AN.66:13;384:8;Kur.964a.
Caus. iti¹ = to dig (a well), Cīv.592.
- 4) ili² = to be degraded, to be the least, Kur.964b,Nāl.79a; Pal.15c;Por.469:2;474:3.
Caus. iti² = to bring down, degrade.
- 5) ulal = to be in motion, whirl, writhe in pain, revolve, Krt.149:2;Narr.255:10;Nāl.107b.
Caus. utal = to set in motion, be enraged, push, Narr. 51:2;PN.77:9;Patir.56:6.

- 6) elū = to wake up from sleep, get up from a reclining posture, PN.254:2.

Caus.I etu = to awaken, arouse, lift up. Krt.147:4; whence etai = awakening, at Por.91:2. At PN.254:2 etuppa elāay = when I arouse and lift you up, you do not get up. These words, spoken to a fallen person, clearly differentiate "etū" and "elū".

Caus.II. etuppu at Kalit.70:14 and 21. Mod.caus.is eluppu.

- 7) Here l and t function in the reverse process, when compared with 3-6. oti, PN.29:10 = to break off and fall (said of the branches); while the caus. oli = to break (the twigs or branches of trees), PN.29:14. The same verb oli = to break off, cease, Narr.280:1; Nāl.143b; to depart, PN.246:2; to depart from, to escape, AN.65:4 occurs with slight semantic changes in cl.Tam. texts; in the same period we find oti used in these senses at Patirr.74:1; Por.147:25 etc. Thus
- oli tr. PN.29:14; Moral Maxim 22 in Atticūti:ketuppatu oli.
tr. Cīv.72a (with kānam as obj.).
- oli intr. PN.367:3; passim in E.M. and mod.Tam. texts, like Nāl.143b; intr. PN.246:2; AN.65:4; Narr.280:1.
- oti intr. PN.29:10; AN.149:16 otiyā vilavu; Patirr.74:1 pativam otiyātu; intr. Por.147:25.
- 8) ēru = to climb, Cīv.2507c; Nāl.61b, 90c, 153b. Cf. Mal. Kan. Tulu ēru.

Caus. ērru = to raise, praise (as moral uplifting), Pattinap. 129; Nāl.331a; Por.147:2.

In Krt. ēru is used as a sb. for the "climber" i.e. the male of certain animals, e.g. the bull; while ērru = to think, consider, as at 30:3;145:2;224:2; cf. Col. 337 ērram ninaivum tunivum ākum. Krt. uses elu instead of ēru; and etu for ērru = to raise.

- 9) On page 207 I cited several instances of ēntu = to rise high. In E.C. Tam. ēntu itself was used as the caus. too, as at Krt. 356:5-6, cited on p. 208. But in M.C. to E.M. times ēttu is the caus. It means "to raise high, praise", as at PN. 107:1; Cirupān. 218; Kurīncip. 139; Muruk. 93, 277; Kalit. 40:6; 43:5; Cīv. 29c, 366c, 324d, 729a, 883d, 1513b, 2128a, 2560d, 2804b; Por. 90:1, 2; 91:2, 10, 14; 146:9; 207:1; 233:1.

It is worth observing that in cl. texts the senses of (1) elu / etu, (2) ēru / ērru, (3) ēntu / ēttu are sometimes indistinguishable, (1) from (2), or (2) from (3), or (1) from (3), although the consonants belong to the retroflex, alveolar and dental series respectively.

- 10) kālī = to pass away, pass off, slip away, Krt. 310:4; 311:3; 387:1; Nāl. 49a; 71d.

Caus. I. kālī = to get rid of, spend (time, etc.), Paṭṭinap. 226 kalittum. N.B. kālī, with the stress on the first syllable, has the vinai/eccam kalīi or kalintu, whereas kālī, with the stress on the second syllable, has it as kalittu. Cf. Kan. kālī.

Caus. II. kaṭi = to scare away, Krt. 142:2; ~~XXXXXXXXXX~~ 291:2; 360:6; 198:5; Narr. 306:2; Kurīncip. 44; Nāl. 41d; 283c; to

dispel, Nāl.97c. Cf.Tel. kad-acu, kad-apu in these senses.

11) cūtu = to wear as a garland or crown, Krt.281:4.

Caus. cūttu = to garland another person, Maturaik.103.

1) NB. The verb "cūtu" is itself conn.w. cūl, cūlu = to surround, as a crown does the head, or a garland the neck; also with cūli = the peak point or nipple of the female breasts, AN.315:2, as they had a small ring round them. Cf. Kalit. and also Krt.348:5 pūn aka vana mulai: cf. with this AN.315:1-2 mulaiyum cūli men mukam cepputan etira.

2) The noun "cūttu" occurs in Krt. once, at 227:1 as the felloe of a wheel (Comm. cakkarat_{ti}n vilimpu), as it surrounds its spokes. Likewise at Perumpān.46.

Note that Nacc. connects cūttu with cūlntu in his Comm. on Perumpān.46.

12) para = to spread, Krt.58:6;245:6;269:7;318:1;386:5.

Krt. has the sb. parappu = spreading land, the sea-shore, without hill or dale, as in the South-Eastern coast of India, at 269:7 and 318:1, cf. Nāl.307c.

Caus. parappa = to cause to spread, Paṭṭinap.130; Nāl.124b uses it as an adv.

N.B. There is a secondary meaning of para = paravu = parā i.e. to extol, praise and worship (a god), as at Krt.87, Note by the Commentator: talai-makal teyvattirku parāyatu; Muruk.252 kai tolūu pparavi; Paripā.15:66 paravatum tolutē.

13) poru = to join together, Krt.250:5 porukayal;260:4

poruvār (in battle); poruntu = id., Krt.353:4; Kalit. 141:24; Comm. cēr= to join together in love or friendship. porutu = id., but mostly in conflicts, Krt.284:1;328:6. Caus. poruttu = to make others join together, Comm. cērttu; Netunal.81.

A few of these caus. forms in tt, tt, pp, rr or t (for l) are found in E.C. texts. Thus aluntu = to sink, be encased or inlaid. Its caus. or trans. form is aluttu, as at Krt.272:5 alutti = aluntacceytu, Comm.; Narr.42:9 cil pātu kontu pal kural aluttiya; Nāl.347a alutti = set in, inlay, encase. Such caus. increase through the cl. epoch; and by 900A.D. there is a threefold set of words:-

- a) aluntu=to sink, Tv.10:65 etc., seven times in all, intr.
- b) aluttu=to plunge, Tv.8:28;36:29, trans.cf. aluttiya, Cīv.321a, b.
- c) aluttuvi=to cause to sink, Tv.12:33,39 i.e. to cause another to plunge.

§ 25. Indeterminate character of the cl.Tam.verb as between the Active and Passive Voices.

I shall illustrate this by a few examples from the texts:-

- 1) Act. icaikkum, Krt.279:3 = olikkina, Comm.; 301:7 = olikkum, Comm. Pass. icaikkum, Krt.139:5 = parattaiyarāl kūrappatum, Comm.
- 2) Act. iṭu-pu, Paripā.13:59 = iṭtu, Comm.

Act. iṭu valai, Paripā.20:33 = tam talaivi p̄num
valai, Comm.

Pass. iṭu manal, Krt.205:5 = iṭapatṭa manal, Comm.

Pass. "ivvulḷ iṭta SARVA paricāram", 8th.c. Inscr.

in S.I.I. The word SARVA is written in different
characters from the rest. This use of iṭta is prob.
meant to show the author's knowledge of cl.Tam. In the
same set of Inscr. is "ivv icaitta peru nānk-ellai".

Here icaitta = that which is mentioned, just as iṭta =
that which is placed in between.

3) Act. uṇ = to consume, use up, feed on; uṇta, Krt.112:5,
236:6; Narr.15:4;

Pass. uṇ=to be consumed, used up.; uṇta, Krt.79:1 =
uṇnappatṭa, Comm. In later texts the pass. sense is

made distinct by a special form, as in the Comm.

here, namely, uṇappatṭu, at Kalit.15:13 etc. At Kalit.

23:8 "t̄oḷ nalam uṇtu turakka ppatṭ-ōr", we can see

this process in its medial stage. Both "uṇ" and "tura"

are pass. in meaning, but only tura obtains a special
passive
form.

4) Act. kanṭ-atu = that which you saw, Krt.2:2;273:4.

Pass. kanṭ-atu = that which was seen, kānappatṭatu,

Comm. Por.40:9.

Pass. kanṭ-ānku = just as it was seen, kānappatṭum āru,
Comm.A.N.65:12.

5) Act. kānp-en̄ = I shall see, pārppēn̄, Comm.Krt.286:1.

Pass. kānp-a = those will be seen, kānappatṭuvāna, Comm.

Por.605:3.

- 6) Act. kol = to take, receive, at Krt.251:6;349:4; to accept. PN.35:31.
Pass. kolliyaḷ ivaḷ, Krt.263:5=this girl is possessed (by the devil: pēy).
Pass. kol-āa, Col.321a = kollappaṭā, koṭukkappaṭā, Cēn.
- 7) Act. koṇṭu=having taken (a girl to wife), Por.15:1 koṇṭu talai kkaliiyinuṃ.
Pass. "virru koṇṭa nilam", 7th.c.Inscr. in S.I.I. Here koṇṭa = kollappaṭa.
- 8) Act. cārttu = make one thing rest or recline on another, a very rare word in cl.Tam. which uses instead "cērttu",
Caus. of "cēr". ^{Cf.} Word-list, sub voce. Paripā.19:86 punai kavari cārttā = cevikkavarikalai cārtti, Comm.
Pass. cārtti = cārttappaṭtu, Comm. Por.629:2.
- 9) Act. puram taru = protect, pātu kā, Comm.PN.35:32-34; Patirr. 13:24. Pass.puram tanta, Krt.126:3;162:1 = patukākka ppaṭta or pperra, Comm.
- 10) tēytta at Krt.1:1= he who destroyed, Act.=alitta, illaiyākkiya, C.Pass.tēyttār at Kalit.12:2 =kollappaṭṭavar, Comm.Cf. tēy at Krt.42:4.
- 11) ^{Act.} tai=to pierce to, to reach, penetrate to, Krt.55:2;76:4; 345:5. Act. tai = to sew together, to bind together, to fasten on, Krt.142:1;276:1 = kaṭtu.
Pass. taiy-ina, A.N.259:2 = they were tied on, kaṭtapperrana, Comm.
- 12) toku, Act. intr. at Krt.107:2;126:4;399:1 = kūtu, Comm.=

to join, intr. toku, Act. trans. at Nāl.318a tokuttum= having collected (books). tokutta, Pass. at Krt.103:1; 372:2 = tokukkappatta = that which was collected.

13) totu = to wear, as a garland, close to one's person, Krt. 295:1, where it is Act. ututtum totuttum pūntum cerīiyum: Comm. totutt-anintum.

Pass. totuttana = they were worn: Com. totukkappattana, at A.N.259:2 tārum taiyina talaiyum totuttana.

N.B. The verb "totu" has the meaning of bending something round, close to one's person, as a garland round one's neck, or the leaf-garment round one's waist, at Krt.295:1 and AN.259:2 respect. But the basic idea of bending appears at Krt.349:3 tannam turaiyan totuttu: Comm. valaittu. Here the Act. sense is evident.

14) The verb tōntu does not occur in E.C. texts, which use "totu" in this sense of digging as well as in its numerous other significations, as at Krt.342:1 kalai kai totta perum palam: Comm. tōntiya palattai; Krt. 90:4 kalai tota ilukkiya kani; 373:6 totupu = tōntiyatanāl; PN.62:2 pun tottu = punnai ttōnti, Comm.; Mptu.292 kalai totu perum palam. Hence the noun totuppu = the ploughing, as at Maturaik.11 This is certainly conn.w. toluvar = the plough-men or agriculturists, at PN.24:1; 209:2; Narr.195:6, Comm. ulavar; Maturaik 89; 122. N.B. tōntu, at Perumpāṇ. 98= mukantu kol, Comm. Even Nāl. uses tōtu = to dig, not tōntu, e.g. at 215b totta, Pass. But a 7th.c.Inscr. in S.I.I. has tōntu,

a new verb, but used in the old indeterminate manner, for act. and pass. Normally tōṅtina is Act.; but in "pālārru ninrum tōṅtina perumpiṭuku kālin", tōṅtina stands for tōṅtappaṭṭa = that which was dug up. Here it is Pass.

15) Act. miti = to tread on, Krt.172:6; Perumpān.207; to trample, Nāl.61b (twice).

Pass.mititta, at Krt.208:2 = mitikkappaṭṭa, C.=that which was trampled.

Act.
16) vilāṅku = to shine, Krt.189:3 (cuṭar); Krt.338:7 (nakar).

~~Act.~~ Pass. vilāṅkina = vilakkam urraṅa, C.= they were furbished, AN.259:1.

17) Act. vai = to place, put, Nāl.1d, 39d, 46c, 293c, 394d.cf.

Mal. vekka. Pass. vaitta = vaikkappaṭṭa in an 8th.c.Inscr., S.I.I.: "tanakku vaitta oru kūrriḷ".

This indeterminate usage of the same form of the verb for both act. and pass. voices is most marked in E.C. texts and least in E.M. ones, like Nāl. It lasted at least down to the 8th.c. A.D., as the S. I.I. show. The result was a considerable ambiguity, in Tam. taṭumāru. Col.95 calls attention to this fact, in the line "taṭumāru toḷirpeyarkkū." In his Comm. thereon, Cēn. instances numerous cases of ambiguity of this sort in the classical usage. Nacc. too refers to the same, in his Comm. on Por.91:3-4, Vol. I, p.320: "taṭumāru toḷil ākāmāḷ "

To obviate this ambiguity, the later cl. authors and poets assigned to the verb "paṭu" (= to bear fruit, yield, result; fall as) the function of an auxiliary in forming the passive voice. In the Appendix Vol., at pages 4-6 I discuss the gradual transformation of paṭu from its earlier rôle as an independent verb to its later rôle as an auxiliary verb. In Part II, I discuss every incidence of "paṭu" in Tol. with a few analogous instances from the classics, cf. Ch. X.

§ 26. Conclusion of Ch. IV: the cl.Tam. Verb.

There are many other criteria conn.w. the verbal system e.g. the personal terminations of the Indic., which are peculiar to this epoch. Thus 1st. Pers. sing. kēṭpal, PN.27:10; pōlval, Krt.286:1; molival, Krt.273:4; āncuval, Krt.217:2; 324:7; celval, PN.166:31.

2nd. Pers. sing. enri, Krt.223:2; 349:4; AN.97:15;

2nd. Pers. sing. varuti, Krt.141:7; Krt.324:4; Narr.257:10.

2nd. Pers. sing. paṭarti, PN.48:6.

2nd. Pers. sing. kolvai, Krt.259:5.

3rd. Pers. sing. masc. kēṭkuvan, PN.225:9.

3rd. Pers. sing. fem. varukuval, Krt.198:8.

1st. Pers. pl. uvakkuvam, Krt.189:7; varukam, Krt.275:2;

ceyvām, Krt.268:3.

1st. Pers. pl. cērum, Krt.198:5; kāntum, PN.173:9; varutum, Krt.

256:4;

1st. Pers. pl. varuntutum, Krt.69:6; viṇavutum, PN.173:10.

2nd. Pers. pl. iruntir, Krt. 65:5; k̄ant̄ir, AN. 76:9; c̄erir, Krt. 268:1;

2nd. Pers. pl. varuvir, Krt. 268:2. The mod. Tam. for k̄ant̄ir is kant̄ir.

3rd. Pers. pl. molipa, enpa, enmanār, molimanār, discussed in App. Vol.

Also the 2nd. pers. impv. vāvē, AN. 240:15; cenmō, Krt. 275:2; molimē, Krt. 51:6. Likewise, Nouns formed from verbs, like varunar, Krt. 274:4; AN. 365:8. cf. App. Vol. pp. 14-17.

Ch. V. Syntactical and Other Features as additional criteria.

Section 1. A certain latitude in the order of words in cl. Tam.

The order of words in a Tam. sentence is significant. Hence one must look askance at any attempt to change their order, in order to explain their meaning. The cpd. word "munril" is a case in point. It is a totar molī, made up of 1) munru = * mun + tu = that which is in front and 2) il = itam = a place. It is explained as munn itam or murrām by the Comm. on Krt. 41:4; 46:3; 53:1; 153:1; 225:1; 228:3; 235:4; Narr. 77:6. At Krt. 225:1; however, the Comm. brings in an additional word for the sake of clarity, as it does in several other instances, namely "vittin munn itam". Later on, this additional word was considered as an integral part.

At the same time "il" became restricted in meaning to a house: -il = place or house at Krt.8:3 twice; 41:4; 83:3; 138:2; 353:5; 354:3; 379:5; il = house (only), at Nāl.30a, 198a, 210a, 225c, d; 326c; 363b, 383d; Pal.112c.

Also ill-akam = house, at Nāl.361c; but pukk-il = place of refuge, Nāl.41b, since in cpd. words old meanings tend to be fossilized. Hence the popular etymology sanctioned by many Comm. on Nan. and by the M.L., p.3304: munril = "front of a house": vīttin munn itam = il mun. This is supposed to be a correct order for these words and munril the reverse order. No attempt is made to explain 1) why the Krt.Comm. omits "vīttin" six times out of the seven instances; 2) the significance of "tu" in "munru".

Nevertheless, there are a few instances, where the context and the evident sense of the passage show that cl. Tam. texts at times inverted the order of words, where either 1) exigencies of metre or rhyme demanded it; or 2) the two or three words that were so inverted were almost fused together, so that there would be no ambiguity whatever the order in which they were placed. In some instances, like itai mulai, we have parallel passages, where these words are placed in a more natural order e.g. mulai itai; the context shows that both are identical in meaning.

- 1) an kan ālan, AN.32:21 kan-an ālan = nam mun vanturum talaivan, Comm. Here the Comm. takes "an" as a verb,

equivalent to "an̄tu" = to approach. But the M.L., p.58, does not give us "an̄" as a verb, but only as a sb.

Neither does Krt. But I am persuaded that the sb. "ann-al" at Krt.338:1;343:2;363:1, in the first and third instances with the epithet "nall ēru", means the male (= ān) and is in origin a verbal noun from the verb "an̄" = to press over from above, as the male does to the female of its species. (The meaning annal = loftiness, at Narr. 236:8; Krt.392:3; AN.75:8; Kurin̄cip.54, is secondary). Hence ann - am, El.91; anpal, Cīv.928b; anpu vb. to approach, Tēvā. 224:6; Kan. anpu as sb.; anmu vb. to approach, Kamparā. Tiruvava.62; ana vb. to be joined together, Kallā. 12; prob. also antam and antakam in the sense of the scrotum, testicles, Tailava. Taila.33 and 97. Sk. anda, -am, n. = a testicle, scrotum, semen virile, L. is prob. a l.w. from Drav. Cf. MW. p.11. Likewise Sk. andaka, which is prob. fr. Tam. ant-akam. Cf. "akam" in the Word-List in Part.II. and "ill-akam" above. Cf. an-anku, at Mptu.223 = to interlace.

- 2) arivu mey niruttal, Por.168:3 = meyy arivinkannē niruttal, Nacc.
- 3) itai ccuram, PN.254:3 = curatt-itai, Comm.
- 4) itai mulai, Krt.178:4;325:6; AN.73:4;328:5; Kalit.12:13; 73:8; but mulai itai, Krt.39:4; Kalit.128:14 and the Comm. on the 8 instances given above. It means "between, or the place between, the female breasts".

- 5) uppū oy cakaṭam, Krt.165:3 = cakaṭam oyta uppu, acc. to U.V.S. Aiyar, Krt., p.357.
- 6) oyyum nīr valī karumpu, Patir.87:4 = nīr valī oyyum karumpu, Comm.
- 7) kaṭai ppunai, Krt.222:2=punai kkaṭai, Comm.=the stern of the raft.
- 8) kunru kelu nāṭu, PN.58:32 = nāṭu kelu kunru, Comm. in its footnote 1.
- 9) cuṭu piṇakkāṭu, PN.363:3-5 = piṇam cuṭu kāṭu, from the context.

The old Comm. on several of the PN.poems is not extant: this is one of them.

- 10) talai ttāl, Por.165a;235c = tāl talai, Comm.= lit. in the place of another's leg or before his feet = in front of a person. So at Peruṅk. Uñcai. 45:79.(Peruṅk. is roughly of the same epoch as Cīv. or slightly later.) Cilap.25:82 talaittāl neṭumoli = kannaki perumitattutaṅ kūriya vañcina moli, Ati.Comm.
- 11) talai ppunai, Krt.222:1; AN.166:12; 266:3 =punaiyin talaippuram, C.
- 12) tavar vilai āki, AN.266:7 = vilai tavar āki i.e. nī viruppam tavarāy āki, C.=you were unable to control your desire. Note the use of vilai here in its oldest designation, namely, "desire", akin to "vilai, vilu, vīl", explained above. Thence a desired thing > a costly or valuable article > its value or cost, Kur.256b; Tēvā.1082:9 > sale,

Paripā.20:49.

- 13) tuñc-ūr yāmam, AN.198:11 = ūr tuñcum yāmam, Comm. Here the inversion is due to the poet's desire for an "etukai" rhyme in line 11 to correspond with the "ñc" sound in line 10: añcilamp - oṭukki añcinal vanta. The poet rhymes añc- with (line 11:) tuñc-ur yāmam; in the first cīr of each line in the same relative position, here the first syllable (or acai), there is "ñc".
- 14) paṭu cūṭar amayam, AN.48:23 = cūṭar paṭu amayam = ñāyirū maraiyum politilē, Comm. = at the time of sun-set.
- 15) mali pūñ cāral, AN.48:5 = pū malinta cāral, C. Note that these two words "mali pū" are so closely welded that "um", the verbal affix that establishes a relationship between them and "cāral", is added not to "mali" (= to be plenteous) but to the noun "pū" (=flower). Thus "mali pū-um cāral" > "mali pūm cāral" stands for "pū maliy-um cāral".
- 16) mā maṭal, Kṛt.182:1 = maṭalāl ceyta kutirai, C. Cf. mā ena maṭal, Kṛt.17:1. The more natural order is "maṭal mā", as at Kalit. 61:22.
- 17) mī piṇattu, Patir.77:5 = piṇattu mī or mītu, C. = over the corpse.
- 18) muṇ ūr, PN.254:7 = ūr muṇ, Comm. = in front of the town; PN.390:19 munn ūr potiyil = ūr muṇ uḷḷa ampalam, Comm.
- 19) muṇ turai, Kṛt.128:2; AN.93:21; 206:13 = turai muṇ, C. But of this I am somewhat doubtful: it may mean the outer harbour, which is the first to confront sailors seeking a shelter

for their storm-tossed vessels. It certainly means the outer harbour at Mani. 7:70.

The instances are sufficient to show that cl. Tam. was not so rigid as med. or mod. Tam. in demanding that the natural order of words should always be followed. Wherever we come across such combinations as paṭu oṭar, tuṅcūr, talaippunai, mā mataḷ etc. coupled with the ancient diction and the old grammatical pattern, outlined in Chapters I. to IV, in the passage in question, we can have a strong presumption that it is cl. in spirit, if not in date.

Section 2. The structure of the sentence analysed in order to show that what are now called particles were independent words in cl. Tam.

In mod. Tam. the old verbal noun or vinali eccam, "vantū" = having come, is so intimately fused with the personal terminations "āṅ, āḷ, ār", that one scarcely adverts to the composite nature of such words as vant-āṅ = he came; vant-āḷ = she came. In fact, it is most common, even where no emphasis is intended, to state avan vantāṅ; aval vantāḷ. The verbal and temporal signification is at a premium in mod. Tam. in the finite verb. This was not so in cl. Tam., where this signification was at a discount, and the finite verb was not fully established as such. Col. 211 adverts to the fact that in cl. Tam. poetry āṅ > oṅ, āḷ > oḷ, ār > or is a frequent transformation. Thus Mod. Tam.

uraivāl is most often uraivōl in cl. Tam. If one goes by mod. usage, one will translate this as "she will rest", as a verb; or "she who rests", as a noun formed from a verb: vinaiyāl anaiyum peyar. But neither of these meanings suits "uraivōl" at Krt. 116:1 yān nayantū uraivōl; lit. I desiring repose on, she = she on whom I repose most willingly. Here uraivū (= reposing) and ōl (= she) fall apart as two separate words.

Further, as Tam. has no relative pronoun, the adjectival clause is formed by placing the relevant words before the noun in question. Thus, cūl cey mālai = lit. a circle - making garland = an encircling garland or a garland which encircles. Again, ōṅku tirai veṅ maṅal utaikkum turai = the harbour against the white sands of which the lofty waves dash. To these clauses we may add other words: then the whole previous set of words stands in an attributive relation to the new word. Thus, cūl cey mālai aṅci = Aṅci who wears an encircling garland; cūl cey mālai-y-aṅ = he who wears an encircling garland, AN. 48:9. Here it is clear that "aṅ" (= aṅ = he) is in the same position as "aṅci" above. The words "cūl cey" stand in an attributive relation to "mālai", and not to "mālaiyaṅ".

The garland encircles: he wears the garland. Were it otherwise the meaning would be: "the garlanded one (mālaiyaṅ) who encircles (cūl cey)". That is not the meaning of the text. Hence we are obliged to consider "aṅ"

as a separate word, just as an, kan, man; or $\bar{o}l$ above. I take the trouble to explain this at such length, because of the natural reluctance of Tam. scholars to consider personal terminations as words. But this is to argue from a misunderstanding of historical developments in languages. What were originally words have now become personal terminations. In cl. Tam. we find several instances where they retain their old rôle, esp. in E.C. texts. As we come down to L.C. and E.M. texts, the new rôle asserts itself more and more. Here then we have another criterion for our purpose. I subjoin a few more instances of this nature:-

A. $\bar{o}l$:- 1. Krt.336:6 $n\bar{i}$ pirinticin $\bar{o}l$ = she from whom you have departed. 2. Por.114:27 enpu neka ppirintũ $\bar{o}l$ = one from whom her husband has departed, so that her bones relax. N.B. "neka, nekil, $\tilde{n}ekil$ " are various forms of the verbal base "nek-" or " $\tilde{n}ek$ -" = to relax, grow weary, faint. Cf. my notes under El. 64 below. The " $\bar{o}l$ " in these cases is nominal. Its alternation in this capacity with $\bar{a}l$ = she ("generic", whereas av- $\bar{a}l$ = lit. that female, and iv- $\bar{a}l$ = this female) is mentioned at Col.195. At Krt.201:7 enr $\bar{o}l$ stands as subject of the verb "unka", in l.l., just as in mod. Tam., in its own sentence. But in the above instances $\bar{o}l$ functions quite differently: it is not the subject in its own clause but the object; and there is no warrant in any Tam. grammar to weld a verb and its object as one inseparable word. At Krt.336, $\bar{o}l$, the object in line 6,

is subject of varuntinaḷ in the same line. The M.L. mentions neither āl, nor ōl as a noun or pronoun at p. 254 or 631, but only the former as a "noun ending" and "verb ending".

B) ōr: - At Krt.314:6 iṟant-ōr is the subject of vārār in 1.4. This is in keeping with mod. Tam. usage. But at Krt.127:6 nī akanṟicin̄ ōrkke = to those from whom you have parted. Here ōr = avar, a separate word.

C) an̄: - 1. Krt.205:5 iṭu maṇal cērppū - an̄ = iṭṭa maṇalaiyuṭaiya kaṭarkaraiyaiuṭaiya talaivan̄, Comm. Note the attributive relation of each of the first three words to the succeeding one. This is well brought out in the Comm. by the suffix "-a" or "-uṭaiya", which are used in Kan. and Mal. resp. to form the Gen. case i.e. the case of attribution or relationship. 2. Krt.257:4 ār kali vērppū an̄ = āravāratṭaiyuṭaiya malaikkut talaivan̄. 3. Narr.180:3 viravu veḷ ariciyil tāam ūr-an̄. 4. Aiṅk.23:2 pūkkurr-eytiya punal ani ūr an̄. It is not the lord who is adorned with streams of water, but the large village or town of which he is the lord. Note the tiny principalities of these poems. 5. Aiṅk.113:2 ōṅku tirai veṇ maṇal uṭaikkuṁ tuṟai arku = to the lord of the shore or harbour which has white sand that the rising waves dash against. The waves do not dash against him. Cf. p. 227, lines 13-15. 6. Aiṅk.424:1 puravū ani nātū an̄ = he whose city has parks as its girdling adornment i.e. a city which is

surrounded by parks.

D) ēm = we. Normally yām is the pronoun in its full form, but at Patir.63:14 nī kaṇṭanai ēm enṛanar = They said: "we are those whom thou guardest". Here ēm is the full pronoun, and not an enclitic. N.B. kān = to see, look > watch > guard.

E) āy = thou, where the object is fused with the verb:-
Krt.52:2 cūr nacaintanaiyāy = thou art one whom a god has possessed.

The testimony fr. Tam. prosody confirms this:- Beschi, op. cit., 81, writes: "Inde fit ut pluribus quidem vocibus constare possit pes Tamulicus, non tamen liceat dividere voces et partem uni, partem alteri pedi tribuere, ut apud Latinos fit Adverte terminationes casuum personarum et appellativorum considerari ut quid distinctum a voce primitivi, unde et secari posse metiendo pedes: v.g. "ai" a "malaiy-ai", "ēn" a "tant-ēn", et "ān" a "malaiy-ān". These are faint vestiges of an earlier state of the language, when the modern "terminations" were separate words.

Section 3. Alternance between long and short vowels of the same quality in the radical syllable of words, as an additional criterion.

The length of such vowels has metrical significance, and nothing more, in certain connections. But not in every case.

Under El. 12 I instance several cases where ā (= that) is used both in the classics and in Tol. instead of "avv", its modern form. This is not due to metrical considerations, since ā or avv has each two mātrās e.g. āy - itai = avv - itai. Its significance is linguistic. The facts that Kan. and Tel. have ā = that, ī = this; that Mal. uses more frequently ā and ī rather than the shorter vowels; and that cl. Tam. follows this same usage - all these show this. In med. Tam. the shorter vowels gained predominance in ordinary usage, but in stock phrases the older form persisted. Such a stock-phrase is āy-itai = "at that time": -

Krt.43:3;111:3;340:3; Narr.67:7;284:8;359:6; AN.7:13;26:16; 261:11; PN.97:17;343:14; Patir.11:24;43:8;51:15;Kurīncip. 137; Kalit.37:7,19; Paripā.7:67; Kur.1179a; Cīv.219c,357a, 873a,894a,1347b; Tv. 3:83; VC.El. Canti.17b. In Tol. we have āy-itai, El.463e, Por.118c; and āy-itān, Col.195b.

Moreover, we come across instances where the longer vowel is found almost always in E.C. texts and the shorter vowel in E.M. works. In the whole of Krt. there is only one instance of makkal = men, i.e. Krt.41:4. On the other hand, mākkal occurs at least ten times, viz. at Krt. 6:2;89:2;140:2;145:5;146:4;159:7;207:4;253:7;265:4;309:1; also at Narr.118:7; PN.143:3 etc. This is a proportion of ten to one for mākkal against makkal. In Nāl. this is reduced to five to ten i.e. one to two. Incidentally Pope, Nāl.p.405, is too dogmatic in asserting that "mākkal",

the earlier word, is a "corruption and confusion of makkal and māntar". The Tv. has no incidence of mākkal, but two of makkal: the proportion is 0:2. Nor are we left in doubt why mākkal gradually became obsolete. At Por.118:3 mākkal = stupid men. At Por.587:1 mākkal = animals, brutes, in evident contrast to makkal = men, in the next sutra, 588:1. Hence we may safely conclude that mākkal was then deteriorating in its significance. The importance of this fact in helping to date at least these three sūtras of Tol. must not be overlooked. Further, when one meets no "mākkal" in Tol. in the sense of "men", but makkal in this sense at El. 350c, 404a; Col.1a, 163f; Por.54:1; 521:1; 528:2; 588:1; 616, one can be sure that at least these sūtras of Tol., ^{as they now stand,} cannot belong to E.C.times. As Tam. words are metrically divided thus: - makk-al, mākk-al, the first syllable in both cases is long and considered as two mātrās. Strictly mā is two mātrās and -kk- one: but in Tam. metrics no syllable is three mātrās in length. Comm. deduce this from El. 5. In any case, the difference between mākkal and makkal is not metrical but linguistic.

The same holds good in the case of cīr- (O.Tam.) for cīrr- (Mod.Tam.), pāc- for pacc-; āt - for att- etc. Either syllable has two mātrās. In Ch.III. I have already dealt with the adverbs of place and manner, which had a long vowel in cl.Tam. and a short radical vowel later.

Here I shall add a list of a few nouns, verbs and adj. of the same nature. In some of these instances the very fact that both the long and the short vowel are found in words at about the same time is a proof of the variety of forms in O.Tamm., since in later Tam. the form with the long vowel disappears.

- 1) $\bar{a}tu^1$ = to subjugate, oppress, gain a victory over; Comm. alai, Krt.179:1;303:7;316:5; Narr.363:10; AN.116:19; Aink. 179:1; Paṭṭina. 101; in some of these $\bar{a}tu$ is strengthened into $\bar{a}tti$ in the vinai eccam. $\bar{a}tu^1$ = id.; also to destroy. Krt.173:3;198:5;231:4; AN.96:13;322:3; Por.62:2;63:4(twice); 72:10;270:3.
- 2) $\bar{a}tu^2$ = to cook, PN.164:1.
 $\bar{a}tu^2$ = to cook, Krt.167:4; Narr.41:7.
- 3) $\bar{a}rai$ = the stalk of a plant; its stem; the trunk of a tree, Narr.337:4;362:7; AN.69:7; Perumpān.4.
 $\bar{a}rai$ = id. Krt.248:4;255:2;301:1;363:4;PN.85:7;375:4. By an extension of meaning $\bar{a}rai$ = the base of a hill at Krt. 396:5. In mod. Tam. $\bar{a}rai$ = the waist.
- 4) $\bar{a}l$ = to plunge into sorrow, Narr.391:1; AN.61:5;97:15;209:7.
 $\bar{a}lu$ = to plunge into sorrow, Krt.82:2;135:4.
 $\bar{a}li$ = to plunge into sorrow, Krt.143:1; Por.210:3.
- 5) $\bar{c}ir-ati$ = small feet, for mod. Tam. $\bar{c}ir-ati$, Krt.148:1; AN.12:2; Kalit.13:11; Poruna. 42; Por.146:34. $\bar{c}ir-ati$, Krt. 278:2; Narr.252:11; Patir.52:19; $\bar{c}iv$.1033a, 1328c, 2062b, 2088a, 2132b, 2348d, 2385b, 2459a, 2512a. likewise at

- 6) cīr-ital, Muruk.21.
- 7) cīriyāl will be dealt with in the next section.
- 8) cīr-ūr = a small village = mod. Tam. cirr-ūr.
Krt.41:3;79:5;242:4; Narr.3:5;95:7,8;343:2; AN.9:10;52:7;
63:13;84:10;104:13;225:13;331:8;384:6; PN.143:10;299:1;
297:4;308:2,4;324:8;328:2,16;329:1;330:6. On the other
hand, with the short radical vowel, there occur:-
- 9) cir-āar or cir-ār = the small ones, children, or young
girls of even marriageable age, Krt.148:1;241:3;129:1; PN.
374:9; Mptu. 217:253.
- 10) cirr-il = a small house, AN.167:17; PN.116:5.
- 11) cirriyārrū = a small stream, in the oblique case, atPN.260:22.
- 12) ciru kuṭi, Krt.95:3;100:3;108:1;145:1;228:3;284:8;322:3;
332:5;355:6;373:7; Narr. 4:1;45:1;213:6;340:9; AN.7:22;
318:12; Mptu.156; Muruk. 196; Kalit.39:11.
- 13) The occurrence of O.Tam. nīlal and nilal, Mal.nīlal, Kan.
nelalu, neralu, neralu; Tel. nīda seems to show that this
alternance between ī / i goes back to Proto-Drav. times.
In med. and mod. Tam. nīlal fades out.
- a) nīlal = a long spread-out shadow, possibly conn.w. nīl =
to spread out . Krt.187:3; Narr. 3:2;9:7;119:8;172:10;
352:8; AN.151:11; PN.219:1;255:5;260:5;266:3; Perumpān.
96;232;Civ. 317b,1170b,1396a; Por.481:2. Tv.13:49.
- b) nilal = id.; shade. Krt.5:2;123:1;213:5;232:5;303:6;
338:2;363:4;356:1;378:1; AN.1:11;20:3;71:13;103:1;165:10;
223:8;286:4;353:15;395:7; Aṅk.74:2;PN.37:9;46:4;72:10
(twice); Cirupān.12; Maturaik.313; Mptu.271; Kur.208a;

Cīv.1511d; Nāl.3a;38b;166a,c;202b; Tv. 3:24;4:78;

Kalit.11:16,17;41:30;61:8;94:2;141:8. niḷal is used to denote as a sb. 1) lustre, the shining reflection of a spear, lance, or gem = "mani", as at Cīv.252b,408c, 573b,2220a; 2) as a vb. = to cast such a lustre, as at Cīv.1101a,1325c,2412d; 3) as a vb. = to cast a shadow on, as at Cīrupān. 233;Cīv.1270b.

14) cel = to proceed, 12 times in Kṛt.; likewise in cl., med. and mod. Tam. cel-al, Kṛt.292:7 = cellutal, C. = the going or proceeding to (another place). But cēr-al, Kṛt.355:3 = pōnamai, C. = id.

Also cēr-i, Kṛt.392:3 = celvāy = thou art going. 2nd.Pers.s.

Also cērīrō, Kṛt.268:1 = celkinrīrō, C. = are you going? 2nd.Pers. pl. or honor. pl.

Also cērum, Kṛt.80:3;113:5;198:5;325:1 (twice) = we or ye proceed

15) A. pācū = green, fresh, tender, in the following compounds:-

a) pāc-aṭaku = green leaf, PN.62:14.

b) pāc-aṭai = id. Kṛt.9:4;246:2; Narr.310:2; AN.176:4; Kalit. 71:7 (alt. lect.).

c) pāc-aval = tender rice obtained from fried paddy by pestling it, Kṛt.238:1; AN.141:18; PN.63:13; Cīv.68a,1562a, Comm. on aivanam, in the latter instance.

d) pāc-arai = a rock covered by green grass, paciya pāraikkal, C., at Narr.280:6; by semantic change, an encampment, a camp, PN.62:11; Por.175.

e) pāc-ilai = a green leaf, Kṛt.108:3;216:1; AN.138:5; PN. 54:10; Cīv.1480a, Perump.4.

f) pāc-ilai = bright jewel or adornment, AN.90:14; PN.

367:6; Patirr.68:15; Cīv.586a,904a,

B. pacc-ūn = tender flesh, Aiñk.391:3.

pac-um kāy = a tender fruit, Krt.209:1;292:2;AN.315:11;

363:6. Likewise pacum kalam, kaḷai, kāl, kuṭai, kuḷai,
pāmpu, pāvai, puli, pūn, maral, miṇ, mukai, vī, in Krt.;
but in the Comm. pacu kay etc.

16) A. pūli = powder, dust, sand, earth; a tract of land, on
the Arabian sea, N.W. of the Tamil country, Krt.163:1;
Narr.121:1; AN.63:5; Mptu.444; Cīrupān.134.

B. In later Tam. pul-uti, poti = id.; cf. Tel. podī id. Tel.
ḍ corresponds to Tam. ḷ, acc. to the philologists. Thus
Tam. pōḷ = to split, AN.255:2 = Tel. poḍu.

17) A. vāval, Krt.172:1; Narr.218:3; Aiñk.339:3;378:2;Nāl.261b.

Kan. bāval; Mal. vāval; Tul. bāvali = id. i.e. a bat;

B. vavv-āl = a bat, Vespertilionidae cheroptera, Nalvali, 29.
vauv-āl, id., M.L.p.3858.

18) vītu, vb. intr. to leave off, cease, Krt.333:5; Perumpān.
250; Tēvā. 360:8; whereas viṭu, vb. tr. to ^{put an end to.} send, Krt.106:6
(vitukam tūtē); 274:3 viṭu kaṇai; 300:8 viṭal cūḷalanāl
ninnuṭai natpē; 305:5 uyttanar viṭaar; 399:4 viṭuvuli viṭuvuli;
Nāl.101a,230c, and eight more times. ^{Cf.} Por.90:3 varuttam vīta.

But in E.M. texts viṭu is also intr., as six times in Nāl.,
and more often an auxiliary verb, as ten times in Nāl.

Here vītu is no longer a verb.

In certain other words we note the reverse

process. The word with the short vowel is earlier than the one with the long one. Thus

- 1) otu is earlier than ōtu. Cf. App. Vol. p. 31. Here it is used in the sense of "with".
- 2) toru = throughout; whenever, whatever is more frequent than tōru in cl. Tam. I have not across one instance of either ōtu or tōru in Krt. Even as late as Kur. we meet with toru or torum, as at Kur. 1145a; also at Nāl. 159d, 225c, and 351b. But gradually tōru insinuates itself, as at Narr. 1:1; AN. 28:4; 324:6; Patir. 21:6; Kalit. 92:63; Kur. 1110a, b; 1106a, 1145b; Nāl. 60c, 222a. As late as Tv. the two are still in competition. Thus toru: Tv. 3:33 (twice); 3:136; 3:175; 10:10 i.e. five times. tōru: Tv. 4:26; 10:10 (twice) i.e. three times. At 10:10 the poem reads ninaittorum kāntōrum pēcuntōrum eppōtum, with both forms.
- 3) narantam = an orange tree, citrus aurantium, Fabr. p. 588. Krt. 52:3; Kurīncip. 94, where the Comm. renders it by nārattam, as an adj., or nārattai, as a sb. Fabr. gives these two forms in the same sense at p. 601, as well as nāram = the lemon or citron.
- 4) * pol = to shine or appear, lies at the root of porpa, the word of comparison, at Por. 286:10; Col. 335; Narr. 34:4; AN. 11:5. The more common form is polum, pōla or pōl, which will be discussed in Part. II. Col. 335 states: porpē polivu.

Section 4. Vowel Harmony in O.Tam. in compound words.

- 1) kuru = short, as in kuru natai = walking with short steps, Krt.154:4;209:4; while kuri = a mark or sign, esp. for the lovers' clandestine meeting, as at Krt.114:2;121:5. In Krt. kuriya does not mean "short", but "that which is marked out", from *kuri+a; the particle "a" establishes the connection. The change therefore of *kuru irai > kuriyirai at Krt.394:3 = short joints of the hand, kuriya (in the diction of the C.) kaiccantu, C. cannot be explained grammatically but only phonologically.
- 2) ciru = small, as at Krt.129:1,5;159:2;290:5;362:4;390:2 etc. But *ciru + ilai > ciriyilai, as at Krt.202:2;Nar.64:5;103:2;PN.109:4;308:4;324:4;Patir.63:8;Ain.334:1;339:1;Nan.155 Comm.
- 3) *cirru + il > cirril, a small house, AN.167:17;PN.116:5. But *cirru yarru > cirriyarru, PN.260:22. This and such instances as *ivar + yār > ivariyār, PN.201:1 are more in the nature of a prothetic glide before y and will be discussed as such under El.34 in conn.w. such words as "kēnm-iyā".
- 4) *cīrū + yāl > cīriyāl belongs to the above group: but this opd. word is so distinctly classical that I mention here a few of the references for comparison:-
PN.109:15;127:1;144:2;145:5;146:3;147:2;308:2;316:7;
Poruna. 109; Cirupān.35; Netunal.70; Maturaik.559;Mptu.534;

Aiñk.472:1; Cilap.28:31. This feature is therefore more prominent in PN. than in Cilap., although the latter speaks so often of musical instruments like the yāl̄.

- 5) potu = common, public, as at Krt.172:5 potu vinai = a common work. But *potu+il > potiyil = a common house, an inn; potuviṭam, ampalam, acc. to the Comm. and U.V.S. Aiyar, Krt., p.41. Thus "potiyil", at Krt.15:2; Comm. potuviṭam; PN.52:13; 390:19; Muruk.226; Maturaik.161; Paṭṭinap.249; Comm. in these cases is "ampalam", Nacc. This is different from the "potiyil" mentioned at Krt. 84:3; 376:1; AN.138:7; PN.128:5 etc. which refers to the Court of the Ayi or shepherd Kings, or to the prominent hill in the southern corner of India, a short distance from Cape Comorin.

A

Section 5: Metrical criterion.

The easier metres like ācīriyam, or akaval, the earlier name, and vañci are employed in the earlier poetry, while in the later more difficult and elaborate metres are employed. In the cl. texts we meet only four; and this is stated explicitly at Por.417:

ācīriyam vañci venpā kkali ena
nāl iyarr - enpa pāvakai viriyē.

In the Tv. Pope finds fourteen varieties of metre, but she groups these under ācīriyam, venpā, kali and viruttam. This last is the most elaborate as well as the latest. The occurrence therefore of a variety of metres in any

work, as in Civ., stamps it at once as composed in non-classical times, or at least as compiled from classical and non-classical sources.

Section 6. Type of the poems themselves: their thought, style, expression etc.

The earlier poems are short. Unlike med. Tam. poetry, they indulge in no fantastic comparisons, no fanciful numbers, no improbable "events", no nauseating details. They are like cameos. They are distinguished by freshness, naivete' and the minimum of conscious embellishment. Take, for instance, Krt.130:-

nilam tottu ppukāar vānam ērār
 vilaṅkū iru munnīr kālir cellār
 nāttin nāttin ūrin ūrin
 kuṭi murai kuṭi murai tērin
 ketunarum ularō nam katalōrē.

It is difficult to find in Tam. literature a stanza to surpass this one, in the points aforementioned. There are repetitions, like the Rigvedic "grhe grhe" or "dame dame", in this poem, in lines 3 and 4: likewise at Krt.399:3 totu uli totu uli; line 4 vitu uli vitu uli; at AN.266:7 nōkku torum nokku torum; at times these seem slightly overdone as at Krt.285: 1-2

vaikal vaikal vaikavum vārār
 ellā ellai ellaiyum tōnrār. But this is not fantastic,
 as is Nāl.39 vaikalum vaikal varakkantum a.tū unarār
 vaikalum vaikalai vaikum enrū inpuravar

vaikalum vaikar_ram vā_l nāl mē_l vaikuta_l
 vaikalai vaittunarātār.

Except for such venpā stanzas, the later poems are much longer than the earlier ones. The growth in size is accompanied by a growth in conscious adornment, called "a_ni" or "alaṅkāram". At times this becomes the chief object of the poet, so that his poem appears as too laboured and involved. Parts of the Pattupāṭṭu, Muruk. esp., and Paripā. are examples.

The earlier poems describe the situation, e.g. the lovers' meeting or parting, in a few well-chosen words. They suggest rather than describe certain details connected with such situations. In the first part of Poruna., one of the earliest of the Pattupāṭṭu, we notice the beginning of a complete description of every limb of the heroine or of any girl that the poet chooses. Cf. esp. Poruna. 35-36 vana mulai; 37 koppū_l; 38-39 alkul; 40 kuṛaṅku. In Cīv. the high-water mark of such descriptions is reached. As Pope, Nāl. Intr. p. 43, notes: "The poet carefully photographs everything, using words and giving details of unparalleled grossness".

The earlier poems reveal a stage of material culture that is rather primitive, when compared with the advanced stage of civilization that we notice in the later poems, like Cīv. or Cilap. Take dress, for instance. In several poems of the Kṛt. the dress of the heroine is

described as the leaves of trees, like the āmpal, or the ceyalai, the Asoka tree. At Krt.214:4-5 tirint-ilai alkurku pperuntalai utavi ceyalai mulumutal oliya, there is no doubt about this fact. It is no mere poetical convention. At. Krt.294:5-7, esp. the words: acaitta pacum kulai ttalaiyinum ulaiyin, these leaves are still fresh and green round the heroine's waist. Further references to this primitive dress are: Krt.125:3;159:1;293:5-6;295:2;223:4 muri = talai, Comm.; 333:3;342:5;345:4;Narr.170:2-3; AN.7:2;59:5; 176:13-14; 188:12;189:8;226:3;259:2; PN.61:1;116:1-2;248:1-2;Aink.72:1; 73:1;147:2,3;187:3;201:2-3;211:3;256:2;291:3; Kalit.102:5; Paṭṭinap.91; Kuriñcip.102; Muruk.201-204.

But this is not the whole picture. Already in the Krt. there is one reference, at 167:2, to the fine cloth, woven out of exquisite thread, called "kaliṅkam, ātai, aruvai" etc. As time goes on, this cloth becomes more and more prominent: Narr.380:2;AN.86:21-23;124 in the title of the author; 136:20;198:6;236:11 (paṭṭu = silk); Patirr. 34:3; Kalit.65:4;142:26; Poruna.82-83; Netunal. 35,145-147 (pūntukil); Mptu.561 nuḷai nūl kaliṅkam; Mani. 28:53. Lack of space prevents me from giving a more exhaustive list of references and dealing with this question fully.

Ch. VI. The classification of O. Tam. texts.

When one has subjected the cl. texts to the five-fold criteria, mentioned in the last five chapters, one can arrive at a relative certainty as regards the date of the "Akam" or "Love" poems, which form the majority of these texts. There are four more criteria:-

1. The Names of kings, chiefs, dynasties, towns etc.

Perhaps it is significant that Asoka's rock edicts, II and XIII (the Shahbazgarhi version) speak of the Satiyaputra, the Keralaputra, the Hida king on the one hand, and of the Chodas and Paindiyas or Paindas on the other. K.N.S. Pillai, op. cit., speaks of the fusion of several principalities or city-states into the Cōla or Pāṇṭiya monarchy about 50 B.C. and 1 AD. resp. It is to this and later periods that the PN. and the Patirr. poems, which deal with the contemporaneous Cēra dynasty, can be attributed. But most of the Krt. and Narr. belongs to an earlier period. In their time there were several principalities, not three kingdoms, as later. Thus Krt. refers to Āayi, 84:3; Alici, 258:2-7; Evvi I, 19:1; Elini, 80:5; Cētan, 258:4; Katti, 11:6; Nalli, 210:1; Nannan I of Pūli, later port of the Cēra kingdom, 73:2; Malaiyan, 312:2; Atikan, 393:4; but only once each of the Cōla chiefs, 116:2, or of the Pāṇṭiya king, 393:4. In Narr. the Pāṇṭiya king is mentioned more frequently e.g. 23:5-6; 150:4-5; likewise the earlier Cōla kings, 10:5-6;

87:3;265:6 ciru kōl cenni, i.e. a prince or chief still, and not a powerful king or emperor, as portrayed in some PN. poems. In AN., however, both the Pāṇṭiyas and the Cōlas are mentioned much more frequently and as ruling over large kingdoms, almost as in the PN. Thus the Pāṇṭiya king figures at AN.27:8-9;36:14-20;116:12-19;162:21;201:3-5;253:4-5;296:10-13;338:5, etc. and the Cōla at 93:4-5;96:13-14;44:14;137:5-6;125:16-21;246:8-14;336:19-23;356:11-15;338:18-20;369:13-14;375:10-15;385:3-4. When one recollects that each of these collections, Kṛt., Narr. and AN., has 400 or 401 poems, this difference is highly significant. But not all of the AN. poems are comparatively late. AN.265:4-6 mentions the Nantar of the city of Pāṭali as almost contemporaries:-

pal pukal nirainta vel pōr nantar
cīr miku pāṭali kkuḷīi kkaṅkai.....

These are the "Nandas". This is one of the earliest of the AN. poems, just as is the parallel one in Kṛt., 75, which has lines 3-4 as : ven kōṭṭ-iyānai cōnai paṭiyum
pon mali pāṭali.

2. The gods described in the several poems: the stage of religious development. The Kṛt. mentions no elaborate ritual for worshipping the deity. God, or a god, is called "kaṭavul", at 105:2;203:4;87:1;252:4; cūr at 52:2; 105:5;376:2. At Kṛt.210:6 an oblation to a crow (kākkaipali) is mentioned, and at 89:5-6 an image of a goddess on Kolli hill; at 263:4 several gods are propitiated, as

at Kurīñcip. 6. The normal oblation to a god is fresh grain, called cīru tinai. Cēy is mentioned at Krt. 1; netu vēl at 111:2; Muruku or Murukan at 52,214 and 362. But of Civan there is no mention. These texts are acc. anterior to those that reveal an advanced ritual with an elaborated mythology, as is revealed in PN. and P.P. PN. refers to Civan at 1 (the whole poem is in his praise); 6:18;91:5-6;166:1-2; etc.; to Tirumāl at 198:9 etc.; to Murukan or Ceyyōn, at 23:4;55:19;56:7-8;335:12. In the latter, Maturaik. 454-455, Mptu. 82-83 probably refer to Civan; and Muruk. 151-154 certainly does so. Likewise Muruk.256. To Murukan there is an abundance of references throughout the P.P. and Paripā. The latter work deals specially with the worship of the gods and testifies to several sacrifices or oblations.

3. The semantic changes in such words as kalam, Krt. 53:3;318:3; malai, Krt.42:2;15:3;200;5; Kalit.103:20; Civ.1185a; alkul, which means first the entire hip of a woman below the waist, then the "pudendum muliebre" alone, as at Kurīñcip. 102; and later still, the privities and posterior of a male, as at Paripā.13:54; and the building up of words in course of time, as kalam-ar, Maturaik.260,393, from kalam, and then venkalar and karuñkalar; un = food > unā, unavu id.; pen = female > piñ-ai, -avu, -āvu, -aval id.; porul > poruṭtu as a noun; vetir = European bamboo-reed, PN.

109:4; Maturaik.302 > vetiram, Cilap.13:157; virappu = wish, AN.29:20 > viruppam, id., Comm.; uyar as sb., Krt.235:3 > uyaram, Comm.; vīl, at Krt.106:1; AN.57:6; 345:19 > vilutu, Comm. and later texts; uval, Krt. 77:3; PN.262:2 > uvalai, id. Mullai.29; Pu. Ve.169; kāl, PN.23:1;95:2 > kal-ai, -āy, -untu, -umu; kīl > kil-ai, Krt.56:1; AN.;37:1 or kil-anku, Krt.233;379; kulu = to crowd together, Krt.31:1;139:3;303:2;375:2; AN.30:6 > kulūu = a crowd, AN.220:4; kulumpu, Maturaik. 24; kulām, Cīv.562c; māl, Krt.86:1; AN.62:16;116:8 > malalai, Pal. 104c; Cīv.181a,317a,422d,564a,638a,1316a, 1503c,1666d,2480a: both these factors have also considerable weight in our decision as regards the dating of Tam. texts. Ceteribus paribus, the shorter these words, the older is the text.

4. Identical lines or passages are found in such contexts that one can safely infer that there is in each case a borrowal from the earlier work by the later.

Thus Krt.201 starts with amutam unka namm ayalil ātti and ends at line 7 with: malai kelu nātanai varum enrōlē. Narr.65:1 is identical with Krt.201:1; and Narr.65:9 (the last line of this poem) varies only slightly from Krt.201:7, peru malai nātanai varūum enrōlē. While Narr. 65 is ascribed to Kapilar, the author of Krt.201 is not known, as prob. belonging to a much earlier epoch.

Again, compare the context in which these two parallel lines occur:

Krt.203:3 kannil kāna nanṇu vali iruntum

Poruna. 76 kannil kāna nanṇu vali irīi ;

while the line of Krt. fits into the poem perfectly, the latter does not: one gains the impression that the latter poet had learnt this line by heart and found this the best opportunity to get it off his chest.

Lastly, let us compare PN.35: 32-34 with Patirr.13:24. The former runs

pakatu puram tarunar pāram ōmpi

kuṭi puram tarukuvai āyin nin

ati puram tarukuvar ataṅkātōrē.

Here the poet indulges in a pun on the word purantaru, which means "to protect" in lines 32 and 33, but "to praise", pōrru C., at 1.34.

At Patirr.13:24, lines 32 and 33 of PN.35 are merged together into one solitary line, kuṭi puram tarunar pāram ōmpi. When the two poems are read through, there cannot be any doubt as to the direction of the borrowal. I subjoin a few more example of this nature, where ">" indicates this direction, whether in the same work or in another. Krt.46:6-7 > Krt.330:6-7. Krt.190:5 > Narr.68:8. Krt.225:6-7 > Narr.265:8-9 > PN.146:8-9. Krt.190:4-5 > AN.202:10-11. Narr.252:12 > AN.353:23. Krt.197:1 > AN.364:12. Krt.26:1-3 > Aiñk.297:1-2. Patirr.48:9 > 70:20 of the same work. In each of these groups the authors of the lines or passages, as given in the title or at the end of each poem, are different one from the other. AN.131:10-12 and AN.67:9-11 are three identical lines: yet they are by Maturai Marutaṅ Ilaṅākaṅār and Nōypāṭiyār resp. Hence we deal here with evident borrowals.

The Dating and Classification.

Taking all the evidence that we possess into consideration, K.N.S. Pillai, op.cit., Part III, Chronology, comes to the conclusion that the PN. poems and most of P.P. fall within 50 B.C. and 200 A.D. This is true as regards the PN. poems dealing with the three great dynasties, Cēra, Cōla and Pāṅṭiya and contemporary chiefs, but not of all the others. Applying the nine criteria, the five mentioned in Ch.I to V, and the four in Ch.VI here, I am fully persuaded that the earliest cl. poems, esp. those in the Krt. and Narr., go back about 150 to 200 years from the earliest PN. poems dealing with the Tamil

dynasties. This I intend to shew in a new paper or article. Accordingly I call all such poems E.C.; those that K.N.S. Pillai has dealt with as M.C.; and the later ones as L.C. To each of these periods I shall give about 250 years. The E.C. period is c. 200 or 250 B.C. to Christ; M.C. 1 A.D. to 200 or 250 A.D. L.C. is from 200 or 250 A.D. to 450 A.D. There is a period of transition; and E.M. is from 600 to 900 A.D. As the Tol. is already spoken of in this period in many works, there is no advantage to be gained by examining later works than these. I subjoin a skeleton classification of the relevant works, the 18 classical ones and a few from the E.M. epoch.

E.C. 1. The vast majority of the 401 Krt. poems.

" 2. " greater number " " 400 Narr. " .

" 3. " earlier poems (about 50) of the 400 AN. poems.

" 4. " " " " " " " " PN. "

{ 1. The remaining poems of the Krt. and Narr.

{ 2. Most of the remaining poems of the AN. and PN.

MC. { 3. Most of the Pattu Pāṭṭu, with the exclusion of Muruk.

{ 4. Patirruppattu and Aiṅk.

{ 5. Kalit.

L.C. 1. Muruk. in P.P.

2. Paripā. and the earlier parts of the Kur.

E.M. 1. Nāl. and Paḷ.; the later parts of the Kur.

2. The earlier parts of Cilap. and Cīv.

3. The later parts of Cilap. and Cīv.; the Mani.

4. Tēvāram and Tv.

Part. II. Tol. examined in conn. w. the classics.

Ch.VII. The diction of Tol. compared with that of the classics.

I subjoin here a list of words, as far as possible in the order of the Tam. alphabet.

1) a.°.ku = to diminish, contract, be shortened: Comm.curuñiku.

El.40c; Por.183, Nānmani. 29. Nan.60b, 97; whereas at

Krt.346:8 a.°.ku = to recede, depart, withdraw oneself.

2) a.°.tu, as a separate word, generally in the initial position of a sentence: "that", as demonstr. pronoun.

Por. 224:1; 284:2; 394; 405.

Krt.170:1; AN.46:10; 316:17; Cīv.1884a; 2344a.

But a.°.tu is never found in Tol. fused with the verbal root or "kurippu vinai" (i.e. a noun functioning as the predicate)

as we find it in E.C. texts, e.g. Krt.97:2 (eñ nalanē)

kānal-a.°.tē;

Krt.97:4 marai alar āki manratt-a.°.tē.

AN.6:21 ilamai cenru tava ttolla.°.tē.

3) akam and ākam are found in the E.C. texts in a concrete sense, i.e. the breast of a man or woman. Thus we find in the classics

A. akam = the breast of a girl:- Krt.137:1; 346:7; 370:5;

AN.123:6; 258:9; 367:14; PN.143:14; 144:5; Cilap.30:16;

Cīv.2552:1.

B. akam = the breast of a man, AN.66:14 cevvāy mārp - akam
civana.

C. ākam = the breast or the breasts of a girl:- Krt.159:3;

189:7; 274:8; 280:3; Narr.55:4; 236:10; 240:4; 374:7; AN.5:22

6:12; 43:12; 44:19; 49:8; 61:18; 62:3, 12; 69:20; 75:12; 93:15; 97:14; 146:11; 150:2; 156:10; 174:12; 198:6; 206:9; 220:9; 240:11; 343:3; PN.25:10; 68:5; Aiñk.106:4; 127:3; Kalit.2:14,18; 4:17; 14:5; 39:4; 40:33; 60:30; 64:28; Porun.35; Neṭunal.136; Muruk.32; Cīv.551c, 625c, 638b, 643b, 1332a, 2278b, 2091c; Tv.49:25; Por.112, 114, 146 and 147 cit. by Nacc., found in Vol.I, p.442, 499, 568 and 600 resp.

D. ākam = the breast of a man, AN.6:10; 48:11; 62:12; Kalit.39:3 Kuriñc.186.

E. by a semantic change, akam = "mind, disposition, interior", as at AN.5:5; 86:28; or "that which is within", as at Krt.370:4; AN.162:20. E. akam in this sense is far more common in the Comm. than in the texts of O. Tam. Thus AN.351:17 cevi mutalānē: Comm. kātin akattē. It is this sense that is predominant in Tol.'s own diction, as at Por.189; 391:4; 640:2 (where it is contrasted with puram in line 1); 655:3. Cf. Col.82a puram akam; Nan.302d.

F. akam = the royal palace as a home, Por.68:9.

G. akattinai (= the class of love poetry) is opp. to purattinai (= war), at Por.56:1-2.

4) akal¹ sb. breadth; adj. broad, wide; vb. to expand.

Por.478:5; 522:1, in both instances as vb. Por.657:1 akalvu = expansion. Krt.44:3; 59:2; 92:1; 352:3; Mptu.276; Kalit.39:4 akan akalam.

* akalūm > akan, at Krt.124:1 (Comm.virinta); 311:2 (Comm.akanra) Conn. w. this akal is A) akalam = the broad chest of a man, as at Krt.150:3; 362:7; AN.26:14; 56:8; Kalit.79:8; 39:4; Nāl.392:1

Cīv.1691a; and B) "akan" = id. at Krt.29:7 akan ura ttalīi, cf. the previous comparison, l.6, makavūṭai manti pōla: this shows the Comm. here to be wrong. The same word "akan" occurs at Por.159:2 akan mali ūtal, not in the earlier sense as given at Krt.29:7, but in the later sense of the Comm. there, i.e. manam or neñcu, not in the physical but in the abstract connotation = mind, "heart". Nacc. renders it: tanatu neñcil niraintu ninra ūtal = the deep discontent that filled her "heart" i.e. her mind.

- 5) akal² = to depart, Krt.127:6; Por.147:12; 187:2; 271:2 (akaral = departure),
 akarci¹ = departure, Por.38; 41:10, 22; 76:22; 159:2.
 akarci² = causing another to depart (a cl. usage, cf. Part I, Ch.IV) Por.114:2.
- 6) A. añcu sb. fear, a very archaic usage; Comm. accam. Por.62:2.
 Cf. id. at Krt.261:5; PN.41:7; Maturaik.28.
 B. añcu vb. to fear, Por.79:15. Cf. Krt.153:3; 217:2; 237:1; 302:3; 324:7.
 C. accu sb. fear, Por.114:2. Cf. id. at Kalit.75:20; Cīv.14c; 2777d.
 D. accam sb. fear. Krt.392:2; Col.76b, 100a, 254a, 365b, 383d; Por.36c; 91:16; 95:2; 99:1; 111:8; 136:1; 146:41; 148:4; 225:2; 232:1; ~~254:4~~; 251:2; 256:2; 271:2.
 E. āñci sb. fear, Por.79:13 pēetta manavi āñci-ānum. This is a very peculiar usage on the part of Tol.
 F. añar = mental fear and distress, Por.41:4.
 Cf. Krt.103:1; 354:6; Narr.113:12; 100:12; AN.32:10; 62:11;

Poruna.88, 99; Kalit.60:17; 120:15; 127:12; Cilap.12:1.

añar = to be mentally disturbed, AN.225:17 ariv - añar nōkkan

7) -anañku¹ = to pull down, destroy; press down from above,
oppress.

anañku sb. oppression, oppressor. Cf. "an-", as stated at
Ch.V, Section 1, 1.

Por.67:5 purattōn anañkiya pakkamum, where it is a vb. Cf.

Krt.136:2; 163:1; 164:4; 204:2; 337:4; 362:5; Narr.37:9;

AN.32:8; 98:10; 108:13; 323:15; PN.14:17; 299:6; 349:7;

Poruna.35; Paṭṭinap.298; Maturaik.29; Kalit.56:22; 77:14;

Cīv.558d, 643d, 871b, 1473c, 2225b, 2777d.

-anañku² = to plunge into distress; sb. dejection, lament.

Krt.53:1; 70:2; 119:2, 4; 163:1; 372:3; Kuriñc.175; Muruk.289

Cīv.957d; 1473b; Por.67:5, on another interpretation.

-anañku³ = a deity which afflicts the wicked, Por.256:1;

Perumpān.459. Cf. Krt.308:2; AN.7:4; 22:1; PN.52:1; Kalit.

52:10; Cīv.353c; 304b; 606b; 1311d; 1473a. (At Cīv.171d it

is a deity, which the Comm. states "to be residing in female
breasts and giving them beauty, vīrru tteyvam".) Kur.918a;

Mañi.6:135; Maturaik.632; 164.

-anañku⁴ = a beautiful girl, a celestial maiden, Lakṣmī,
beauty.

Narr.9:6; AN.295:22; 366:16; Maturaik.353; Kur.1081a; Cīv.

162c, 181c, 687d, 871c, 1473d, 2444c. anañku⁴ Cirupān.86;

Cilap.25:48. Tol. has not the word "anañku" in this sense.

8) anar = to rise, move upwards: mēlanokkiccellutal, Nacc.,

M.L.p.61.

El.95a nuni nā anari annam varuṭa;

El.94a anari nuni nā annam orra.

In both instances Nacc. renders "anari" as "mēl nōkkiccenru".

The root of this verb is an-; "ar" is the formative. We find this root used, with other formatives, in the identical sense in the classics:-

A. ana = id. at Narr.113:1; Poruna.13; Kuriñc.35.

B. anavu = id. at Krt.333:4; Cīv.1239a antaravakaṭu tott-
anavu nīl pukal; Comm. mēl nōkkiccellutal.

C. ana varu = id. at Krt.64:3; 128:3; Paripā.1:2; Peruñk.I.
54:42.

D. annā = id. at Narr.10:1; Krt.307:7; PN.47:8.

E. annal sb. loftiness, eminence, Krt.392:3; Narr.236:8 acc.
to the Comm.

9) antanar = gracious ones, acc. to Kur.30, which splits this word into "am" = alakiya, cem, as at Part I, Ch. I; tan=cool, gracious, beneficent; ar is the pluralizing particle. Whatever the origin of this word, antan occurs at Krt.178:1; 354:4, associated with "paḷanam" and "poykaḷ" resp. in this sense. Krt.uses pārppan, not antanan, for a brahmin ascetic, e.g. at 156:1, 4. The word "antanar" in the sense of ascetics most often brahmin, occurs at El.102:5; Por.146:15; 625:2; Cīv.366d, 400d, 1287a.

10) antan - ālar is a variant of 9, with the same root and meaning. Por.627; 637 antan-ālarkkū aracu varaivinrē; Cīv. 2008c in the s.

antanālar, Tevā.181:6.

K.N.S. Pillai, op. cit. pp.64-66, shows that Por.637 cannot apply to the period before 200 A.D., when there were so few brahmins in the Tamil country. They were then so inconspicuous that they could have no hope whatever of occupying a Tamil throne, as Por.637 presupposes.

- 11) amalai = a dance and song of soldiers round a fallen enemy king. Por.72:11 vālōr ātum amalaiyum.

Cīv.783a vāl amalai āti.

N.B. Krt.277:2; PN.34:14; Mptu.441; Mani.17:2 mention a different "amalai". This is a ball of rice; Comm. uruṅṅai.

- 12) ampal = private talk among people concerning the love intrigues of others; calumny; paḷimoli, Comm. This is different from "alar", No.19.

Por.139:1; 225:3.

Krt.139:5; 175:7; Narr.36:6; AN.115:3; Kalit.60:28.

- 13) aril = interlacing, plaiting; thicket; a knot or tangle or entanglement in the physical or moral sense; contrariety, perplexity. Comm. ciru tūru; pinakkam; pinnal.

E1.102:4 aril tapa nāti.

Por.56:1 aril tapa unarntōr.

E1.Preface, 11 aril tapa tterintu.

Krt.91:1; 338:3; 364:1; Narr.4:4 aril valai; 37:1 pināṅkū aril; AN.6:19; 36:5; 248:11; PN.381:9; Mptu.379 pināṅkū aril; Kalit.13:20; Cilap.10:74; Cīv.1892b aril tapa; Pu. Ve.10:2.

- 14) A. aruku¹ = to diminish: not in the Krt., but it occurs at PN.320:17; 329:8; 359:15; 367:8; and at Kalit.142:2 as arukuvittu, i.e. as the caus.

B. aruku² = to withdraw through fear, vanish. Not in the Krt., which uses instead a. .ku, as at 346:8a. .kiyōnē. Cf. No. 1.

Por. 114:17 maraintū aval aruka. Cf. Poruna. 77; Cilap. 30:126.

15) arukku = to make something scarce or difficult, caus. of 14.

Por. 147:13. Cf. Tirukatu. 50; Nānmani. 88; but not in Krt.

16) aruṅku = a difficulty, cf. ār, aru, at El. 37 below.

Por. 146:35 ural aruṅkū unmaiṅ. Cf. PN. 5:8. Not in Krt.

But the base of these words, 14 to 16, "aru" occurs several times, especially in such phrases as arum paṭar evvam, at Krt. 360:3; PN. 378:24; Kuriñc. 11; or merely arum paṭar, AN. 72:21; 145:10; Krt. 206:3; 332:2; Netunal. 167; or arum tuyar Krt. 302:2.

17) allal = affliction, Por. 146:10; 259:2 allal nītta uvakai.

Krt. 43:5 and 381:2 have allal neñcamotū. Cf. also Paripā. 5:57;

Kur. 787b; Nāl. 170d, 252b, 287d; Cīv. 572b. At Kur. 1303a

alantārai allal nōy ceytarrāl, there emerges a connexion,

both in sense and in origin, between "allal" and alam, No. 18.

Cf. also Kalit. 133:6 alantavar; Pal. 101a:- allavai ceypa

alappin alavākkāl. Paripā. prefers allā, 6:89, 99; 12:71, to

"allal", which alone occurs in Krt. Kur. 593(a) allāvār and

Cīv. 2966(d) allāppa are conn. w. "allal", No. 17.

Cīv. 2116d alam varum is still another alternate form of the

verb: cf. Aiñk. 375:2 alamaru nōkkin alam varu cutar nutal.

18) alamaral = a whirling, confusion, bewilderment; distress.

Por. 146:19 alamaral ullamotū; 147:6 alamaral perukiya kāmam.

This word is classical: it was slightly obscure, when Col. 310 was composed. For this sūtra explains the word as follows:-

alamaral terumaral āy iran̄ṭum cular̄ci.

Krt.28:4 has alamaral acai vaḷi alaippa; Aiñk.448:6; Aiñk.64:1 has alamaral āyamōṭū; Kuriñc.137.

Far more common is the verb: alamaru, and its peyar eccam:-

Krt.72:1 alamarum takaiya; Aiñk.18:2; 375:2;

AN.49:5 alamaru kaḷani; 162:11; 270:11;

Kalit.45:18 alamarum en tōḷi; Mptu.119; 219;

Cīv.603c nakai alamarum mulai; Tv.6:77; 11:17.

Instead of its vinai eccam: "alamaruntu", we meet with its syncope "alamantu" in the Comm., or the variant "allāntu", fr. allā, mentioned under No.17, as at Cīv.2963d and 2964d.

Kalit.29:2 allāntār alay-ura = alamanta currattār varuttam urumpaṭi, Nacc. This again connects Nos.17 and 18.

Kuriñc.143 allāntu kalañki keeps the sense of "bewilderment": unfortunately, the Comm., Nacc., has transposed the words and given this word the erroneous signification of "makilntu" = having rejoiced. Strangely enough it is this meaning that M.L. gives us on page 140, and Gñ. L. on page 147. This is a clear case of how new meanings were given to words by Comm. and Lexicographers, who did not study the text.

19) alar = gossip that spreads abroad: opposed to "ampal", No.12. Por.115:1; 139:1; 162; 163; 225:3; 264:2. Cf. Krt.97:4; 258:2; 262:1; 393:2; AN.36:12; 116:12; 201:10; 211:17; 216:6; 253:3; 296:14; 323:1; Aiñk.71:3; 75:2; 77:2; 164:4; 279:5 ampal cēri alar aṅkattē connects Nos.12 and 19.

Kur.1146a; Aiñk.236:1.

- 20) avi = to be reduced or extinguished; to submit. Comm. aṭaṅku.
Por.426:3 avital is opposed to poṅkutaḷ in line 2.
 Cf. Krt.177:1; 185:5; 356:1; 375:6; 391:3; AN.50:1; PN.191:6;
 Paripā. 4:6; 6:84; 8:98; Kur.420b: Cīv.289d; 1045b, c; Nāl.
 66c, 332b.
- 21) alai = to mingle, mix; put the hands round, stroke and caress.
Por.114:18 alai; 146:10 allai tīra ārvamoṭu alaiya. This
 refers to the marital act. Cf. Mpṭu.184 akamali uvakai
 ārvamoṭu alai; Krt.158:2; Perumpān.278; Aiṅk.171:1; Tv.49:25
alai or alaintu; Aiṅk.252:4; 456:4; 470:2 alaiya; Cīv.1551a
alaivatu kāmam. The verbs "al-avu" and "al-āvu" are connected
 with "alai". Cf. M.L.pp.169 and 170. They are not found in
Krt., but occur in Kur., Nāl. and Por.146.
- 22) arram = separation; time of being away; discontinuity; break.
Por.150:3 (twice): arram alivu uraippinam, arram illā.....
 Both Nacc. and M.L.p.172 are inaccurate in rendering arram as
 "varuttam" = distress, and alivu also as "varuttam". This is
 a defect in many Med. Comm. Both the origin of arram, from
 "aru" = to separate, and the context show that arram here
 means "the separation of the lovers" and this is the cause of
 the distress. Cf. Kur.421a arivū arram; 1186b muyakkū arram
 = a break in the mutual embrace; Cīv.565b arramil perum paṭai.
 From this sense there emerge the senses of
- (a) loss, Cīv.455a.
 - (b) destitution, poverty, Nāl.78b.
 - (c) nakedness, Kur.846a; Maṇi.3:139; Por.263:1, Pēr.
 - (d) fault, delinquency, Kur.980a; Cīv.1764d.

This is not an E.C. word: it does not occur in any of these senses in Krt.

23) arivũ uru = to come to know; to cause another to know, to inform. The peyar eccam is not found in Tol., but the vinai eccam occurs at Por.91:5 arivurĩi. Cf. Krt.350:5 arivurĩi; Comm. arivurutti; and Cĩv.704a urĩi. The two verbal nouns from this verb are:-

(a) arivurũu, as at Por.90:8 cevi arivurũu; Por.423:2 id.;473:1.

(b) arivurāl, at Kuriñc.22: nām arivurālin paliyum unṭō.

With (a) alternate "cevi urai", Por.426:1; 440:2; cevi uruttu, 426:3; cevi arivu, 472:2.

24) The alternance between "aru" and "āru" = six is shown in Tol. too. aru occurs at Por.75:1; 376:1; 501:3; 597. Cf. Patirr. 24:7; Nāl.1a; Cĩv.193c.

āru occurs at El.437e, 440, 458, 469a; Por.413:2; 445:2; 453:2
466:2; 476:2; cf. PN.166:4.

25) arai vb. to cut up, chop off, cut in pieces, hack: tuntittal, Por.467:2. Cf. PN.42:14; Patirr.19:22.

arai sb. Por.258:1 urupp - arai = chopping off the limbs of a criminal. Cf. Krt.180:3; Mptu.118; Poruna.193 arai kkarumpu; Patirr.75:6 araiyuru karumpu = a sugar-cane that is cut up.

26) anpuru takka, Por.148:3; 231:1.

27) anri anaittum, El.144c, 210i, 224d; Col.66d, 137c, 165h, 425c, 426c, 449f. These two Nos. seem to be peculiar phrases of Tol.

28) In conn. w. the Adv. discussed in Ch.III as classical, cf.

āñkan = there, Por.172:4; 176;

āñkanam = thus, Por.363:1.

29) āṭi = a mirror made out of a crystal or metal.

Por.481:2 āṭi nilalin = like a reflection in a mirror.

Cf. Krt.8:5 āṭippāvai; Cīv.957d āṭiyul pāvai; Mani 8:47;
19:90.

30) ānam = attachment, affection; Comm. anpu. Por.502:2.

Cf. Kalit. 1:17; Paripā.4:73 (alt.lect.). Conn. w. this word
is ānu = id. at Paripā. 10:5; Cīv.1002d ānu ppaiṅkili.

31) ānai = a command, law; subjection; an oath. Por.93:2.

Cf. Maturaik.761; Kalit.81:28; Cīv.556d; 634a (twice), c;
640b, 1087a; Mani.14:76.

32) āy¹ = that. This is discussed under El.12 below. To that
add:

āy - itai, El.463e. For the references to the classics,
cf. Part.I.

āy - itan, Col.195b.

āy - iyai, El.175, 178b, 394, 427c, 435, 474a; Col.90a.

āy - iyalpū, El.268a.

āy - irantu, El.393b; Col.179b, 310; Por.578a, 610.

āy - iru, El.147b, 193a, 271a; Col.1c, 3b, 29b, 31a, 52c,
160d, 163g, 201d.

Por.20a; 271:5; 281:1; 406; 419:3.

āy - irum, Por.603:2.

āy - ettu, Col.112e; āy - en, Col.202c, 222d.

āy - ĩr, El.192a; 17d; Col.29c, 57d, 226b, 383d.

33) āy² = to be slender, graceful; adj. beautiful, gracious,
excellent.

Col.330 states: ōy_{tal} āy_{tal} nilattal cāy

ā vayin nānkum ullatan nunukkam.

Por.79:20 āynta pūcan mayakkatānum. Cf. the classics:-
Krt.15:4 (kalal); 34:7 nutal; 143:1 ilai; 211:1 valai;
 223:6 nalam; 316:1 valai; 366:7 ilai; 401:1 malar; Narr.
 128:6 ilai; AN.3:16 ilai; 6:17 koṭi; 7:20 culai; 36:5 koṭi;
 48:8 ital; 48:17 nutal; 52:14 malar; 57:12 kavin; 75:11 ilai;
 78:8 malar; 115:6 nalam; 116:4 karumpu; 146:13 nalam;
 206:8 ilai; 237:8 id.; 280:4 toṭi; 330:14 koṭi; 361:4 ital;
 365:15 maṭam; 378:5 mayil tōkai.

PN.22:15 karumpu; 117:10 toṭi; 249:10 nutal;

Aiñk.196:2 toṭi; 452:4 kavin.

Kalit. 13:12 ital; 24:12 ilāy, 31:8 id.; 46:4 pori; 53:24
 nutal; 60:15 ilāy; 76:19 id.; 84:10 ital; 86:29 and 95:23
 ilāy; 127:12 nalam; 142:12 and 52 ital; 144:30 pū.

Kurīñc.139 kavin; 223 ital; Kur.1081(a); Nāl.339(d) nalam;
 372(a) ilai; Cīv.48c; 299b; 595a; 2395a: āynta mōṭṭu.

34) āy³ = to search, examine, investigate; consider; extol;

Comm. ārāy, teri.

Por.114:40; 124:1 āy perum cirappin; 146:46; 173:1; 270:2.

Cf. Krt.245:1; 261:7; 262:5; 358:2; Narr.283:4; AN.98:12;

Cīv.2421a āynta = terinta, Nacc.; Nāl.26a, 37a, 63c, 393b.

A later form, not found in Krt., is ārāy = id. at Nāl.135c,
 196c and Por.260:7 ārāycci.

35) ār = either Indian laburnum, carakkonrai, M.L.p.240, or
 common mountain ebony, Bauhinia racemosa, M.L.p.239 and
 p.224; or holy mountain ebony, Bauhinia tomentosa, ibid.

In the last two senses the med. and mod. Tam. word is ātti.

It is significant therefore that El.363a and Por.60:4

use the classical word "ār".

Cf. PN.338:6 (karuñcinai) vēmpum ārum pōntaiyum mūnrum

" :7 malainta cenniyar aninta villar

" :8 korra vēntar ... with these lines from

Por.60:2-5 uru pakai vēnt-itai terital vēnti ēntu pukal
pōntai vēmpē ār ena varūm

ā perum tānaiyar malainta pūm.

The two passages belong to a period when the Tamil country was partitioned completely among the three kingdoms:

Cēra, Cōla and Pāñṭiya i.e. M.C. +. In the E.C. epoch there were several kingdoms. Aśoka's Edicts speak of five.

Cf. Part I, Ch.VI:1.

36) ārvam = intense desire, affection. Comm. vētkai, avā,
ācai, anpu.

Por.146:10 allal tīra ārvamoṭu alaiya.

Por.40:4 ārva neñcamoṭu ceppiya kilaviyum.

Cf. AN.136:23 ārva neñcamoṭu

Cirupān.99 ārva nan moli, where moli = "word" = kilavi.

Maturaik.489 ārvamum nīkki; Cīv.946b; Tañṭi.67.

Conn.w. ārvam are

(a) ārvu = id. at PN.158:22;

(b) ārval-an (or -ar) = anpan (or anpar) = friend
(or friends),

at Krt.207:7; PN.12:5; Paripā.4:2; Muruk.93;
221; Kur. 71a.

(c) arval-i vb. to show affection, Tēvā. 997:5.

37) Por.91:3-6 contains a clear reference to the āruppaṭai poems, such as those found in the P.P. But it does not employ the term "āruppaṭai": line 4 has the phrase ārr-itai-kkāṭci. Col.462c, however, uses "āruppaṭai" and refers to Mptu.50-157. The vb. āruppaṭuttu occurs at Krt.241:3; AN.22 :11 (muruku -); Mullaip.81; Kalit.5:10; Paripā.4:2; 5:10; Pu.Ve.9:31 in this sense: but at Cilap. 27:209 the sense shifts from "directing" to "getting rid of".

38) ikal = rivalry, jealousy, hostility, mārupātu, C.; vb. to be hostile.

Por.68:9 ikal matil. Cf. Krt.257:6; Muruk.131; Paripā. 6:28 = a fight; 9:36 = pulavi, C.; Pal.21b; Cīv.904(b) ikali ttōrrāl. At Tēvā.75:1 "ikaliyār" is a new sb. formed from this vb. The sb. occurs also at Patirr. 14:13 ikal kollum; 43:29 ikal vinai; and Nāl.137b = rivalry.

39) "icai" has three important senses, which seem to be semantical developments from one source, namely, a musical sound. I have reserved the discussion to El.3d "icaikkum", App.Vol.p.19. The first or fundamental sense appears at El.3d, 4d, 5, 33b, 40a, 41a (twice); 42b, 45b etc. down to 482b, and a few times in Col. and Por. In Krt. this sense is the predominant one, covering 80 per cent. of the instances. Only at 143:4 (nall icai) and 158:4 does "icai" mean "fame, renown"; Comm.pukal.

By the time of Nāl. "icai" had acquired other senses as well: Pope, p.292, gives four more: "fall to the lot of; be possible; succeed; be innate". The original meaning appears at Nāl.257d; while that of "fame" also occurs once, at 338c. This is the sense that is dominant in the first part of Por., esp. at 91:1; 72:15 and 147:26, all of which have "nall icai" = nalla pukal, Comm. and Por.79:18; 146:48, which have "pēr-icai" = great renown; Por.257:1 icaimai = pukal, Pēr.

- 40) Under El.37a itanum ār unṭē, I show that itan is far more frequent in E.C. Tam. than itam. In med. and mod. Tam. it is the other way about. Hence the comparative frequency of these two words is a good index as to the date of any text. We shall apply this test here:-

itan = place:-

El.13b, 37a, 57a, 154b, 232, 236a, 260b, 261a, 300b, 351b, 372d, 406c.

Col. 12b, 42b, 101d, 195b, 238d, 239b, 292, 444b, 450b, 461b;

Por. 32:2; 102:20; 121; 359.

Note the falling off of the incidence, esp. in Por.

itam = place. El.250b, 251a, 423a. Col.29c, 30, 59, 81c, 427d, 448c. Por.108:3; 111:36; 114:20, 23; 146:19;

147:7, 22; 157:1; 196:12; 197; 205:2; 265:2; 268; 302:2;

304; 305; 513:2; 519:1, 2. Note the progressive increase of its incidence, esp. in the later parts of Col. and esp. Por.

- 41) itukkan = straitened circumstances, poverty with distress. Por.260:8. Cf. Krt.349:5; Paripā.3:16; Kur.621a, 624b, 625b; Nāl.141c, 348b, 382a; Cīv.509a; Mptu.18.
- 42) itumpai = id. Por.147:7; 520:1. Cf. Krt.217:3; PN.173:2 = poverty; PN.174:4 = distress; Poruna.67; Aiñk.373:1; 392:4; Kur.622a; 623 (four times); 627a; 628a; 1045a; Nāl.107a; 282c.
- 43) The word "imai" occurs frequently in the classics in the sense of winking, e.g. at Krt.285:6. But the idea that gods do not wink or close their eyes is late in the Tam. classics: it is prob. a loan fr. Sk. literature. At Paripā.5:30 imaiyā nāttam occurs: the Comm. connects that with Intiran i.e. Indra. Kur.906(a) imaiyār; Cīv.137d elliyum imaiyār imaiyātātē; and Cīv.890a kannin māntarum kannimaiyārkaḷum (= makkal, tēvar, Nacc.) are clear references to the celestials under this aspect. Cf. also Cīv.644(d) imaikkum kaṇ; 2617(c) imaitta kaṇ; 2839(a) imaitta num kaṇ; Nāl.302c vilitt— imaikkum māttirai; 323a imaikkum alavil; 345b imaiyātu pārttirukkum. It is with this L.C. usage that we must connect imaiyōr = the gods, at Por.248:1, imaiyōr tēettum eri katal varaippinum || avai il kālam inmai āna. This is the last sūtra of Porul - iyal and appears to be a "puraṇ atai" or later addition to Por.247, which ends with "enpa". To this main sentence, Por.248 is a mere adv. clause: it is not a sentence.
- 44) iyaṅku = to move forward. This is conn.w. iyal²: cf. Fl.15;

Krt.182:5.

Por.58:1 paṭai iyaṅku aravam.
=====

Por.63:1 iyaṅku paṭai aravam.
=====

N.B. This interchange in the order of words is a cl. feature. Cf. Ch.V. Sec.1. "iyaṅku" in this sense occurs at Krt.190:6; Narr.307:2; Mptu.18 iyaṅkunar; Pal.32c viṇ iyaṅkum ṅāyiru; Nāl.334c iyaṅkuta1; Cīv.1360d iyaṅk-iṭai arutta kaṅkul. Its caus. is iyakku, as at Nāl.136a. Far more frequent is iyal² = to move forward. Cf. my remarks under El.15.

- 45) iyal > iyan before a word beginning with a nasal, e.g. kūr-ian maruṅkin. This is discussed as iyal¹, at El.15 below. Here I cite its incidence in Tol. and the previous word in each instance:-

El.22a, 480b, 483b, d: all have the words "vaḷaṅk-iyal".
Col.90b paṅṭū; 113b vaḷaṅkū; 209c enṅ; 246b vaḷakkū;
427f murrū; 463a vaḷakkū; Por.82:1 vaḷaṅkū; 90:2 iyan moli vāḷttū; 150:10 vaṅaṅk-iyal; 230:2, 295:2, 514:2 (all) tirattū; 244:3 kūrū; 265:2, 300:2 tirattū; 313:1, 314:2 elutt-iyal; 313:4; 475; 496:2; 501:3 (all) aḷavū; 313:9 yāppū; 377, 378, 434:1 (all) muṭukū; 412:2 coll-iyal; 421 vāḷttū; 423:1; 425:1; 456; 461:4; 464:2 (all) aṭakkū; 448 pōkkū; 449:1 taravū; 496:1 kilar; 506:2 vaḷakkū; 522:3 pāṭṭū; 547:1 vanappū; 556:1 marapū.

Note that whereas Tol. always employs "iyan" or "iyal", both Per. and Il. at Por.249 cite from a work called Ceyirriyam. This is fairly ancient, since the cited

passage ends in the words which are typically classical:

"tōnrum enpa tuninticinōrē". Acc. to Pēr.Ceyirriyam was a work on dramatics by either a Jain or a Buddhist. It states that those who enjoy "cama nilai" or "samādhi" are the Jain or Buddhist ascetics and mendicants: "cama nilai ... uyp̄p̄ōr camaṇar cāraṇar".

It is with such words as "eluttū iyal, coll-iyal, yāppū iyal", which I have instanced above, and with such names as Ceyirriyam, that one must connect not merely the names of the sections of Tol. e.g. pirapp-iyal, punar-iyal, urup-iyal, in El.; peyar-iyal, vinaiy-iyal, iṭaiyiyal, uriy-iyal, eccav-iyal in Col.; kalav-iyal, karp-iyal, porul-iyal, meypāṭṭ-iyal, uvama-v-iyal, ceyyul-iyal and marap-iyal in Por. (cf. Por.556:1 marap-iyal), but also the last parts of the cpd. words, "tol-kāpp-iyal, -iyan, or -iyam". Orig. these were interchangeable, just as maral, maran and maram = a tree. Later, "tolkāppiyam" was considered as the work, while the author was supposed to be designated by the term "tolkāppiyan". Correctly this should be "Tolkāppiyanār" for the author's name. Kāppiyanār is mentioned at Patirri. Patikam 4, as the author of Patirri.31-40. Cl. Tam. does not have "kāppiyam" = Sk. kāvya. This occurs at Cīv.1585c kāppiya kavikal, in the E.M. period.

- 46) "ivar" is an interesting word because of its semantic developments. Its fundamental meaning is to spread over, as a creeper, or a running stream over its dry bed:

Comm. para, paṭar. In this sense it occurs at Krt.36:2; 106:1; 185:1; 240:1; Poruna.195; Paṭṭina.234; Mptu.514; Paripā.16:27; Kur.1182a; Cīv.665a, 959a, 972d, 2427b; Tv.21:7.

ivar² = to mount, climb, ascend; Comm. ēru. Krt.260:1; 274:3; 287:6; Narr.67:1; Cīv.522a; 752a; 959a vicump-ivartal, d; 1716d. It is in this sense that Tol. employs the word twice in Por., namely at 68:9 akamicaikkū ivarntōn; and 67:3 toll-eyirkū ivartalum.

ivar³ = to spread the mind on, to hanker after, Krt.364:8; Pal.14c; Cīv.1051c.

ivar⁴ = to leap upon (its prey), Mptu.90; Kalit.86:32; (its female), Cīv.752a; to stay thus over one's (female) mate, Tv.43:1 i.e. to be united.

ivar⁵ = to resemble, Por.114, Nacc. cit.I, p.454, l.1.

47) "iravu" = begging, Por.146:34. Cf. Krt.283:2; but more frequent in its expanded forms e.g. "irav-al" = id. PN.24:30; Cīv.136c, and "iraval-an" or "-ar" = beggar or beggars, Krt.137:3; AN.162:17; PN.48:7 "iravala", Voc.s.; 54:4, 5; 329:7; 359:15; 367:8; Perumpān.45; Patirr.54:7; Nāl.279a.

48) ilum - en moliyān = mell-enra collān, Pēr.at Por.550:1. M.L., p.353, equates "ilum" with a sweet, pleasant, agreeable sound. Cf. Krt.345:6; 351:3; PN.3:3; Patirr.70:24; Muruk.316; Peruñk.II, 5:18, all of which have the words ilum ena, either of the sound of drums or the rushing down of streams and the accompanying noise.

- 49) ilukkam, Por.663:6 = a slipping or gliding down into moral turpitude. Kur.415a has "ilukkal" in the physical sense of slipping down. Kur.133a, 808a and b, Pal.15c contrast "ilukkam" in the moral sense with "olukkam" = moral rectitude, as at Kur.133a and Pal.15d.
- 50) ilukku¹ = to slip down, e.g. a ripe fruit, Krt.90:4; a man who walks on a slippery path, AN.18:12; a walking-stick, Cīv.476a; the foot of a pedestrian, Cīv.476b; the moon from the sky, Cīv.2238c; caus.PN.71:16.
- ilukku² = a slippery ground, Kuriñc.258.
- ilukku³ = ilukkam above, Por.520:2; Kur.35b, 164a, 535a; Nāl.362b (twice); Pal.48b.
- 51) "ilai" is one of the words that M.L. has dealt with inadequately, since its compilers inspected the Comm. and not the texts. It gives the verb as many as 29 meanings on p.353, besides five more for the noun. But these arise from the misinterpretation of the texts concerned. Here I group them into fewer heads, following the historical order:-
- ilai¹ = to fashion something exquisite and tender, as leaf-ornaments, flowers into ear-rings, and later gold and silver jewels. The verb occurs twice, at Krt.3:4; 326:2, in conn. w. fashioning a honey-comb or a toy-house, and at Krt.85:3 in conn. w. making a nest: "īn il". This vb. is rare there; but the sb. ilai = an ornament occurs 14 times. It is very common in Kalit. The vb. acquires slight changes of meaning, e.g. to fashion for oneself, Cīv.4d; to

decorate a palace with gold, Cīv.2416a; to assign or weave the thread of destiny for others, Nāl.6a; Tēvā. 727:5; to assign to oneself, Kur.779a; to adorn one's breasts, Cilap.14:90.

ilai² = to become tender, Kur.1177a, esp. to one's partner in life, to have tender emotions to each other, to love and cohabit, Cīv.2720a ilaintavar; to agree, be in accord, ilaiya, Cīv.1593d = porunta, C.

ilai³ = caus. of ilai² = to make something soft and tender, perhaps as a preparation to fashion something else out of it. This thing that is made soft may be "powder": ilai poti, Paripā.10:91; or "one's own mind", as at Kur.417a, by profound study, or as at Cīv.1089d, by mature consideration; or "the mind of another", as at Por.150:9. I cite Por. 150:8-9, as the two lines hang together.

pilaittu vant - irunta kilavanai neruṅki

ilaitt-āṅkū ākki kkoṭuttarkannum.

The husband has deserted his wife for concubines and harlots. He returns home at last. The female companion of his wife softens his mind by a pertinent homily on his wicked conduct and restores him to his wife. By no legerdemain can one give "ilai" here the meaning of "saying, uttering", which is implied by "ākki"; whereas "ilaittu" refers to the husband, not to the "lecturer".

Nacc., Por.I, p.616, repeats the word in his Comm.; but a Comm. on this Comm. gives the meaning "collu", "kūru", which M.L. gives as meaning 8 for ilai².

- 52) ili = to descend. Hence ilintōr = the low folk, the lower classes. Cf. Krt.106:2; 155:5; 308:5; 335:3; Narr.114:12; AN.384:8. AN.66:13; Kur.964a, b; Cīv.39d, 2238d. Also ili taru = id. at Krt.95:1; 134:6; 200:3; 284:7; 332:5; 339:3; AN.162:23; 322:9.
- 53) ilipu = decrease, deficiency; diminution; the minimum. Por.445:1; 469:2 cf. Kur.946a (ilivu); Cīv.2725c (ilipu); Pal.15c: ilivu.
- 54) ili varal = descent, moral lapse, disgrace, Por.251:1; 254:2.
Cf. ili = id. at Kur.971a, as sb.
ilivu = id. at Krt.283:2; Kur.464a; Cīv.2498b; but "disgust" at Mani.6:68.
- 55) iraicci = distinctive feature and pleasant aspect of each of the five types of land in Tamilakam. Por.148:2; 170:3; 229; 230; 231. This is a usage peculiar to Tol. The nearest approach is Kalit. 8:9 iraicci = nēyam, Nacc. = that which is pleasing or agreeable, M.L.sub voce. The mod. Tam. sense of "flesh" appears first at Cīv.80ld, 1585d, and in the med. Comm., as on PN.14:13 ūn = iraicci, Comm.
- 56) inai = to be distressed, Por.260:6 alt. lect. for "ninai".
Cf. inai, Ch.IV.
- 57) īntu = to be close together; tr. vb. = to place close, pack together.
Por.390:1 eluttu mutalā īntiya aṭi. Cf. Krt.267:1; PN.19:1; Pal.39c īntiya kal; Cilap.6:145; Tv.2:144 īntiya aṭi yavar.

58) īm = a crematorium; īma = connected with cremation, El. 328, 329. Cf. PN. 231:2; 245:4; 246:11; 256:5; 356:3; Cīv. 210c, 294c, 309a; Tēvā. 84:7.

59) ucā = kindly sympathizing enquiry, close consultation Col. 370 ucāvē cūloci. Hence a cl. word, as Col. had to explain it. Por. 126; 207:2; 204:1; 511.

Cf. Krt. 145:4; 159:6; 269:2; Por. 285Pēr. cit., II, p.129; Nāl. 201c.

60) utku = to fear, Por. 72:2. This is not an E.C. word, for two reasons:-

1) it is not found in Krt. and the earlier poems of Narr. and AN.

2) it is given as the explanation or meaning of the E.C.

"uru" at Col. 300 : uru utkū ākum = by the word "uru" understand ye "utku".

In fact, "uru" occurs in this sense at AN. 22:11; 138:10; 255:1, etc. On the other hand "utku" is not very late: it is M.C.+ , as will appear presently.

A. utku as vb. at PN. 17:36; 18:11; 39:5; Muruk. 243; Paripā. 14:25; Kur.1088b; Nāl. 49a, 50a, 83d, 164b, 188b, 384b; Cīv. 403b, 787a, 3057d.

B. utku as sb. at PN. 58:17 utku vara vilāñki;
Por.40:1 utku vara ttōnri;
Por.56:4 utku vara ttōnrum.

In all these instances the sense is: appearing in such a way as to cause dread on those who behold. Por. seems to borrow the phrase from PN. Cf. also Kurīñc.184; Nāl 102a;

188b, 384b.

61) uṭal = to be enraged. Por. 67:6 uṭanrōr = those enraged; foes. Cf. (a) uṭanru, past partic. of uṭal, at Krt. 397:4; PN.77:9; 38:5; 17:30. But at Cīv. 2005d uṭanru = pining for, yearning after, one's mistress.

(b) uṭal-un-ar = those who are enraged, AN. 138:6; PN. 17:36; 201:19; Patirṛ. 90:21.

(c) uṭal = to wrangle, Aiṅk. 66:1. A much later form, prob. a back-formation from uṭanru, is uṭaru = to be enraged, Tēvā. 524:7.

62) uran = strength, esp. mental; prop, support. Por. 239:2; 302:1. Cf. Krt.95:5; 140:3; PN.206:3; Kalit. 68:6; Kur. 24a; Nāl. 65c; Cilap. 10:48

63) uru = uruvu = form, shape. Eḷ. 14, 17b,c, 452b; Por. 273:2; 276:1; 291:3; 300:2; 247:1. In addition to the comparisons given under Eḷ. 14, cf. AN.142:21; PN.58:14,15; 62:4; Kalit. 33:10; Muruk. 128; Paripā. 5:34.

64) "urai" has several senses, but here I take only one of the homonyms and trace the semantic developments it has undergone.

(1) urai vb. to speak, utter, Krt. 63:4; 93:2; 265:7; 302:1; 310:7; 318:5; Paripā. 2:35; 18:22; also Eḷ. 224d "uraikkum".

(2) urai sb. = a speech, word, Krt.29:1 (twice); 155:7; Paripā. 2:35; It is the first part of many epd. words in Eḷ. e.g. urai acai, Eḷ. 224c; urai acai kkilavi, Eḷ.34b; urai pporul kilavi, Eḷ. 210g.

(3) urai sb. = words of praise, panegyric, PN.26:7; 27:5; Cilap. Patikam 56.

(4) urai vb, and sb. = to speak harshly; a harsh word: both at Pal. 75d.

(5) urai sb. = a loud noise, Paripā. 8:35; Pal. 68c (in a declamation).

(6) urai sb. = a commentary, Nāl. 319d; Nan. 37c: E.M.+ signification.

Now it is this last sense which is to the fore in the incidence of "urai" both as vb. (=to comment on) and as sb. in the last sections of Por. viz. 478:5; 485:5; 549:2; 653:1; 654:1; 655:3; 658:3 both vb. and sb.; 665:18,22.

65) uva = to rejoice exceedingly; Comm. makil. Krt. 189:7; AN. 65:7; caus. Nāl. 348b: uvakkum. As sb., uvavu = festivity, PN. 65:6.

From this root, we take the following words in Por. for our study:-

A. uvakai = rejoicing, esp. kāma makilcci.

Por. 91:16; 111:34; 251:2; 259:2.

Cf. Krt. 336:1; 398:7; Narr.43:7; AN. 86:28; 262:13; 272:12; 346:5,25; PN. 45:9; Kalit. 40:32; Kur. 304a.

B. uvattal = id. This is the slightly later form of the vb. noun, Cf. Ch. IV.

Por. 147:40; 265:2; 270:7,10. Cf. the earlier formation,

uvanticina = I rejoiced, Krt. 351:1; and the later uvantanai,

AN. 346:18; and uvantu, Nāl. 73a, 91b, 200a.

C. uvappu = id. Por.151:3. Cf. uvapp-a, Patirr. 74:2; Nāl.74b.

In his Comm. on Cīv., Nacc. employs "uvakai" and "uvappu" for "intense grief or excitement".

66) ula = to be distressed, Krt.48:4; 141:4; 149:2; 300:2; 357:1; 400:7; PN.164:2; 378:13, 24; Nāl.35b, 54a, 147c, 277b; Mani. 16:74.

ulappu = distress, at Por.146:51. Cf. ulappin, Krt. 360:3; and ulapp-atu = the fact of being distressed, Krt.289:4; Nāl.252b.

67) ulai sb. = a place very close to some-one else.

Por.171:1, as a sb. Cf. Krt.41:1; 289:4; 294:7; Narr.19:4; 312:6; Kur.638b; Cīv.2004d, 2369b, 2864c; Nāl.159a, 167d, 286a, 353c, 380a; Mani.3:46.

In course of time it was more and more employed as a Loc. case postposition, as Col.82a and Nan.302c inform us.

N.B. On comparing Krt.294:7 pacum kulai ttalai ulai with AN.7:2 tan talai utai, and again AN.219:13 "pukar ulai oruttal" with its Comm. pullikalaiyutaiya kalaimān, one can see the gradual replacement of ulai by utai, in the associated senses of "wearing something close to one's body" and "having something about one's person" = to own, be in possession of.

68) urr-uli = where some affliction or danger is impending or has befallen.

Por. 208:- urruli allatu ... apporul ...

Cf. PN. 183:1 urruli utaviyum uru porul kotuttum.

69) uru-kaṇ = injury, harm.

Por. 239:1 urukan ṁpal. Cf. Perumpān. 43, kāttu māvam urukan ceyyā; Cilap. 10:48.

70) ūtiyam = benefit, advantage, profit, gain. M.C.+ : not in Krt.

Por. 41:13. cf. PN. 28:5; 154:6; Kur. 449a; Nāl. 12c, 144c, 233c; Cīv. 770b.

71) A. ūl as vb. intr. = to fall down on maturity or blossoming, as fruit; flower-petals, leaves of trees etc.; Comm. utir; malarntu vilu.

Krt. 68:2 ulppatu mutukāy; } both refer to the dropping
PN. 109:5; 381:8 palam ūlttu; } down of ripe fruits.

Similarly, at PN. 322:1, ūl kōtu; Paripā.8:14; 9:5; Cīv. 1560b, 2108b, 2763b.

This is the sense of "ūl ani" at Por. 262:2; that refers to ornaments that are not firmly riveted to one's limbs, like ear-rings, but slide down, like bracelets or bangles. Cf. Pēr. hoc loco: but he does not give the derivation.

B. ūl as vb.tr. = to drop down leaves, flower-petals, fruits etc.

Krt. 66:4; 110:5; 138:4; Kalit.27:4; 44:4; Cīv. 2690d.

72) ūli = an immemorial convention, regular order, turn. Por. 262:3.

Cf. Kalit. 130:4; Paripā. 2:4; Cīv. 149c, 2386b, 2974d. The more usual word for this in the classics is the sb. ūl = murai, Comm. Krt. has only ūl, e.g. at 270:2; likewise Nāl., at 394b. Paripā. 2:4; Cīv. 2507c repeat the word: "ūl ūl" = several turns. ūli is more often employed to denote a long life or an aeon, e.g. at Cīv. 2581d; PN. 135:19; Tēvā. 1160:8.

73) etu in med. and mod. Tam. = to lift up, to raise up; whereas eluppu in med. and mod. Tam. = to wake someone from sleep. Kur. employs "etu" three times, Nāl. five times; but neither in the sense of "waking a person from his sleep". But this is the sense of "etu" at Krt. 107:7

ēma in tuyil etuppiyōyē;

Krt. 147:4 in tuyil etupputi kanavē;

PN. 247:3 tuyil etuppi; 254:2 etuppa elāay;

PN. 383:1 etuppa eluntu; Kalit. 70:10, 14, 18 etuppumē; Kalit. 70:21 tuyilō etuppuka; Cilap. 4:79 tuyil etuppi. This is the phrase which Tol. has converted into a vb. noun at Por. 91:2 tuyil etai. This is a typical classic usage. The vb. etu, and not eluppu, is employed as the tr. or caus. of elu (=to rise), in other associations as well, in the classics, as at Krt. 272:2; 322:2; 398:5; Pattina. 239; and even in Cīv. as at 608a, 2683d.

74) eruttu = neck, nape, back of the neck. Comm. kaluttu; piṭar, piṭari.

Kṛt. 154:4; 183:6; 232:3; 242:2; Kalit. 15:5; Paripā. 6:33; 13:53; Nāl. 304d.

Tol. employs this word at Por. 428; 433:1; 464:1 to denote that which is penultimate; a member of the "kali" verse, just as another set of grammarians, VC. Yāppu.11, Comm. and Kārikai 10, Comm., employ the alternant "eruttam", which occurs at Nāl. 3a, Cīv. 1658c, in the same way. Cf. M.L. p. 533.

75) eḷāal or eḷāl = a vulture; Comm. pullūru. Por. 598. Cf. Kṛt. 151:2; AN.103:1; Patirr. 36:10; Tinaimoli. 15.

76) A. eḷ as sb. = reproach, censure, contempt: nintai, ikalcci, ikalṭal. Kṛt. 112:2 eḷḷ ara viṭinē. Cf. eḷḷ urai, at Mani. 18:10.

B. eḷ¹ as vb. = to consider as good or bad; as an equal, Por. 289:1.

C. eḷ² as vb. = to despise; Comm. ikal. Kṛt.147:5; 182:3; Kalit. 139:20; Paripā. 8:86; Kur. 667a.

Hence (a) eḷḷunar at PN. 303:3; Paripā. 1:58; Cīv.496d; 847a;

(b) enmai at PN. 54:5, and at Por. 150:24.

(c) eḷḷ-al at Por. 252:1 and Cīv. 2799c, (both) as verbal noun.

D. elku as vb. = to despise, Cīv. 1749c; Tēvā. 1049 :10.

77) With the above is connected "eli" = to cry down, disparage, slight, as at Por. 207:1 elittal = eliyān āka kkūrūtāl, Nacc.

Cf. eliya, Krt. 77:6; 329:7; elitu, Krt. 396:3; Kur. 991, 864, 745, 540, 145.

eliyal, Krt. 269:8; eliyar, Kur. 386, 723, 863.

78) ētam = disgrace, damage, hurt, obstacle: itaiyūru; muttu. Por. 270:2; 458:1. The M.L. connects it with Sk. kheda or cheda, p. 558. It seems to be L.C. It does not occur in Krt. but occurs nine times in Kur., at 136b, 164b, 275b, 432b, 464b, 831a, 884b, 885b, 1006a.

Likewise at Cīv. 2498d, and in the E.M. Comm., as on Paripā. 8:56-58; as well as at Tv. 19:5; 20:20; 26:6; 30:22. On comparing ētam with ēt-il = faultless, at Tv.43:31 ~~===~~ ētil perum pukal, one sees that ētū¹ is the real base of the word and that "am" is added here, as to many other words, to distinguish it from its homonym ētū², cf. No.79. From ētū¹ = "obstacle, opposition, hostility" are formed the words: ētilaṅ, ētilār, ētilāl, ētilālaṅ, and ētinmai. Cf. M.L. pp.558 and 559. Cf. ēt-atai, ētar, ētalaṅ, ētappātu, Kur. 464b, and ētal-iṭu, ibid.

79) ētū² is most prob. a l.w. fr.Sk. hetu. It means, acc. to M.L. p.559, the origin, cause, whether ultimate, instrumental, "primitive" (sic) i.e. material. It occurs in this sense at Col. 74g, 92b, 93b; Por.43; 168:4; 207:2; 477:4; 489:4; 657:3; Cf. esp. ēt-iṭu = describing the

origin of the love-intrigue, at Por. 207:2. This word "ētū" is E.C. + . Cf. Krt. 229:4 ēt-il = kāraṇam illāta acc. to U.V.S. Aiyar; Kalit. 122:3 ēt-inri; Aiṅk. 462:1; Mani. 7:20.

80) The word "ēm" occurs in three senses in Tol. and the classics:-

A. = pleasure, delight. Por. 147:19 ēm uru vilaiyāṭṭu.

Por. 192:2 ēmam cānra makkaḷ.

Cf. Krt. 129:1 ēm uru; 107:7 ēma in tuyil; 241:5 ēma ppūcal; Mptu. 306 id.; AN. 34:9; 84:5; 92:13 ēm uru tuyil; 205:13; Patirr. 15:38. Por. 102:9 Nacc. cit., I, p.370, ll. 7, 11; Cīv. 1699b; 3017a, both ēm ārā.

ēmā = to experience the highest delight, PN. 101:9; 198:8; Tv. 21:7.

B. = protection, safety, security. Por. 79:5 ēma ccurram;

Por. 146:9 ēm uru kaṭavul.

Cf. Krt. 200:7 ēmam = pātukāppu, Comm.; PN. 1:11; Cirupāṇ. 76; Maturaik. 686; Muruk. 97 ēm ura; Cīv. 1839b, 2603b, 2988c.

ēm-arū, intr. Kur. 448a; ēm-āra; tr. Kur. 660a; ēm-ā, tr.

= to make secure, protect, Poruna. 98; ēm-ārru, id. at Paripā. 4:53; ēm-āppu = security in happiness, prosperity, Kur. 112b, 126b.

C. = distraction, perplexity, confusion, madness, Comm. mayakkam.

Por. 109:2 ēm ura; Por. 146:50 ēm uru kilavi.

Cf. the classics: Krt.214:7 ēm urranru; 273:7 ēm-āntanru; Maturaik.575 ēm-āppa; Narr.49:6 ēmār; AN.69:9 ēm urru; Kalit.74:16; 113:4 id.; Muruk.163 and Kur.873a id.; Ōiv. 171c, 754c, 2001c, 2459d, 2841d, 2956c.

81) In E.C. texts "aiyar" is the pl. of "ai" or "aiyan", Voc. aiya; the sense is "elders", who are closely conn. w. oneself e.g. elder brothers or parents (never in the sense of Brahmin priests). This is ^{the} sense at Krt.123:5 enn aiyar = tamaiyanmār, Comm., and at Por.147:16 and 30. In "M.C.+" texts "aiyar" means Brahmin priests or rsis, as at Patirr. 70:19; Muruk.107 aiyarkkū ēntiya; Paripā.App.2:63; likewise at Por.145:2; 146:29.

82) O = to be one with; acc. to Pope, Kural, Lexicon, pp.28-29, it means "to benefit, resemble, agree". Cf. also Pope, Nāl., p.316. Perhaps no set of words is so instructive and useful for our purpose as those conn. w. this primary root. A. ol = id. El.114b, 246b. Krt.5:5; 43:2; 79:7; 144:4; 217:1; 256:5; 264:5; 291:4; 322:7; 395:1. Note the frequency of this archaic word in Krt., the earliest classic, and its employment in El., the earliest part of Tol. In PN. it occurs twice, at 31:6; 78:9; in Aiñk, at 88:4 and 93:2.

oll-ār = porunt-ātavar, pakaiyar, Nacc. = foes, at Por.76:10. Cf. onn-ār and ott-ār = id. below.

oll-āñku = poruntum valiyāl = appropriately, Kalit.3:11. In Kur. and Nāl. it occurs 11 and 3 times respectively, but

in the sense of "to be possible", which is derived from the earlier sense "to be one with, to agree". Cf. Nāl.36c, 71c ollum vakaiyān; 258c ollā.

B. olvu = id. Krt.259:5; Nāl.169b;

olpu = id. Krt.252:8.

olluvū = id. Paripā.12:65 olluva.

Prob.* olvu > ovvu, Kur. twice, 972b; 1114b.

C. *ol + tu > orru = id. El.206;

orru = to unite to one's person, Cīv.1746b; Kalit.103:51; but not in Krt., which employs the nasalized "onru" = id., Krt.208:1, 5; 374:4; so also PN.5:6; Paripā. 1:63; 12:37; 19:15. Por.590:2 onrum = poruntum; Por.286:4 onra = porunta; Kur.233a onrā = poruntāta; Kur.886a onrāmai = discord, hostility; Tēvā.1062:8 onr-ār = foes. Cf. ollār, onnār, ottār = id. This word is conn. w. onru = one thing in Tam. Cf. Mal. onnū; Kan. ondu. These employ the dental nasal, Tam. the alveolar. Sometimes, as in Mal., so in Tam. the following consonant is also nasalized. Hence onnū = id., esp. in onn-ār = those who are not united with oneself i.e. foes, as at PN.6:21; 94:5; Paripā.2:50; 7:49; Kur.165a; 264a; 608a; 630b; 756a; 827a; 828a.

D. Possibly *ol + tu, where the "l" was not properly articulated, or, as Pope thinks, *o + ttu > ottu = id. Not in Krt.; but at PN.8:6; Aiñk.410:4; Paripā.9:69 ott-anru; Kur. four times. This is M.C. +.

E. *o + kku > okku = id. Paripā.6:71; Kur. three times.

This is L.C.+, in Tam. literary usage: but Tel. oka, okadu, okaṭe, okaṭi etc. conn. w. "one" show that this word is Proto-Drav., at least of the South.

F. *o + ppu > oppu, not in Krt.; but at PN.10:4; Kur. 14 times. This is M.C.+.

G. *ol + tu > ottu, not in Krt., nor in PN.; but five times in Kur. viz. Kur.140a, 482a, 679b ottu; and ottār = foes, at Kur.679b; 826a. Likewise, Nāl.214b, 246b ottu = to unite with; ottār, Nāl.214b. Cīv.890d, 1981d, 2045a, c (twice); 2566a ottā mannavar. Cīv.1062b yārum otta in the caus. sense. ottu = to be one with, to be merged with, to be indistinguishable from, Pal 69a nīr - ārntum ottā nikaril maniyē pōl. This is L.C.+. It occurs at Por.286:4; 427:2 as an intr. verb.

83) oṭi = to cease from, desist; Comm. tavir, as vb. intr.

Por.147:25. Krt. never employs oṭi, but always oli in this sense. At the other end, Nāl. too has only oli, as at 19c, 30c, 43b, 79c, 123a, 135c, 143b, 169c, 290b. Between these two extremes (in the literature we are investigating) we find oṭi, at AN.149:16 oṭiyā vilavu; PN.29:10; Patirr.15:40; 74:1; 80:9; Kalit.93:25; Cīv.76d.

84) oruttal = the male of certain animals, Por.557:1; 590:2.

Cf. Krt.391:1 = erutu = bull; 396:4 = ān yānai; AN.65:16; 219:13; 397:10; Aiñk.266:1; 267:1; Cīv.44a. Not in Nāl., nor in Kur., probably since they had no need of mentioning it. Cf. M.L.p.599.

85) In Ch.I, I cited the classics for the several meanings of

"oluku". Here I shall discuss Tol. in that connection.

oluku¹ = to be lofty. The only instance in the whole of Tol. where this word occurs is Col.317, where olukal, a classical word, is given its E.M. meaning as "nēṛpu" or "netumai".

oluku² = to run along, esp. in lines or grooves. In this sense Tol. does not employ the word: but with a slight modification, it comes to mean: to flow evenly, in a pleasing manner, as a poem, as at Por.525:8; 538 (both as vb. and the corresponding sb.); 541; 550:2; 554:3.

oluku³ = to behave correctly, to conduct oneself with propriety, Por.134:1; 215:2. Cf. Narr.110:9; PN.8:1; Pal.113a. Caus. olukku, Pal.113c. Hence the vb. nouns: *

(a) olukal, Por.146:21. Cf. Pal.112a.

(b) olukkam, Por.33:2; 114:1; 134:1 olukum
olukkam; 135:1, 2; 146:17 (twice), 56; 147:15, 28, 38;
150:6, 14, 16; 152:1; 215:2; 520:2; cf. AN.286:13; Pal.15d.
The predominance of this M.C.+ sense in Por. is a very good index to the date of its composition.

oluku⁴ = to happen, Por.444:2; 447:2; 461:4. Cf. Patirr.49:12.
Caus. olukku = to cause to proceed: Comm. celuttu, natappi,
Kur.48a. Hence the vb. noun olukkal = celuttatal, Nacc.,
at El.112d.

N.B. This word acquired several new significations in E.M. literature: -

- 1) = to drip, leak, trickle down, Tv.26:25. This is the commonest meaning in mod. Tam.

2) = to lengthen out, grow, Cīv.165d.

3) = to spread out, diffuse, Cīv.494a, b, d.

These E.M. senses are absent from both Tol. and the classics.

86) ōkku = to lift up, to raise: Comm. etu, tūkku, ōccu, ōṅku.

Por.90:7.
=====

This word is not found in Krt., which uses ōṅku throughout.

This is the origin of both mod. Tam. ōṅku and Mal. ōṅṅu:

but whereas these are mostly trans. vbs., Krt. employs ōṅku

always as an intr. vb. From M.C. times, the texts employ

ōccu as well as ōkku as trans. vbs:

ōkku occurs at Narr. 110:4; PN.69:13; Paṭṭina.299; Nāl.129a;

Cīv.866b, 2153a, 2661b.

87) ōmpu¹ = to cease from; to guard oneself against (harm, wrong or sinful actions, proceeding either from oneself or from others). E.C.+.

Por.79:6 pēey ōmpiya (= guarding the wounded soldier from demons).

Por.239:1 urukan ōmpal (= ward off any calamity from the heroine).

Cf. Krt.48:2; 184:2; 206:5; 235:1; 294:8; 296:6; 322:4; 362:2.

PN.8:4; 22:13; 40:2; Perumpān.290; Patirr.42:13; Muruk.291;

Paripā.18:10; Kur.89a ōmpā; 506a; 612a; 642b; 820a; 861a

(twice); 1149a; 1155a ōmpal; not in Nāl.; but at Cīv.492d

ōmpā olukkam; Cīv.232c ōmpaṭai onrum ceppāl = parikāram,

Nacc. This word is the fusion of two words ōmpā and atai

= resort, refuge, M.L.p.55.

This is the sense of ōmp-atai¹ at Col.97a and 396f.
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88) As the Drav. languages cannot employ the devices that Sk. does with such "prepositions" as pari, pra, ni, upa etc. to modify the sense of the verbs to which these are attached, the former are thus obliged to use the identical verb in several contexts in diverse senses. Thus ōmpu gradually took on the sense of "safeguarding, protecting, preserving, keeping, cherishing, saving". This is "M.C.+". I call it ōmpu². It occurs at Por.57:2 ā tantū ōmpal mēvarr - ākum. Cf. PN.35:32 pāram ōmpi; 40:1; Poruna.186; Maturaik.146; Patirr.13:24 pāram ōmpi; 20:16; 35:1; 43:19; 44:4; Kur.43b, 83a, 84b, 89a ōmpal; 132a and b; 390a; 549a; 626b; 1155 ōmpin; Nāl.351b kātt-ōmpi; Tēvā.1:1; Cilap.5:179, Comm. At Kalit.115:18 avan kaṇ aṭai cūlntār ninnai = they contemplate delivering thee to him as his wife, aṭai = delivering. Hence the M.C. word ōmp-aṭai², at Por.91:18; 114:25; 424:4; Irai.23; Por.115 Il. and Nacc. Krt. employs neither ōmpu, nor aṭai, nor ōmp-aṭai in this sense.

89) At App. Vol. p.12, under El.2d "ōr-anna" I cite a few analogies from the classics. Here I deal with the same theme in more detail, taking in as well the allied words: ōr-arrū, ōr-annōr, or-annal, ōr-anaiya.

A. ōr-arrū, most often ōr-arrē = it is of the same nature, at El.62a, 124a, 216, 225, 252, 259, 266, 276, 292a, 298, 318, 385. Col.134, 140, 259. Por.545:2. Note the gradual desuetude of this word.

Cf. AN.65:14; PN.246:15 for the classical usage.

B. ōr-anna = that which is of the same nature; also in the pl.

El.2d, 86b, 141a, 188b, 231b, 328b.

Col. 160d, 163k, 168f, 172a, 182c, 201d, 222f, 234c, 259.

Por. 136:2; 560. Note the almost complete absence of this phrase in the later part of Col. and Por. Cf. Krt.95:4, 5; 108:1; 145:1; 332:5; 355:6; 373:7; 374:2.

Narr.4:1; 45:1; 213:6; 72:3; 340:9. AN.7:22; 318:12;

PN.47:11; 183:3; 286:2; Kalit.39:11. Narr.328:4 employs ōr-anmai in the neg. sense.

C. ōr-annal = she is of that nature, Krt.312:4, 8.

D. ōr-annar = they are of this one nature, Kalit.23:9,11,13.

E. ōr-annaōr = id. Por.151:11. Cf. AN.286:15; Paripā.4:65.

F. ōr-annaiya = B. El.146b; Col.92c, 224c, 231c. Cf. Patirr. 90:52; and ōr-annaiyai = thou art of the same nature, Patirr. 90:14.

N.B. anai = "that", at Por.75:8 and Patirr.14:7; 6 times also in Krt.

90) ōrai = "sign of the Zodiac; a division of time commencing with the rising of a zodiacal sign; time; an hour of 60 minutes". M.L.p.628.

In his C.E.T., App.15, Sivaraja Pillai contends that this word is certainly a lw. fr. the Gk. ὥρα through Sk.horā = an hour, the 24th part of an Aho-rātra, Var.Br S.; Mārka.P. Its occurrence therefore at Por.135:1 ōraiyum nālum is sufficient for him to bring the whole of Tol. to the fifth

c. A.D. at the earliest. On the other hand, it is contended that the word may have been borrowed direct from Gk. into Tam. If so, it is strange that it does not occur at all in the greater classics, which speak so frequently of the night-watchers, checking the time and ringing bells at mid-night, e.g. at Krt.261:6-7; Narr.40:1, 10; 132:9-10; Mullaip.50, 55-8.

N.B. ōrai = a game played by women, occurs at Krt.48:3; 316:5; 401:3; Narr.68:1; 143:3; 155:1; 398:5; PN.176:1; Kalit.75:4; 82:9; while ōrai = an hour, Cīv.2411a.

91) kaṇ patai = sleep. Por.90:5 (twice). Cf. AN.55:9.

The vb. kaṇ patu = to sleep occurs at Krt.273:5; 308:5; Aiṅk.324:2.

Cīv.1040b has its caus. kaṇpaṭuppittu.

Kur.1049b and Nāl.366d have a variant as vb. noun: kaṇ pātu.

92) kāṭci¹ = mental insight, visualization. El.83h; 101d.

Por.16; 60:19; 113:2; 600; 665:1. Cf. Kur. seven times;
 =====
Nāl.157c.

kāṭci² = ocular vision, esp. of the heroine by the hero.

Por.91:4; 107:4.
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Cf. Krt.305:3; AN.66:3; Paripā.1:45; Kur.386a; Cīv. three times. Much more frequent in the cl. is kāṇ as a sb. = kāṭci, Comm. = sight, esp. in such phrases as kāṇ vara, AN.162:22; and kāṇ taka (here "a beautiful sight"), PN.76:8; 367:13.

93) kavavu = holding one fast to the bosom and embracing.

Por.173:3. Cf. Krt.132:1; AN.314:21. Krt.359:6 avan puram
 =====

kavainalē gives us the alternant "kavai", which is more frequent than "kavavu" in PN., Paripā. etc. But kavavi, Cīv.1658b, reverts to the older usage.

The verbal root is "kav"; while "avu" and "ai" are formatives.

94) kāt - urai = residence in the forest-region, Por.5:1.
Cf. Poruna.52; Pal.96a.

95) kalāru = to reprimand; shout in anger; exhort.
Por.151:7; 173:1; 235:3 (kalāral); 271:1 id. Cf. Krt.152:1
and passim in the cl. till Nāl.253a.

96) karappu = concealment, Por.656:2; kara = to conceal.
Cf. Krt.9:8 karappū ātummē; PN.1:8 karakkinum karakkum.

97) kām-ar = satisfying desire; pleasant, delightful,
Por.147:8. Cf. Krt.69:2; 132:1; 255:7; 301:3; 306:4; PN.1:1;
63:15 etc. Paripā.6:69.

The alternance between kām-ar and kām-aru, the occurrence of kām as a separate noun at Krt.120:1 and four times in Nāl., and the presence of "ār, aru, ar-" = to fill, satisfy, in other contexts, (cf. my notes below under El.37a), all these factors demonstrate that "kām" is the original word and that "kām-am" = love, sensual pleasure, and "kām-ar" are derived therefrom. Pope, Nāl.p.330, is not aware of this.

kāmar does not occur in either Kur. or Nāl., but at Cīv.197c
kāmar valli = a delightful creeper-like girl.

98) kāl = time, El. 108d, e, f, g. Col.47; 229a. Por.203:1.
Cf. Krt.277:7, 8.

This word in this sense is rare both in Tol. and in the cl.
 But the word * kāl -t- um > kārum = id. is not to be
 found in E.C. texts at all, while it occurs at Por.369:1
 and 416:1.

99) kāl-am = time. Cf. RV.X, 42, 9; and Krt.200:5; 251:2.

El.241a. Col. 38b, 57a, 81c, 110f, 112b, 151c, 207b, 213d,
214c, 215c, 221c, 229b, 234a; 239a, b; 240a, b; 241a (twice),
c; 242c, 245a, 247a, 248, 250c, 253a, 254a, 281b, c; 415;
432b (twice), c(twice); 452.

Por.36:5; 75:4; 91:18, 20; 111:14; 112:1, 4; 129:1; 144:2;
146:8; 150:23, 24; 186:2; 206:1; 248:2; 313:6; 514:3.

100) kālai = time, season, morning, 12 times in Krt. But in
 Tol. kālai = time, ^{only} as at El.13b, 22b, 40c, 57b, 112d, 130a,
166a, 169b, 199b, 202c, 236a, 240a, 258a, 260b, 265b, 283b,
284a, 305c, 311a, 316a, 317b, 326a, 399b, 430e, 432d, 434b,
449, 451a, 455, 464a, 471a, 479a.

Col. 24b, 54o, 83a, 89b, 97b, 115d, 150b, 152b, 160b, 172c,
191b, 198b, 245c, 250i, 281d, 297a, 403a, 437a, 443.

Por. 3:2, 3; 14:3; 22:1; 80:2; 92:3; 107:6; 111:11; 27;
114:15; 118:2; 131:3; 143:2; 146:1, 53; 147:17; 150:29;
160:2; 173:3; 187:3; 192:1; 194:1; 202:1; 204:1; 226:1;
227:2; 236:1; 278; 289:15; 296:1; 362:1; 363:2; 458:2;
508:2; 547:1; 563:2; 566:2; 581:2; 610:2; 625:2; 655:3.

For the cl. besides Krt., cf. PN.48:8; 54:9 (ninaikkum

kālai); 224:13; but 149:2 kālai = morning, as opposed to mālai = evening, night. Likewise Patirr.43:14, etc.

101) kilakku = below = kīl, Comm. Por.280 kilakk-itu

Cf. Krt.337:2 kilakku vīlntanavē.

Patirr.36:9-10 cēval kuṭumi eḷāloṭu koṇṭu kilakk-iliya.

Kur.488b kānil kilakkām talai.

102) kannu = to intend; karutu, Nacc.Por.76:10 kanniya;

76:18 kannumai = intention, mental vision; 151:14; 196:2;

249:2; 287:3; 433:3. Cf. Krt.341:5 kanniya = ninaitta, Comm.

103) kayantalai = a soft head. Por.147:8. Cf. Col.322

kaya eṇ kilavi menmaiyum ākum.

Cf. Krt.394:1; Narr.137:6; 171:3; AN.121:5; 165:1; 202:1;

PN.303:8; 324:1; 325:12; Mptu.307.

In most of these instances "the soft head" belongs to an elephant-calf; hence at Kalit.11:8 kayantalai denotes the elephant-calf itself. It is this secondary meaning that Nacc. gives us at Por.147:8; and it does not suit the context, which refers to the birth of a child. Nacc. should have looked up PN.325:12 kayantalai cirāar = the soft-headed children. In this and several other instances Tol. employs words in their E.C. or M.C. sense, while Nacc. interprets them in their later sense. Thus Kalit.11:8 kayantalai is more familiar to Nacc. than the orig. sense.

104) kalai = to remove. Por.262:1 kātonru kalaital (= from the ear).

Cf. Krt.37:2; 305:4; 316:7; 354:6; 392:5; 397:8; 400:2; 395:5.

Narr.216:4; PN.224:17; 304:2 etc.

- 105) kuraittu = it has the nature of. Por.275:3 ennarum kuraittē, acc. to Comm. But as this word occurs always after such words as "arum", I think it more prob. that the author meant enn aruñkū uraittē: here uraittū = it is mentioned as, fr. urai = to speak of. Such a word, whether kuraittu or uraittu, occurs at Krt.132:1; 350:5; PN.5:8 peral aruñkuraittē; Kur.1045a palkuraittū; Cīv.1914a. Cf. also AN.322:15 kuraiy-al; PN.201:20 kuraiy-a. Comm. take "kurai" in these instances as a meaningless word.
- 106) kul-avi = the young one of animals, fr. kul- = tender, soft, young. Por.556:4; 574; 578:1 (a child); 579:1 (a tender plant). Cf. Krt.64:3; 132:4; 181:4; 344:5 = the calf of a cow or buffalo; 394:1 of an elephant; 397:5 (a child); Narr.120:1; 271:1; AN.165:3 = an elephant-calf; Pattina.14; Aiñk.92:2; PN.5:7 (a child); Perumpān.357, a very young plant. In mod. Tam. this word is obsolete; but kul-antai = a child.
- 107) kuru is an earlier word than ciru, although the meanings are not identical; for kuru = short; while ciru = small. But often the two are employed without this sharp differentiation. Hence kurumai at Por.67:6 is not different from cirumai at Por.255:1; 285:1; 294:1; 462; 463:2; or cinmai, Por.358. Both kuru and ciru occur very frequently in Krt., where they are sharply differentiated. Thus kurumakal, ^{occurs} nine times, but ciru kuṭi, eleven times. At Pal.121c, cirumai belongs to the later diction, whereas kurumakkal in l.d, is part of the old proverb.

- 108) kūḷ-ai¹ = women's hair, soft and luxuriant, esp. when tied up in a mass. Por.262:1 kūḷai virittal. Cf. Krt.113:5; 372:5; AN.315:1; PN.61:1; Kalit.56:3; 107:9; Cīv.1487a, 1661b, 2860d; but not in Kur. or Nāl.
- 109) kūḷai² = the rear of an army, rearguard. Por.72:7. Cf. PN.88:1.
- 110) kelu = kūṭiya, poruntiya, Comm. = adjoining to, having the quality of. M.L., sub voce, and Fabr., p.291, speak of it as a cāriyai or flexional increment. This may be true of later texts, but not of the cl. It is therefore significant that El. lines 118-119 do not mention it in their list of "cāriyai"; that El.481, a puran aṭai or appendix of a later time, distinctly mentions it as an iṭai ccol : ummum keluvum uḷappata; and that Nacc. includes it as a cāriyai already in his Comm. on El.118-119. The fact that this word was fully significant, not a mere cāriyai, is clear, when one looks up Krt.71:4 kal kelu kānavar; 145:1 turai kelu ciru kuṭi; 170:4 malai kelu nāṭan; 241:2; 255:3; 264:1; 374:3; Narr.35:7; 395:9; AN.17:1; 25:19; 98:1, 29; 162:13, 19, 21; 338:2; PN.76:9; 266:1; 69:15; 24:17 kelīiya; Patirr.15:38 and three other instances; Aiṅk. eight instances; Paripā. four; Kur. eight; Nāl. three, and Cīv. three. Cf. esp. the occurrence of the verb "kelumu" and its vinai eccam "kelumi", at Krt.230:3; Pattina.47; or of the vb. noun keluminōr, keluminār, e.g. Cīv.754d, as well as of the older vinai and peyar eccam, cited in Part I, Ch.IV; e.g. kelīi, at Por.115:8; kelīiya, which occurs twice in this same stanza, Cīv.754, a and b. As Nacc. remarks under El.481,

kēḷ is a variant of keḷu. Nacc. gives us there enough examples of this alternance. Acc. to the alternance i/e, already discussed, kiḷa-v-aṅ, kiḷavōr, kiḷatti etc. = the possessor, owners etc. are also conn. w. keḷu. This word, which is typically cl. as a fully significant word, occurs as such at Por.199; 220:1, viz. pāl keḷu kiḷavi and keḷu takai potuccol resp.

111) kai = ceyal, Comm. = action, conduct, business, activity. At Por.41:12 vāyinuṁ kaiyinuṁ may be interpreted as either mouth and hand or word and action. But in the instances below "kai" does not signify the hand, as in mod. Tam., but action etc. This is a typically cl. usage, as I shall show presently. Of course, there are other instances, more numerous perhaps, where "kai" means "the hand", even in the classics.

Por.79:27 kai-y-aru nilaiyum; 107:5 kaiyaru polutinuṁ; 111:22 kaiyaru tōḷi; 114:30 kaiyara, as infin.; 115:6 kaimmika; 116:1 kaiyaru kiḷavi; 214:2 kāppu kai mikutal unmaiyaṅa; 236:1 polutu talai vaitta kai aru kālai; 260:4 kaimmika, 8 kaiyāru; 266:2 kaiyara; Comm. ceyal ara = so that (or when) activity ceases. Cf. the cl.: - Krt.48:2 kaiy-āru = ceyal arutal, Comm.; 55:3; 152:5; 160:4 kaiy-ara = ceyal arumpaṭi; 63:2 cey vinai kaimmika enṇuti; 308:7 kai tāḷntanrē = ceyal taṅkiyatu; 32:1; 387:2 kaiyaru mālai and 391:6 kaiyara vanta ... mālai = the late evening, when work stops.

Narr.36:3 kāmam kaimmikil tāṅkuvatū elitō.

Narr.58:8 kaiyara vanta polutu; 152:8 kaiyaravu; 185:2 kaiyaru tuyaram; 345:8 tītil neñcam kaiyarupu vāti. AN.40:8 kaiyarupu = ceyal arru, Comm.; 64:17 kaiyaru nilaiyē; 98:8 kaiyaru neñcinai; 116:11 kai ikantu = em ceyalinai kkaṭantu; 128:7 kaimmikku; 174:8 kaiyarru; 198:2 kai nirukkū allātu; 199:7 kaiyaru toku nilai; 201:12 kai arranai; 266:8 kaimmika; 294:4 kaiyaru makalir. Maturaik.651 kaiyaru kañkul. Aiñk.183:4 kaiyaru mālai; 152:3 kaiyarupū; 223:3 kaiyara naliyum; 441:2 kaiyara ppirintana; 472:1 kai val pāna; 473:5 id.; 477:3 kaiyara ñencirkū; Kalit.24:8 kaiyāru; 31:7 id.; 46:23 kaimmika; 58:7 id.; 77:23 kai ttañkā = not staying within the bounds of proper conduct; 95:25-26 kai onrū arik-allāy; 82:34 kaiyāru; 107:25 kaimmika; 134:20 kaiyaru neñcinēn. Patirrr.67:3 kai val pāna. About this phrase, both here and in Aiñk., I have some doubts; since "kai" might refer to the physical hand, the fingers of which played on his "yāl".

At this stage in the cl. this usage comes to an abrupt end. There is another kai = kacappu = bitterness, whence kaiyāru = bitterness, affliction, at Kur.627b; and a third homonym kai = kayam = ilivu = low position, descent, as at Paripā.9:46. At Nāl.382c and three other places kaiyāru = olukka neri = propriety of conduct; and at Cīv.360b evvam kaimmika; 1001c kaiyara, the cl. usage is revived in E.M. texts. This is not surprising, since one of the authors of Cīv. was a scholar, well-versed in the cl. texts which he

adapts to his own needs and age.

112) kauvai or kavvai, as at AN.266:15, seems to be conn. w. kavvu = to seize. Hence it means either physical seizure, as at Krt.282:2 (caught by the wind); or, more often, the moral seizure of a person's good name by the mouth of calumniators, as at Krt.34:2; 112:1; 373:3; AN.50:3; 266:15; Kalit.142:56; Cīv.92d, 1396c. It is not clear to which of these two seizures that Tol. refers, at Por.41:5 karṣṭu punarnta kauvai ulappaṭa. Nacc. takes it as the second; but he transposes the words. With Nacc. this is almost always followed by a distortion of the meaning of the passage concerned. Comm. give "kauvai" several meanings, like "alar", "varuttam" = gossip, distress, etc. But these are the results of such a seizure. Perhaps "palimoli" = calumny is the best of their comments. M.L. and Fabr. (sub voce) make these several aspects of one action almost look like homonyms; since they rely on Comm., not on the cl. texts. Each Tam. Lexicon has copied and amplified the previous one.

113) cāyal = softness, emaciated state; becoming sad and melancholy. Col.325 "cāyal menmai" shows that this is a cl. word, which was becoming somewhat unfamiliar at the time of the composition of Uri Iyal, to which Col.325 belongs. But Por.147:11 and 247:3 employ the word.

Cf. Krt.30:5; 74:5; 95:4; 289:3; 327:6 menmai cāyalal.

PN.105:7; 262:6 cāyalar; Patir.16:20 with mārupu; 86:13 cāyalan; Cirupān.16; Kalit.42:20; 94:2 men cāyal;

Mpṭu.61; Aink.14:4; 255:2; 299:5; Paripā.2:56; 4:26; 11:54;

Kur.1183a; Cīv.8c.

- 114) "cār" occurs as a vb. in the caus. vinai eccam, as "cārtti", at Por.629:2 and often in the Comm. of Nacc. on Por., for "cērtti". Paripā.19:86 cārttā is another variant of cārtti. With these exceptions, the vb. "cār" is rare in the cl., being almost always displaced by the alternants, cār and ceru = to join to, recline on, rely on. See below, No.126. The nouns "cārvu", PN.205:4, "cāral", 19 times in the Krt. alone, and "cār", Por.387:1, all these seem to be vestiges of an earlier employment of this word in greater frequency. It becomes frequent again in Nāl.
- 115) citai¹ intr. vb. = to be shattered either physically, as at Krt.328:2; 351:3; AN.235:18 (all these have "citaiya"); or morally, as at Narr.150:2; Por.266:1; 319; 321:1; 340:2; 662:1. The vb. noun is "citaivu", as at Por.660:2; 661; 663:1. Cf. Kur.112a citaiv-inri; 597a citaiv-iṭam.
- citai² = to shatter, disperse, destroy: vb. trans. Por.655:18 citaittu. Cf. Krt.283:1; 319:6; 349:1 citaii; Pal.101b citaittu.
- 116) cirai = keeping in check, imprisonment; the banks (of a river, as they keep the waters of the river in check). Por.63:7; 204:1. Cf. Krt.86:1; 149:3 (a river-bank); Cīv.1776c, id.
- cirai = the river-banks, Paripā.11:84; 12:83. Nāl.222b, confinement of the waters within the river-banks and embankments. By semantic change cirai also means the side, Comm. pakkam, as at Krt.81:2; 123:2; hence also the wing of a bird, Krt.172:1; 201:3; 296:2; 350:4; or of a beetle, Krt.2:1; 239:4;

392:1; Muruk.76; Aiñk.20:1; 489:1; Kalit.46:2. In this last sense, the E.M. word is ciraku, as at Nāl.41c, fr. *cirū + āku. Cf. Paripā.6:23 ciraku in the Comm. for cirai in the text; so at 4:46. But for the orig. idea, "cirai" continued in use, as at Cīv.1538c, d; 306b; 2867a. Cf. also Cīv.1142a ciraippuram, which occurs 31 times in the Comm. on Krt.

- 117) cīr¹ = a weight, as at Krt.101:3; Kur.118a cīr tūkkum kōl. Hence = a measured cadence in poetry or music, time-beat: Comm. tālam, as at PN.62:5. Cf. Por.313:2; 323:1; 324:1 (twice); 325:1, 2; 327; 331:1, 2; 332:1, 2; 335:1 (twice); 337:1; 339:2; 340:1; 341; 342:1, 2; 343:1; 344; 353; 355:1; 357; 358; 359; 361; 366:1, 2; 367; 368:1; 372:1; 374:1; 375:2; 376:1; 377; 380:2; 382; 384; 385; 386:1, 2; 388; 410:1; 411; 434:1; 435:2, 4 (twice); 466:2; 470:2; 525:5 (twice); 526:2; 533; 548:1. Cf. Paripā.8:109; 10:117; 12:42; 17:19. Paripā.8:109 pātuvār pāni ccīrum ātuvār arañka ttālamum.
" 12: 42 ott-alantu cīr tūkki.

- 118) cīr² = eminence, splendour, excellence: Comm. cirappu. Por.60:12, 20; 150:5; 501:2. Cf. Krt.295:4; Patirr.15:20, 38; Kur.12 times in this sense; Nāl. 9 times; Cīv.1477d, 1478a, 2628c; Paripā.18:5. This is E.C.+ . Its meaning in the Comm., "cirappu", is M.C.+ . Neither that sb. nor the vb. cira occurs in Krt. But at PN.378:11 we meet with cirappu; as also at Por.201:2; 347; 502:3; 556:1. The vb. occurs at Por.113:1, 2 cirantanru, exactly as at Paripā.2:35, except that "anru" is pos. in Por. and neg. in Paripā. The noun cirappu is

frequently employed both in L.C. texts e.g. Paripā.2:52 and five more times, and in E.M. texts, e.g. 14 times in Kur. and 6 times in Nāl.

- 119) cīrtti = cīr²; but unlike the latter, cīrtti is so rarely employed that Col.312 is obliged to explain it: cīrtti miku pukal. Tol. has it only once more, viz. at Por.91:9. It occurs at PN.15:18; Patirr.41:24; and in an otherwise non-extant text, from which both Cēn. and Nacc. cite their example to illustrate Col.312. Cēn. quotes it as "vayakkal cāl cīrtti"; Nacc. as "vayakkam cāl cīrtti". Perhaps these are different texts. The Comm. on PN.15:18 arum cīrtti is eytarkū ariya mikka pukal.
- 120) ceppu = to speak. This is an interesting word, as Nacc. under Col.400 (Nacc. numbers the sūtras in Col. differently: I follow Cēn.) condemns this word as a ticaī ccol or belonging to a dialect other than "centamil". Both the cl. and Tol., however, employ "ceppu" frequently.
- A. As sb., at Por.170:2; 209:1; Col.13, 14, 15a, 16a ceppinum.
- B. As vb. impv. mood: ceppu = speak thou, Kalit.93:31;
Mani.2:71.
- As neg. impv. ceppātīmē = do not say (that), AN.52:15.
- As infin. ceppa, AN.330:10.
- As conditional, ceppin, El.372a, 430a; Krt.368:3;
===== Maturaik.421.
- As neg. vinai eccam, ceppātu = not having spoken, Krt.2:2;
Narr.70:9.
- As pos. vinai eccam, ceppi = having spoken, Por.114:14.

As pos. peyar eccam, ceppiya: Por.40:4; 51:4; 79:23;
107:11; 272:7; 433:2.

As vb. noun, ceppal = the speaking, Col.60; 222b; Por.100:2;
147:43; Krt.268:1; Narr.94:2; AN.356:11.

As noun fr. the vb., ceppunar = the speakers, Krt.98:2.

As finite vb. or peyar eccam, "ceppum", Col.440b; Por.207:3;
Cirupān.77.

As finite vb. ceppinam = we have spoken, Krt.207:1.

Under Col.399, Nacc. instances ceppiman, as a word of a "dialect". This word continues both as sb., Paripā.8:72, and as vb., Paripā.6:67, down to L.C. times. It does not occur at all in E.M. Nāl. or Kur.; but Cīv., as usual, reverts to the old usage at 100d, 232c, 605d, 688d, 877c, 883d, 889d, 907b, 1022d, 1032a, 1687b, 2867c, etc.

Ceppu is also the adjectival form of cempu = copper: it also denotes a "box" or "casket", as at Krt.9:2; 277:5; Narr.337:6; Maturaik.421; Kur.887a; Nāl.126c; Cīv.1299c; etc. Perhaps it was on account of a certain ambiguity in certain contexts that ceppu = to speak, was dropped out of "centamil" usage in the 14th c.

{ VC. El.Canti.1d has the words: ceppāta vallinam temoliyē.

{ (Tv. 19:3 ceppuva; 37:19 cepputal, both fr. ceppu = to speak.

These instances show that it was used down to the 11th c.

It may be conn. w. Sk. "jap-".

121) ceyir = passion, esp. anger; fierceness; fault, blemish. This word is not in Krt.

AN.66:3 ceyir tīr kātci; PN.3:6 ceyir tīr karpu > Por.113:2

ceyir tīr kātci kkarpu. Por.201:2 has also ceyir tīr cirappu. For this phrase "ceyir tīr", cf. also Patirr.37:5 ceyir tīr cemmāl; Paripā.1:27; 4:10 (anger); Nāl.50b (twice). The sb. "ceyir" occurs at Patirr.51:26 ceyir uṭaiya aravu; Kur.258a; 330a; Nāl.358d ceyir vēlam = a fierce elephant. The vb. "ceyir" occurs at PN.226:1 ceyirttanrāyinum; Kur.880a ceyirppavar, which is fr. the vb. noun ceyirppu, as at Cīv.1624a = unjust wrath.

122) ceru = a battle; Comm. pōr: lit. a joining together of forces or armies. Por.68:7, 8; 72:14. Cf. Krt.385:3; PN.14:19; 62:6; AN.266:21 ceruv-uru kutirai = a war-horse; Patirr.51:37 ceruv-am = a battle-field. The vbs. are (1) ceru, more often cēr (No.126); (2) ceruku, Krt.92:4; 295:1; (3) cerumu, Cīv.130c cerumi.

123) celvam = wealth, Por.422:2. Cf. Krt.148:1. Hence the adj. celva = wealthy, Patirr.50:26; Paripā.13:41; and the sb. celvar = wealthy persons, Krt.233:2; 337:7; PN.6:18.

124) cerivu = a check, control, esp. self-control: Comm. aṭakkam. Por.209:1. Cf. Krt.219:3; PN.30:7 ceriv-in-ai = aṭakkam uṭaiyōy; cerikkunar, PN.378:15; ceri seven more times in Krt. In the titles of the Love-poems in Krt., Narr. and AN., we read very often the phrase: cerippū arivuruttal, e.g. six times in Krt. Acc. to the i/e alternance in South Drav., this root is conn. w. cirai (No.116).

125) cēy = distant, lofty; sb. distance, height. Por.90:3 cēy varal varuttam vītā. Cf. Krt.64:5 (twice); 128:4; 113:2; 237:4; 262:5; 269:1; 314:1 cēy uyar vicumpu; 380:4 cēy nāṭṭar;

400:1; PN.14:19 (= the lofty one, not the god Muruku, as in the Comm.); PN.381:19 cēyai āyinum ivanai āyinum = whether thou art far away or just here; Kalit.39:50; Narr.115:8 cēy nāṭṭar āyinum; Cīv.100 (d) cēy uyar matil; 473 (d) cēy uyar ulakam; 943c cēy uṭampu; 2348d cēy ccentavicu. This word is conn. w. "cēn". Cf. cēy nāṭṭar above with cēn nāṭṭar, Krt. 228:5.

126) cērtti, the vinai eccam of cēr = causing to recline on, join, rely on. Por.79:16; 196:8 (=considering); 323:1; 665:27.

Col.193b. Cf. Krt.69:3; Cīv.305d, 317b, 318c, 696c, 699c, 977a, 2091a, 2603b; 2088b; cērttumin, Mani.1:53. Prob.

* certtu > cettu = considering, at Krt.217:4; 325:2; and AN. passim. Cf. Patirr.41:7 cettu = karuti, Comm.

127) curuṅku = to contract, Por.455; 457; 655:25: curukkam, Por.489, vb. noun. The E.C. word is "aruku" or "aruṅku", Nos. 14 and 16. Krt. has no "curuṅka", "curukku", or curukkam. But PN.64:1 curukki; 206:10 curukkinem; and Kur.963b curukkattu are conn. w. the words here mentioned.

128) ṅāṅkar is a very rare word either in Tol. or in the cl. It is orig. conn. w. position, like āṅkan, No.28. Acc. to the context it is interpreted as

a) itam = room, location, as at AN.280:12; PN.374:4.

b) pakkam = a side, on a side, beside, as at Krt.132:3.

c) mēl = above, a superior position, as at Por.141:2.

d) mun = before, in front of; also munnar = id., as at El.204d.

e) pin = behind, after that; also, of time = later, as at

Krt.342:2.

129) tañku = to delay, abide. Por.147:15. M.C.+ . Not in Krt., which uses tāñku instead. But it occurs at Paripā.10:122 tañkupu; Kur. eight times; Nāl. three times.

130) taṭpu = to stop (a person or thing) and then go along with (him or it). Comm. taṭku, onru. Por.372:1 vantunirai taṭpinum.

Krt. has neither taṭpu, nor taṭku, nor taṭukka, nor taṭuppa. But taṭpu or taṭpa occurs at PN.124:1; 275:7 (Comm. taṭuppa); Paripā.21:57; Cīv.470c nān mutal pācam taṭpa (= to obstruct); and the vb. noun "taṭpam" at Cīv.1810b taṭpam tām ceyya.

131) taputi = vīltaḷ, Nacc. = falling down, ceasing. Por.72:5.

Cf. PN.43:7. Cf. aril tapa, Por.436:1; and tappu = to destroy, Kuriñcip.254. Cf. tapu, under El.76 below: likewise for Nos. 132 and 133.

132) tavu = to die, perish, cease. Not in Krt., which employs either tapu or tavir. It occurs, however, at Por.106:2; also at Por.300:1 taval arum cirappina. Cf. its use in the cl.:-

A) as a vb. AN.338:15; Patirr.14:22, both have tav-āaliyarō = may you not perish! = may you prosper!; Patirr.43:35 tavāa kkal = "toddy", which one can never exhaust i.e. the vessel is always refilled.

B) as a vb. noun. PN.238:19 tavalē = irantu patalē, Comm. Kalit.19:12 taval arum cey vinai.

Aiñk.320:5 taval il arum nōy. M.C.+.

133) tavar = to stop, delay, both tr. and intr. Por.185:2
 tavirecci; 194:2 tavirtal, both vb. nouns. Cf. Krt.229:3
 tavippavum tavirātu (concerning a children's fight);
 345:2 tavirttu = niruttivittu, having stopped the chariot;
 PN.3:5 tavirā = oliyāta = never-ending, ceaseless; 159:23
 tavirintu; Paripā.6:2 tavirpū = tīrintu, Comm.

134) A. taru¹ = to bring, fetch; take (a fortress) by storm,
 capture. E.C.+ . Por.57:2; 58:7; 60:11. (Col.28a "tara"
 and 29b "taru" may be A or B).

Cf. Krt.109:2; 216:1; 269:5 tarīya; 292:2; 383:1.

AN.1:9; 29:20; 35:5; 44:13; 46:9; 123:5; 138:10; 165:12;
 195:18; 253:5; 316:8; 336:4, 11; 338:18 taravin.

PN.6:14; 18:3; 35:25; 55:3; 56:18; 63:5; 109:23; 273:3;
 Aiñk.247:1; 474:4.

Cf. Kan. taru, tar- = to lead, bring; Tel.* terccu > teccu
 = id.

B. taru² = to give, as in mod. Tam. Col.444 to 447 have tā
 = give thou; Por.150:13 mān nalam tā ena. This is a distinct
 reference to such cl. texts as

Narr.395:10 nalam tantu cenmē;

PN.136:11 ninatu tā ena;

Kalit.128:10-11 en nalam tārāy.

Except at PN.136:11, the allusion is to the virginity which
 the heroine has lost: she now wants it back from her un-
 faithful lover.

135) Cpds. with the word "talai" = a place.

a) talai itu = to place in, include, Por.313:10; 413:3.
cf. Aiñk. 320:5 talai ttaru = id.

b) talai ppiri = niñku, Comm. = to separate oneself.
Por.179:1; 219:2. Cf. Krt.272:3 inam talaippirinta;
Paripā.13:37 talaipiri oruvanai; Kur. four times.

c) talai ppeyar = niñku, Comm. = Caus. of b) = to remove
from a place. Por.147:13. Cf. Krt.350:6 talai peyarkkum;
Patirr. 15:1.

d) talai ppey = to put over, Por.237:3; to put in or
together, Por.401; 115:2; to meet; to join with;
Comm. cēr, at Aiñk.86:4. Not in Krt., nor in PN.
N.B. the vb. noun "talai ppeyal" at Aiñk.80:3;
Muruk.9 etc. is interpreted by Comm. as the first
shower (of rain). This is M.C.+

Kur.405a talaippey = to assemble (a council).

This is E.M.+

e) talai varu, Por.516:1. Cf. Nāl. four times = to come
upon.

talai varin, Por.111:25. Cf. Kalit.39:31. Por.115:5
talai varinum.

talai vanta, peyar eccam: Por.111:32. Cf. PN.76:11;
Kur.767a.

talai vantu, vinai eccam: Krt. 347:3.

talai vantatu, finite vb.: Cīv.648d.

f) talai vai, Por.236:1. Not in Krt. or PN. But cf. talai
vāy, Mptu.475.

136) tarukan = valour, courage as sb.; undaunted as adj.M.C.+
 Por.257:1 as sb. Cf. Cirupān.141; Aiñk.261:1; 262:1;
 =====
 Kur.773a. Not in Krt.

137) tā = (as trans.vb.) to attack, leap upon, cause distress;
 sb. strength.

= (as intr. vb.) to be attacked, be distressed; to
 waste away; sb. distress.

Col.344 tāvē valiyum varuttamum ākum.
 =====

Por.60:10 tāvā vilu ppukal; 74:1 tāv-il kol₁kai; 91:1 tāv-
 =====
 il nall icai; 113:5 tāv-il nan mol₁i; 241:2 tāv-inrū uriya;
 525:2 tāa vannam; 527:1 id. Cf. Krt.69:1 tā kkalai; 172:1
 tā am cirai; AN.212:1 and PN.152:28 tāv-il nan pon;
 AN. Pref.16 tāv-il nilal; AN.125:4 tāay = tāva, Comm.;
 Maturaik.445 tā (sb.) ara vilāñkiya; Netunal. 185 tā tu₁li;
 Muruk.89 tāv-il kol₁kai; 175 id.; 164 tāvil ū₁li; Cīv.65c
 tāvil pon; Kur.610b tāayatu, trans.; 853b tāvil vilakkam.
 N.B.1. At Krt.28:1 tākku (= to attack) is the beginning
 of the formal differentiation between the trans. and intr.
 verbs or act. and passive voices.

2. "tāv-" in the intr. or pass. sense is closely conn.
 with "tav-", No.132. Cf. Kur.853b taval-illā ttāv-il =
 "endless undying", Pope's translation.

138) tāñku = to delay, obstruct; put up with, bear, as tr.vb.;
 to support.

= to tarry, abide, as intr.vb. (This intr.vb. is
 not common in cl.Tam.)

Por.72:7 kūlai tāñkiya = sustaining the attack of a
 =====

- hostile army. Cf. PN.62:1 varu tār tāñki = id. =
varukinra tūcippaṭaiyai taṭuttu. Por.114:46; 424:3.
Cf. Krt.4:2; 29:3; 149:5 (twice); 159:1; 241:1; 256:5;
290:1; 304:3; 311:2. AN.66:13; 333:5; Kur.767a; Nāl.62a;
202b; Cīv.2093b tāñkal = tāñkuvāyāka, Comm.
- 139) tānai = an army, Por.72:1. This is a cl. word, just like
paṭai: in E.M. texts, like Nāl.3b, it is replaced by
cēnai. For tānai = an army, cf. Krt.328:5 vil kelu tānai;
AN.162:21; 322:8; 338:2; PN.62:6; 71:2; 201:19; Aiñk.451:3;
Paripā.7:50; 13:30; 22:5; Cīv.2250d. Not in Kur., nor in
Nāl. At Paripā.16:23; Nāl.131a koṭum tānai, we meet with
the homonym tānai, which Pope, Nāl.p.361, connects with
Sk. tan; tāntava = to weave; made of threads respect.
In E.M. texts it means cloth; a cloth, robe. Prob. it was
this word which drove out the other homonym from literary
usage: this survives, however, in such cpds. as tānāpati
= cēnāpati.
- 140) tiru = "wealth", at Por.273:3. Cf. Krt.181:6; Kur.374a,
and ten more times. Cīv.216c, 695d, 2415d, 2552b. More
often in the cl. texts it means "beauty", as at Krt.
205:7; Narr.50:10; 62:6; AN.389:3; Paripā.1:36; 6:15;
Kur.1011a, 1123b, (both) tiru nutal = "she with beauteous
brow", Pope; Cīv.183c; 840c. Pope connects both the homo-
nyms with Sk. śrī. Cf. Kur. Lex. and Nāl.p.362.
- 141) tilai = to approach very close, lie together; whence the
vb. noun,
tilaiṭṭu = iṭaiviṭāta punarcci = unbroken and close coha-
bitation.

Por.265:1. Cf. Krt.299:2 tilaikkum, as peyar eccam;
Pattina.296; Maturaik.420; Aiñk.177:2; 199:1(both)
 tilaikkum, as peyar eccam; Civ.189d, 217b, 961b, 1518b,
2082b, 2806d.

142) tuvara = completely, perfectly, utterly. El.310b, 348b,
410b, 479c. PN.393:16 and Poruna 81: citāar tuvara nīkki
 = murrā, Comm.; Muruk.26 tuvara mutitta; Kur.944b; 1050a.
 N.B. tuvar vāy = a red mouth or a perfectly formed mouth,
 at Krt.26:6; 300:2; Poruna.27 etc. is generally interpreted
 as a mouth with red lips.

143) tuvanru = to be close, crowded; be full of; Col.332
tuvanru niraiiv-ākum. This word occurs in the cl. only as
vinai and peyar eccam:-

a) tuvanri = neruñki, Comm. Krt.295:2; AN.136:15;
Perumpān.268; Mptu.276.

b) tuvanriya:- Narr.170:6; PN.137:4 (=nīr nirainta, Comm.);
Patirr.11:23.

Neither tuvara nor tuvanru is found in Nāl. They are
 distinctly cl. words.

144) teri and tēr: act. or trans. = to search, investigate
 thoroughly.

" " " : pass. or intr. = to be clear, limpid, plain
 or known accurately.

A) teri:- El.13b, 22b, 260b; Col.96b, 101d, 157a, 160b
teriyum kālai; 171a teri nilai; 191b teriyum kālai;
255b and 256b teri nilai; 295d; 391; 408a; Por.230:2;
265:1; 275:2; 402:2; 425:1; 436:1; 473:2; 476:1; 496:1;

514:2; 626:4 terivu; 633:1; 655:7; 665:26 terintu koṅṭu.
 Cf. Krt.250:6 teri tīm kilavi; AN.286:14 teriyum kālai;
PN.6:9 teri kōl; Paripā.9:52 teripu as vinai eccam;
 6:92 teriya unar = teliya unar, Comm.; Kur.16 times;
Nāl. nine times.

B) tēr:- El.57b, 202c; Por.14c; 552:2 tērtal. Cf. Krt.
 130:4; 313:2; Aiñk.162:2 tērntu; Kalit.74:11; Paripā.
tērin and tērunar, passim.; Kur. 13 times; Nāl. 282b
tērin; and six more instances.

C) Later forms are (a) terul, Kur.249a; Nāl.30ld; its
 caus. teruṭṭu, in the Comm. on Krt.96 and 209; and
 (b) tēru, Kur. ten times. Its caus. is tērru, Kur. nine
 times. Nāl. has tēru twice; tērru etc. seven times.

While C) is L.C.+, A) and B) are E.C.+.

- 145) While tel = clear is E.C.+ (cf. Krt.65:1; 207:3; 212:2;
 273:8; Kur. eleven times; Nāl. nine times), the vb. tellu
 = to sift out; discriminate; examine is L.C.+. Some
 scholars derive it fr. terul. Cf. Pope, Nāl.p.367. Its
 occurrence therefore at Por.555:4 telliyōr, in the App.
sūtra of Por. Section 8, Ceyyul Iyal, meaning "discrimi-
 nating persons" is highly significant. The only parallel
 instances that I can find are all from L.C. - E.M. texts:-
telliyar = id. at Kur.374b; telliyīr = id. in the Voc.,
 at Cīv.293ld; telliya, Nāl.386b; tellitin, Nāl.135b;
telli, Nāl.128b; 380b; Cīv.199d; Cīv.1424b tellu tīm
kani and Nāl.128b speak of concrete objects.

146) Throughout the cl. texts we meet with "tēem", in the Oblique Case "tēettu" = land, quarter, region; never tēyam = id., as in Kur. and Cīv. Secondly, tēem or tēettu is a fully significant word in the cl. and not a mere Loc. case postposition, as it is at Col.82b (tē); Nan.302c, etc.

A. tēem = a country, at Krt.11:7; AN.67:12; 211:8 molī peyar tēettar; 338:12 onnār tēem; PN.6:11; 179:8; Poruna.134; Paṭṭina.216; Maturaik.322; 506; Netunal.77; Mptu.394; Patirr.21:28 and two more instances; Aiṅk.317:3; 321:4. This usage is also found at Por.67:1; 146:51 and 248:1. But at Por.92:4; 146:6, it means any place; and at Por.36:6; 79:26; 146:15; 178:1 it is a Loc. postposition to another word and is rendered in the Comm. as "māṭṭu" or "kaṅ", both case-endings.

B. tēyam (= a land) is a late word. Pope, Kur. Lexicon, p.50, speaks of it as derived fr. Sk. deśa, but gives no reference in the Kur. or Nāl. Cīv, mentions it at 17c pallava tēyam nanni. This is highly significant, as the Pallavas are not heard of in the South of India before the fourth century A.D. Cīv. has tēyam, likewise, at 21c tēya mannan; 1185a pallava tēyam ennum; 1779c avar tēyam; 2278c pallava tēca mannan is still closer to mod. Tam. tēcam = id. Now, at Por.40:3 tēyam is employed to denote "a land"; and at Por.75:5 "a side"; Comm. pakkam. These sūtras of Por. therefore seem to belong to a later stratum;

or they were retouched by a later hand. As all the references are given here, only the word tēyam is mentioned in Ch.VIII.

147) taivaru = to stroke, a distinctly cl. word for taṭavu in Comm. The vb. occurs at Krt.192:6; PN.2:3; Cīv.48a, 1004c, 1294d, 2064a, 2091d, 3127c; and the vb. or the vb. noun taivaral = the stroking; Comm. taṭaval, occurs at Krt.30:4; 55:3; 195:5; 204:4; 308:4; AN.9:23; 328:13; Cilap.VII, 1 e; and at Por.262:2; 263:1 taivaruvēnē.

148) In cl. Tam. tōnru = to appear bright or conspicuous. Thus at Krt.129:4-5 pacu ven tiṅkal tōnriyāṅku
katupp-ayal vilāṅkum ciru nutal.

Netunal.108 tōnral = uyarcci, Comm.

Maturaik. 46 and Muruk.169 tōnral = tōrram, Comm. = bright appearance. But in E.M. texts tōnru means merely "to appear", as 14 times in Kur. and 13 times in Nāl. At Nāl. 7a, however, tōrram retains its original significance of "shining", "appearing bright", here of the sun, as Krt.129:4 speaks of the crescent moon. But generally tōrram loses its full significance in E.M. texts, e.g. four times in Kur.

Accordingly, the occurrence of tōnru molī ppulavar at Por.484:2 as well as of taivaral (No.147) and other distinctly cl. words, or the usages of words in the distinctly cl. sense show that the sūtras concerned were composed not later than L.C. times.

149) naku = to laugh, joke, rejoice; orig. to show one's teeth. Por.261:2 naku nayam maraittal. Cf. Krt.169:3; 226:7; 320:5; 381:7; 401:5; only at Krt.162:5 "nakuvai" is there the idea of "deriding" someone else.

At Poruna, 85; Cirupān.220; Narr.187:10; Aiñk.397:5 nakai keeps its earlier meaning, as in Krt. and at PN.71:16 in kali makil nakai, No.150. In the Kur. naku and nakai occur 26 times: the idea of "deriding" is now to the fore. In Nāl. "derision" covers two-thirds of the instances, namely: 230d, 238d, 273c and 377d; while a happy smile or joyful laughter is the sense at 137c and 324c. Thus "naku" deteriorates between E.C. and E.M. times.

150) nakai = joyful laughter, smiling and joking, ^{is} ~~in~~ E.C.+.
Por.251:1; 252:2; 485:4 nakai moḷi. Cf. Krt.96:3; 111:7; 292:7; 351:7; 394:6. It is the vb. noun of "naku", which means the same at Narr.135:9; 299:9; Maturaik.420. But at Aiñk.151:3 nakka = malarnta, C.; Paripā 8:48 nakai malar; 10:114 nakai mālai ppū; 13:59 nakai = malar, C.; Nāl.187c = a jewel, nakai obtains the new meaning of "a shining thing, as a budding flower, esp. a jewel", which it has at the present day.

151.) natuv - an = in a central place, in the midst of:

Comm. natuvil. Por. 2:2 (twice). Cf. Krt. 129:3; Patirr. 54:13; Paripā. 4:23; Pal. 20a; Nāl. 114 b, c.

Cf. 152) nāpp-an = id. But only M.O. +, unlike No.151, which is E.C. +. Por. 426:2. Not in Krt. But of. PN. 170:4; 338:10; Perumpān. 441; Maturaik. 584, 768; Mullaip. 43; Paṭṭina. 194; Patirr. 90:17; Kalit. 52:5; Paripā. 2:32, 21:39; Por. 422, Pēr.cit., 1.6; Pal. 21a.

153.) naya¹ = to love, desire. E.C.+ Por. 147:9, 26; 150:15.

Cf. Krt. 60:5; 264:4; 296:4; 322:4; 332:2; 342:6; 346:1; 347:6; 365:6; Cirupān. 144, 248, 269; Perumpān. 425; Muruk. 285; Kur. eight times; Nāl. 215 d.

Hence the vb. noun : nayappu = loving, as at Krt. 219:1; and the nouns,

a) nayan = love, desire, conn.w.nacai, as at Krt. 143:4; 324:4; 327:2; cf. AN 151:1 (twice); 344:13; Kur. 1181a, 1189a, 1190 "for" nayan¹=having loved.

b) naya¹ = id. Cirupān. 36; Maturaik. 650; Aiñk. 407:1; 419:3.

c) naya¹ or nayan (alt.lect.) at Patirr. 86:7; Paripā. 12:45; Muruk. 141.

Cf. No. 154) naya² = benefit, advantage, profit: Comm. nalam, nanmai. Por. 237:4; 275:3. This is L.C.+ Cf. Paripā. 3:34 naya² il oru kai nalam illāta....., Comm.; Kur. 14 times; Nāl. eight times, including naya²vār, 267a, and naya²vātu,

267d, against only instance, 215d, of "naya" being used in the E.C. sense, which is dominant as late as Paripā.

This book has "naya" only once in the newer signification, but five times in the older, namely, at 3:28; 9:82,84; 11:140; 19:67.

155.) A. nalku = to grant a favour, is E.C.+ Cf. Kṛt. 37:1 (twice); 60:5; 327:1; 328:4; 367:1; 369:4; 400:7; Patirṛ. 86:6; Aṅk. 86:3; 167:3,4; 179:1; Paripā. 15:15; Kur. 1156 b, 1181 a and 9 more instances; Nāl. 263 d.

B. nalk-ūr = to be poor, Kṛt. 347:1; to grow thin, Kṛt. 86:6; Cīv. 2502 c.

C. nalk-ūrntōr = the poor, Kṛt. 327:1. A, B, C are E.C.+.

D. nalk-ūrntār = id. Kur. 219 a; 1046 a; Nāl. 301 a.

E. nalk-ur-avu = poverty, Por. 245:1. Cf. Kur. four times; Pal. 68 b; Nāl. 267 a; 275 d. Dand E, are L.C. - E.M.+.

N.B. That "nalk-ūr" does not necessarily involve walking about (ūr) in search of favours, as some have interpreted it, is clear from Kṛt. 86:6 nā navil koṭuṁaṁi nalkūr kuralē; and Cīv. 2502c nalkūr ciṛu nuṁuppu = a thin narrow waist. The origin of the particles "ūr", "uravu" in these words must be studied with analogous instances and not as a "freak" case.

156.) nali : tr. vb. to afflict, reduce, as at Kṛt. 305:2, Comm. varuttu; Patirṛ. 22:7 pirar pirar naliyātu;

or intr. vb. to become weak, be reduced or afflicted,

as at Por. 260:4 kaimmika nalital. Cf. naliv - ilā ulakam, Cīv. 2727 d; Nāl. 308 a tann inmai naliya.

157.) navil¹ = to sound, speak, recite repeatedly.

Por. 467:2 nūl navil pulavar. Cf. Kṛt. 86:6 nā navil koṭu maṇi.

PN. 1:6 marai navil antanar.

PN. 282:11 nā navil pulavar.

Mpṭu. 77 nallōr kulīya nā navil avaiyattu.

Paripā. 3:80 nāl vakai ūli eṇ navirrum...

" 8:77 nanavanru navinratai.

Kur. 783a navil torum nūl nayam pōlum.

Nāl. 320c navinra nūl; Naṅ^{13b} navinrōrkk-inimai.

Maṇi. 13:24 nāvitaṭai nai nūl nankanam navirri.

navil² = to practise or employ frequently; to be done often.

C. payil. Por. 444:2 and 447:2 natai navinru olukum.

Por. 626:2 natai navil pureviyum kalirum tērum.

Cf. PN 160:8 navinra ciru pon nan kalam, 1.9;

Paripā. 6:28; 9:72; 12:96; and Muruk. 103, acc. to Nacc. Comm.;

but the text there: "murai navinru olukalin" is better taken along with those mentioned under navil¹. In several other instances the Comm. renders "navil" as "kūri atippataḷ" = having recited (the sacred texts), putting them into practice.

This seemsto combine the two senses, which therefore seem to merge into each other.

158.) nali = thickness, density; also as adj. Comm. cerivu; cerinta.

Por. 147:10; 286:12 naliya; 291:2 id.

Col. ³²³ nali en kilavi cerivum ākum. Cf. Krt. 274:2 with kani; 339:1 punam; 368:6 nīr nīttam; PN. 35:1 and 66:1 nali iru munnīr; Patir. 52:16 nalintanai = cerintu varutalai; here used as a vb.; Cirupān. 23; 57; Perumpān. 321 nali nīr patappai; Neṭun. 27; Muruk. 238; Paripā. 7:II irum cōlai; 8:104 punal; 10:118 valakkam; 11:67 punarmār; 11:76 māri; 12:7 katal; Nāl. 166a and 242a nali katal-in apostrophes.

Mani. 12:92 repeats PN. 35:1 nali iru munnīr. The word "nali" is intimately con. w. nal = thick, dense, which is employed more frequently than nali in Krt., esp. in conn.w. the dense darkness of midnight, as at 6:1; 118:2; 160:4; 163:2; 244:1; 241:4; 312:4; and 107:3 nall irul yānam.

159.) nani = much, very. Pope, Nāl.p. 375, says: "This is one of the very few real Tamil adverbs." But the cl. texts use it more often as an adj.

Por. 107:2; 270:4; 424:3; 481:3; 515:1. Cf. Krt. 51:4; 138:5; 149:2; 155:6; 245:2; 310:2; 380:4; nani cēy nāttar. The word "nani" here is replaced by the adj. neṭum at Krt. 228:5 and tava at Narr. 115:8 in parallel passages: neṭuñcēy nāttar; tava cēy nāttar resp. Kur. has "nani" once, at 403a; Nāl. five times.

160.) nān = modesty; the vb. is nānu = to be modest, coy, shy.

Por. 113:1 (twice); 201:1; 107:10; 215:1; 219:2; 247:3; 260:5; 264:2 nān-al; 512:1. For the cl. references, cf. the words

"nān" and "nān" under El.64.

161.) nānam = fear. Per.146:8 nāma kkālam. Col.365 explains that pē nām urum eṇa varūum kilavi

ā murai mūnrum accapporula.

Of these three cl. words, denoting "fear", Kṛt. uses the other two, but not nām or nām-am. It is employed in M.C.+ texts down to the E.M. ones:— PN.16:18 nāma nell amar= aṅcattak-ka nalla pōr, Comm. Patir. three times. Paripā.3:92 nāma vellam; 15:63 nāma vāy moli; 20:108 nāmamarūtal; Kur.149a nāma nīr vaippu = "the ocean's gruesome tide", Pope; Oṭiv.210d nāma vēl tatakka.

162.) The word for "four" is nāl, nālku, nānku, nālu, in that order in Tam. texts. Of these "nāl" is most common in Kṛt. e.g. 15:3 nāl ūr kōcar. This word is found too at Paripā. 3:28,80, and in elegant mod. Tam.

A. nālku(=four) is very uncommon in Tam. but it is very close to Kan. nālku and Tel. nālugu. It is found at AN.104:7; Poruna.165; Perumpān.489; Oṭiv.1774 d. In every instance the Comm. is nānku.

B. El. 453, 462, 467 etc. mention "nānku" as becoming "nāl" in certain opds. Tol. throughout his work employs nāl or nānku. The latter occurs in M.C.-E.M. texts, e.g. Nāl.82a; 319a.

163.) ninai = to reflect on, consider, ponder.

E1. 265b; 283b. Col. 54c; 146b; 172c; 198b ninaiyum kālai; 293b; 295c; 405c; 432b. Por. 227:2 and 508:2 (both) ninaiyum kālai; 260:6 ninaital. Cf. Krt. 99:2 (twice); 105:6 ninaippu as sb.; 204:2 ninaippin as vb. conditional; 343:1 ninaiyāy. Patirr. 17:1 etc.; Kur. 12 times; Nāl. 7 times.

164.) nuval = to speak on a set purpose. E1. 102:6 nuvālatu; 102:7 nuvanricinē; Col. 89b, 115d, 250i; Por. 3:2; 478:2 (all five) nuvalum kālai; Por. 58:6 nuval uli; 467:2 nuvanraraintanarē; 512:4 nuvaliya; 550:1 nuvalinum. Cf. Krt. 89:2 nuvaralum nuvalpa; 173:6 aval pali nuvalum ivvūr; AN. 390:9; PN. 9:6; 22:32; 24:30; 160:15; 209:11; 225:10. Poruna. 171; Patirr. 17:13; 61:13. I have not met this word in L.C. or E.M. texts.

165.) nūlil = to cut up and heap, acc. to Nacc. "konru kuvittal". Por. 72:17 ol vāl vīciya nūlil. Cf. Kurīñc. 258; Maturaik. 257 nūlil āttu, as sb.; Mptu. 87 nūlil ātti as the vinai eccam of the vb. In these four instances and at Civ. 762b nūlil ātti, the Comm. renders nūlil as "konru kuvittal". Unfortunately all these Comm. are from the same hand, and that of Nacc. At Kurīñc. 258 he admits that there is another interpretation: kotippinakkū enpārūm ular. That seems to fit the context better in this case. Again, at Paripā. 9:49 mutaṅku noci mucuppār nūlil talai kolla, the Comm. of Parimēl. renders "nūlil" as "mitaintā pōr" = a fight in which the two persons draw as close to each other as possible.

Here, of course, the "fight" spoken of is the lovers' mutual embrace. Moreover, at PN. 309 and 310, the title of these poems calls each "nūlil āttu". But Pu.Ve.142 explains this as the valiant action of a hero, who, withstands the great numbers of the foe and, pulling out the hostile lance from his breast, hurls it at the enemy. In the face of such variant interpretations of the same word, it is best to doubt all; since the several Comm. seem to be guessing at the meaning. But what interests us is the fact that this rare word occurs only in M.C. to L.C. texts. Hence the great indebtedness of Por. to these texts, or of these to Por., if not their being of the same epoch, is confirmed by the evidence of such words. I speak here of this "nūlil", not of the homonyms, meaning "an elephant" or "a creeper".

166.) In conn. w. child-birth, Por. 146:28 and 147:8 speak of neyy-ani i.e. anointing the mother with oil or ghee or clarified butter. I have not come across this phrase in texts earlier than Paripā. App.2:13 neyyani kūntalar. Kṛt. speaks of "ney" in conn. w. the cow, as at 210:2, or with fire, 106:5; 398:4, or with rice, 210:2-3. Later texts, however, speak of anointing with "ney":-

Civ. 818a neykkilivaikkappattār neyppattarkitattappattār;
1299b vāca ney pūci; 2417d neyy-ērrināre; 3049b ney poti
neñcū.

167.) nōṇ = to put forth immense efforts either to do or to endure, as a vb.

As sb. = strength, endurance, bravery. Comm.vali; valiya. Por. 72:2; 146:24. Cf. Krt.58:6; 178:7; 191:2; 304:2; 307:5; 344:1 nōṛṛōr. AN. 294:16; PN.26:16; 367:3 nōṛṛōr; Poruna.147; Patirr. five times; Paripā. 2:55 = porai; 2:70 = vali; 4:28 = porai; 4:9 nōṇār = enemies, as those whose sight one cannot endure. This is the meaning in the cl. texts.

With the beginning of the didactic poems in the latest cl. and E.M. times, nōṇ or nōl becomes specialized to "enduring penance, undergoing religious austerities". In Kur. the word occurs 14 times, always in the sense of "suffering" and most often in that of "undergoing penance". At Nāl. 198c it keeps the cl. meaning; at 258d nōlā utampu it means the latter. At Cīv. 282d nōṇān; 2145d, id.; 2185b, id.; 2269a, id.; 2794d nōṇmai nukam pūntār, the meaning is the cl. one; but at Cīv. 1132c nōṇ punai, and 2986d: nōṇpavar... nōṇmina nīrum, the sense is that of "doing penance." It is worthy of note that Por. 72:2 nōṇār is the identical word, used in the self-same sense, as Paripā. 4:9, nōṇār; and that Por. 146:24 "nōṇmai" means "porai", even acc. to Nacc., exactly as "nōṇmai" does at Paripā. 2:55; 4:28, acc. to Parimēl. Comm. This again shows how close the diction of Por. is to that of Paripā.

168.) paca = to change colour, esp. to become yellow, through grief. This change is frequently stated ^{to be the case with} ~~concerning~~ the wife, when she is separated from her husband, even temporarily. Cf. Krt. 16 times; Kur. 1181a; 1188a; 1189a. The vb. nouns are three:-(1) pacalai, Por. 270:3. Cf. Krt. 339:7; 381:3; 399:2; AN. 253:1; Kalit. 125:23; AN. 398:5; Kur. 1183b; Nāl. 391a; (2) pacappu, Krt. 8 times; Narr. 358:2; AN. 344:12; Kur. 1182b, 1184b, 1186b, 1190a; (3) payappu, Krt. 219:1; 264:5. Even her eyes become yellow, Narr. 35:12; AN. 146:11; Aiñk. 16:4; 21:4; Kalit. 16:1.

169.) paṭar¹ = a spreading grief. Por. 114:17 kuṛaintū avai paṭarinum. Cf. Krt. 91:4; 216:4; 357:1; 358:3; 360:3; AN. 328:9; PN. 378:24; M ptu. 64; Aiñk. 95:4; 107:2; 477:2; 494:4; Nāl. 168b paṭar nōy; Cīv. 1307d, id. exactly conformable to Por. 114:17 in its circumstances; 2242c paṭar tīra.

paṭar² = to spread to, seek after, physically or mentally, Por. 146:5. Por. 79:22 "paṭarcci" is doubtful: it may be paṭar¹ or paṭar², as also Perumpān. 37; Kuriñc. 11; Maturaik. 431. But related to paṭar² are: - Krt. 74:3 yān tan paṭarntamai; 128:4 paṭarti; Aiñk. 289:2; 420:5; Muruk. 62; Kalit. 29:26; Nāl. 13c and d.

170.) paṭimai = asceticism, Por. 28:1 paṭimaiya. Cf. Krt. 156:4 paṭiva unṭi = the food of an ascetic; AN. 123:2 ātē ppaṭivam; 262:8 paṭivam; Perumpān. 298, id.; Mullap. 37 paṭiva pparppān; Patirr. 74:1 kēlvi kēṭtu ppaṭivam otīyētū;

Patir_r.74:28 kūr_inai peruma nin pat_imaiyanē.

Kalit.15:15 mai arra pativattāl = through thy faultless austerities. Paripā. 5:75 tava ppativam = viratam,

Comm.= ascetic practices. Kur. 586a pativattar = ascetics.

When one compares these words with pati = to remain at the feet of; pani = obedience, service; patiyōr = those who obey not, M p̄tū. 423, it may well be argued that pat-im-ai orig. means obedience and service to the "guru" and is a Tam.word, not a l.w.fr.Sk.or Pkt.

171.) pannai = a women's game, conn.w.singing, leaping and dancing. Por.151:13; 249:1. Cf. Aink. 73:2; 74:4; where the leaping is more to the fore; hence pannai pāy; Paripā.14:4, where it is equated with pan=melody, cf. pan at Paripā.11:128; Kur.573a.

172.) pati = a place of rest, a town; Comm.urai pati, ūr. Por.191:2. Cf.Krt. 145:1; Patir_r. 3 times; Paripā. 6:75; 10: 23; Kur. 3 times; Nāl.137a; Cīv.1186b; 2603c.

173.) patir_ru = a group or collection of ten, Por.76:24; 463:1.

Cf. the title of the work : Patir_ruppattu; and Paripā.3:40 patir_ru kkai.

174.) payil¹ = to practise frequently, Por.3:2; 114:2; 526:2(pass 528; 531 pass.; 532 pass.; 533; 535; 540; 542; 598; 613:2 :

payairral=practice, Por.192:4. Cf. Krt. 2:3; 176:2 (=repeat); 254:5; 329:5; Aiñk. 403:4; Kuriñc. 100; Paripā. 22:4; Kur. 783a. N.B. payil² = to draw close, neruñku, C.at AN.322 :9; 328:3; Muruk. 42 etc.

175.) paru varu = to be distressed. AN. 150:13; Mullaip.21; Kur. 83b; 1126a. Cīv.2377c. Hence paruvāral = distress, Por. 151:5; Krt.117:2; Aiñk. 488:4 paruvāral tīra; Kur. 1197a and 1240a.

176.) A. pal vēru = several and diverse. Por. 151:3. Cf. Krt. 362:3 pal vēruru; Perumpān. 37; Paripā. 12:104 i.e. the prose concl. of this poem.

B. Acc. to E l. 214b, pal, cil, ul, il are more ancient than pala, cila etc. even in the adj. function. Cf. E l. 213, 220 and their Comm. In the Krt. the incidence of "pal" is 13 times as great as that of "pala", being 26:2. Tol. here conforms to the ancient usage, as also at Por.655:2, cil vakai.

But he is by no means consistent: for he has "pala vakai" at Por. 655:7. E l. 174 describes how "pall-avai" becomes "pall-avarrai" or "pal-avarrai", as they are actually found at E l. 213a and E l. 220: pal-avarru. At E l. 118 there is avarru; and avarru (fr. avarru + ul) commences no less than 45 sūtras in Tol. It is surprising therefore that in the very next verse, E l. 119b, Tol. divides the words like the above into pala-varru and makes varru a "oāriyai". Such a wrong division could arise only at a time when "pala" was far more

frequent than "pal", exactly the reverse of conditions in the time of Krt. This is one of the reasons for which I give a later date to sections 4 - 9 of E1., when compared with Krt. or E1. sections 1-3.

177.) palku = to become several, increase, abound.

Por. 414. Cf. Nāl. 340c.

178.) pannu = to weave together; whence pann-al, vb. noun, at PN. 345:20; also pann-atai, Comm. "nār" at PN. 170:12; 232:3; 367:7; Paripā. 6:49. In Tam. "spinning; weaving; cotton" etc. are often used metaphorically for "composing; a treatise" resp. Cf. App. Vol. p.1 re "nūl". Hence the use of pannu = to compose a poem or song, at Por. 363:2.

179.) panuv-al, another vb. noun fr. pan(n)u, PN. 127:2 (= a song); 135:6; 15:17 (= nūl, C.); as also at E1. Pref.8; AN. 352:13; Paripā. 6:7; Kur. 21b (=nūl, C.), esp. as "pulavar" often follows, as at Paripā. 6:7. But the orig. meaning of panuval = "a roll of cotton" appears at Narr. 353:2; Mptu. 361, where the Comm. is "e . . . k-uru pañcu". PN. 125:1 parutti ppenṭin panuval anna: cf. its old Comm. Col. 96a "īrru ppeyar munnar meyy-ari panuvalin" employs the vb. noun in the Loc. case to form what looks like a "conditional" mood. Cf. also Por. 547:2 cin mel moliyārrāya panuvalōtū.

180.) palli = a place for sleeping, bed, lair, abode; generically, any place. El. 100 b, 102b, Cf. Krt. 46:5
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(= itam, Comm.); 142:4 (= a lair); 328:1; 359:4.

Narr. 253:2; AN. 302:3; PN. 245:5; 246:9; Aiñk. 63:1 (= a lair); Perumpān. 89; Mullai. 75; Netun. 186; Mptu. 451 (= itaiccēri); Civ. 905a (=sleeping); 146a, 292a, 2503a, 2669a, all = a bed; 2591b = a place; 317b, 359a, 1194a, 1779a, all = an abode of hermits; 422c, 426b, both = itaiccēri = a village, inhabited by **shepherds**; 2109c palli vāy nantu, which is not explained; Kur. 840a = ^abed. Acc. to the l/t alternance in South Drav., this word is conn. w. paṭu, paṭal, Aiñk. 195:4; paṭai, Por. 90:5; AN. 55:9, all meaning "sleeping esp. on a bed or couch." Cf. also Tel. paḍu or paḍu = id.

181.) Prob. conn. w. the above is pāli = an encampment, a place for the repose of soldiers at night during a campaign.

Por. 72:8. This word survives in such place-names as ceruppāli. Acc. to the l/t alternance, to which I allude in several parts of this work, pāti is the word more common in the col. e.g. Mullai. 28. Still more frequent is pācarai, as at PN. 62:11; Mullai. 79; Paripā. 19:35; Aiñk. 7 times, where the Comm. explains it as pāti vīṭu. If Narr. 280:6 pāc-arai is the same word, the origin of this seems to be comm. w. the verdure (pācu=paccai) [so rare in S.E. India], which surrounded the " arai" of the camp. At Por. 72:8 Nacc. distorts the passage, since pāli is an unfamiliar word.

and makes this signify "strength", "vali"; With pāli, cf.

pālaiyam, pālayam = a camp; a suburb, principally where soldiers are lodged, Fabr. p. 694. This is acc. to the >1 tendency, so dominant in Mod. Kan., Tel. and Tul., but marked also in Mod. Tam.

182.) pāttiya fr. pātti, El 482j; Por.2:2. Cf. Krt. 262:7 karumpu natu pāttiy-anna; Aiñk.65:1 id.; PN.386:10-11 karumpin pātti; Patirr. 13:3 id.; Kur. 465b; 718b. These refer to a garden-bed, a portion of the field. The vb. root is pā = paku = to share, Nāl. 92c; 271b.

183.) pārppu = kuṭṭi, Comm. = the young one of a monkey, a snake etc. Por. 559. Cf. Krt.152:4; 249:2; 278:7; 335:4; Paripā. 19:73; Civ.2102c.

184.) pillai = the young one of birds and animals, in cl. Tam., whereas in mod. Tam. = a child.

Por. 556:3; 566:1; 579:1 (of plants). Cf. Krt.46:5; 92:4; 139:4. Krt. 107:4, AN.297:13-14; and PN. 117:8, these three refer to a wild kitten; Aiñk. 24:2 (a young crocodile); the firstline of each of the ten stanzas of Aiñk.151 to 160 speaks of kurukin pillai = a young bird, esp. a heron; Civ. 420a; 1584c.

185.) The orig. meaning of "pukar" seems to be a spot: Comm. pulli, as at Krt. 284:1; 303:6; Perumpān.194; Aiñk. 239:1; Paripā. 6:25; 22:39, and also at the places where we find

"pukar nilal", e.g. Aiñk. 368:2. The Comm., however, connect this with pukar². At Krt. 391:2 the spotted deer is called "pukari".

Spots and stains are very often conn.w. moral faults e.g. "immaculate". Hence pukar² = a fault: Comm.kurram, as at E1.82c pukar-ara; 369b pukar-inru; Aiñk. 286:4 id. This word becomes obsolete in E.M.texts, which use "purai" instead, e.g. Kur. 292a and Nāl.11b, both purai tīr.

186.) pukal¹ = to be elated; to rejoice, delight in doing a thing or being present; hence pukanra, Por.147:11 with ullam = an elated mind;

pukarci, Por.150:11; Por.I, p.454; Cīv.108a.

For "pukal" in this sense, cf. Krt.41:2; 367:5; Maturaik. 112; 596; 726; Kurñc.135; Mptu.239; 565; Muruk.67; Paripā.19:1; Cīv.9c; 388b; 574a; 870a; 1940b pukanra tīm kulal.

187.) pukal², the vb.noun of "puku" = to enter. Por.152:6, which is deliberately contrasted with pukal¹ at Por.152:5, i.e. in the previous line. The vb. "puku" is ol. It occurs at Krt.130:1 puk-āar; 139:3 puk-um itan; PN 87:1 kalem pukal ompumin; Aiñk.295:3; 314:1; Kur. 10 times; Cīv.764b pukiya. The vb. noun is not so common: it occurs 3 times in Kur. and at Cīv. 386a pukarku arum kātu.

N.B. pukal, at Nāl.42c = to speak highly of, esteem; "pukalātu". This is not very different from the sense of "pukal".

188.) pulampu = to be lonely, as distinct from its its later sense i.e. to be sad, which is found at Por. 36:7; 146:18.

But the earlier sense is more frequent in Tol.e.g. at

Por.146:18; 147:5, 12; 150:12; 202:1; 266:1,3; 270:1; 512:3.

That this is the cl. sense is evident fr. Col.331 : pulampē tanimai. Cf. Krt.41 :5; 46:6; 50:5; 123:3; 207 :3; 279:3; 314:3; Perumpān.286; Narr.113:12; AN.7 :18; 13:21; 58:10; 75:20; Aik.236:2; 321:3; 480:3; 495:2; Netun.5; 166; Muruk.298; Cīv.367c, 386a, 560a, 820a, 2082a, 2088a. In E.M. texts, like the Kur. etc., pulampu = to lament, sob, weep: at Kur. 1303b pulantār = those who feign dislike.

From these instances and from such others, as Krt. 41 : 5

pulapp - il pōla pull - enrū; Krt. 164:5 pulakkum;

Krt.177:6 pulappim; 334:3 pulantū, it is clear that the vb. base is "pula" = to withdraw oneself, to go outside of one's company, esp. through grief. Hence

189.) pulavi = the feigned dislike, esp. of a wife to her unfaithful husband, Por. 227:2; 499:3. Cf. Krt:93:4; 115:3; Paripā. 16:39; 20:96; Kur. 1302a, 1306a, 1309a, 1324a. Nāl. has no "pulavi", but "pul-antu", at 252d.

190.) pulavar = the learned men, lit. "those whose sense-perception is sharp", fr. pulan. Cf. the Latin adage: nihil in intellectu nisi prius in sensu. Perhaps this is the most frequently employed word in the whole of Tol. Under Et. 6 enmanār pulavar, I give nearly 50 instances of its incidence.

Cf. App. Vol. p. 25. Here are a few more:— A. enmanār pulavar: other instances than those cited there are E1.130b, 146b, 283d, 331c, 413b, 478c; Co1. 38d, 80h, 358b; Por. 207:4; 224:2; 246:3; 391:5; 429:2. This is a total of 63 instances of "enmanār pulavar". B. Outside this phrase, in Por. alone, "pulavar" occurs at 313:14; 387:2; 390:3; 410:2; 412:2; 467:2; 482:3; 484:2; 550:3; 641:4; 653:5; 655:8; 665:28, Cf. Kṛt. 129:2; PN. 21:1, 10; 72:16 and seven more instances; Paripā. 3:86; 6:7; 10:126; Kur. 234a; 394 b; Nā1. 255a; 312b; 318c, d; Cīv. 1588b (=a skilled artist, painter or sculptor). In Mod. Tam. pulavaṅ = a poet.

191.) puniru = the fact of having recently calved, or yielded a fruit etc. Por. 146:27. This word does not occur in Kṛt., but in M.C.+ texts, like Cirupān. 132 punirru nāy; Aiṅk. 25:1 kēy; 92:1 ā (= cow); 263:1 ēnal (=millet); Cīv. 2541b punirruppāl pilirri, parallel to Por. 146:27.

192.) pūcal = pōr, pōrāttam, āravāram = shout, clamour, din of battle. Por. 58:5; 79:20; 146:37. Cf. Kṛt. 43:3; 29:5; 241:5 ēma ppūcal; 367:5 pūcal āyam; PN. 25:11; Patirr. 44:12; Aiṅk. 315:2; 480:5 (=sobs); Naturaik. 298; Mptu. 306 ēma ppūcal; Kur. 1237b = clamorous complaint. It is not clear whether Paripā. 10:28 perum pūcal tākkuvōr is the same word or its homonym. The Comm. renders it tūci ppatai = the vanguard. But more prob. it represents a semantic development fr.

p̄or=battle.

193.) peṭṭal = desire, esp. for sexual union, Por. 147:40;
 peṭṭa vāyil, Por. 102:10. Cf. PN.113:3 peṭṭ-āṅku; PN.399:29
 and Poruna. 73 peṭṭa alavai; Kur. peṭṭ- 8 times; PN.205:2 and
 Paripā.15:8 peṭṭu = pēnūtal. It is prob. that peṅ, peṭṭai,
 pētai, pēn etc. are conn.w. the root "peṭṭ-". But they may
 be conn.w. pēl = to open, AN.8:6; PN. 33:9; 152:2; Muruk.47,
 so that the male may deposit the semen in the vagina, cf.
 pēlai, Kṛt.233:3; mod. Tam. peṭṭi.

194.) peyar = name, PN.152:21,22 etc.; by semantic change,
 also = fame, Kṛt.83:2; Paripā.5:50; 14:27; 15:66; Cīv.207a.
 In E.M. texts, we note two developments: -1) peyar > pēr, as
 at Cīv.182c. Kur. has either form 4 times. 2) the employment
 of nāmam = peyar, as at Cīv.1040c nāma mōtiram = a ring with
 her name inscribed. In PN. nāmam meant "fear"; Comm. accam.
 The fact that Por. always employs "peyar", and never pēr
 gives it a slight anteriority at the least to Kur. and Cīv.
 Likewise, for El. and Col. Cf. peyar kkotai = the bestowal of
 a name, El. 210h; Col. 18a; Por. 574; 603:1; 607:2; 613:2;
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 and peyar kola pperāar, Por.54:2. As "peyar" is a
 distinguishing mark, this sb. is prob. conn.w. the vb. in No.195.
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195.) peyar as vb. = to separate oneself from others, or
 others from oneself. The trans.vb. normally has its vinai
 ecam as peyarttu, the intr.vb. as peyarntu = having withdrawn.

But there are exceptions, both in the cl. and in Tol.
Por. 111:28; 150:28(tr.); 169:1; 107:3, 262:2 (tr.); 301:2(tr.),
 but "peyarntu". Cf. Krt. 309:4 and Civ. 984d "peyarntu";
 but Por. 652:1 "peyarttu" as tr.vb. Cf. Krt. 9 instances,
AN. 38:15; Maturaik. 40; Paripā. 2:6; 10:50; 18:10; 21:66.
 A still earlier form, not conspicuous in Tol., is peyar taru,
 as at Krt. 340:6. Krt. itself more often employs peyarttum,
 94:4, and peyarttanen, 84:1, etc. Neither the cl. nor Tol.
 have the contracted form "pērttu", which occurs at Civ. 1764b.

196.) perumitam = dignity or arrogance, acc. to context.

Por. 251:2; 257:2. Not in Krt. but in M.C. + texts: - PN. 90:9;
 122:10; Kur. 431b; 979a, b; Nāl. 291b. I doubt Pope's
 derivation of this word fr. Sk. parimita, Nāl. p. 399.

197.) In med. and mod. Tam. peru always means to receive,
 except in the cpd. pillaipperutal = pillaipperu = child-birth.
 The sense of reception is predominant in Kur. and Civ.
 Cf. peru payan, Civ. 2748c. But in the E. cl., as well as
 in the corresp. word in Tel., peru = to cause others to
 receive i.e. to give out; as at Krt. 155:6; Narr. 81:8;
 361:5-8; AN. 324:1-15; Krt. 398:6 arum peral kātalar vantena
 virunt-ayarpu; AN. 384:14 describes the banquet given to the
 husband on his return home after his long absence; but the
 poet employs peru in this sense both here and at 324:1.
AN. 324:1 viruntum perukunal; 384:14 viruntū ēr perranal
 tiruntilaiyōlē. This usage of peru is not found in Por.,

which is decidedly later.

198.) pē = to be afraid of; pēy = the person that frightens, often God Himself. Krt.87:1 pēe mutir katavul = God, or perhaps a god; Krt.89: 4-5 pēe mutir kolli kkarum kan teyvam; PN.62:4 pēey ppenṭir; and nine more instances in PN.; Maturaik.76; Pattina. 255; Paripā. 5:14; 7:84. Cīv.1181d pēm taru pēy; 1183c; 1184a. Cf. Col.365, cited under No.161; Por.79:6 pēe ōmpiya pēey ppakkamum; Por.79:10 pēey ppunnōn; 13 pēetta manaivi.

199.) paiyul = distress, esp. caused by frustrated sexual craving.

Por. 79:21; 146:39. Cf. Krt.172:2; 195:2; 391:6; Por.114. Nacc.cit., I,p.456; Aiṅk.246:4; 489:2-3 mālai ppayul neṅcu. Unlike paital = id., which is found seven times in Kur., paiyul is distinctly cl.

200.) poṅku = to become large, swell physically or morally, assume airs etc. Por. 426:2. Cf. Krt.90:3; 385:3; PN.15:19; Patirr.55:14; Aiṅk.174:3; 186:3; 276:3; 448:4; Paripā.14:19; Cīv. 645b; 2805a poṅkal vem mulai; Nāl. 72c. But Nāl.231c poṅk-aruvi = to foam, rage, "boil", Pope, p.149.

201.) poccāppu = lassitude, not "forgetfulness", as Pope translates it in Kur. Por. 260:3; 274:2. Cf. Kur. 285b; 534b. The vb. poccā occurs eight times in Kur. and at Nāl.182b poccāntu; likewise in Pal.e.g. 9 b, id.I have not been able to

trace it in any work of the E.C. or M.C. period. In E.M. works the sense shifts from lassitude to forgetfulness, at least acc. to the Comm. These render poccoāntu, e.g. at Pal. 9 b, as "marāntu", not "cōrntu"; whereas Pēr. renders poccāppu at Por. 274:2 as "kataippitiyirri nekilntiruttalum."

202.) porunar = warriors; warriors as chiefs or kings, ~~xxx~~ ~~xxxxx~~ or as minstrels, Por. 75:7; 91:3 (minstrels, cf. the poem: porunar-ārruppatai). Cf. AN.25:18 warriors; 76:5 minstrels; PN. 69:13; 365:6 and five more times; Muruk.69 warriors as foes. This word does not occur in Kur. or Nāl. The s. is porunan, AN. 76:9 minstrel; 296:10 warrior-king; PN.42:18; 58:9; 78:6; 82:5; 87:2; 140:1; 152:31 and twice more; Maturaik.42 poruna=0 warrior-king; Muruk.276.id.= 0 warrior-god, i.e. Muruku. This word does not occur in Krt., nor in Kur. or Nāl. It is therefore confined, except for sporadic incidences, to the M.C. and L.C. periods.

203.) A. pōku, Col.317 = nērpum neṭumaiyum = lengthening out, rising up. In this sense cf. pōkiya at PN.225:7; 237:13; 245:3 = ōnkiya, Comm; Poruna.18.

B. pōki = having gone far upwards or away, having receded :

Comm. cenru; olintu. In this sense, confined to the cl. period
Krt.121:4; 176:4 pōkiyōnē; 279:7; Patirr.13:14; Cīv.386a; 1720 b etc. which repeat cl. usages. See above. Krt.113:4 pōkinru = olintatu.

C. pōkiya = pukka, cenra, Comm. It is the peyar eccaṃ of B.

Por. 58:2; 143:2. Cf. Krt. 41:4; 73:3; 227:4; 255:7;
 PN.10:10; Nāl. 169a. The central idea in A, Band C is
 "receding from", in any direction; while that of "cel" in
 "cenra" is the actual process of going, walking or riding.
 We should not take two words as identical in sense, merely
 because the Comm. render the one word by the other.

204.) pōrru = to protect: Comm. pātu kā. El. 156f; Col. 115e;
 462c all have pōrral vēntum. Cf. Krt. 275:6 pōrra =
pātukāppa, Comm.; pōrri = pātukāttu, at PN.217:4; = pātukā,
 at Cīv. 1720d pōrri enrāl; pōrru at Paripā. 4:52; 16:22;
 20:72; Nāl. 5 times; Cīv. 338a pōrrinal.

205.) maka = a child, son; offspring of animals. Cf. Ken.maga;
Toda mach. El. 218; Col. 56c; Por. 147:18, 24; and, as offspring
 of animals, Por. 556:3; 569:1; 578:1. Cf. Krt. 29:6 maka utai
manti(=monkey); Paripā. 15:38; and, as a child, Perumpān. 89;
Aiñk. 202:2 pārppana kuru maka ppōla. This word does not
 occur in Kur. or Nāl.; but Cīv. hat at 1897b mantimmaka.

206.) makaṭūu = a woman. El. 271a; Col. 2a; 6; 163g; 194a,b;
Por. 34; 35a; 147:5; 225:1. Not in Krt., which employs "makal"
 instead; but cf. PN.331:9; Perumpān. 304.

207.) makal, at first "a girl or young woman"; then "daughter".
Col. 163b; e(=a woman); Por. 79:15 (twice). For the first sense,
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cf. Krt. 31:4 yānum ōr ātu kala makalē;

Krt.184:6; 327:5; 337:7 may be either "girl" or daughter";

Aiṅk.79:3 yār makal āyinum. Here "whose daughter..."

In Ch.II, formation of pl., I give more instances of makalir = girls, women.

208.) makan, at first "a young man"; later "a son".

El. 359; Col. 163a; e (= a man); Por. 79:19. In the Kur. four instances of its incidence as "a son", its mod. sense; and one of its incidence as "a man", its orig. sense.

Cf. Mal. maka and Tel. māga = a male, a man, Lat.vir; also Krt. 31:6 pītu kelu kuricilum ōr ātu kala makanē = a young man; Krt. 389:4 nanrō makanē = Is that good, o young man? These words are addressed to the messenger from her husband (by the wife), not to her son. But at Aiṅk. 79:4 nī yār makanai = whose son are you?, we see it used in the med. and mod. sense. But as late as Nāl. makan at times keeps its original sense, esp. in epds., e.g. vēl makan, at Nāl. 16a = "a spear-man", Pope, p.405; ān makan, 202d, 386c = a husband, hero.

209.) A. mat - an = feminine simplicity and docility, fr.mat- = to bend i.e. to the will of her husband. Por. 201:1; 205:3; 236:3; 247:3; 252:1. Cf.Krt.324:5.

B. mat-am = id. Por. 264:1 matam-ai, Por. 158b. Cf. Krt.164:5 matam-ai; 184:6; 327:5; and 337:7 (all three) mata makal; 317:1; 321:4; 378:5 mata mā arivai; Paripā. 12:26; 19:65.

Conn.w. this word is mat-ant-ai = she who is docile = a young woman, Krt. 7 times Perumpān.12;

Kur. 3 times. Words with their base as mat- and conn.w. this sense are copious in E.C. to E.M. texts:- 27 times in Krt.; 21 in Aiñk; 8 in Kur.; 5 in Nāl. A is rarer than B.

210.) mayil = a peafowl. Por. 598; 603:2; 611. Cf. Krt. 2:3; 138:3; 183:6; 184:5; 225:6; 244:5; 249:1; 264:3; Narr. 115:5; 248:8; 305:2; AN. 152:14; Cirupān. 165; Kalit. 103:59; Civ. 1558a etc. From the earliest times this word had two rivals: - (a) tōkai, Krt. 26:2; 347:3.

(b) maññai, Krt. 38:1; 105:3; 194:3; 251:1; 391:7. Paripā. has tōkai at 14:8, tokai = id. at 9:64; maññai five times; and mayil six times; Kur. has only "mayil", which is the common mod. Tam. word. Hence the fact that this section of Por. uses only "mayil" makes us suspect that it is even later than the Paripā. and contemporaneous with Kur. or later still.

211.) A. maram = a tree, Por. 640:2. Cf. Krt. 22:3; 87:1; 92:3; 99:4; 155:5; 211:4; 249:1; AN. 121:8; Kurīñc. 85; Muruk. 10; Paripā. 15:20; Kur. 10 times; Nāl. 197a. In the E.C. and M.C. texts, however, the oblique forms with alapetai: marāatta or marāattu are very often equated with "maravam", at Aiñk. 357:1; 400:1 and explained by the Comm., not as any tree, but as a specific tree, namely, the "katampu". It is difficult to decide the origin of "mar-am".

B. maran = id. Por. 642:4. This form is not found in E.C. to M.C. texts. It occurs at Paripā. 5:65 and Nāl. 30c.

212.) A. mar-uvū as sb. El. 482 j in maruvin pāttiya.
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Cf. Krt. 322:6; Nāl. 246 c mar-ūa. The meaning is "joining with": Comm. cērtal, poruntatal.

B. mar-uvū as vb. Krt. 371:4 maruvēn; Kur. 800a maruvuka; Nāl. 36d maruvumin; Civ. 725d maruvār.

C. maru varal = cērtal, Comm. = cohabitation, Aik. 464:4.

D. mar-īi, the vinai eccam of B. Krt. 322:4; Kur. 227a; Nāl. 3 times.

E. mar-īiya, the peyar eccam of B. As marīiya marapu, at

El. 355c;

Col. 90b; Por. 296:2. Cf. Krt. 30:2; 320:6; Maturaik. 151; and without alapetai, mariya, Civ. 1211c; 1792b.

F. marīiyōr, a noun fr. B = those who join up, Krt. 102:4.

Cf. also mar-uñku and mar-uñk-ul, pp. 478 - 482 below.

213.) A. marul = mayakkam, as sb. Hence maruṭpā (fr. marul + pā), Por. 397:1 = a poem of mixed metres and tunes. Cf. marul as sb. at Krt. 94:3; 99:3; 319:1; Paripā. 1:30; Civ. 2290a; Kur. five times.

B. marul = mayañku, as vb. at Aik. 139:2; 224:5; Poruna. 98; Paripā. 5:35; Kur. 3 times; Nāl. 301c.

C. maruṭtu = caus. of B. Krt. 30:3 maruṭta.

D. maruṭk-ai = vb. noun of B or C = bewilderment, mental confusion. Por. 236:3; 251:1; 255:2. Cf. Civ. 739, Naco. and marul in Ch. IX.

214.) malivu = kāma makiloci, Por. 499:3. This is an important
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word, since in E.C. Tam. the word was always "malir", not "mali". Thus Kṛt. has no "mali", but "malir" at 99:4 malir nirai; 351:3 malir nerī. The latter recurs at PN. 382:2; the former at AN. 166:15; 341:4; Aink.15:1; 42:3; 72:4; Patirṛ. 26:8; 50:5. It is about the time of these last two works that "mali" began to replace "malir" in the identical sense, as one can see by comparing "mali punal" at Patirṛ. 48:14 with "malir punal" at Paripā. 6:3. Patirṛ. 23:8 has a very important statement: - neṅcu mali uvakaiyar unṭu malintū āta. Here we have (a) "malintu" used in the identical sense as "malivu" at Por. 499:3; (b) unṭu āta is a vb. The corresp. noun is unṭ-āttu, asat Por. 58:7. Further, "malivu" means "uvakai" [= makiloci, see No. 65] at Paripā. 19:88. Cf. "mali" at Paripā. 10:29; 12:94; 14:2; 16:54; Nāl. 73c; 98c. Here again there is a close correspondence between Por. and M.C. to L.C. texts. Cīv., as usual, reverts to E.C. "malir" at 620a, 1859d; but neither Kur., nor Nāl. has "malir", although they employ cognate words: - "malku", Kur. 780a; Nāl. 263a; "mallal", Kur. 245b; Nāl. 296a, and "mali", already cited.

215.) At Por. 92:4 "manṛal" obtains the peculiar meaning of "marriage": Comm. manam. E.C. to M.C. texts employ "manṛam" for a public hall, for which Cīv. 2171a "manṛal mā mayil;" 2289b "manṛala mālai" substitute "manṛal". Since the marriage was celebrated by a public reception in a hall or open "square", the word manṛal = a hall etc. prob. came to denote

the reception-ceremony that sealed the marriage. The earliest references to "manṛal" in this sense are Aink. 253:4 = manavinai, C. and Paripā. 8 : 30 = manattai, exactly as at Por. 92:4. Here again Por. is intimately associated with M.C. to I.C. texts, rather than with E.C. Neither Kṛt., nor PN. has the word "manṛal" in this sense. In his index to both, U.V.S. Aiyar does not mention "manṛal" in any sense.

216.) mātar¹ = beauty, fascination, allurement. Col.328
 mātar katal. Por.147:31. Prob. fr. māti = id., Cīv. 356a;
 463a; 499b; 1102b; 1316a mātiyāl; 1666d; Nal. 75c
 māt-ar vanṭu = alaku niraṅta vanṭu. For ar, āṛ=full of,
 cf. my notes on El. 37a itaṅum āṛ. At Nāl.p.411, Pope
 cites Nāl. 355b- "mātō" and equates it to "O lady". This
 word "mātō" occurs in the earliest texts, e.g. Kṛt.144:5,
 and seems to be another word for "amma" or "ammā" =
 O beautiful Charmer, fr. *alummā>almmā. Cf. Ch.I, alaku,
 al-, am-, av- = beauty. The second particle, "mā", is conn.w.
 māt-ū, mātō and all the other words given under No.216.
 Cf. AN.130:14 mātar vāl mukam mataiya nōkkē. Here the old
 Comm. equates mātar to alakiya; but a footnote adds: mātar
 katalumām. Cf. also Kalit. 111:15; Cīv. 740b; 836a; 1316a.
 To this word in this sense are allied the following words -
 A. mām adj., or māmai as sb. = id. Kṛt. 27:5; 147:2; 168:4;
 185:8; 331:7, 368:2; Narr. 205:11; 304:6; AN.41:15; 96:12;
 135:1; 206:7,8; Perumpān. 160; Mptu. 35; Aink.35:4;

144:3; 221:3; Kalit.48:17; Por.I,p.443; Cīv. 652b; Paripā.
4:7-8 mām mey mām meyyoṭu.

B. mā_l-ai = id., as at AN.116:8 mā_lai nōkku;

Cīv.2198a mā_lai mā_n ēr nokkin;

Civ. 2536d mā_lai vā_n mukaṅkal; alt. leot.vā_n....

C. mā_l-ai = id. The Comm. erroneously connects this with rain:
kulircoi. Cf. mā_lai kkaṅ, always of a charmingly beautiful
girl, as at Kṛt. 72:5; 86:1; 222:6; 259:4; 286:4 - 5 pēr amar
mā_lai kaṅ koticoi....matai_ya nōkkē, exactly parallel to
AN. 130:14 cited above; Kṛt.329:7; Narr. 29:9; 44:2; 391:10;
AN. 62:5; 295:20; 326:2; Aiṅk.214:4; Kur. 1239b.

D. māy = to bewitch, AN.62:5; Kalit. 92:17. Hence māy-am, at
Kṛt. 325:2; PN. 243:5; Kalit.88:7 and Por. 114:14. Cf. māy-a,
Paripā. 20:49,77.

E. māy-ōy = thou who charrest me, Kṛt.259:4; Mullaip.21;
Paripā. 3:1.

F. māy-ōl = she who allures, Kṛt. 9:1; 132:6; 199:5; AN.62:5,
16; 296:3; Poruna.14.

G. māy-on = He who allures, a Drav.god, later identified with
Viṣṇu, Poruna. 52; Maturaik.591; Por. 5:1; 60:9; Paripā.
15:33.

H. māy-an = id. in later texts, e.g. Cilap.17, Pāṭtu. 1a, 2a, 3a.

J. mat-avu = beauty, allurement. Col.378 (matavē)vanappum
ākalum urittē. Its peyar eocam is mat-aiya; cf. matai_ya
nōkkē, Kṛt.286:5; AN.86:30; 130:14; Kalit.131:21; Cilap.8:76.

K. mat-ar, where the long vowel of mātar is shortened metrically

AN.296:3 ari matar malaikkān māyōlotu; Kuriñc.141.

There seems to be an orig. connexion, in the base ^{*}māl-/māy-/mā, of all these words among themselves: this needs investigation.

mātar² = a fascinator, a Beauty, a belle, as at Por.505:1.

Cf. L.C. and E.M.F.W. texts, like Paripā. 7:25 mātar maṭam nallār; Kur. 1081b; Cīv. 189b, 480c, 584d, 599c, 1074c, 1295a, 1666b, 1693b, 2090b, 2584d; 1316a; Kur. 5 times; Por. 263, Pēr.cit.II, p.42, l.2.

217.) māntar = men, people. Por. 275:2; 425:3; 490:1; 535:1; Col.163f. Cf. Kṛt.247:3; Patir.21:31; Cīv.604c, 615c, 621d, 741b, 2535a. Paripā.15:29 māntīr = 0 men; this shows "mānt-" to be the base. Prob. this is conn. w. maintū and maintar = men, orig. "handsome" men. Cf. "maintu" at Cilap.8:1 "Mai" is the shortening of "māy", No.216 D. Possibly "may-il" represents another shortening of the same: lit. "the one in whom or in which there is charm". Frequently in Tam.literature a beautiful girl is called a "may-il". It may mean "charmer, charming one"; and not necessarily "a peahen". Prob. "may-il" = a pea-fowl was a name given to it on account of its great beauty. Cf. Cīv. 463a māṭū uku mayilīn nallār = belles dripping beauty like peafowls.

218.) māy¹ = to kill, Por. 147:33. Cf. Kṛt.12:3 pakalī māykkum: the Comm. is wrong here. "Having climbed the rocks, the Eyinār kill wayfarers with their arrows."

māy² = to disappear, be killed. Kṛt.150:5; 180:2;

372:2; AN. 258:7,8; 324:8; PN.245:6; 246:13; 248:3; Cīv.453a; 512a; Kur. 6 times; Nāl.4 instances.

219.) mitai = strength:Comm.vali. Por.51:3. Cf. AN.266:12; Patirr.90:21 and four more times; Cilap. 7:17c. M.C.+.

220.) mitai¹ vb.tr. to tie together tightly; intr. to be thus strung together, be crowded.

Por. 466:1. Cf. Krt. 173:1; 274:7 mani mitai; 392:4; Narr.152:2 304:6 mani; Patirr. 14:18, 52:1, the former mani mitai; Nāl.80a; Cīv. 606c mani; AN. Title of section 2, poems 121-300 is mani mitai pavalam: Paripā. 9:49 Comm.mitainta pōr. mitai² sb.fr.above : Comm.nerukkam. AN.158:6; Kalit.

77:22 alt.lect.

221.) muttu¹ = obstacle, hindrance, esp. to the lovers' union, AN. 122:23; Por. 271:1. Any obstacle, PN. 166:8; Kalit.

93:36 muttu pātu; Cīv. 1216b muttu utai muttukkar; Nāl.238a; 250c; 288b; Por.665:5. muttu² as vb. = to hinder, obstruct, come across and knock against. Por.112:2. Cf. Krt.28:1; Mptu.564 and Cīv.553a muttātu; Cilap.15:197 muttā; Kur.547b, Nāl.64d.

muttu³ = "fullness", niraiivu acc.to Pēr.; but "end", muttivu, acc. to M.L. p.3239. Prob. it is allied to mulutu, mulu and perhaps also to murru. Por. 435:2. I have not yet come across a parallel to this in the cl.

222.) mutuku = to move quickly; sb. rapid movement.

Por. 525:11; 545:1. Cf. Krt. 189:2 ven tēr mutuka = viraintu
cella; AN. 339:3; Tevā. 116:7; Pu. Ve. 36.

223.) A. muttai = in front of, before; Comm. mun. El. 164e.
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This is a peculiar usage of Tol., which is covered by Col.
403b, for "muntai".

B. muntai = id. El. 430b, 445b, 454, 463b; Col. 403b,
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Cēn.; PN. 10:5; Civ. 545d; Tv. 1:20; 5:314.

C. muntu = id. [I am not mentioning the vb. "muntu", as it is
common.] El. 286; 463a; Por. 665:8; Mptu. 284; Muruk. 251;
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Aiñk. 116d;

Paripā. 13:17; 20:22; Kur. 5 times as adv.; Pu. Ve. 3:6;
Tv. 18:19. The occurrence of these forms, Band C, in
the cl. shows that the original form in Tam. was, at least
optionally, "mun", not necessarily mun, as in mod. Tam. For
*mun + tu, or + tai would have made *munru or *munrai, not
muntu or muntai. The same feature is to be observed in antō,
antil, anta, inta, unta, which postulate an, in, un, not the
mod. Tam. an, in, un.

224.) mural = to make a soft melodious sound, as that of a
lute, Krt. 200:6 muralum = mularūm in its E.M. sense;
Maturaik. 170:217; Kalit. 9:18; Paripā. 2:40; 7:16; Pal. 105c
icai muralum; Tv. 5:63. This vb. has the following vb.nouns
in the cl. :-

A. mural-k-ai = sound, song, time-measure: Comm. tālam;
kalippā. Por. 382. Cf. Mptu. 390; Aink. 402:3; 407:2.

B. muraroi = id. at Maturaik.217; Kalit. 106:3.

C. muralvu = id. at Paripā. 8:36.

225.) mūtu = an ewe; the female of certain other animals,
Por. 558:2; 619. Even Pēr. is unable to give any parallels in
the ol. But cf. mutuv-al = a bitch, Mptu. 563 etc. Prob. the
origin of this word is mūtu = "to cover"; this is the word
employed in Ceylon Tam. to denote the sexual act between two
animals. The female is said "to be covered".

226.) mey = truth, reality in "mey perā", Por. 232:2 etc.
= intruth. In E.C. texts "mey" is used most often of the
"human body": very rarely is it employed to denote "truth".
Thus Krt. has "mey" nine times in the former sense and only
once, at 121:1 meyyō = unmaiyo, C. in the latter. But in Kur.
the proportion is 2:3; in Nāl. 3:4.

227.) mē = to desire(as)an excellent thing: Col. 329 mēvu
nacci ākummē.

A. mēm = the desired excellence, PN. 55:6; Perumpān.411;
Maturaik. 510; Cīv. 782a; also mēmpāl, Cīv.480a =
excellent milk.

B. mē taku vb. Cīv. 558c; mētakevu sb. Cīv. 127b; 1922a.

C. mēmpātu = to acquire the desired excellence, Krt.125:4;

PN. 48:8, 9; Poruna. 60; Perumpān. 456; Paripā. 1:27;
Cīv. 879c.

D. mēya = katalitta, Nacc. Por. 5:1, 2, 3, 4; 60:9; 63:9;
Matureik.577.

E. mēvaru = virumpu, C. Krt. 306:1; Patirr. 48:16; Paripā. 8:9.

F. mēvara, inf.of purpose = vēnta, virumpum pati, Comm.,
at Krt.357:3; Kurīnc.138; Muruk.136; Cīv.994c; mēvar,
Cīv.1006a; 1328b.

G. mēvu, mēval = the desired object, desire, Por.657:4;
PN.7:9; Cīv.993d.

H. mēv - uraiyum, Mptu.82 = porunti irukkum, Nacc.

I. mēval = cohabitation, Por. 223:2, Cf.Krt.8 : 6; Paripā.
13:49.

K. mēvana, mēviya = the desired objects, Por. 28a; Krt.8:6;
Kur.1073b.

L. mēvarru = that which is desired, Por. 57:2; 223:2.

M. mēvāl = she desires not, Krt. 396:1.

N. mēvinam, Krt. 270:6=virumpi poruntinēm, Comm.

228.) maintu = mental intoxication at one's excessive
strength or power; hence other types of intoxication,
infatuation, bewilderment; "rut".

Por. 70:1. Cf. PN. 13:8 (rutting of an elephant; "must");

73:8; 80:2; 221:5; 290:6; Perumpān. 398; Kurīnc.121;

Mptu.260; 332; Paripā.20:69 (mental); 20:91 (infatuation of
love); Nal.87b id.; Cīv. 1601b id.

Hence maint-ar = heroes, PN.62:2; lovers, Paripā. 8:43; 20:91. The E.C. word is not "maintu" but "may-al", as at Kṛt.156:7; or "mai-y-al", as at Kṛt.308:3; 374:7; AN.289:14; PN.41:13; 345:11; Aiñk.59:2; Kalit.54:14; Kur.838a, which equates with "maintu" at Kur. 539b. All these words are pure Drav., as their base is "mai", as at Kṛt.156:7; Patirr.56:6, whence mayanku, Kṛt.177:1 or mayakku, PN.188:6; or māy, as at AN. 258:7, whence māy-am, PN.363:9.

In E.M. times there occurs the base "maitt-", which may be related to the above, "maintu", just as at 223A "muttai" is for "muntai", B. This hypothesis is strengthened by a close examination of the context wherever this word occurs in E.M. texts, e.g. Nāl. 340c maitt-unar; Cīv.1048a, 1264d, 1718d, 1730b, 2333c, 2571c, maitt-unan, or maitt-unā adj. M.L.p. 3368 and Pope, Nāl.p. 417, have taken the easy course of referring all these words to Sk. "mithuna", or "maithuna", which Pope renders "a relation by marriage" and hence "a boon companion." But Nāl. 340b-c tān uraippin//maittunar palki maruntil taniyāta (pittan) cannot bear such an interpretation. I fail to understand what business "young kinsmen" (Pope, p.221) have in this affair at all. Nāl. 340a-b speak of a man intoxicated with the sense of his own learning, beauty etc. Hence it is much more consonant with the context to take maitt-unar as referring to this very intoxication. The particles "un" and "ar" are found in several other words. Likewise, at Cīv. 1048a, 1730d maittunan = lover, suitor;

at 1264d = a valiant and handsome youth; and in the three other instances from Civ. cited above, "kings intoxicated with their own strength", exactly as at Por. 70:1 maintu porulāka vanta vētanai. Cf. Civ. 1718d maiyal-am kaliru pōlum maittunarku itanai cōnnān.

N.B. Civ. 2333b maittū corresponds to Pal. 298d mai mmaippin; all the three words, like mai, at Krt. 121:2; 371:2; AN. 267:9; Maturaik. 417; Kalit. 43:6, relate to a dark or murky rain-cloud.

Cf. Por. 5:2 mai varai ulakam.

PN. 105:2 māy ital.

This homonym "mai" is conn.w. mā_l = to obscure;

AN. 323:10; malūnku, Narr. 218:1;

mālku = to be confused intellectually, AN. 104:10;

Civ. 1799b, 1800a;

māl-āntu = mayānku, Civ. 23a; = mayānki, Poruna. 95;

mal-ai¹ = murky rain-clouds, Krt. 42:2; 15:3, 200:5;

Aiñk. 252:2;

Civ. 15c, 740b, 816b, 897c, 899a, 1838c, 2116b, 2301d, 2268c, 2752a, 2779d : also =

"blackness", "ink", in certain contexts.

mal-ai² = black and wet, adj. from. malai¹: AN. 296:3;

Aiñk. 220:5; Kurīnc. 141; Civ. 2198a.

Cf. T. Burrow, TPS. 1946, for ^{the} derivation of Sk. masi fr. this group of words.

229.) moy = to press round or on (a person or thing),
Por. 71:1 moyttal; Por. 72:3 "moynta".
 Cf. PN. 13:7 vālōr moyppa; and as sb., Maturaiḱ.417;
 Paripā. 18:18 (=a tight embrace, here in love); Patirr.
 49:8 (id., but in war); Mani.19:136 = a press, throng.
 Cf. also moympu, Kalit.88:2; Kur. 492a; and moci, AN.257:8;
 Patirr. 71:6. Krt. does not employ "moy", but "muy-aṅku",
 13 times, or mūy, in a slightly different sense, of
 something pressing over, at Krt.233:3; AN. 5:24 "mōyinaḱ" has
 the long vowel in the radical syllable.

230.) vañcinam = an oath. Por. 79:9 Cf. Krt.36:5; 318:7;
 Narr.214:6; AN. 175:7; 267:2; 378:18; Kurīṅc. 210; Patirr.
 41:18; Aiṅk.372:2; Cīv.Nacc.3 instances. But in the cl.,
 "cūḱ" is slightly more frequent : as at Krt. 53:7; 238:5;
 384:4; AN. 320:14; Aiṅk. 56:4; Kalit. 75:21; 81:33; Paripā.
 8:65; 12:64.

231.) vatu = a blemish, fault. Por. 147:39. Cf. PN.180:6;
 Cirupān. 121; Paripā. 2:24; 12:72; 18:17; Kur.502a, 549b,
 689a, 1079b; Nāl.114a, 157c. It is doubtful whether it is
 conn.w. "valu" sb.a slip, error; valuvā= to slip, as at
Col. 13 "val-āal ōmpal"; PN. 25:2; 34:4; Mptu. 215; Nāl.253d;
 Cilap. 13:38; 16:69; Kur. four times; S.I.I.I, 115, valuvāta
 nāli; Nan.375b "valuvē"; or w. vatu = a scar, mark, surface -
 wound or sore, as at AN.100:3; PN.14:9; Kur.129b; Nāl.156c.

232.) vayaṅku = to shine, gleam, glitter, as at Kṛt. 339:1; AN. 11:1; PN. 206:2; Kalit 2:21; 33:3 (of a mirror, as resplendent); Paripā. 3:51; Nāl. 22a, 391b. Hence the vb. nouns: - A. vayaṅkal, Por. 63:2.

B. vayakku, Aiṅk. 379:4; Kalit. 25:1.

At times the orig. root "vaya" is employed, as at Paripā. 11:40; 15:59, although there was some risk of its being confused with No. 233. N.B. At Civ. 2704b vayaṅkā kūttu vayaṅkiya piṅ, the sense is "to show" or "to be exhibited", perhaps a semantic change from No. 232.

233.) vayavaṅ = a strong man, a valiant hero, Por. 60:6.

Col. 366 states vaya vali ākum. Cf. Kṛt. 88:2 vayappuli;

230:5 and 269:3 curā; PN. 20:12 vayavar; 44:10 and 52:27

vayamān = the strong beast; Cirupāṅ. 249 vayavar; Maturaik. 15

kalirū; Muruk. vayappetai; Patirr. 15:21; 36:2 vayavu =

strength; Aiṅk. 307:1 and 449:2 vayamā; Paripā. 11:25

vayavar; 20:18 vayamā; not in Kuṅ.; Nāl. 325c = subjection.

234.) vayin = place; Comm. itam. This is a favourite word of

Tol. Cf. El. 34c, 41a, 76b, 142b (vāyin, with metrical

lengthening); 143d; 148b; 57b; 132g; 178c; 179b; 188d; 199d,

200c, 201c, 240c, 250c, 253b, 260c, 261b; 268b, 284c, 292b,

294b, 296d, 301a, 305a, 315d; 326b,e; 334a (twice); 357a;

364; 374b, 417c, 455c, 481e, 320d, 438b, 439b, 476b, 481d.

Col. 23b, 31b, 32c, 51a, 57e, 68a, 83b, 94a, 95b, 100b, 101c,

103b, 105a, 110b, 115b, 133b, 146c, 161b, 162g, 167f, 173c, 194b, 196a, 227b, 243b, 250d, 274b, 280b; 286b, 287b, 290d, 330b, 408b, 418b,c; 428; 432c; 449c,e.

Por. 21:2; 33:2,1 (twice); 41:11; 50:1; 76:13; ^{79:13;} 90:9 ā vayin; 91:8, 15; 93:1; 108:4; 110:2; 111:35 (twice); 114:16, 35; 123:1; 129:2; 133:1; 146:45; 147:34 (twice); 147:41; 149:2; 150:6, 17,20 (twice); 151:8; 181:2; 205:1 (twice); 221:2; 232:1; 235:2; 243:2; 247:5 ā vayin; 271:1; ^{337:1;} 360; 385; 665:4; 190; 194:1. Por. 13, Nacc. cit. from one, otherwise non-extant; AN. poem. Cf. Krt. 36:6; 42:4; 106:3; 108:2; 150:2 (twice); 153:4; 176:5; 218:6; 259:8; 327:1. Narr. 44:4; 47:9; 94:7; 265:9; 303:7.

AN. 26:21; 39:19; 32:14; 72:20; 120:4; 144:17 (twice & i.e. vayin vayin); 186:13; 223:9; 233:14; 257:21; 264:6; 296:6; 323:1; 330:13; 338:8,15; 356:16; 375:1; 384:7; 389:15.

PN. 77:8 (twice); 142:1. Patir. 51:12 (twice); 90:1; Aink. 467:2; Kalit. 11:4, 20; 12:9; 21:4, 12; 24:15; 37:6; 40:5 vayin vayin; Porun. 180 vayin vayin; 182; Cirupān. 35; 163 vayin vayin; Perumpān. 133; 166; 274; 302; 304; Kuriñō. 221; Netun. 35; 181; Muruk. 71; 152; Civ. 556a; 1257b; 2749c; Kur. only twice : 177b vilai vayin; 846a tam vayin; Nāl. 400c porul vayin, its only incidence here. Paripē. has "vāy" instead of "vayin", as at 8:25 vāy; and 17:31 vāy vāy = itam tōrum, C.

N.B.1. By a common semantic change "vayin" also means "manner, way, etc."

2. In considering the frequency of the incidence of any

word, one must consider as well the length of the work. Thus the Narr. is twice as long as Krt.; AN. four times as long, although each consists of 400 poems.

3. At first "vayin" is a fully significant word, esp. in E.C. texts and even in M.C. ones:— AN.13:15 ceyporul vayin pata; PN. 183:3 ūtan vayin tullum. This is esp. the case where it is found twice together. I have marked this as "(twice)" above. Thus Krt. 150:2 vānam mīnin vayin vayin īmaikkum. In Nāl. it has become a Loc. postposituon. Cf. Nāl. p. 421 and Gr.63 by Pope.

235). varampu = a boundary, limit; ridge of a paddy-field as marking this: Comm. ellai; varappu. Col. 423, 424: varampū ākum. Por. 414. Cf. Krt. 172:7; 238:2; 309:3; 387:3; AN.13:20; Patirr.29:15; Nāl. 188d. Occasionally "varai" is also used in this sense; but more often "varai" means a "delimitation against", both in the cl. e.g. varai nilai inri, AN.13:9; and in Tol. Cf. Part. III. On the other hand "varaivu" = marriage, also from "var-ai", meant the taking over of a young woman from her parental "limits" (i.e. house) into those of the new husband or bridegroom. Cf. Krt. 397:7 nin varaippinal en tōli, said about the bride to the bridegroom. Both -ampu and -ai are formatives.

236.) varuta = to stroke, rub lightly against, here in the inf., the only form in which this vb. is found at E1.95a;
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96 b; Por. 263, P̄er.cit. II, p. 42, 1.2; C̄iv.2863c; Tēvā. 112:5; "to massage", M.L. sub. voce.

237.) varuṇaṇ = Varuṇa, the Aryan god. Por. 5:4. This word is not in the Tam. cl., but at Nāmatīpa.66. K.N.S.Pillai, op. cit., is justified in considering its incidence here as indicating a late date for this sūtra; but not necessarily for the whole of Por., still less for the whole of Tol.

238.) vallā kūru = "to speak of impossibilities", M.L.p. 3528. When ohne compares "vallā kūri" at Krt. 219:5 with "vallā kūrinuṁ" at Por. 425:2, and the context of each incidence, there seems to be a taking over of an earlier phrase by a later writer. The nominal base is val|["]strength, ability," Krt. 13 times; Aiṅk. 333:2; 473:5.

239.) valaṅku, in cl. texts, intr.vb. = to go along (a road); tr.vb. = to put something into practice or circulation.

El. 22a, 480b, 483b,d; Col.104b valaṅkiya vali maruṅku;
113b; Por. 82a valaṅkiyal maruṅkin. Cf. Krt.21:5; 230:5;
 283:6; 329:3; 354:5; Poruna.49; Perumpān.400; Aiṅk.316:5;
 C̄iv. 2504a valaṅku tā-avan.

Paripā. uses, instead of this, valakkū or valakkem, at 4:68; 10:118; 11:71. In E.M. texts, e.g. Kur. 6 times, Nāl. 4 times, the meaning changes to (a) intr.vb. = to be in use, pass current; (b) tr.vb. to use, spend.

240.) vanpu, allied to val, No.238, occurs at Krt.180:7;

368:3 = strength. But not the following opds.: vamp-ura,
Col. 244a; vamp-uru, Por. 184:2; vanpurai, Por. 39:8;
114:28,44; 185:2; 231:2; vanpuruttal, Por. 41:14. The more
common form in L.C. to E.M. texts is varpuruttal, as at Civ.
1122d varpurranē; or varpurīiyatu, in the titles of Krt.66
and four more poems. But vanpurai is to be met with in the
titles of certain poems in Krt., Kalit. etc. Both these
types of titles were added to the poems at the time of their
arrangement into their present order in E.M. times. Cf.
vanpurai at Paripā. 10:132, i.e. a prose appendage to the
poem, 10, which ends at l. 131.

241.) valli is a creeper or plant, "Convolvulus batatas",
acc. to M.L.p. 3551. This word occurs in Tol. in numerous
contexts, which change its meaning:-

- A. Por. 88a valli is associated with the firmament, like
the rest of that line. It prob. refers to the Milky
Way, "meka valli: koti pōnru totarnt-iruppatu", i.e.
resembling a streak, line or row. Nacc. takes it as the moon!
- B. Por. 95a valli = toyyl koti i.e. a creeper-like figure
drawn on the breasts and arms of young women. But cf.
App. Vol. p. 3 for a diff. interpret.
- C. Por. 60:6 vātā valli = a kind of dance of hill-women,
prob. because valli was a common name among such folk for
young women. Cf. Muruk. 101 kurevar matamakal vallyyotu;
Tirukkō. 128 valli maruñkul. Acc. to Pu. Ve. 9:41, this dance

was associated with drinking in honour of Murukan on the part of the dancers : veriyātal. Another possible origin of this usage of "valli" may be the fact that the women stood in a row, valli⁴ in M.L., while they performed this dance. Cf.P.P. passim.

In the cl. we meet with valli, frequently in its original sense:-

a) Krt. 216:2 vātā valliṅgam kāṭu; b) Mullai.101 valliṅgam kāṭu;

c) PN.63:12 āmpal valli totti kkai makalir. At Perumpān.370, however, vātā valli is used in the identical sense as at

Por. 60:6. Here there is no doubt of the loan of this phrase

by one of the authors from the other. But it is in PN. that

we meet with such phrases in great numbers: - (1) vātā tāmarai, PN. 319:15.

(2) vātā mālai, PN.364:1. Cf. Cīv. 3018 b.

(3) vātā yānar nāṭu, PN. 240:2.

(4) vātā vañci, PN. 39:17; 394:9.

Cf. also vātā kkuṇṇi, Piṅk.; pū, AN.253:4; conri,

paimmayir and pācarai in Patir. passim, all with "vātā" =

that which withers not; and oūtā vākai = "the vākai flower

that is not worn" i.e. Vākai, as the name of place where two

battles were fought, Krt. 393:3; AN.125:19. From these instances

it appears that Tol. is the borrower from the classics.

242.) vāliya ennum ceya en kilavi

iṟuti akaram ketutalum urittē. El. 211.

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Acc. to Tol. here, vāliya > vāli = prosper thou. I have

discussed these opt. forms in Ch.IV, where I adduce instances from the cl.

243.) viyarttal = sweating or perspiration, as the result of irritation or exhaustion or weariness. Por. 260:9; 261:1. Cf. Krt. 84:1 viyarttanen; A. N. 136:17 viyarppu; Kur. 1328a viyarppa; and the sb. viyar, at AN. 136:21; Kalit. 40:22; Mani. 18:40.

There is a tendency in South Drav. for "iya" to become "ē", esp. in rapid speech. Hence vēr = id., as sb. at PN. 69:3; Poruna. 80; Kalit. 96:3; and as vb. at Kur. 487a and b; Nāl. 64b; Tēvā. 82:7.

Although "vēr" came into use in M.C. times, Tol. seems to have regarded it as not a "ceñcol" (Col. 437a) or correct word and to have preferred (the E.C.+) "viyar". Krt. never employs "vēr" in this sense. In E.C. texts "vēr" always signifies the root of plants, e.g. Krt. 18:1; 257:1; 257:1; 328:1; Narr. 77:4; AN. 209:15.

244.) vir-avu = to mix up, commingle; to alternate; be indistinguishable. El. 58; Col. 43b; Por. 45b (twice); 277; 375:1 (twice); 483:1; 373 virāya. Also sb. vir-avu = alternation, Col. 45; 51a; 150a. Cf. Krt. 62:2; 401:1, both virai, the vinai eocam; AN. 108:12 viravu ppori māññai; Patir. 21:34 (malar); 50:10 (panai); Aink. 367:3 (malar); Netun. 27; Parip. 10:22; Nāl. 88c; 246d vir-āay; Cīv. 123c

viravupu = kalantu, Comm.; 1885a ilai viravu tār; Tēvā.
450:1; 469:5; Nanneri.9; Nan.255c.

245.) vir-icci = the explanation of omens by soothsayers, oracles, etc. Por. 58:1. Cf. Krt. 218:3; Narr.40:4; PN.280:6; Mullaip.11. Cf. Civ. 621b viriccikan = an astrologer, soothsayer. The orig. base is vir-i=to expand physically, as at PN.8:10; Nāl.164a; Civ.329b; to unfold, spread out physically, as at Por.262:1 kūlai virittal; thence to expound; in the moral sense, to unfold (the hidden meaning of), as at Por.652:1 virittal...tokai viri; Paripā.11:78 viri nūl; Nāl.341c; Nan. 155b. In Ch.IV, §14, I show that -coū, -ttū, -kkū, -ppū are tense-signs added to the verbal base, and adduce other instances of vb. nouns, which end in -cci, e.g. ikaḷcci, cūlcci, parallel to "viricci" here.

246.) "viruntu" in the E.C. texts means either a delightful banquet, as at Krt. 33:4; 155:6; 204:5; 398:6; Kur.1211b, 1268b; Civ.131d; or a guest, as at Krt. 210:6; PN.266:11; Kur. 12 times. To distinguish the latter from the former, the particle "inan" was added; hence viruntinan = a guest or new-comer, as at Krt.292:7; Nāl. 286d; Civ.1647a.

It was only in I.C. texts that "viruntu" means a novelty, as at Paripā.6:40 viruntu punal = a fresh stream of water; Civ. 55a viruttu vantū = a new beetle. Cf. Por.551:1 viruntu = a novelty in literature i.e. "a poetic composition in a new style".

N.B. 1. The "viruttam" is unknown in the cl. It is the main basis of med. Tam. literature, as in Cīv. etc. M.L., p. 3701, explains it only as "a kind of verse, one of three pāvīnam". But the fact that it was a new type of verse after eight centuries or more of "akaval, vañci, kali" etc. and the other fact of "viruntu" becoming "viruttu" at Cīv.55a, cited above, make it prob. that it is in this direction we must seek for the origin of this name. C.J. Beschi, who was well-versed in med. Tam. literature but not in the cl. (before 600A.D.), writes in 112 of his G.H.T. about the viruttam: "Hoc genus versuum est omnium usitatissimum: Poemata quippe omnia hoc genere carminum conscripta sunt". What a travesty of the truth, if he meant hereby the real classics!

2. Pope, Kur. Lexicon, p.73, states: "Comm. says viruntu means a novelty; hence = hostis". This derivation looks plausible; but the examination of the texts indicates just the reverse direction.

247.) virai^{vu} = haste and mental agitation, Por. 260:7;
Col. 424 virai cool = words indicating haste and anxious desire. Cf. Kṛt.351:1; Paripā. 12:30 virai^{vu} virai^{vu} = viraintu viraintu, C.; Cīv.513b, 601d, 1143b; Kur. 474b, 679a, 1080b, 1218b.

248.) vilanku¹ = to go athwart, obstruct, Por. 114:39 avan vilank-urinum. Cf. Kṛt.130:2 and nine more instances in Kṛt.;

Com.. tatuttal; AN. 3:18; Kalit. 84:7; Aink. 127:3; Paripā. 5:31 (= to get rid of); Nāl. 59d; 333b. vilanku² = to lie athwart; to be transverse, Kur̥iñc.99; Kalit. 2:8; Cīv.1167a vilanki vil...; 2959a vil vilanka. (Cf. vil = a bow).

249.) vilanku² as sb. = that which is transverse, as at PN. 3:16 vilankū akanra viyaṃ mārupu; Maturaik. 77; Mptu.45; Kalit. 52:20; Cīv. 1770d. This is the sense in all the cl. texts that I have come across: only in the Comm., as on Kṛt. 150; PN. 135; Paripā. 10, is vilanku used in the later sense of a beast or brute. This signification is preponderant in E.M. texts, e.g. Kur. 410a; Nāl. four times; Cīv. 2092d; 2777b; 2836d; Mani, 12:95 vilanku = a beast. At Mptu.45 Nacc. takes vilanku in this sense: but erroneously. The occurrence therefore of "vilanku" at Por. 521:1 clearly in this sense: avvam makkaḷum vilankum = those men and brutes, shows how late this sūtra was composed. At Por. 256:1, however, anaṅkē vilankē kalvar tam irai, that word may be interpreted as any "dangerous obstacle". Nevertheless, it is more prob. that Pēr. is right in taking it as "dangerous beasts: arimā mutalākiya āṅcu takkana = lions etc." If so, this sūtra too is late.

250.) vilumam is discussed under vēntum, in Ch.IV. But here I shall cite a few texts which show parallelism between Por. and the cl. Por. 39:3; 235:1, both read tammuru vilumam. Cīv.465d has the identical phrase. Kṛt. 397:8 and AN. 170:14 have

tannuru vilumam; AN. 170:13 ninnuru vilumam; Narr. 216:3-4 kann uru vilumam... namm uru tuyaram. Maturaik. 259 pakat-uru vilumam. These texts belong to one cycle.

N.B. The occurrence of such forms as vilumitu = this which is excellent, at Kur. 253:2; Nāl. 133b, 217b, 228d, all three "vilum-it-ā(m)" makes it very prob. that perum-it-am, No.196, is formed in the same way.

251.) vilivu = loss, diminution, cessation: Comm. kētu.

Por. 253:2. Cf. Krt. 305:7 vilivū āṅku viliiyin; AN. 58:3; Muruk. 292; Paripā. 12:2; Nāl. 166b. Cf. vili tr.vb. = to ruin, Kalit. 88:21; intr. vb. to perish; to diminish; Comm. keṭu, at Krt. 316:3; Kalit. 53:21; 128:5; Kur. 143a; and three more instances; Nāl. 166b and three more instances.

252.) vītu = to leave, abandon, is cl., for vitu=id. Por. 90:3. Cf. Krt. 333:5; Narr. 82:1; AN. 37:6; 162:16; 340:12; Poruna. 87; Perumpān. 250; Tēvā. 360:8. But vitu is also used as the vb., as 3 times in Krt. itself. In E.M. texts, however, vītu is always a sb., as at Nāl. 59d, and vitu alone is the vb. as 30 times in Nāl. Cīv., as usual, reverts often to the cl. vītu as vb., as at Cīv. 7 d vītāta; 307c vītal; 2577a vītu, as vb. noun = vītatal, C.

253.) vekuli = anger; wrath, esp. as shown in deeds.

Por. 251:2; 258:2. Not in Krt.; but of. PN. 6:23; Aiṅk. 84:1; Kur. 29a, 35a, 309b, 360a, 526a, 531a, 864a; Nāl. 68a;

Cīv. 1089b. There is an alternate form, vekul, as sb., at PN. 324:1; and as vb. at Kur. 308b, 870a, 1060a; Nāl. 64b.

254.) vetir = bamboo. El. 363a speaks of a sandhi like
 "vetirñkōtu", Nacc.; cf. vetirñkutai at Cīv. 441a; vetirñkōl,
 Tol. Pref. Comm. This is probably a syncope of vetiram = a
 bamboo rod or pole, as at Cilap. 13:157; Aiñk. 278:1; or =
 covered with bamboo reeds, as at PN. 277:5. The word "vetir"
 itself is E.C.+. It occurs esp. in E. and M.C. texts, as at
 Krt. 304:2; 385:4; PN. 109:4; AN. 367:16; Kurñc. 35; but also
 occasionally in E.M. texts, like Cīv. 441a; Peruñ. I, 5L:12;
 but not in Kur., which uses vēy instead, nor in Nāl. There
 seems to be an original conn. among

- A) vēlam = European bamboo reed, Maturaik. 257; spiny bamboo, Piñk.
 B) vetir = bamboo, Maturaik 302; cf. Sk. vētra, MBh.+;
 C) vēy = bamboo, reed, Krt. 7:6; 226:1; Mptu. 171; Paripā. 11:94;
 14:6; 21:41; Kur. 1113b; Pal. 320; Cīv. 1581b; 1692b;
 1848c (vēyñtuni); 2923b vēy ala.....

The root seems to be vēy = anything hollow; a tube, Piñk.
 M.L. 3836. Observe that vēlam at Krt. 37:2 perum kai vēlam;
 AN. 309:15 etc. obtains its name from its hollow trunk, kai
 or *vēl-, just like Sk. "hastin" from "hasta"; or Tam. pūlkai
 or pūtkai, Fabr.p. 735, 731, from pūlai = hollow, tubular
 (trunk). Sk. hastin emphasizes the "hand" or trunk; Tam.
 vēlam and pūlkai its tubularity.

255.) veyil = the heat of the sun, El. 377; 402. Cf. Krt. 38:2; 213:6; 376:5; Narr. 43:1; Kur. 77a; Nāl. 171c. It is only in later med. texts, as at Tiv. Tiruvāy. 6, 3:10, that "veyyil" becomes common, as in mod. Tam. The root is vem, vey, ve- = to be hot; Krt. 190:4 vem oinam.

256.) veruppu¹ and verukkai¹ = eminence, in wealth, glory, prosperity etc. Col. 347 virappum... veruppum cerivē = abundance, lit. thickness, of riches etc. Por. 247:1. Cf. PN. 53:12 verutta kēlvi; 378:11 verukkai; Patir. 38:9; 55:4; Kur. 600a, 761b and 971a: all three verukkai; Čiv. 1871d, 2708c. Cf. Čiv. 555c = pre-eminently. The root is veru = to stand apart from, like the "Pharisees". Cf. vēru=difference; verpu, Krt. 335:5 = an eminence, a hill, that stands apart from the surrounding plains that form the country of the Tamils.

257.) veruppu² or verukkai² = dislike, aversion, loathing, Por. 247:1, on another interpretation. Cf. Aiñk. 93:4; Kur. 696a; Nāl. three times. Nāl. 329a verumai = poverty, acc. to Pope, Nāl. p. 432: but more prob. conn.w. this veru, namely, an object of aversion, as the poor generally are.

258.) vēntu or vēntan = a king; at Por. 5:3 = Indra, king of the gods, acc. to Naac. Cf. Krt. 242:5; 328:6; 380:1; PN. 241:2-3; Kur. 761a; Čiv. 3 times. Krt. 242:5 vēntu vitu tolil seems to be repeated at Por. 636:1.

The origin of this word seems to be * vēyntu or * vēyntan = he

who puts on (the crown). Cf. the meaning of vey in the following instances:- Krt. 235:5; 312:5; 401:2; Maturaik.568; Cilap.5:7; Civ.424b, 1208b, 1417d, 1577b, 1769d; and passim in Kalit., as 83:26; 98:16, where the Comm. renders vēy by cūtu = to wear a circular thing, like a garland or crown. Cf. also Paripā. 7:42 pu vēyntu; 12:16 vēyumōr etc. Observe that the king wore not only a crown but also garlands of flowers and leaves according to his dynasty and the special occasion e.g. war, siege, victory etc. Cf. also cūtu, Ch.IV, § 24, B.11 above and at Krt.281:4.

I have reserved a few more words for summary treatment.

259.) itaiy = ūru = impediment, obstruction, hindrance; not in Krt., nor in most of the cl., but at Kur. 676a, Kamparā. I, 23:5; M.L.p. 288. This is L.C. - E.M. +. But it is found at Por. 225:5.

260.) unti = food, Krt. 156:4; Nāl. 1a; Por. 114:1. E.C.+.

261.) unar¹ = to be conscious of, to discern clearly, to scrutinize and comprehend, cf. App.Vol. p.27. This is E.C.+ Cf. unar, at Krt. 232:2; 297:7 (twice); 327:2; 374:1. This word occurs in this sense frequently throughout Vol. I. 193o, 35b, 405, 482k, 483d, 7b.

Co1. 56h, 96b, 116b, 117b, 193b, 296b, 373, 389³⁹²c, 393, 396g, 459e.

Por. 4:2; 12:3; 46:2; 49; 56:1; 273:3; 275:1,2; 232:2 unarttu, caus; 323:2; 363:2; 381; 413:4; 460:2; 516:1; 522:2; 553:3; 582:7; 664; 665:27; 295:1; 296:1; 234:2; 235:2. But along with this usage, there is also unar² = to become reconciled after a love-quarrel, as at Kur.1109a ūtal|unarttal punarttal. This is not E.C., but it occurs at Por. 150:20; 156:1, just as at Paripā. 6:102; 7:36 unartta unarā; 12:66; 18:13. Paripā. employs unar¹ very rarely, e.g. at 13:19; unar² is a specialized signification of unar¹, prominent in L.C. texts. It alludes to two facts:

- a) the wife becomes conscious that her husband is her chief support in life;
- b) she also begins to reflect on the consequences to herself of a permanent separation.

262.) unti in E.C. texts, like Kṛt. 361:3, always means a jet of water, a current, stream, a river-flood. Its vb. base is untu = to shoot something down, as at Narr.68:4. It is only in M.C. texts, as at Kurīnc. 140:-

acai men cāyal av vāṅki unti, that "unti" acquires the meaning of "navel": Comm. koppūl. This meaning becomes prominent in L.C. texts like Paripā. 13:52; 16:7 (please read the text, not the Comm., nor the Lexicon); and in med. texts like Tiv. Periyati. 5,4,1. It is difficult to decide whether the two are homonyms—I think they are not. The "spread" of meaning in Tam. is much more pronounced than in Sk. itself: very often two objects are given the same name because of

a certain resemblance, which may later be lost sight of. The fact that Tivā. equates "unti" to nīrcuḷi = a whirlpool gives us the key, in this instance. M.L. renders unticcuḷi as curve or involution of the navel. At Paripā. 16:7 it is only after careful perusal that one can decide which "whirl" the poet means. Tam. does not have the device of distinguishing words with the same basic idea, as Eng. does with "whirl" and "whorl". Hence the use of unti or cuḷi, both for the whirling pool of water and the whorl-shaped navel. "Unti" in the latter sense occurs at El. 83a; 102, Nacc; VO.El. Canti 6a.

263.) ūtal = feigned dislike on the wife's part towards the husband. In Dr. St. IV, Vol. XI of B.S.O.A.S., pp. 328-356, T. Burrow contends that this word is from *cūtal. But cūtal never has the meaning of "becoming angry" in E.C. texts: at Kṛt. 281:4 cūtu = to wear a garland or crown. Likewise in other Tam. texts. The base should be sought rather in the direction of ul- al, Kṛt. 149:2; ut- al = to set in motion, to be enraged, PN. 77:9; Patirr. 56:6. Cf. esp. ulal, Narr. 255:10 and ūtal, Narr. 51:2. Whatever its origin, ūtal is not to be met with in Kṛt. At 191 and elsewhere Kṛt. speaks very frequently of the same theme, but employs other word, like pulampu, pulavi, tuni, inai, but not ūtal nor pinaku. Kṛt. 19 describes the scene of Por. 150:20 without the words "ūtal" and "unarppu". In I.C. texts ūtal is common, as at Paripā. 6:102; 7:18; 9:22; 12:67; 20:67. Likewise in E.M. texts, 17 times in Kur.

esp. 1321, 1322, 1326-1330; Nāl. 384a; 391a in the above sense, and 222a in a more general sense. The use therefore of ūtal in the special sense so frequently in Por. is extremely significant as regards the date of its composition. It occurs at Por. 150:20; 156:2; 157:1; 159:2; 168:2; 233:2; 235:4; 499:3.

264.) In the case of "ellai" we can see the gradual elimination of all other senses, except the one that it has in an 8th. o. inser. in S.I.I.: "ivvicaitta peru nāṅkū ellai", where "ellai" means the boundary, limit, frontier. This is the meaning too in all the five incidences of "ellai" in Por., namely, 391:4; 463:2; 469:1; 474:1,3. But this is not the only meaning nor the predominant one in E.C. texts, where it means "sunlight, daylight; Comm. pakal. In Krt. this meaning is twice as frequent as the other: -

Krt. 285:2 ellā ellai (=pakal) ellaiyum (=border) tōṅṅār.

" 310:4 and 387:1 ellai kaliya = pakal nīṅka.

" 355:3 ellai cēralin = cūriyan pōnamaiyāl.

" 373:2 ellai tōṅṅinum. The Comm. repeats: "ellai tōṅṅinum",

since by the time of the Comm. ellai (=border) was the predominant one and needed no explanation. We see therefore that Por. is closer to the time of the Comm. on Krt. than to Krt. itself, or even to the earlier songs of the P.P., since Poruna.118, 233; Perumpān. 279; Maturaik. 239 have "ellai" = pakal, its earlier signification, as does also Kalit. 123:16.

The base of this word is "el", which Col. 269 describes as "ilakkam" : ellē ilakkam. Here are two words which once more illustrate the e/i alternance in South Drav. with the attendant features, like ila-; but ell-ai. The basic idea is brightness, as at Krt. 19:4; 45:3; 161:1; 179:2; 216:3; 364:5; 390:1; Narr. 264:6; AN.224:1; 110:11; 370:2; PN.24:9; 170:3 (of the sun); Kalit. 75:14. Hence "el" is sometimes used for the "sun" itself, as at Muruk. 74; but more often cpds. of "el" are employed for "the sun":- A. enrūl, Krt. 215:2; PN. 75:9; Paripā. 19:46; Aink. 324:1; 336:4; 360:1; 374:1; Cilap. 14:121; ~~Paripā. 19:46~~; and B. enrūtu, Pal. 60d.

Hence also absence of light, esp. of sunlight, is termed "elli" at Krt. 47:3; Cīv. 1747; 1877; or ell-in, at Mptu. 416; Nāl. 8b; here "i" or "in" signifies "no", "that wherein there is not." Finally ell-ār = "the shining ones" at Cīv. 364, rendering Sk. devāh. From all this wealth of evidence it is clear that the original meaning of "ell-ai" is that which is found dominant in E.O. texts. Hence the fact that Kan. elle; Mal. and Tel. ella mean "boundary" etc. does not necessarily mean that this was the original meaning of this word. The two meanings are basically connected; and the words are not homonyms. The mod. meanings of "border, boundary, frontier", in these languages, of "ell-" are prob. due to a parallel semantic development.

265.) katt - urai = 1) a sharp, angry speech, esp. reply,

Por. 271:4;

= 2) a concise statement: Comm. porul potinta col,

Por.435:1.

No index of the cl. texts gives this phrase. It occurs at Cilap. 9:50 katt-uraittēn and 23:23 katt-urai ātti ēn in sense 1); and at Cilap. Pref. 1.54 kōttam- il katt-urai in sense 2). Pope does not mention it in his index of any of his three chief editions: Kur.; Nāl.; Tv.

266.) The particle "kal" as the pl. suffix may be very ancient: but E.C. and M.C. texts avoided it, prob. as inelegant, even for a.:rinai nouns. Col.169, on the other hand, considers "kal" as almost normal for such nouns : kallotu civanum avv - iyal peyarē....

Furthermore, in Por. we find a few instances of its use (a) for a.:rinai nouns, as at 152:4 mānpu - kal; 152:6 and 193:4 vāyil-kal; 205:2 itaṅ-kal; and (b) even for uyartinaṅ nouns, in one instance, i.e. Por.171:2 natakkai ellām avarkatpatumē. But in this case the particle may be kan, the Loc.suffix, rather than kal. This matters little; because in origin they are identical as far as Tam. is concerned: kal, orig. a noun, meaning "place", is conn.w. kan, katai and was used as either suffix. For its employment in cl. texts, cf. Ch.II above.

267.) katai nilai at Por.90:4; 91:13. This phrase is rare in the cl., but it is rare likewise in E.M. texts. As Krt. employs both words separately in the identical sense as here, Tol. merely puts together two E.C. words to form a phrase,

which is destined to be widely used by later grammarians.

268.) karām = an alligator or crocodile, Por. 572; 590:2.

Cf. Kurīnc.257. It is not in Krt.; in fact, a very rare word in the cl. It is prob. M.C.+.

269.) kutumi = the crest, whether of a fortress, or of a hair-knot on the head. Por. 68:10; Krt. 234:4; 281:2; 347:3; Civ. 301c; 2249c. Comm. has "ucci".

270.) In E.C. texts there are several words for a horse, and "kutirai" is the least frequent of them all. The employment of "kutirai" six times in Por. i.e. at 72:2; 212:1; 567:1; 570:1; 607:1; 623:5 in comparison with "puravi", once, at 626:2; and kalimā, once, at 194:4 is therefore significant. Krt. uses kutirai at 74:1; 385:3; but also kaṭumā, 250:4; kalimā, 173:2 etc. PN. prefers ivuli (3 times, e.g. 197:1); kalimā, 150:7; and esp. puravi (7 times).

271.) A.) Strangely enough the word "tamil" does not occur

at all in the earliest Tam. work extant, the Krt. This book contains the names of many races and peoples, e.g. Koṅkar, at 393:6; Kurumpūr, 328:8; Mallar, 34:5; Kōcar, 15:3; 73:4; Vatukar, 11:5 etc., as well as of regions, like Ārkkātu, 258:7, which are on the frontiers of the Tamil districts. But the word "tamil akam" itself is missing. The Tamil-speaking peoples, and their poets, had not yet ^{begun} to regard themselves as one "ein Volk", still less as

"ein Reich". This is the historic background of E.C. texts.

B.) At PN. 168:18 we can notice the beginnings of this consciousness in the proud words : vaiyaka varaippin tamil- akam ketpa. This is the hall-mark of the M.C. texts, with their references to the struggle for power and hegemony of the three great Tam. dynasties; still, there is no attempt made by the people speaking one Tam. dialect to impose it on others as the correct language : "centamil". It is also significant in what capacity the Āryas are mentioned in these texts. They are first mentioned in Krt., and that only once, at 7:3, as skilful dancers, walking on a string or cord tied to poles, and swinging their bodies, right and left, to the accompaniment of the drums beaten by their companions: āriyar kayirātu parai. In E.C. texts, the Āryas are a handful of peaceful immigrants. But in M.C. - L.C. times the Āryas are mentioned almost always as hostile warriors and kings, menacing the northern frontiers of the Cēra and Cōla Tam. kingdoms. Cf. AN. 396:15-18; PN. 39:15-16; Patirr. 4-5 imaiyam virporitt- imil katal vēli ttamil akam vilan̄ka. These Āryas are prob. the Andhras, the rulers of the Telugu country.

C.) At Col. 398c, 400a : centamil; Col. 437a ceñcol, we reach the final stage of the process. One of the Aryan rulers, either Samudra-gupta, or a Pallava, in his wake, or some other prince, has dealt a fatal blow to both the Cēra and

and Cōla kingdoms. The former is henceforth so strictly confined to the West and so rigidly cut off from the rest of Tamilakam that the language spoken there obtains a new name: Malayālam. The eclipse of the Cōlas and the elimination of the Cēras spell the rise of the Pāntiyas to literary eminence. Their language is henceforth "centamil".

272.) Col. 350b alunkal irakkamum kētum ākum.

In the E.C. texts alunku = tavar, Comm. = put a stop to. It is not confined to juxtaposition with celavu = the departure of the husband from his wife. At AN. 66:26 alunkinan allanō ^{tan} ayarntē/mananē, alunku refers to "breaking off a new marriage". At. Krt. 135:4; Narr. 391:1 alunkuvar celavē the two words are found together.

In course of time "alunku" fell out of use, except in conn. w. "celavu". This is the stage which Por. registers. Whenever it employs "alunku", it is always as either celav-alunku, 177:4; or celav-itai-alunkal, 185:1. This usage brings Por. to a close relationship with the Comm. on Krt., which has this phrase nine times. In L.C. texts this vb. "alunku" is not employed except in conn.w. "celavu".

273.) "tatumarū" has been discussed above. Cf. tatumaruvamam, Por. 310.

274.) The E.C. employ yām(=we) most often: very rarely does nām(=we) occur, as at Krt. 255:8 nām vem kātalar. Likewise,

the oblique cases were em, emm-in, etc. and the opds. were emar, emal etc. But Col. 162 e yān yām nām ena varūm peyaram
Col. 163 d namm ūrntu varūm ikara aikāramum
 Col. 410 na nu... enum avai mutal ākiya
 kilai mutal peyaram.... seem to

belong to a stage of Tam. where "nam" is slightly more frequent than "em", both in isolation and in ops., and where "nām" and "yām" enjoy the same status. In Kur., which is I.C.-E.M., "nām" occurs only once, at 1195a; while "yām" occurs 15 times. It is only in Nāl., which is E.M., that there is well-nigh equal frequency. Here yām: nām, as 5:4. Hence I am inclined to believe that such lines as Col. 162 e, 163 d were inserted later into the relevant sutras. Col. 410 offers no difficulty, as it belongs to Ecca iyai, the miscellaneous supplement [to Col.] of a later date, as its very name testifies. Eccam = "that which remains to be said", acc. to the view of an enterprising grammarian, who wished to remain hidden and pass off his sūtras as those of Tol.

275.) "turai" in E.C. texts, as 36 times in Krt., means a port or harbour. It is in much later texts that it comes to signify "the theme of a poem", as it does at Por. 313:8 and in the Comm. to PN., Patirr. etc.

276.) kaṭṭūr, pāti, pāli and pācarai are the chief cl. words for "a camp." Of these, I have discussed pāli above : pāti

occurs at Mullaip. 28; kattūr, lit. a tied-up residence, fr.* kattū + ūr, at AN. 44:10; PN. 295:1, Aink.445:2; Patirr. 3 times. At Narr. 280:6 pācarai means paciya kal = a green rock i.e. a rock which is covered with green grass. This is such a rare phenomenon in parched S.E. India that it may well have been the origin of the word, which soon came to signify an encampment on such a rock, a military camp, as at PN. 62:11; 294:2 and 13 more times, Aink. 7 times; Patirr. 8 times; Paripā. 19:35; Cilap. 26:180 and Por. 175. For further details of. 181 above.

277.) payam is much more frequent in E.O. than payan for "fruit, yield of soil, or of the cows' udders; result." Thus Krt. has the former four times, at 143:2; 225:1; 267:1; 342:7; and the latter only once, at 381:7. In Kur., however, the rôles are reversed. The former occurs only twice, the latter 25 times. Por. stands closer to Kur. than to Krt., with payam only once, at Por. 510:2; and payan twice, at Por. 515:2; 655:7. Moreover, Krt. employs only the vb. payam, with its vinai eccam as payantu, e.g. 202:3, never the vb. payakku, in the sense of bringing forth fruit. But the latter vb. pay-akku occurs eight times in Kur. and also at Por. 515:1. This is an additional instance to show that the later parts or sections of Por. are L.C., as is most of Kur.

278.) pinrai = after, afterwards. Krt. 176:3; 298:5; also in the titular Comm. on Krt. 15 an 233; Kur. 518a; Nal. 23b;

36b; Por. 114:4.

279.) "poti" as a sb. in E.C. texts means the bud of a flower, as at Krt. 35:3; 330:4.

As a vb. it means to bundle up and hide, to insert into a mass or bundle, as at Krt. 168:2; 376:5. Krt. 85:4, where "poti" is a sb. but not the bud of a flower, stands intermediate to the two senses. It means a thing that is bundled up, as the petals of a flower are bundled up in the closed bud. Thus in Krt. we can watch the dynamism in semantic change at work.

By the time of the Kur. "poti" has shed all its earlier meanings as a vb. and means "to store up", as at 155b potintu.

Likewise at Nāl. 341c kanam potinta. This is its meaning at Por. 161:1 anpu poti kilavi. As a sb. "poti" means a sheath, at Nāl. 269a, a development from E.C. "poti" = ^a bud.

280.) At Por. 79:13 Tol. calls the wife "manaiivi". That is the mod. Tam. word; and the med. Comm. have it frequently, as at PN. 222:2, Comm. But I looked up the index of every cl. work that has an index, and then of Kur., Nāl., Tv.; the word "manaiivi" was not to be found anywhere. Here then we have a concrete case of the selection of words as elegant, refined or poetic by the cl. writers and their E.M. imitators. Let us first examine these words in this case: -

(1) makatūu, as at PN. 331:9. Cf. No. 206 above.

(2) manaiyōl, Krt. 164:5; PN. 333:8; 334:5; Aink. 47:2;

48:2; 410:2.

(3) manaiyāi, Kur. 904a; Nāl. 3d; 86c, d; 361c.

(4) manai, Kur. passim; Nāl. 85c; Cilap. 3:175 manai akam, which is used deliberately to signify both "his wife's breasts" and "his house."

When one considers the number of words that form their fem. in vi, or i, as tunai fr. tunai; urai fr. urai; etc., and their frequency in the earliest classics, it is difficult to believe that "manai" alone was formed very late. Nor do the suffixes "vi" and "ōi" make any change in the meaning conveyed. Thus urai-ōi = (my)wife, Krt. 116:1; while urai = wife, at Krt. 192:2; 400:7; AN. 298:23; 351:17; PN. 145:10.

Hence we cannot be sure that just because the cl. poets do not use a word, that word was not used by the contemporary people, in prose-writing and conversation. Tol. is often careful to distinguish these two, as ceyyul and valakku. It is prob. fr. the latter that Tol. obtained the word "manai". N.B. It may also be that the fault lies with the Index to these works. In fact I have at length found this word at Paripā. 5:39. Cf. p. 566 below.

281.) mērrē = upon, above. Por. 278; 551:2; 606; 614; 647:2. El. uses mēna more frequently than mērrē. See Part III. Krt. uses mēla, as at 7:2. Kur. uses both mēla, 320a, and mērrē, 1027b.

282.) vāyil = place; entrance; means of entrance, in that order of semantic change. Cf. Krt. 118:3; PN. 234:5;

Kuṛiṅc. 203; Mani. 7:92; 17:77. Cf. Por. 149:1; 151:10, 152:6; 164:2; 167:1; 172:3; 178:1; 193:4; 196:11; 224:1; 241:1; 273:3; 510:1; 511. Here the predominant sense is the last, namely, a way for the lover to come into contact with his mistress. As this way or entrance is very often the female companion of the heroine, that person is the one most frequently referred to as "vāyil" both by Tol. and by the Comm. on Kṛt., Narr., AN. Āṅk. and Kalit.

Ch. VIII A. Loan Words fr. Sk. in the Tam. of Tol.

with a comparison of the incidence of the the same words in Kṛt. and a few other cl. works. Only in Tol. and Kṛt. is the list of words and the number of their incidence exhaustively given here. A few of the words mentioned here as Sk., e.g. pinṭam, are most prob. at an earlier stage l.w.fr. Drav. into Sk.

1.) aṅkatam¹ at Por. 391:2; 430:2; 436:1; 441:2; 471. Acc. to M.L., p.19, and Pēr. Comm. on the above texts, this is a stanza of abuse; lampoon. M.L. considers it as a loan fr. Sk. aṅka-da. M.W., p. 7 mentions Sk. aṅka m. any mark, stigma; but not the cpd. aṅka-da. He also mentions aṅkatam² = a bracelet worn on the upper arm. This is a homonym.

2.) atikāra, Por. 665:2, fr. Sk. adhikāra m.

3.) antam = end; not in El. or Kṛt., which employ "iruti" instead. From Sk. anta m. Col. 4d; Por. 146:16; 147:24; 243:1.

- 4.) antaram = the atmosphere, fr. Sk. antara m.n. internal space. Por. 146:20. Not in Krt., but cf. PN. 392:19; Muruk.119.
- 5.) ampōtaraṅkam, Por. 460:1; 463:1. Acc. to Pēr. and M.L., p.98, this is a variety of Kali verse, in which the lines diminish like waves on the shore. Prob. fr. *ambhas + tarāṅgam; but the sandhi is wrong. Prob. it was made on the analogy of ambhodhi m. > ampōti (Tam), M.L. sub voce; both mean "the Ocean, as the receptacle of waters", M.W. p.84.
- 6.) āmarar = the immortals, gods, fr. Sk. amare m. an immortal. Por. 146:29. Not in Krt., which employs katevul; pēe; but cf. PN. 99:1.
- 7.) amiltam = ambrosia, fr. Sk. amṛta. n. id. Por. 146:13. Krt. has this word five times. Cf. also PN. 392:20 etc.
- 8.) aracaṅ = a king; aracar = kings. Fr. Sk. rājan m. Por. 75:2; 626:4; 627:1; Krt. has only two incidences: 276:5; 392:6.
- 9.) aracu = kingship, from Sk. rājyam. Col. 56c; Por. 637.
- 10.) arākam, Por. 433:1; 464:1; 544. This is "a member of certain classes of Kali verse characterized by rapid movement", M.L. p.123. It is prob. conn.w. Sk. rāga m. a musical mode.

11.) avi = an oblation, sacrifice, fr. Sk. havis n.

Por. 76:12 avi ppali.

12.) avai = an assembly, fr. Sk. sabhā. Por. 76:17; 423:1;

426:1 Krt. has only two incidences: 146:5; 276:5.

13.) ācai = desire, Por. 107:4, fr. Sk. āśā f. Not in Krt.,

but in its Comm. at (Krt.) 29:3-4. Krt. employs other words, like avā; vilai etc.

14.) ācīriyar = a preceptor, fr. Sk. ācārya m. Tol. forms an adj. from this, "ācīriya", and applies this term to the

akaval metre. I give the references to both ācīriyar and

ācīriya together: El. 315c; 389c; Por. 325:2; 335:1; 342:2;

364; 368:1; ^{374:1} 375:1; 376:1; 379:1; 380:1; 388; 417:1; 419:2;

420:1; 431:2; 469:1; 473:3. Cf. Pattina. 170. Not in Krt.

15.) ānai = prescriptions, rules, conventions; conn.w. Sk.

ājñā f., prob. through Pkt. ānā. Col. 396f; Por. 93:2; 490:1;

506:2; 665:15. Not in Krt.; but at Kalit. 81:28 and Pattina.

170 toll ānai nall ācīriya.

16.) āti = beginning, Por. 348:1; fr. ādi m. Krt. has only one

incidence, and that very doubtful, as it is part of a Proper

Name: Āti Aruman, Krt. 293:4.

N.B. With avi, No. 11, of. āvuti, PN. 99:11, fr. Sk. āhuti f.

17.) Por. 79:23 gas the enigmatic words:-

oelvōr ceppiya mūtānantamum. Nacc. divides the last
 cod. as mūtū ānantamum, against the Tam. rules of prosody,
 acc. to which the division should be mūtān antamum or mūtāl
 nantamum. But neither division makes sense. Nacc. explains
 ānantam as cākkātu = death, here of the wife in the funeral
 pyre of her warrior-husband. But Nacc. is always anxious to
 find, or to invent, references to med. practices in early
 Tam. texts: hence his whole explanation here is extremely
 doubtful. But M.L., p. 262, gives this very meaning to ānantam
 as No. 2, with Nacc. as its authority. The Pu. Ve. 10:13
 seems nearer the mark, when it explains ānanta ppaiyul as
 the excessive grief and lament of a wife on her husband's
 death. Here ānantam = a transport, excess. Acc. to Tam.
 semantics, this is quite prob. The word was first borrowed
 fr. Sk. ānanda n. happiness and had the meaning in Tam. of
 "bliss, rapturous joy", as at Tv. 2:106 ānantammē arā
 aruliyum. Then it acquired the meaning of any kind of
 transport, of grief, love or joy.

18.) ānam = loss, damage; conn. prob. with Sk. hāna n. M.W.
 p. 1296, c. 2. El. 47b alt. lect. for maṇam. Cf. ānā = undecaying,
 9 times in Krt.

19.) ilakkanam = a characteristic quality, fr. Sk. lakṣaṇa n.
 This itself is prob. a.l.w. fr. Drav. ilaku vb; ilakku sb. =
 id., fr. a base = shining forth as. This base prob. supplies

other Sk. words like Lakṣmī, lakṣa, etc., as wealth, prosperity, etc. are often conn. w. lustre and brightness in several languages. Kṛt. uses the nasalized form "ilaṅku" in this sense seven times, but not "ilakkanam". The name "ilaṅk-ai", whence Sk. Laṅkā, was given to any land that was noted for its lustrous verdure and fertility. Cf. PN. 176:6 peru mā ilaṅkai; 379:6 ilaṅkai kilavōn = lord of Laṅkā; Ciṛupān. 119-120 tol mā ilaṅkai kkaruvotu peyariya nan mā ilaṅkai mannar ullum.

In L.C. - E.M. texts ilakkam and ilakkanam are both found with the same meaning, in Comm. vilakkam, as at Paripā. 13:8 iru vēru mantilattu ilakkam pōla; Kur. 627a ilakkam; Nāḷ. 399b ilakkaṅam yātum ariyēn. Cf. Por. 56:2; 554:4; 555:2.

20.) ulakam = the world. This word is conn. w. Sk. ulōka, lōka m. but is more prob. Drav. in orig. fr. the verbal base ulavu, ulā, ula = to spread; Comm. para; thus the exact equivalent in Tam. of Sk. pṛthvī. The word "ulakam" occurs 10 times in Kṛt. and at Col. 57a; Por. 5:1, 2, 3, 4; 78:2; 79:34; 114:8; 644:2.

21.) uvamam, uvamai and uvama = a comparison, fr. Sk. upamā, f. El. 204a; 210a; Col. 412a; 414 (twice); Por. 46:1 (twice); 48:2; 49; 196:11 (twice); 242:1; 276:2; 282:1; 283 uvamai; 284:1 uvamam (twice); 287:3; 289:3; 290:3; 291:3; 295:1; 296:1; 299; 303:2; 304; 307; 309:1; 310; 488:1.

22.) ētu, fr. Sk. hētu m. Cf. Ch. VII, No. 79. But there is the pure Drav. base ē = why ? Cf. Et. 32. Hence ēn, evan, etu, ētu = why ? This may have been used to denote the cause, exactly as one says in English: " the why and the wherefore of that I do not know".

23.) ēnem = security, fr. Sk. kṣema n. Por. 37:1; 50:2; 72:8; 79:5; 111:34. The cl. instances are given in Ch. VII, sub. voce.

24.) kapilai = a cow of a tawny brown colour, Por. 90:6. Fr. Sk. kapilā f. a brown cow, Yājñ. I, 205; MBh. etc. Not in in Kṛt., but at PN. 337 : 11. kapila neṭu nakar, and kapilar, as the name of the poet, at the end.

25.) karakam = a water-vessel of medicants, Por. 625:1. This may be conn. w. Sk. karaṅka m. a cocconut hollowed to form a cup or vessel, L. Cf. M. W., p. 254, c. 3.

26.) karanam = a wedding, taking a girl as wife; a religious ceremony, At Por. 142:1; 143:1; 144:1; 145:2; 146:1 Tol. uses it in these senses; but it is not clear which sense is dominant in each instance, in other words, whether we should look to Sk. grahana n. seizure of the girl's hand as the symbol of marriage, or Sk. karana n. = kriyā f., which emphasizes the religious ceremony of marriage performed by the priests. I should think that Por. 143:1 and 144:1 are the former; the rest the latter.

27.) karumam = action, fr. Sk. karman n. Col. 84a; Por. 123:4; 170:1; 513:2. Not in Kṛt., but in Kur. 7 times, incl. 1021a; Nāl. 393a kamam, a syncope of *karmam; this is its only incidence ^{there}. But karumam itself occurs at Nāl. 52b and six other places there.

28.) kāntikai, Por. 653:1; 654:2; 656:2; prob. fr. Sk. kāndikā f. M.W. p. 269.

29.) kāmam = vehement sexual desire and pleasure, fr. Sk. kāma m. The references both in Tol. and in the cl. are given in Ch. VII, sub. voce.

30.) kāmam = pleasant, delightful, Por. 147:8. As for 29 above.

31.) kāraṇam = reason, fr. Sk. kāraṇa n. Col. 21; 22a, 40a, 394; Por. 114:15; 416:2; 111:26. This word does not occur in the cl., but in the Comm. on Paripā. 17:42-46; on Patirr. 48; and in E.M. texts, like Kur. four times; Nāl. three times, incl. 56c.

32.) kālam = time, season, conn. w. Sk. kāla m. Cf. Ch. VII, sub voce.

33.) kuṇam (adj. kuṇa) = quality, character, fr. Sk. guṇa m, or the other way about. Col. 416b; Por. 234:1; 630:1. Kṛt. 206:2 has kuṇam; Kur. has kuṇam and kuṇam, 3 times each; Nāl. 56a and 230a have kuṇam, while Nāl. 91c and 353b have kuṇam.

34.) cāti = a type, class, or species of animals etc., fr. Sk. jāti f. Por. 597; 618. Twice in the Comm. on Krt., on Patirr.; and in the text of Perumpān. 229; but the Comm. of Nacc. renders it as tiral = a collection.

35.) vittira = variegated, fr. Sk. citra. Por. 525:6; 534:1. Not in Krt., but in Comm. on Krt. 231 and on Paripā. 19:53

36.) cintai = reflection, thought, fr. Sk. cintā f. Por. 111:32. Not in Krt.; but at Paripā. 20:68; and Nāl. 329 d, occurs the vb. cinti = to reflect.

37.) cunnam = powder; a small piece cut up into smaller ones, fr. Sk. cūrṇa n. Col. 404a; 406a. Not in Krt.; but at Perumpān. 221.

38.) cūtar = charioteers, as camp-followers, musicians and dancers, fr. Sk. sūta m. MBh. +. Not in Krt., but at Maturaik. 670, which is copied out at Cilap. 5:48. Cf. Por. 91:2, cūtar ēttiya....

39.) cūttiram = a grammatical verse, fr. Sk. sūtra n. Por. 480:1; 481:1; 653:1; 654:1; 655:8; 656:1; 657:2; 658:1. Not in Krt.; but at Nāl. 314b.

40.) nāpakam, Por. 665:22, fr. Sk. jñāpaka adj. and n. sb., prob. through Pk.

41.) tāpata = penitential, Por. 75:6; 79:29; fr. Sk. tāpasá, ŚBr. XIV etc.

42.) tāyam = inheritance, portion, Por. 221:1. Not in Krt.; but at PN. 99:7; Mptu. 551; Nāl. 278a. Fr. Sk. dāya m.

43.) tāram = wife, Por. 79:28, fr. Sk. dāra m. pl. = a wife. This word is not to be found in Krt. : in the other cl. it is very rare. Its homonyms tāram = the name of a shrub (Paripā.), or = pantam (P.P.) are not so rare.

44.) ticai = direction, quarter; district, region? fr. Sk. disā f. MBh. etc. El. 431; Col. 397a; 400b; 449b. Not in Krt., but at PN. 41:4; 121:1.

45.) tūtu = message, messenger in E.C. texts, as at Krt. 182:7 and five more times. Later tūtu = message only; while tūtuvan = messenger, Por. 119:2. Kur. has tūtu = a message, embassy, 3 times; and tūtu = an ambassador, four times. This word is most prob. a l.w.fr. Sk. dūta m.

46.) teyvam = "divinity, a god", seems to be an adaption of Sk. divya n., or more prob. daiya adj. used in Tam. as a sb., to suit Tam. phonetical requirements. It occurs at Krt. 89:5 and six more times there; at Col. 4c; 57b; Por. 18a; 36b, 47a; 115:7; 150:4; 272:1; 422:1 valipatu teyvam.

47.) teyam and teem, Oblique case teettu, have ^{been} discussed in

Ch. VII. They are most prob. fr. Sk. desa m. and occur in Por.,
 whereas El. and Col. employ tigai, No.44 here, instead.

48.) tēvar = gods, fr. Sk. deva m. Por. 450:2. Not in Krt.,
 nor in the other cl., acc. to their Lex.; but in each of the
 three didactic works I am examining: - Kur. 1073a; Nāl.112d;
 Pāl.95d.

N.B. Hitherto it has been the custom to consider the Nāl. as
 a thing apart, almost as valuable as the Kur., and to despise
 Pāl. as a thing "not in the same street" as Nāl. But of. Pāl.95
 and Nāl.112 and esp. the concluding proverb in each:
 kaikkumē(Pāl.) kaikkumām (Nāl.) tēvarē tinninum vēmpu.

49.) nāṭakam = a drama wherein there is a dance: fr.Sk. nāṭaka n. Por.53:1. M.W.525,c2, speaks of naṭ- as Pkt. for Sk. nṛt = to dance; and naṭa m.actor, dancer, mime, MBh. etc.; a sort of reed, L. These may be conn.w.'tam.naṭa = to walk gaily, and with nāli= a reed. Acc. to E 1.240 nāli becomes nāṭ- before "uri". Then again Cilap.3 connects such a reed very intimately with a dramatic performance, where Mātavi establishes her reputation as an actress. This reed is called talaikkōl, Cilap.3:120, and is supposed to be the same as, or to represent, intira ciruvan cayantan = Jayanta, the son of Indra, ib.1.119. All this requires further investigation. Paripā. 22:42 has naṭa = to dance; naṭan = a dance; but Tv.has either naṭam, four times, or nāṭakam, five times, for a dance; and nāṭakan = a dancer, at 2:138; nāṭaka, Voc., addressing Civan. These words are not in Kṛt., nor in M.C.texts.

50.) niccam - everlasting, perpetual, fr.Sk. nitya adj., through Pk. Por.99:2. Not in the cl. Kur., Lex.by Pope, p.53, mentions this word, but gives no reference. Nāl.81b has niccam; whereas Nāl.376b has nittal = id.

51.) nimittam = an omen; occasion, cause: fr.Sk.nimitta n. Por.14:2; 36:2; 91:17; 104; 177:3; 267:2. I am unable to trace this word in any of the cl. It occurs, however, in the Comm. on Kṛt.140:2: "pul". This was the E.C. word."Nimittam" is not mentioned in any of Pope's Lexicons, on Kur., Nāl., or Tv. But prob.it replaced "pul" in ordinary speech earlier.

52.) patalam = a chapter of a book, is conn. w. Sk. patala n. or m.

But the cluster of words round pat-, pat- = to recite, read, chant, from the earliest times and in so many Drav. languages inclines me to give this word an ultimate Drav. origin.

It occurs at Por. 480:3; 483:2; but not in Krt.

53.) parattai = a concubine, prostitute. This is a Tam.

formation fr. Sk. para = other, as in para - dara etc. MW.p.

586, c.3. In Tam. this has become parattu in the oblique

case., cf. tēttu, in No. 47 above. That "ai" means a girl

or woman, is shown repeatedly throughout this work. Parattai

occurs only four times, in the Comm. on Krt., but frequently

in Por. e.g. 41:22; 111:35; 147:33, 187 :3; 224:1; 233:1;

502:1; 510:1; 235:1; .

54.) parattaimai = resorting to concubines and harlots.

Por. 158:1. Krt. has not this word either : but its Comm.,

on 203, and the Comm. on Narr., AN, Aihk. and esp. Kalit.,

have these two words (53,54) very frequently.

55.) paruvam = a suitable occasion, season; fr. Sk. parvan n.

RV. etc. Por. 7: 41:1; 146:3 and 23; Krt. 175:1 (only this

instance); Perumpān. 190, etc.

56.) pārppān has generally been translated "a brāhmin" and

is supposed to be a l.w.fr. Sk. brahman m. It occurs at

Por. 75:1; 177:5; 193:1; 501:1; 502:3; 509:1; Krt. 156:1

(twice); 1.4; AN. 24:1 vēlā pārppān; PN. 9:1; 367:4;

Mullai. 37. But the word may very well be pure Drav., fr.

pār = to see, whence pārppān = " a seer". Cf. pārppōn, in

the cl.passim, = one who sees. The early Tamils had such seers and astrologers, cf. Krt. 23, 26, etc. With the advent of the brāhmins into S. India about the time of Christ, there was a merger between the two. This is prob. the reason why they came to be regarded as Tamils and brāhmins at the same time: an idea which is sedulously fostered, despite the contradiction in terms.

57.) pintam = a group, collection; Comm. tiraj. Col. 90a; Por. 63:9; 480:4; 484:2. Sk. pinda, m. T. Burrow regards this as a l.w.fr. Drav.

58.) pūtam¹ = a ghost, demon. Col. 57b; Perumpān. 235 < Sk. bhūta, Gr.S. etc. pūtam² = one of the five elements, El. 242a; Col. 57b < Sk. bhuta n.

59.) maṅkalam¹ sb. = festivity, Por. 68:10; 91:8, 9, 11, 12; fr. Sk. maṅgala n. maṅkala² adj. joyous, festive. Por. 244:1; fr. Sk. maṅgala mfn. It may eventually be discovered that this word too is Drav. in origin, fr. *malunk-al-am, where the root is māl = excellence, splendour, glory, as at Civ. 1541d māl-ai. Acc. to the l / t / n alternance, which I shall explain in a separate paper, māl is conn. w. mātu, māṭci = splendour; maṅ, id. at Kalit. 92:60; maṅ = an auspicious event, Por. 68:11; and man = to celebrate, Por. 68:10, mannum maṅkalamum. The basic idea of this group of words is splendour; and prob. mani = a gem in Sk. and at Perumpān. 120, but 22 times in Krt. in the sense of "splendour", is

intimately conn.w. man, māṭci, and maṅkalam. The change of *maṅkalam into maṅkalam is prob. due to the twofold loan; fr. Drav. into Sk. at an earlier stage, and later the reverse process. Cf. Sk. maṅd-.

60.) maṅtilam = an orb; a circle; conn. w. Sk. maṅḍala m.

Por.41:17; 427:1; 429:1. Cf. Krt.300:7; AN.11:1; 122:11;

PN.8:6. In E.C. Tam. the predominant meaning is the Shining

orb of the sun, or less frequently the moon. The idea of a circle is secondary. The base is prob. "man" in Tam., whence

* maṅtū + il + am = that wherein is splendour. Cf. 59.

61.) mati = opinion, information, knowledge; Comm. arivu;

fr. Sk. mati f. El. 483e. Cf. Paripā. 10:48; Kur. four times,

in closely allied meanings. Nāl. has mati 7 times in the sense of "esteem" or "estimation".

62.) matimai = mati in 61, but more in the quality of an abstract noun. Por.255:2. This is the characteristic Tam. formation of the abstract noun, but fr. a Sk. root, which is completely taken into Tam. It is not in the cl.

63.) matippa = to be esteemed like, Por.286:8; 289:2. Cf. matippu, Nāl. 5 times.

64.) mantiram Sk. mantra m. Col. 449e; Por.477:5; 490:2.

Not in Krt.; but in the Comm. on Paripā. 2:57.

65.) maṅam or maṅaṅ = mind, Por.582:6; 663:8; 665:26; fr. Sk.

manas. An alt. lect. at Krt. 294:4 gives us maṅaṅē for maṅnē:

but it has been rejected, as an error of the copyist, by

U.V.S. Aiyar, I think correctly. Even as late as Paripā. 2:36,

it is "ullam" that is employed in this sense; while the

Comm. renders it as manam. And this happens at a time when
rare in the texts
onpatu = 9 is still unknown : tontu = 9 at Paripā. 3:79.

With Paripā.4:56 manam begins to appear: mana kkōl; likewise
at Paripā. 10:57 mana kkōttaiyar. Thereafter manam becomes
very frequent: it occurs 20 times in Kur. and 16 times in
Nāl. This word is a very good index to the date of the
last section of Por., marapū iyal, where alone, in the
whole of Tol., this word turns up, and that three times.

66.) māt̄tirai = the prosodic measure of a syllable; fr.Sk.

mātrā f. El. 7a; Por.313:1; 314:2; 416:1; Cīv.1773c

notippin māt̄tirai. The sūtras, El. 1-82, are in substance

very ancient, dating from E.C. times, as I show in Part III.

At the time of the final redaction of most of Tol., c.400 -

450 A.D., a few changes were made. One of these is "māt̄tirai"

at E l. 7a, for the earlier "alapu" or "alavu", used

elsewhere in E l.

67.) māyam = deception, illusion; conn.w.Sk.māyā f. But
the word is more prob.Drav. in origin, as I show in Ch.VII.

Por.114:14; Krt.325:2.

68.) mālai = a garland, esp. of flowers; conn.w.Sk. mālā

f. Por. 146:55. Cf. Krt.214:6. Much more frequently in Krt.

māl-ai = the late evening or night. The spread of meaning

from mal-ar = a flower to māl-ai = that which consists of

flowers, a garland of flowers, is typically Drav.; but there

is need of careful investigation, before one asserts its

Drav. origin.

69.) mānam¹ = respect, esteem; fr. Sk. māna¹ m.n.

Cīv.2120a; 2382c; 2747d. Por.41:14.

70.) mānam² = disparagement. This is prob.conn.w. Sk. māna¹ m.n.= anger at being disgraced, M.W.p.809,c.1.

E l. 47b; alt.lect. ānam.

71.) māna= in the measure of, like. Por.146:20; 286:3;

287:1; 493 mānum. Prob.fr. Sk. māna² n.M.W.p. 809,c.3.

Cf.the cl. instances: Krt.9:6 mānum; 76:4 and 298:7 māna;

289:5 mānru; A.N.39:13 and Cīv.507b id.; Poruna.92;Perumpān.

269, Maturaik.538,582 all four instances māna. The forms

"mānum" , "mānru" show clearly that the Sk.word has been

completely taken over into Tam.morphology. They are used

as peyar and vinai eccam resp. of mān = to be like.

72.) yānam = midnight;conn.w.Sk. yāma, m.night-watch;

yāminī f.=night. Por.6:2. Cf.Krt.375:5,6, and 11 more times;

AN.122:14; 208:1; Cīv.135c;1663d.

73.) yutti = a device, expedient, artifice; Comm.upāyam:

fr.Sk.yukti f. Perhaps no word is so important and significant

as this to demonstrate the composite character of Tol., as

we have it now. E l.65 explicitly asserts that the only

vowel that can follow a "y"- initial in a word is "ā".

Hence such a word as yutti is specifically debarred fr.Tam.

Cf.Part III, my remarks under E l. 65. Yet "yutti" occurs

at Por.653:4; 665:1. It is idle to pretend that E l.65 and

these sūtras of Por. are by the same hand.

Furthermore, had the two contradictory sūtras been before the redactor in 400 or 450 A.D., he would most prob. have altered one of them. Hence it seems most likely that this section of Por., marapūiyal, which is also the last, was added to Tol. at a much later date. This conclusion is also strengthened by the total absence not only of yutti, but of any word that violates E 1.65, from both Kur. and Nāl. Even Tv., which has the "yō" initial, besides the "yā-", does not have the "yu-" initial in any word: hence not "yutti". I am inclined to give these last sūtras of marap-iyal a date as late as the ninth century A.D., i.e. shortly before the close of E.M.

74.) vacai = fault, at Por. 663:1;, but its orig. meaning, as at Krt. 267:4. is "a word of reproach, blame." This is prob. fr. Sk. vacas n. speech, or vaca n. speaking. Cf. Sk. vācya n. blame, censure, reproach, fault. The Tamils or Āryans seem to have delighted in speaking ill of others: hence the spread of meaning from "speech" to "reproach, blame."

75.) varunan = the Sk. god Varuna. Por. 5:4. Cf. Ch. VII, sub voce.

76.) vannakam = an elaborate eulogy; a variety of "kali" verse: fr. Sk. varnaka m. n., acc. to M.L.p. 3483. Por. 451:2; 452:2.

77.) vannam = (1) a colour; hence "a type"; fr. Sk. varna m. RV. etc., prob. through Pk. vanna. Col. 78a:416a; Por. 202:1. Krt. 111:6 and 380:6, both have the words "vannattuymmalar".

Hence the word vannan = one who is coloured like, as at Perumpān. 30; Cīv.17a;(2) specifically, a type of musical composition, at Por.524-546.

(3) specifically, a type of word, Col.26b.

(4) " " " " poem, Por.82:4; 313:9.

Nacc. often asserts that, besides Sk. varna, there is a pure Tam.root van = graceful. The occurrence of van = graceful, beautiful, as at Cīv.1241b van koṭi and the more prob.meaning of the Kṛt.texts. 111:6 and 380:6, as referring to beautiful flowers rather than to coloured flowers, lend weight to this contention. Furthermore, owing to a tendency to confound the cerebral or retroflex consonants with the alveolar, which is* most marked in Tel. and least in Mal., and which affected between seventy and eighty words in Tam. from E.C. times onwards, it is prob.that the base "van" in "vana" (= beautiful, 6 times in Kṛt. and very common in the cl., esp. in the cpd. vana-mulai) is conn.w. van = beautiful. Cf. the variant readings at Cīv.2536d "vān" and "vān" = beautiful, C. This may be the origin of vanas n. loveliness, RV.X,172,1. Cf.M.W.p.918,c.3.

78.) vānika as adj. = mercantile; conn.w.trade: fr.Sk. vānijá m. = a merchant, TBr.; MBh. Cf. also vānijaka m. id.MBh.; Hariv.Por.632. The origin of this word in Sk. is prob.conn.w. the custom common through-out India at all times of shouting out the price of wares by pedlars. If so, it has a Drav. origin in pan , pan̄. Note that Sk. has the

word vānī f. = voice, MBh. etc.

79.) vāram = the turn of either the principal singer or of his companions; the refrain of any song; Comm. pirpāttu: fr. Sk. vāra m. a turn. Por. 456; 463:2; 464:2; 662:2. Cf. Cilap. 14:155.

80.) vaicikaṅ = a man of the third caste. This is a Tam. adaptation of Sk. vāśya = id. RV. etc., fr. 2 viś. Por. 632.

Not in any of the cl.

B. Āryan ideas and ideals in Por.

1.) The Āryan varna or caste-system.

It has been shown recently by K.N.S. Pillai and other writers that the Tam. cl. bear little trace of this system.

On the other hand, Por. refers to it in several places.

I shall take only the first and last sections here.

Section 1 has sūtras 21 to 33 discussing this theme. Cf. esp. these words: -

a) uyarntōr = those of the higher varna, Por. 26:2; 31; 33:2.

b) vēntaṅ = the king, as belonging to the second varna, Por. 27:2.

c) Por. 29 mēlōr muraimai nālvarkkum urittē. Here we note the four varna. Section 9, as much later in time, has more details on this subject:

a) antanar = the first varna: Por. 625, 627, 628, 637.

b) aracar = the second varna: Por. 626, 627, 631.

c) vanikar = the third varna: Por. 631, 632, 633, 634.

d) all the four varna are mentioned at Por. 629, 630.

But here the organizers of the caste system in South India

were confronted by a serious difficulty. Hitherto the petty kings (vēḷir) and landlords (vēḷāḷar) had been very powerful. It was from their class that the kings of the three great kingdoms, Cēra, Cōḷa and Pāṇṭiya had arisen. Could they be reduced to the lowest class, to the varna of the śūdra? This was clearly impossible, at least immediately. Hence at Por.638 the "vēḷir" or "kuru nila manṇar" and at Por.635-636 the "vēḷāṇmāntar" are spoken of as equal in status to the mercantile community, though not an integral part thereof. Por.639 dismisses the śūdra varna very summarily: "aṇṇar āyinuṇ ilintōrkku illai."

2.) Dharmārthakāma. At Mn.II,112 etc. occurs the cpd. dharmārtha m.du. religious merit and wealth. In course of time this ideal was further elaborated into dharmārthakāma mokṣa m.pl. religious merit, wealth, pleasure and final emancipation, the four objects of existence. With the advent of the brāhmins into South India, this ideal was foisted on the Drav. ideal of love and war as the two aspects of life: akam and puram. These alone colour the Tam.cl., whereas Por. 92:1, inṇamum porulum aṇṇum enṇāṅku, and Por.418, aṇṇam mutal ākiya muṇ mutal poruṅkuṇ uriya enṇa, are clear indications that Aryan ideals have replaced the older Drav. ones.

a) Dharma = aṇṇam = good conduct. This was not an ideal totally unfamiliar to the early Tamils. Thus Kṛt. has aṇṇam il yāy at 244:6; aṇṇam il aṇṇai at 262:2; aṇṇam il kōḷ at 267:8;

and the adj. ara, whence aravatu = that which is moral, at 247:2; and aravan = "he who is moral", here "one who keeps his promise to his wife," at 284:4. The phrase aran il yāy is frequently employed in other texts as well, as at Narr. 63:6; 145:7; 376:12 etc., to designate a mother who disapproves of the love-affairs of her daughter. At PN. 44:11-13; 390:1-2; cf. also Cilap. 7:42d, aram or aran is contrasted with maram = immorality, esp. ferocity. But even as late as Paripā., which speaks of aran, aram and ara only 10 times, this was not one of the primary ideals of the poets. In Kur. aram or aran becomes such: it is mentioned there at least 53 times; in Nāl. 22 times. It is to this type of literature that Por. 92 belongs.

b) Artha = porul = wealth. This is frequently mentioned in the Tam. cl., esp. as a counter-attraction to "kāman". Still there is no attempt made to classify the ideals of life, so as to include this. It is this very word, which, in the sense of meaning or content, is given as the title of (a) Section 5, in Por., called "porul-iyal"; and (b) the whole of this Atikāram: "Porul".

c) Kāma = inpu, inpam and kāman in Tam., as early as Krt. Por. distinctly mentions this as kāman at 50:1; 51:2,3; 76:23; 81:2; 83:1, 92:3, 108:1; 109:1; 111:33; 113:4; 115:1; 119:1; 146:41,49; 147:6,18,36; 151:14; 152:1; 160:1;163; 177:1; 192:1; 196:2; 273:2; 433:3; 498:1.

d) Mokṣa = vītu = emancipation from the bondage of existence.

Kṛt. has not even this word as a sb. in any sense. Even Paripā. an Kur. do not mention it in this sense. It occurs, presumably for the first time, at Nāl.59d; in Cīv.(2846etc.) it is frequently employed, esp. in the exhortations of Cīvakan to his wives to renounce the world to obtain "release". It occurs also at Cilap.28:175 Comm. Other Tam. words for this are: - (1) cuvarkkam, Nāl.243b fr. Sk.svarga, although the two ideas are not identical; (2) mōtcam, Cīv.2814; and (3) mutti, fr. Sk. mukti. This is the ideal least elaborated in Tol., furnishing us indirect evidence that most of the sūtras cannot be later than the fifth century A.D.

C. The indebtedness of Tol. to Sk.grammarians.

Un several works, esp. in his "History of Grammatical Theories in Tamil"; p.4, P.S.S. Sāstri maintains that there is a "close reproduction" in Tol. of "what is found in Sk.grammars." A.C.Burnell; "The Aindra School of Sk.Grammarians; their place in the Sk. and subordinate literatures", p.12, says that the agreement between the technical terms of the Tol. on the one hand and Kātantra and similar works on the other is close. But on pages 17 to 18, he himself admits that "the Tamil language is so entirely different from the Sk. that it is useless to look much further for technical grammatical terms belonging to the Aindra school. The arrangement of the persons is entirely different".

* fr.Sk. mokṣa.

At one stage I intended to go fully into this question; but two considerations have deterred me therefrom:-

(1) The size of this thesis, which will then become too unwieldy; even without such an investigation, it bids fair to run into 600 pages.

(2) The time of the composition of Tol. At first my mind was quite impartial on this matter. I was as much inclined to the view of P.S.S.Sāstri that Tol. is earlier than all the Tam. cl. extant as to the view of K.N.S.Pillai and Fr. Gñānaprakācar of Jaffna that Tol. is later than all the great cl., i.e. E.T. and P.P. But as I worked steadily through both the cl. and Tol., esp. when I compared the diction of both, in Ch.1, 7 and 8, and the verbal system in both, in Ch.4, it became quite evident that, except for the sūtras contained in the first three sections of E.1., the rest of Tol. bears unmistakable signs of having been composed in the M.C. and L.C. periods, and as almost separate works. Each iyāl, as the name indicates, is a distinct grammatical poem. There are 27 such poems, "iyāl", in Tol. About 450 A.D. an attempt was made to coordinate all this mass of sūtras. By that time, as nearly every Indian scholar will admit, there had been a considerable flow of Āryan men and ideas into South India. This includes Sk. grammatical terms; arrangement into eight cases, or rather seven, since the Voc. is strictly not a case; even the arrangement of the alphabet. These matters I relegate to

relevant sūtras in E 1. in Part.III. There is no point in stressing the obvious. Had Tol. been composed entirely before 200 BC, then an investigation into such matters might have been useful. But that is not so.

Chapter IX. Further details about the diction of Tol.

Section A. The Peculiar Words and Phrases found in Tol.

from the view-point of cl. literature.

In this connexion I call attention to three points:-

(1) Several of the words and phrases mentioned below are employed in the cl., esp. in L.C. texts, but in a different sense from that which Nacc. or P̄r., the Comm. on Tol., give to the words and phrases of Tol.

(2) I am very doubtful about these "explanations" of P̄r. and esp. of Nacc.; but to go fully into these words and phrases will involve the work of a year more.

(3) In a few instances, even the division of the words of Tol. (which in MSS. are written at a stretch) by the Comm. is open to suspicion. Thus at Por.63:5 Nacc. reads the first word as "mārāyam". But it is more prob. that the "m" is the final letter of the last word of the previous line, l.4, and that Tol. meant ār-āyam. Cf. E 1.37a "ār", which Nacc. sometimes takes to be "mār", as in his Comm. on E.1. 186, and at some other times to be "ār", as at Col.271. I now give a short list of the more striking peculiarities in the diction of Tol., assuming that the Comm. are not too wide of the mark.

1.) The ending "a" is peculiar in "ācīriyarkka", E 1.315c;

2.) ār = konrai, Nacc. = "Indian laburnum". Por.60:4.^{389c.}

Cf. ār in Ch. VII.

3.) unt-āttu = eating and dancing, Por.58:7 = the merry-making

of victors as a theme (turai) of the war-poems. But cf. Patir̄r̄.23:8, cited at Ch.VII, No.214, above; Piramōtt̄.22:13; Kamparā.Cūrppa.51.

4.) kant-ali, Por.88:1. Despite Nacc., I believe that Tol. here refers to a meteoric phenomenon, perhaps to a meteor itself. Cf. kantu, Pal.102b.

5.) koṭi nilai, Por.88:1. The two words are found from E.C. times; but it is the collocation of the two that is puzzling. Perhaps it is "a comet".

6.) tarukk-iya = elated, of a superb nature, Por.50:4. This word does not occur in Krt.; but at Paripā.20:78 tarukku = be thou elated; Comm. mēmpatu. This is very near to "perukkiya corkal" of Nacc.

7.) talai ttāl, Por.60:13; 165:1; 235:3 = tāl mun itam. This phrase is rare in the cl., but occurs at the E.M. Peruṅkatai, Uñcai.45:79.

8.) taliñci = "embracing", as vb.noun. Por.63:12. Both Krt. 294:2 and Paripā.10:37 (twice) have "taluvie" itself as the noun, as well as the vb. "taluvu".

9.) teriyumōrkkē, Col.101:4; Por.230:2; 337:2. Cf.teri, in Ch.VII.

10.) tukaḷ, at Por.440, acc. to Pēr., means a "the neglect of the royal duty of protection". It is conn.w.tukaḷ = dust, Krt.279:6; Paripā.four times.

11.) nimpiri = porāmai, Comm.=envy. Por.245:1; 274:1. Not to be traced in the cl.

- 12.) pāci = moss, Krt.399:2 etc.but is enigmatic at Por.68:7.
- 13.) pāt-ītu = the bestowal on others of a share or a portion, possibly a half.Por.58:7. The first word ~~is~~ here is "pātu" which does not occur in the cl. But pātu (=having shared) occurs 3 times in Kur. and at Nal.92c;271b.
- 14.) pici, Por.391:1; 477:3; 488:3; 493. It is a favourite word not only with Tol.,but also with his Comm.; Cēn. at Col. 449,and Pēr. at Por.313.
- 15.) polippu, Por.402:1; 410:2, seems to be different from its ordinary sense from E.M.to mod.times, as at Nāl.319a, namely, an epitome of a poem in plain easy prose.
- 16.) pōntai, at Krt.281:2; PN.four times, etc. = the palmyra palm: but at Por.60:4 = the young palmyra shoot. But this is an easy semantic change, that takes places already in Patirr. passim.
- 17.) maṭtai¹, at Por.68:2 = a wooden plank or beam in a ladder.. This is different from maṭtai² at Krt.9:2 = mūttu vāy = joint, clasp;and from maṭtai³ at Paripā.6:82; 11:87 = embankment of a river.
- 18.) mannai is a sb.at Por.79:7, whereas it is a particle, itaiocol, at Col.252. It stands for man, which denotes emphasis, certainty. The best explanation of this "man" is that of K.N.S.Pillai in his app. to his C.E.T. Col.252 seems to be late, as it shows ignorance of the classical use of "man"; Por.79:7 shows an appreciation of cl.usages. Both Col.252b and K.N.S.Pillai speak of the particle as "man".

In certain of the texts "man̄" is actually employed. But on the following grounds I think that the earlier particle was "an̄". As in many cases, in fact, in most of the instances, "m" was the last letter of the previous syllable, this "m" was added on to "an̄" and became "man̄" in course of time. The grounds are:-

(a) The analogy of $\bar{o} > m\bar{o}$; $\bar{a} > m\bar{a}$; *um+in̄ > min̄; *um+yā > miyā, which I discuss in several chapters and under E 1.6 and 34.

(b) The "a priori" tendency to divide Tam.words in this fashion, owing to the fact that "ma" in "man̄" is written as one letter in Tam., ᱠ .

(c) The examples I have given in Ch.IV, where "an̄" is employed. Cf.the schema^{*}. To those I shall add the following:-
 atum-an̄, PN.147:9; icaikkum-an̄, Col.1c; iyaiyum-an̄, Por.195:1; enman̄-ār, Krt.234:3; E 1.369b; Col.1a,b; 72j, 74h, 76e, 78i, and the instances given at E 1.6b enman̄-ār pulavar; curunkum-an̄, Por.457; ceppim-an̄, Col.399 Nacc.; ceymman̄-a, cited above; tōnrum-an̄, Col.389d; Por.113:6;292; molim-an̄-ār, Col.175c, 262b,421b; mutiyum-an̄, Col.233c.

(d) Whereas "man̄" has been given so many (opposed meanings acc.to the context, and has no satisfactory etymology, "an̄" is conn.w. "ān̄" or "āl", which is very frequent in the classics and in E.M.texts. The Krt.employs the latter eight times; the Nāl.nine times; the Kur nineteen times. It is called an "acai", i.e. a particle of emphasis, in the Comm.

These particles, like ām, which is used in later Tam., are orig. parts of the verb "ā" = to be, meaning: "it is so"; "so be it", acc. to the context. It is easy to see how such a word was used for asseveration or emphasis.

19.) mārāyam = fame, renown; Comm. cirappu. Por.63:5. Very doubtful.

20.) vallai is discussed in Ch.VIII: and korram=victorious kingship, 3 times in PN. Hence the collocation korra vallai, at Por.89.

21.) Krt.74:1 employs vicaī in its orig. sense. This is the quickness of resilience exhibited by a bamboo stalk, or of a horse, when released. Perumpān.437 vicaittu employs it as a vb. in an allied sense. Krt. 304:3; 272:5 vicaī is a sb. meaning "speed": Comm. vēkam. Por.63:7 "vaṛu vicaī ppunai" employs vicaī as an adj. in the same sense.

22.) vālttu = "praise" is L.C. It occurs at Paripā.19:66; but not in Krt. or PN., which employ only the primary root vāl = to live prosperously. Two phrases, beside "vālttiyal", cited above in Ch.VIII, are frequent in Por.:-

(a) vāyurai vālttu, Por.90:8; 423:1; 424:1.

(b) pura nilai vālttu, Por. 90:9; 422:3.

23.) "van" occurs at Krt.91:5 van kai = the hand that gives abundantly. The sense of "abundance" is basic and is evident in the allied words: val, val-am, val-appam; val-ar; and perhaps val-i = a strong wind i.e. a whirlwind. But in Paripā., e.g. 4:27; Nāl.269d,279b, and 386 b there is a

semantic change whereby val-, van-mean "liberality."
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Por.76:19 van pukal = valan utaiya pukal, is close to the
 E.C. meaning.

Section B. The peculiar words in Tol. conn.w.poetry
and music: ceyyul.

- 1) akaippu, Por.525:9; 541.
- 2) arākam, Por.433:1; 464:1.
- 3) uruttu, Por.525:11; 544.
- 4) ilaipu, Por.554:4.
- 5) ottālicai, Por.427:1; 442:1; 443:2; 454.
- 6) kuṭṭam, Por.427:2; 428; 429:1.
- 7) koccakam, Por.433:1; 442:2, 460:1; 461:6; 464:1; 467:1.
- 8) curitakam, Por.433:1.
- 9) taravu, Por.444:1; 445:1; 446:2; 449:1; 452:2; 453:1; 455;
 456; 461:1,2; 466:1.
- 10) orupōku, Por.451:2; 460:1; 461:6.
- 11) pannam, Por.492:2.
- 12) palikarappu, " 438.
- 13) pōkk-atai, Por.444:1.
- 14) mutucol, Por.391:2.
- 15) vacai, Por.437; 441:1. This is a name of a type
 of poem: but the context clearly shows that this word is
 orig. the same as "vacai", Ch.VIII, No.74. There are a few
 more words of this class, which I mention either in Ch.VII,
 like eruttu, Por.433:1; or in Ch.VIII, when they have a
 clear Sk.origin; or in Ch.IX, Section A, like pici and

polippu, when I have found them elsewhere. Here are at least 18 "technical" words, all in Ceyyul Iyal, i.e. Por. Section 8. The elaborateness of the classification and the wealth of terminology employed here are clear signs of its composition at a later period than most of the cl.

Section C. The cl. Tam. words of comparison and

Tol. Por. § 7.

In Uvama Iyal, Por. Section 7, Tol. deals with these words, in this wise. In Por. 286 he lists 36 words of comparison employed in or before his time. In Por. 287 to 291 he deals with 32 of these, leaving out two from nāta, naliya, natuṅka, nanta, which form one line, Por. 286:12.

Four other words of Por. 286 are not mentioned in the subsequent sūtras: onra, enra, mārra and porpa, acc. to Pēr. But in line 5, the word is "venra" not enra, as Pēr. makes it out; and this is mentioned at Por. 289b as "vella", exactly as Por. 286:8 "kāyppa" reappears at Por. 291a as "kāyttā". Thus the number mentioned in the later sūtras is 31; but nēra is added at 291b to make it 32, four sūtras of eight each. For ~~these words~~ the four words of Por. 286:12 Pēr. finds it difficult to give examples. They seem to represent an early sūtra, illustrating some non-exant works, earlier than Krt. itself. But the line was invaluable and was tacked on to Por. 286, and the total number of these words, in sūtra 286, mentioned at the end, was accordingly changed from 32 to 36.

After

291b, nothing more is heard about these four words; but at Col.323 nali en kiḷavi cerivumākum, we obtain the original meaning of this word of comparison. Pēr.cites two otherwise lost texts for nāṭa and naṭuṅka:- vēyoṭu nāṭiya tōl; paṭam kelu nākam naṭuṅkum alkul.

But Krt.277:6, minniṭai naṭuṅkum kaṭai ppeyal vāṭai, is a text of the same class. Most of these words have a meaning of their own, beside that of "being like". Thus "pōl" = to shine, whence "porpa, pōlum, pōl-a, pōl" = to shine like, to appear as, exactly as Sk. kās = to shine, is frequently employed in the form "cakāṣe" to denote a comparison.

Cf. Śiśupālavadhā, paṣṣim.

Several of these words are dealt with, like nali, in Ch.VII-VIII. I discuss here a few of the remaining ones:-

1) āṅka. This is conn.w. āṅku, discussed in Ch.III.

E 1.204c; Por. 286:4; 498:3; Col.279, Comm. āṅka
 =====
 kkuyilum mayilum kātṭi; Paripā.10:41; 12:99; Cīv.2320 a
 totutt-āṅka; b atuttāṅka; Kur.50a, 179b, 247b, 265a, 279a,
 289a, 474a, 532b, 534a, 561a, b; 584a, 666a, 676a, 788a,
 803b, 908b, 1189a, 1215a.

2) ural = to be contrary to, Paripā.20:41 uralntōl iv vānutal.
 = to rival, Krt.328:7 puli nōkkū ural nilai; Cīv.879c.
 = to alternate, E 1.102:3 uralcci vārattu; Por.468:2
 ural kali.

= to be like, Paripā. 19:82 uralntum; and in the

following instances, where it is employed as a term of comparison; except in E 1. E 1.342 uralum; 395 urala ttōnrum; 398 ural-ena molipa. Col.16:2, Cēn.cit.

Por.238:1; 286:2; 287:2; 369:2; 442:2; 468:2 ural;
91:4; 562; Krt.222:6 cev verin uralum; AN 42:3, id.;
 126:12; 322:10; 323:13, 375:13; Patirr.68:17; Aink.273:1;
 Porun.23; Pattina.171; Maturaik.282; Muruk.5,85,215;
 Kalit.33:10; 64:4; Paripā.13:43; 15:32; Cīv.107a, 550a,
722c, 1478c; Nan., however, uses it like E 1., at 217b,
 227b, 240c. In E 1. and Nan. "ural" is employed in its
 orig.sense. The Comm. render urala generally as mārupaṭa
 or ottu vara etc.

3)katuppa, Por.286:7. Cf.Krt.192:4; 284:1; Narr.172:7,
 176:5; 313:2; AN 11:12; 162:22; 206:2; 315:12; 323:9;
 PN.392:16; Mullaip.38; Perumpān. 78; 220; 413; Maturaik.
 284; 560; Netun.143; 147;, Kuriñc.175; M pṭu.2;140; 12;
 Muruk.34; Por.290:1. At.Por.292, Pēr.connects this
 word with doubt: "aiyam". There is a variant of this,
 "katukkum", which is peyar eccam, whereas katuppa is
 vinai eccam. "Katukkum" is slightly less frequent. Cf.
 Krt.330:3, AN.14:20; 131:12; 223:12; Mptu.150;261;
 Patirr.52:19; 74:3; Muruk.145. The basic idea of "kaṭu"
 comes out clearly at Krt.136:3 kaṭuttalum tanitalum =
 waxing and waning; also at Paripā.4:49 kaṭu navai anaṅkum
katuppu nalkalum. Cf.also Col. 383,384, esp.383c, which
 speaks of kaṭu as signifying, in several contexts,

viraivē vilakkam mikuti cirappē, as at Krt.103:1.

- 4) nēr, Por.291:2. The orig.idea is "to be right opposite": hence "to compare with". Cf.nērttu at Nāl.64a,67c; 148c nēr (= right opposite) in the first sense; and nēr at Nāl. 202b nēr oppa; 333d nēr = it is like. It is conn.w.nikar, Por.286:6. Nāl.64a nikar-allār is the exact equivalent of Nāl.72a nēr-allār. It is employed as a word of comparison at Krt.173:1 pon nēr; 319:6 pon nēr mēni, identical in sense with Krt.101:4 pon pōl mēni; likewise at Narr.10:2 pon nēr mēni; AN. Pref.1.1; 52:3; 126:21; Cīv.835c nēr valai (=otta valai, Comm.); 2198a. In such cpds. as ponnēr, Comm.sometimes split up the cpd.into ponn ēr and thus created a new word of comparison, which is already E.C. Or perhaps, ēr and nēr are synonyms, as and likewise nīr īr = wet; water. Thus Pope, Nāl. p.371, thinks, that n "seems to have been prefixed to some words to strengthen them.Comp.avil and navil; anuku and nanuku." Ēr occurs in this sense at Krt.254:2; 377:1,2; AN.8:15; 42:4; 176:16; 188:12; PN.392:1; Kuriñc. 154; Aihk.384:5; Kalit.64:30; Cīv.1588a;2198a.
- 5) purai = to resemble, E 1.165b; Por.107:14; 146:13; 176 puraivatu = it is fitting, it suits well; 272:1 purai aram = suitable moral behaviour; 210:7; 286:13; 287:1; 290:1; 426:2 puraiyōr. Cf.Krt.131:1 puraiyum; 226:1; Narr.264:4; AN.16:19; 19:11; 66:14; 296:12; PN.38:1; 117:8; 367:13; Aihk.255:2; Perumpān.86; 114;123;303;

Maturaik.629; Muruk.127;144; Nāl.317c; Klt.21:1;
 Cīv. 1732c; Tv.3:5,19; 5:116; 19:23; 20:31. At Por.107:12
 and 449:2 occurs a homonym "purai" = fault, in the phrase
 "purai tīr" = ceyir tīr in Ch.VII.

- 6) pōla, Por.286:10; 194:3; 202:2; 236:2; 291:1; 424:2; 213:2;
555:2. Cf. Krt.8:5; 19:2; 203:4; 224:5; 225:4; 301:6;
Narr.110:12; 264:4; AN.22:15; 65:6; 66:23; 123:13; 142:6;
 198:7; 168:7; 323:14; PN.2:6; 38:2; 73:7,10; 94:2,4; 54:2;
 100:7; 184:10; 296:13; Aihk.202:2; Patir.90:17; Porun.55;
 Cirupān.198; Maturaik.495,643,768,769; Mullai.3; Pattina.
 123; Muruk.98; Kalit.34:10; 43:5; 81:8,26; 128:6,11,13,
 17,19,21; 129:10,14,18; Paripā.19:81; Cīv.443b,507c,
 1560b, 2267d. These are only a few instances, as pōla
 is a very common word for comparisons. Conn.with it are
 "pōl" and "pōlum", which are not therefore explicitly
 mentioned in the list given by Tol. at Por.286. But he
 himself employs "pōl" as a word of comparison at Por.196:4
 (twice), 5,8; 151:7 etc. Cf. AN.1:10,19; Aihk.41:4; 230:4
 pon pōl viral kavin; Muruk.101; Kalit.33:16; 86:17,19;
 and its very frequent incidence in Cīv., Tv.etc. This is
 orig. a verb, meaning to shine, cf. porpa in Ch.VII and
 Pal.31a porpavum poll-ātan-avum = nanmaiyum tīmaiyum, Comm.
 Its peyar eccam is pōl-um, also used for comparisons, as
 at Krt.222:4; AN.55:8; Kalit.33:17,18,19,21; 60:11;
 Kur.1232a; Cīv.2290b.

- 7) marul, at Por.284:2, is a sb. meaning "mayakkam". It is

* i.e. Kalit.

conn.w. maruṭkai, at Por.251:1; 659:3 and in the cl.,
 = being bewildered, captivated, confused at; as at Poruna.
 84 "marulum", the sense shifts to "being confused with".
 Hence its use as a word of comparison, as at Por.286:8;
290:1; Krt.138:5 maṇi maruḷ pū; 397:1 cinai maruḷ vī;
 AN.16:3, 116:16, 123:10; 368:10; Aink.318:2 vēy maruḷ
 paṇai ttōl; Kalit 14:1 aṇai maruḷ in tuyil; 21:1 pāl
 maruḷ maruppin; Cīv.986a, 999a, 1053c, 1073b, 1692 d
 (maruṭṭum); 2116b; 2383 d etc. Cīv. also employs it
 as a verb, at 247, 2290, 2459.

Lack of space prevents me from dealing with
 the remaining words. In almost every instance these are
 used elsewhere in the cl. as vb.or sb.; or else they are
 closely related to such words. Thus nali, Por.291:2, is
 conn.w. nal = to draw close, approach, PN.125:5, and
 natpu = association. It will be of interest to know how
 those who, like P.S.S.Sāstri, consider the whole of Tol.
 as anterior to our cl. can explain the presence in Por.286
to 291 of 37 words of comparison, some of which are found
 only in L.C.times.

Ch. X, The Nominal and Verbal Systems in Tol.

viewed from the point of diction.

To save space I have dealt with most of the grammatical peculiarities in the diction of Tol. pari passu with those of the cl., in Ch.II-V. Here I draw attention to a few of the remaining ones in broad outline.

Section A. The Nominal System.

- 1) -ōn is sanctioned as the suffix for the Nom.s.m. of "uyartinai" nouns by Col.195a: ā ō ākum peyarum ār ulavē. We are pleased to note that Tol.himself employs ōn in this manner, not only at Col.55 kurittōn, but frequently throughout Por.e.g. kilav-ōn, Por.148:4.
- 2) -ōr is sanctioned by the same rule for the Nom.pl. of "uyartinai" nouns. Tol. employs this frequently e.g. uyarnt-ōr, Por.26:2; kantōr, Por.40:9; kotupp-ōr, Por. 143:1;
- 3) -ōl is likewise sanctioned for the Nom.s.f. of "uyartinai" nouns and employed frequently by Tol. Thus alint-ōl, Por.150:6. These endings are rare from E.M. times onwards. Their presence in so great a frequency in most of Tol.seems to stamp those sūtras of Tol., at the least, as composed in L.C.times, at the latest.
- 4) -ai is employed once, at Por.48:2, ull uruttā iruvat-ai(= iruvate, Comm.), as an affix in conn.w.the Nom.case. This employment is characteristic of the earliest Tam. diction.Of.my remarks in Ch.II, above. This feature

shows that Tol. has captured sufficiently the spirit of the ancient cl. diction so as to discard at times his own regulations as regards case suffixes. The same remark applies to 5) below.

- 5) -ku is employed for the Acc. case, while in Col. he reserves its use for the Dat. case, as I have shown above, in Ch. II.

Por. 67:3 toll eyirkku ivartal : climbing an old fortress.

Por. 68:9 akamicaikku ivarntōn = he who mounts the roof of the "palace", lit. seraglio, zenana or antahpura.

It is worthy of note that such features are to be seen only in the oldest sections of Por., namely 1 and 2, which deal with the two aspects of life known to the ancient Tamils, i.e. Love and War. I allude here to 4 and 5. But even 1, 2, 3 diminish in the later sections of Por.

Section B. The Verbal System.

- 1) The characteristically ancient verbal forms enpa and molipa.

Col. 280a speaks of enpatu as "pirivil acai nilai": but in the actual diction of Tol. enpa is generally a significant word, not an acai nilai, as at Kalit. 46:19. Perhaps "enpa" is the word most frequently employed throughout Tol. It occurs at:- E 1. 3d, 4c, 19, 20, 21, 82b, 119e, 160c, 164e, 193c, 194b, 197b, 242b, 295e,

334b, 434b, 437c, 463d.

Col.28d, 68b, 69b, 83d, 88b, 104b, 112e, 118b, 128a, 157b, 158b, 159b, 176d, 177c, 178e, 179b, 207b, 219b, 232c, 251d, 252b, 253b, 256c, 261b, 267b, 272b, 299c, 373, 399c, 404b, 411b, 412d, 419e, 425c, 427f.

Por. 1:2; 40:9; 45:2; 47:2; 52; 65:2; 70:2; 74:2; 79:18; 81:3; 94:1; 95:4; 99:2, 104; 118:4; 130:2; 140:2; 145:2; 147:43; 153:3; 170:5; 178:2; 191:2; 193:4; 176; 181:2; 206:2, 210:8; 212:2; 218:2; 236:4; 244:3; 247:7; 251:3; 252:2; 249:2; 267:2; 277; 279:2; ^{294:2;} 303:2; 316:2; 328:2; 331:2 348:2; 349:1; 350:1; 352:2; 369:2; 372:2; 380:2; 386; 387:2; 394; 400:2; 403:2; 412:2; 413:4; 417:2; 418:2; 419:3; 427:2; 446:2; 452:3; 455; 461:6; 472:3; 473:4; 480:5; 489:4; 490:2; 491:2; 501:4; 505:2; 520:4; 527:2; 563:3; 592; 602:2; 608; 613:2; 630:2; 636:2; 642:4; 661.

The employment of "enpa" on such a scale stamps most of Tol.as cl. Cf. enpa at Krt.39:3; 74:5; 76:2; 87:2; 136:1; 204:1; 213:6; 228:4; 246:4; AN.36:12; 76:6; 96:10; 116:10; 186:14; 195:5; 216:6; 246:7; 266:9; 336:12; PN.71:3; Aihk.67:3; 152:4; 369:3; 467:4; Kur.24 times. But Nāl., the typically E.M-work, has "enpa" only once, at 250c, and employs "enpar" instead at 282a. The latter is the med. and mod. Tam. equivalent of the E.C. "enpa." This harks back to a time when the suffix "-a" was used for all verbal terminations, whether m., or f., or n. ; s. or pl. The same is true of molipa, which occurs 20 times in Krt.,

at Narr.290:9 etc.; AN.216:6 etc.; and at E 1.8b, 9b, 33b, 11, 76a 105, 153c, 157m, 159f, 170e, 191c, 210i, 224e, 251b, 258c, 361, 368, 381, 398, 418b; Col.25a, 62, 109b, 116b, 199, 281e, 439b; Por.4:2; 7; 10; 12:2; 15:2; 18:3; 68:13; 85; 90:11; 100:5; 109:2; 128:2; 132:1; 173:2; 204:2; 211:2; 205:2; 222:2; 226:2; 233:2; 261:3; 262:3; 263:3; 264:4; 265:3; 266:3; 330; 351:2; 355:2; 375:2; 390:3; 411; 415; 420:2; 432:3; 439; 440; 444:2; 476:2; 482:3; 485:5; 513:2; 525:12; 522:3; 546; 550:3; 553:3; 557:5; 604:2; 635:2; 640:1; 653:5; 299; 640:2; 309:1; 346; 395; 399.

On a minor scale this usage persisted even to the time of Nan.e.g.ib.386d "nērpa".

- 2) Temporal affixes. Acc.to Col.202c ummotu varūum katātara "um" is regarded by Tol.as being on the same level as "am em ām ēm", in line a, i.e. as personal terminations of the Tam.verb. This is different from the cl. usage. In Ch.IV, §.17 I show that "um" is rather a temporal affix and in still earlier times a separate verb which establishes a connexion. It is best to regard it in cl.texts as a connective particle, parallel to "a" in both Tam.and Kan.
- 3) In Ch.IV I call attention to the fact that in the cl.texts there was not that rigid distinction into the three tenses of med. and mod.Tam. Vestiges of this earlier state are to be seen in Kur., Nāl.and Cīv. In Nan. there is a line that seems to refer to statements made in cl. Tam. Nan.386b runs: urratū uraittal uruvatu kūral. This gives us the

indefinite past and pres.-fut. of Cl. Tam.

Under the section "inru", in the same chapter, I show the gradual development of the pres.continuous tense of med. and mod. Tam. This was well-nigh established in M.C. - L.C. times. In E.M. texts, like Mani., the present continuous tense is quite manifest. Thus at Mani.17:68 yān uraikinrēn = I am residing.

Mani.27:111 pulappatukinra = that which is showing itself.

The following sūtras from Col. and Por. seem to refer to M.C. - L.C. times. They distinctly refer to three tenses.

Thus Col.200a-b speaks of "irappin nikalvin etirvin enrā am mukkālam". The word "enrā" became unfamiliar in E.M.

times. Hence the author of the last section of Col., which was added to the main work in E.M.times, repeats the above sūtra verbatim, except for "enrā". For this he substitutes the more familiar "enra", at Col.427 a-b:- irappin nikalvin etirvin enra am mukkālam.

Thus we have testimony of an E.M. as well as a L.C.text to the presence of three tenses in their own, or a slightly anterior, time. Cf.also these sūtras fr. Por.:-

75:4 maruvil ceyti mū vakai kkālamum.

91:20 kālam mūnrotu kanniya varumē.

153:1 kalivinum varavinum nikalvinum. ---

514:1-3 irappē nikalvē etiratu ennum ...
kālam ākum.

4) Under E 1.1 a, I examine the employment of "patu" by Tol.

in outline. Here I discuss it more fully with a few comparisons fr. the cl. texts. I cite every instance of the incidence of "paṭu", where it may have some connexion with the passive voice. In med. and mod. Tam. "paṭu" is utilized to form the passive of several verbs; but in Tol., and still less in the E.C. texts, this is not its predominant use. It is more often employed in its orig. sense of "arising, as the fruit of"; hence "becoming", "falling out as"; and sometimes of "falling". It seems to be conn. w. "paḷ-" in such words as "paḷu", "paḷ-am", etc. This is not surprising, since there seems to be an ancient alternance, not only between Tam. and Tel. but in dialects of O. Tam. itself, between ḷ and ṭ. I allude to this phenomenon elsewhere too. This ancient meaning of "paṭu" is borne out by Old. Comm. and still more by the texts themselves, both in Tol. and in the cl. I cite these instances, as far as possible in the Tam. alphabetical order of the word or words with which paṭu is associated in these texts:-

1. akappaṭu, E 1.164d; Por. 101:4; 446:2; 449:1; AN. 36:21; 44:3; 352:6.
2. atippaṭutta, PN. 170:3.
3. atarpaṭu, Por. 129:1.
4. atarpaṭu = vaḷi paṭu, Comm. = to fall into another's way i.e. to follow, Por. 652:2.
5. aril paṭu, AN. 36:5.
6. alla kuri ppaṭu, Por. 133:1.

7. alaippa paṭu, Narr.58:4. Here the signification is well-nigh passive.
8. āru paṭu (=4 above), Por.150:27.
9. icai paṭu, Col.423.
10. itar ppaṭu, PN.74:3= pinikkappaṭu, Comm.
11. itai paṭu, E 1.37a.
12. itai ppaṭu, Krt.57:1.
13. iyarpaṭu, Por.111:30, fr. ^{*}iyal paṭu.
14. irupāl paṭu, Por. 71:4.
15. ilam paṭu, E 1.316a; Col.360; Mpta.576 = to fall into poverty. E 1.316a explicitly speaks of this phrase:
ilam en kilavikku paṭu.
16. uṭpaṭu = to fall within (a group), Maturaik.775; Kuric.259.
17. uṭampaṭu = to consent, agree. E 1.140b; also ib.Nacc. cit.line 1; Col.76a; Por.94:1; 116; 265:1; 655:11 (twice) 655:19; AN.16:15.
18. uṭaṇ paṭu (=uṭampaṭu), Por.107:13; 114:43; 654:2.
19. uṇa ppaṭu = to be eaten up, Kalit.15:13. Here the sense is absolutely passive; but Kalit.is M.C.-L.C. in date.
20. urai paṭu, Por. 648:2.
21. ula ppaṭu (=16 above), E 1.45b,83d, 119d, 152c, 210h, 481b, 482i; Col.7b, 56f, 168e, 234b; Por.41:5; 60:7; 67:7; 72:17; 90:10; 91:18; 102:5; 114:32,44; 136:2; 150:30; 264:3; 371:1; 567:2; PN.71:14; Patir.74:19.
22. ul paṭu (=16 or 21 above), Nāl.250a.
23. ulla ppaṭu = to be thought of, Por.252:2.

24. uraiya ppaṭu = to serve as a cushion for some one else to lie over, as at Aiṅk. 370:3 nī nayantū uraiya ppaṭṭōl.
25. enna ppaṭu = to be counted among, Por. 356:1.
26. etir ppaṭu = to come across some else, Por. 107:6; Porun. 59.
27. etir ppaṭu, the vb. noun of 26, Por. 114:3; 172:2.
28. ena ppaṭu, E 1. 1a (where I discuss this phrase in detail); 164c; 170b; Col. 118a, 152a, 158a, 160b, 198a, 249a, 452; Por. 4:1; 17; 114:41; 124:2; 142:1; 174:1; 324:2; 344; 347; 416:2; 437; 448; 478:2; 499:4; 515:2; 521:4; 548:2; 552:2; 562; 595; 596:2; 612:2; 647:1; 650; 658:3; 663:1; Kṛt. 263:5; 283:1; AN. 206:1; Kur. 291a.
29. ērpāṭu = sunset, fr. ēl and the vb. noun of paṭu, Por. 8:1.
30. kaṭappāṭu, the vb. noun of *kaṭan paṭu = to incur an obligation, E 1. 37b, 202d; Col. 61c; 287b; 449f. At Por. 151:6, however, the same phrase means "holding fast to one's duty"; cf. also Kṛt. 143:5.
31. kola ppaṭu, Por. 221:2.
32. kaṭi paṭu = to be rejected, Por. 336 "kaṭiyavum paṭā".
33. kaṇ pāṭu, vb. noun of kaṇ paṭu, the rest of the eyes, sleep, Nāl. 366d. Cf. kaṇ paṭai, in the List of Words, Ch. VII.
34. kaippaṭu, Por. 111:5.
35. ceyal paṭu, the older form, where "ceyal" is a vb. noun, Col. 110c.
36. ceya ppaṭu, the newer form, where "ceya" is the infin., Col. 112a; 246a.
37. colla ppaṭu, Por. 5:6; 60:22; 67:8; 257:2; 660:1.
38. cola ppaṭu, Por. 575.

39. talai ppaṭu = to meet, come across (a person), E 1.171c.
40. talai ppāṭu = a meeting, Por.207:2; 498:1.
41. tāṛ ppaṭṭa, AN.211:12 = akappaṭṭu kkoṇṭa = "having got stuck."
42. *tiraṇ paṭu > tira ppaṭu, E 1.83 h; Por 56:2; 67:5.
43. tera ppaṭu, Kalit.12:5.
44. toḷirpaṭu, Col. 246b; Por.196:7.
45. navaippaṭu, Kṛt.107:5.
46. niral paṭu = to form a straight line as a series, Por. 482:1.
47. nēri paṭu (cf.4,8 above), Por. 111:16.
48. nerippaṭu¹ = to fall into the correct path, E 1.83e; 482c; Col.103b, 104b, 201b, 281f, 430d. Por.108:4;513:1.
49. nerippāṭu² = to make another fall into the right path, Por. 582: 7.
50. nerippāṭu, the vb. noun of 48, Por. 285:2.
51. paṭṭa paṇpu, Por. 656:1.*
56. payam paṭu = to yield fruit (metaphorically), Por.218:1.
57. pāku paṭu, Por. 74:2.
58. pāl paṭu, AN.338:12.
59. pārpaṭu, fr. *pāl paṭu, Por.71:4; 76:24; 340:1.
60. puṇar paṭu, Por.654:4 = be joined, in "puṇarkkavum paṭumē".
61. purai paṭu, Por.107:14; 210:7.
62. puram paṭu, as peyar eccaṃ = that which falls and appears outside, Por.150:11.
63. purappaṭu, the vb.noun of 62, Por.187:1.

* Four numbers here need too much space: they are from the cl.

64. punal paṭa, PN.367:5 = so that a river arises therefrom.
65. poruḷ paṭu, Por.161:2.
66. maṭam paṭu, Por. 146:44.
67. mayakka ppaṭu, Kalit.14:11. This is definitely passive.
68. manaippaṭu, Por. 111:12.
69. mikuti ppaṭu, Por. 74:2.
70. mikai paṭu, Por.151:12, 663:3.
71. muṭṭu ppaṭu, Kalit. 93:36. Cf.muṭṭu, in Word-list in Ch.VII.
72. murpaṭu, Por. 180:3; 1:2.
73. meypṭaṭa = so as to reach the truth, lit."so that the truth may arise", Col.383e; Por.115:1; 315:2; 516:2; 653:2; 655:23.
74. meypṭāṭu = a bodily state, as reflecting a mental emotion, Por. 251:3; 294:1; 313:7; 516:2.
75. mēm paṭu, AN.323:7; Perumpān.411. Cf. mēvu, in Word-list in Ch.VII.
76. mai paṭu, generally of hills = having clouds resting on them, Krt.371:2; AN.267:9; Kalit.43:6.
77. moliya ppaṭu = to be spoken of, Por.503:3. This is definitely passive.
78. vakai ppaṭu, Por. 60:16; 75:1; 475; 496:2.
79. vakai paṭu, Por. 82:1; 150:31.
80. valam paṭu, as peyar eccam = to whom victory befalls, Patirr.56:4; 57:4; 17:5.
81. valai ppaṭu, Krt. 184: 7.
82. valakkoṭu paṭu, Por. 296:2.

83. vali paṭu, Krt. 11:8 = neri paṭu, 47. Cf. also nos. 4 and 8.
84. vāli ppaṭu = intr. to follow a path; tr. or caus. to make another do so, Por. 101:1; 113:4; 217:2; 219:2; 233:1; 422:1; 645:2.
85. vali pāṭu, the vb. noun of 83, Por. 111:3; 160:3.
86. vāy ppaṭu = to be in the mouth of, be spoken of, AN. 96:18; 296:14; 368:19.
87. vāyil paṭu, Por. 196:11.
88. vinai ppaṭu = to become involved, Col. 33, 74b.
89. veli ppaṭu = to fall out clearly, to become clear; caus. to make clear, Krt. 245:6, 374:2; E 1. 101b; 102a; Col. 298a, b; Por. 139:1; 140:1; 141:1; 225:3 (caus.); 241:1; 466:3; 499:1.
90. vēru paṭu = to differ, PN. 62:10; E 1. 68a; 483c; Col. 52a, b; 53b, c; 54b; 80f; ^{89a;} 172a; ^{281e;} 222e; [^] 295d; Por. 196:9; 307:1; 412:1.
91. vēru pāṭu = difference, E 1. 192b; Col. 215d; 221d.
92. piritoṭu paṭu = to fall out with something else, Por. 298:1.

These instances demonstrate that in Tol., as well as in the cl., the passive voice had not become what it was to be in med. and mod. Tam., and that "paṭu" is more often used as a separate verb, in the senses alluded to, than as the auxiliary to form the passive voice of verbs. Thus, indirectly, I show that Tol. could not have been composed later than the L.C. period. I mean the vast majority of its sūtras: interpolations and additions were made in the E.M. period.

Section C. A few striking discrepancies between the regulations of Tol. Col. and the practice of the cl. Texts.

N.B. As regards E 1.62, 64 and 65 and their regulations about the initial of words, cf. Part III below, under these sūtras, for the practice of the cl. texts in that matter.

1) Col.29 rejects the employment of taru and varu with the third person. The sūtra runs:- avarrul

taru col varu col āyiru kilaviyum
tanmai munnilai āyīr itatta.

And by way of contrast, cf. 30:-

ēnai irantum ēnai itatta.

The cl., however, employ these verbs with the third person as well: -

a) Krt.292:2 punal taru pacum kāy. The subj. is in the 3rd. Pers. PN 6:14 tantu, having as subj. kuṭai, 1.17, which is 3rd. Pers. a.: rinai. PN.35:25 tarūm, peyar eccam qualifying korram, which is 3rd. Pers. n. PN.55:3 tanta, peyar eccam qualifying annal, which is 3rd. Pers. m.

b) AN. 36:6 vārātu = not coming, in conn.w. irumpōttu, in 1. 1, which is 3rd. Pers. n. or a.: rinai.

2) Col.105 tolerates the base of the noun, without any case-affixes, for the Acc. and Loc. only:--Aiyum kannum allā pporul vayin

meyy urupu tokāa iruti-yāna.

But the cl. practice is at times different. Thus at Krt. 35:5, "alal" is used for the Instr. Cf. the old Comm.

"alutalāl." The sense of the text too is "owing to their crying". This is neither Acc. nor Loc. It must, however, be admitted that such a practice is confined to E.C. texts: Col. seems to deal rather with M.C.-L.C. texts.

3) Acc. to Col.138, nouns ending in "ār" or "ar" change this into "īr" for the Voc. ārum aruvum īroṭu civanum.

But PN.173:12 has the Voc. as pānar; not *pānīr, as demanded here. The īr/suffix for the Voc. is a dominant feature in Kalit. Cf. 146:42 cānrīr = o ye wise, Voc. of cānrōr (four times in Krt.).

4) Acc. to Col.144, nouns ending in "al" change this into "āl" for the Voc. This is true of Kalit. which has phrases as "nan nutāl" repeatedly and "muyāl", as the Voc. of "muyal" at 144:18. But this rule has numerous exceptions in E.C.-M.C. texts. Thus Krt.96:4 has nan nutal in the Voc.s.

enn ākuvai kol nannutal niyē. In the same position are PN.44:10 tōnral; 198:6 tin tēr annal. Comm.get over this difficulty by postulating "anmai" and "cēnmai" vili i.e. a call from a short and long distance resp. But a close examination of every instance ^{given by them} invalidates such a hypothesis.

5) Col. 151 demands the suffix "ē" for the Voc. of a.; riṇai nouns that end in liquids, nasals or vowels e.g. anil, maram, nari, puli etc. AN.19:2 neñcē, Voc. of neñcū, is a doubtful case, as ē is not really added to ū : it replaces ū, which is not a full vowel, acc. to E 1.36 to 37, etc. Narr. 54:4 "kuruku" = o bird! and PN.207:1 "neñcam"

✓ Cf. 1. kūntāl, Kalit.64:6, as Voc.s. of kūntal; cf. also p.185 above.

2. nutāl, Kalit.35:12, as Voc. s. of nutal.

in the line elu ini neñcam celkam... certainly do not observe this rule, which applies rather to M.C.-L.C. texts.

6) Col.187 confines the use of "ellām" to certain nouns and pronouns alone as associated words. But Cēn. cites a line frequent in the cl. "neri tāl irum kūntal nin pentir ellām" as an instance where this rule is violated. Acc. to him this is a fault, but it is sanctioned by convention:

"valuv-amaiti".

7) Col.206 sanctions "pa" as the suffix of verbs which are associated with "uyartinaḥ" nouns alone. But PN. 7:10 "ākupa" is the predicate of "nalla", in line 9, which means "good things" and is therefore an "a.rinaḥ", not an "uyartinaḥ", noun.

8) Col.226 rejects the "viyañkōl" for the 1st. or 2nd. Pers. But the cl. employ it for these two persons as well.

Cf. my remarks under "the Optative", in Ch. IV. These rules of Col., accordingly, show that they are meant for M.C.-

L.C. texts.

Ch. XI. Certain anomalies in the sūtras of Tol.

Section A. Faulty division of certain sūtras.

Two remarks are called for in this place:- 1) Although I have employed the conventional term "sūtras" for the verses of Tol., they are not to be compared to the sūtras of Pānini but to the kārīkās of Bhartri-hari, in his Vākya-padiya. Hence a mere adv. clause should not be taken as a separate verse in this type of literature: it is not so taken in NN., VC. or Nan., the three well-known med.Tam. grammars.

2.) The question arises: Who is responsible for such faulty divisions? Tol., or his later editors, who were also his commentators? In the first few instances that I cite below, I think there is a prima facie case against Tol., since all the editions that have come down to us contain these verses divided in the identical way. But it may well be that the first editor after Tol., i.e. Il., is responsible and that others merely copied him out in these instances, though not in all. I cite six instances from Tol.

1. E 1. 449 kacatapa mutal moli varūum kālāi.

= when the next word commences with k, c, t or p.

This is merely an adv. clause, while the principal clause is in E 1.448:

aintan orrē mell eluttu ākum.

These two lines should have formed one verse, not two.

2.

2. Similarly Col. 197 tinaiyoṭu paḷakiya peyar alam kaṭaiyē is an adv.clause, and should therefore be the last line of Col.196. This is the actual practice of Tol., as can be seen at E 1.1d, 62b, 30b, 433d; Col.61d, 70b; Por.180c, 235d,260j, 312b, 350b, 566b, 603b. In two instances, at E 1. 72 ovvum arṛē navv alam kaṭaiye; Por.269 ivaiyum ulavē avai alam kaṭaiyē, the verse consists of one line; but the verb "arṛē" or "ulavē" is a principal verb.

3. The only other instance of the same kind as Col.197 is Por.200:-

naṭpin natakkai-yāṅku alam kaṭaiyē.

This line is an adv.clause to the main verb in Por.199. The analogy of the other instances of "alam kaṭaiyē" makes it prob.that 2 and 3 arose from the editors, who split off the last line into a separate verse for convenience of exposition. But there seems to be no explanation as to why they did not do the same to the other verses with "alam kaṭai."

4. Por. 248 imaiyōr tēettum eri kaṭal varaippinūm
avaiyil kālam inmaiyaṅa = since there is

This should be one verse with Por. 247.

5. At Por. 301 - 302, there is a possibility that "uraiyātu" at 301:2 is a viṇai eccam and hence that 301 and 302 form one sūtra. This view is confirmed by the fact that Il. makes 311-312 into one sūtra, and likewise 316-317;

whereas P̄er. keeps them as four sūtras. I should follow P̄er. at 311 and 312, which seem to be separate verses. But (6.) at Por.316-317, I think that Il. is right. For, Por.317 is an adv.clause:

kuril inai ukaram alvaliyāna, parallel to Por.248, (No.4).

Section B. The contrary fault: welding together two sūtras into one.

In several instances the Comm.(who are also the editors in med.times) accuse, each the other (e.g. Cēn. accusing Il., or Nacc. accusing Cēn.) of this fault. In only one instance is there ground to charge Tol.himself. That is as regards Por.79. In this connexion I must state that on a careful perusal of Por. one notes that when Tol. reaches the end of a sūtra, he makes us feel this by the following signs:-

1) In the penultimate line, as the last "cīr", there comes the word "tokaii" = joining, putting together. Cf.Por. 107:14, where the last line is 15; 207:3, where the last line is 4; 264:3, where the last line is 4; etc. Sometimes the peyar eccam "tokaiiya" is employed instead of the vinai eccam "tokaii", as at Por.146:57, where the last line is 59. But there are three instances in Por., where "tokaii" comes much earlier, viz., Por.102:5, with 20 as the last line; 114:35, with 46; and 147:26, with 43 as the last line.

2) The number of the special themes the verse is recounting

is totalled up in the last line or lines e.g. "īr aintu turai", generally just after the word "tokaii".

3) The verse ends with the words "enmanār pulavar", "enpa" or "molipa" = the learned state (all the previous statements), as Tol. is always anxious to show that he is not making these pronouncements as his own but only as an accepted tradition from the learned of yore.

Now at Por.79:17-18 we meet with all the three signs, in the words: -

. nilaiyotu tokaii
 īraintū ākum enpa.
 =====

Cf. Por.75:8-9, the last two lines of that verse:-

anai nilai vakaiyotu āṅkū elu vakaiyil
tokai nilai perratū enmanār pulavar.
 =====

and Por.76:24 iru pālpatta onpatirru tturaittē.

These two verses have not the three signs so evidently as Por.79:17-18. Hence it can be taken as definite that originally Por.79 ended at line 18. But in the edition of Nacc., 14th. c., the verse goes on for 18 verses more.

This could be either an interpolation by a later hand, or the mere welding together of two sūtras, because they deal with closely related themes. After a careful study of the subject-matter and diction, I incline to the second hypothesis. This welding is somewhat clumsy, especially as at Por.79:36

nirai arum cirappin turai irantū utaittē, Tol. states that there are only two themes, whereas already at 1.18 there is a mention of ten: "ir aintū". Of course, Nacc. comes to the rescue, by distinguishing between great and small themes: but the Tam. word employed, "turai", is the same throughout this section. I think this welding was done by Tol.himself; but I cannot state why Tol. was so anxious to reduce the number of his verses by one, esp. when he increased them elsewhere by a faulty division. The only reason I can suggest is a superstition as regards the auspiciousness of certain numbers and the inauspiciousness of others. It must be borne in mind that in the original work most prob., certainly in the editions of Il., Cēn., Nacc. etc., each of the 27 sections of Tol. is regarded as a separate work and the verses therein are numbered accordingly. Hence this hypothesis may explain the phenomena mentioned in both Sections A and B. There was such a superstition in the days of C.J.Beschi, as he points out in his letters to the Jesuits in Europe: certain med.works in Tam. too speak of auspicious numbers. But whether there was such a superstition in South India in 400-450 A.D. and whether that influenced him in the direction aforesaid, this ^{question} I leave to other workers in this field.

Section C. Unnecessary or interpolated sūtras in Tol.

- 1) El.390 is not really necessary, since the identical
 / him i.e. Tol.

subject is dealt with at E 1.437. This deals with the sandhi of all the numbers from one to nine in Tam. with pattu(=ten):-

onru mutal onpān iruti munnar

ninra pattan orrukkeṭa āytam

vantitai nilaiyum iyarkaitt-enpa

E 1.389 to 390 deal with the sandhi of ēl̥ or elu(=seven)

with pattu. E 1. 390 states: patt-en kilavi orr-it̥ai keṭu vali

nirral vēntum āyta ppulli.

Obviously this is covered by the more general statement in E 1.437.

2) At Col. 85, 87, 88, 89, Tol. deals with a special theme conn.w. "mutal" and "cinai". (For the meaning of these two words, cf. my remarks under E 1.56 in Part.III below.) In between is sandwiched a sūtra, 86, which has nothing to do with this special theme. It speaks of two verbs: kanralum celavum onrumār vinaiyē. This verse is prob.interpolated.

3) Col.403-411 and again Col.422 - 426 deal with poetics or rhetoric. Col.411b explains the term "oru coll atukku". Col.422 explains "kuripp-urai" and 424 "virai coll atukku." Hence it is evident that these fourteen verses hang closely together.

On the other hand "tokai" is a grammatical theme, which is dealt with at Col.67 and 290-291. The sandwiching therefore of Col.412 to 421, on the different types of "tokai", between sūtras which deal with rhetoric seems to be so clumsy that I cannot suppose it to be the work of Tol.

The occurrence of the words, at Col.403c, "tokukkum vali tokuttal" and the broad fact that Col. deals ordinarily with grammar and Por. with rhetoric inclines me to the view that here we have the clumsy welding together of two sets of verses, both probably later than Tol., but that on rhetoric the later of the two. This is not surprising, as the very title of this section, "ecca iyal" = "miscellany", demonstrates. Unfortunately "eccam" also means in Tam. the participles, both rel. and adv. Hence a new sub section, Col.430 to 440, deals with this type of "eccam" as well.

4) Col. 427 is not merely an interpolation : it is a copy and elaboration of Col. 200. The M.C. enrā of Col.200 becomes the L.C. enra of Col. 427. In all other respects the old sūtra is repeated in section 9 of Col. almost verbatim. Col.200 runs:-
irappin, nikalvin etirvin enrā
 am mukkālamum kurippoṭum kollum
meynnilai utaiya tōnral ārē.

Col.427 runs:- irappin nikalvin etirvin enra
cirapputai marapin am mukkālamum
kurippinum meymmaiyānum avvārū enpa

Thus Col.427 seems to be a mere repetition, with a slight expansion, of Col.200. P.S.S.Sāstri, op.cit., p.427, note 6, states that he cannot understand the purpose or the meaning of Col.427 to 428.

5) There seems to be a contradiction between Por.302 and 305. The former states: kilavōrkū āyin uranōṭu kilakkum

ēnōrkku ellām itam varaiv- inrē.

The latter runs: kilavōrkku āyin itam varaiv- inrē.

An obvious emendation is to replace one of the "kilavōrkku" by "kilavōtku", with which it is sometimes confused in Tam. texts, owing to the carelessness of copyists. But this is not possible here, as Por.304 deals with that issue:

kilavōtku uvamam īr itatt-urittē.

6) Por.319 and 321 treat of the same topic, namely, what can or cannot be an "acai". Por. 320 states that ī, the kurriyal ikaram, can never be an "acai" or metrical beat. This looks very much like stressing the obvious: but Tol. may have been an extremely cautious person, who was anxious to avoid every loophole of misunderstanding. With these exceptions, the 27 sections of Tol. seem to show an excellent internal arrangement, if one were to take them as separate works, as their very name "iyal", in the majority of their titles, suggests.

Section D. Instances where several sections of Tol. cover the same ground.

I am not speaking here of incidental references but of a considerable number of lines or verses on a specified theme. Thus

1) Marapu or poetical conventions are mentioned casually in several verses of Tol., as I show under E 1. 1d "marapin", in Part III, App.Vol., p.9. But

a) at Por.213:2; 220:2; 196:2,6,7; 242:2; 246:3; 247:6,

all in Poruḷ iyaḷ;

b) at Por.313:3; 392; 480:5; 501:3; 502:5 etc., all in Ceyyul iyaḷ; and

c) throughout Marap-iyal, i.e.Por.556 to 665, there seems to be a very considerable overlapping. This may be due to the same author dealing with the same subject under different conditions, or, what is more prob., to the fact that these "sections" or " iyaḷ" are really separate works, composed at different times and skilfully put together with slight modifications. This point is elaborated in the Conclusion. Further,

2) at Por. 501-512 there is a résumé of Por.103 to 120 from Kalavū iyaḷ and 146 to 181 from Karpū iyaḷ. Both recount the principal speakers in the love-scenes before and after marriage. Moreover,

3) the love-intrigues previous to marriage are dealt with in Section 3 of Por., Kalavū iyaḷ; in Section 5, Poruḷ iyaḷ, and in Section 8, Ceyyul iyaḷ, almost as if the other sections did not exist. Cf. Por.498 to 513, in Ceyyul-iyal, with the relevant sūtras in Sections 3 and 5.

4) Por. 242, in Poruḷ iyaḷ, describes "ullurai uvamam" in such detail that one does not expect it to be treated later on, esp. as Tol. normally leaves much out of his discussion, prob.as well-known to his readers. But at Por. 298 to 306, in Uvama-iyal, there is a description de novo of ullurai uvamam.

5) Ceyyul iyal deals with certain topics, like "toṭai, ullurai, iraicci, meyppāṭu". These are specifically dealt with in Uvama-iyal and Meyppāṭu. It is difficult to say how the meyppāṭu of Por.313:7, in Ceyyul, differs from the five-fold list of meyppāṭu given in Meyppāṭṭiyal: Por.249 to 271. Furthermore, in Ceyyul iyal, at Por. 516 to 517, there is another description of meyppāṭu. Here it is explicitly stated that the meyppāṭu in question is identical with that which has been discussed earlier: "munnura kkilanta." But this may be a reference to Por.313:7, in the same "iyal", and not necessarily to the whole section on meyppāṭu: Meyppāṭṭiyal.

Section E.

By the^{ir} very name "Col." or "Porul", these two chapters of Tol. are distinct and apart. The former should deal with grammar, the latter with rhetoric and poetics. This, in fact, is the general arrangement in Tol.,. But there are a few instances where the border-line is crossed by the one side or the other without any justification. I mention the more striking ones:-

- 1) Por. 220 and 222 are out of place: they deal with grammar, and should have been placed close beside Col.23a or 11, which deal with the gender of nouns; or beside Col. 164, which deals with "ellā" = all, while here "ellā" has a different meaning. Such an arrangement would have shown clearly that the two "ellā" are homonyms. Still better would these two sūtras, Por.220 and 222, come in Col.

Section 1 , kilavi ākkam, which deals specifically with the gender of nouns. Cf. Por.222:1 oru pāl kilavi ēnai ppāl kannum

- 2) The contrast between mutal (e.g.the human body) and cinai (e.g. the arm, leg, eye, ear) is a feature of Col.16;85, 87-89; etc. For a complete list of references, cf. E.1.56b and my remarks there. But at Por.281 there is a return to the same theme:-

mutalum cinaiyum enr-āy iru porutku
 =====
 nutaliya marapiṇ uriyavai uriya.

- 3) Both Col. and Por. mention and describe such topics as "ētu; kurippu pporul; uvamattokai; panputtokai; porulkōl" ; etc.
- 4) Such poetical devices as cunnam, niral nirai, etc. are discussed in both Col. and Por. Thus Col.404: 1 has niral nirai cunnam, 405:2 niral nirai tānē; 406:1 cunnam tānē Cf.Por.312:1

niral niruttu amaittal niral nirai cunnam
 =====

Those who claim that the 665 sūtras in Tol. are by the same hand will prob. explain these anomalies, repetitions and border-crossings as inevitable in a work of such magnitude, esp. if one worked on these sūtras for a number of years and obtained the material from several sources. But it seems more prob.that the "iyals", here mentioned, esp. those in Por., were separate works, and that these had from the start incorporated some grammatical stuff,

which otherwise should be in Col. ...

Chapter XII. The Commentators on Tol.

A. The difficulties they had to contend with, and
consequently we too.

- 1) The state of the text. At E l. 48a, 51a, 62b, 408b, 445c, 459a, 474a,c, 470a, 477, 479a; Col. 1c, 7b, 24a, 72b, 83b, 90b, 97b, 163i, 173a,b,; 174c; 188a; 222d; 223d; 238b; 316; 417a; 428; 425d; 427e; 449; 48; and occasionally in Por. too, there are variant readings. Sometimes the meaning is not much affected; but at other times it changes according to the reading. Thus at E l. 62b there is considerable difference between a ai au enum mūnralaṅkātaiyē and avai au enum onralaṅkātaiyē; likewise at E l. 408b between ^{the} "nilaiyum" of Nacc. and the "niraiyum" of Il. and Pēr.; so at Col. 222d "tiripu", Cēn. and "piripu" Nacc.
- 2) The division of the sūtras seems to be made arbitrarily in a few instances. The Comm. frequently clash among themselves as to where one sūtra ends and where another begins. Thus Teyv. assigns only two lines to Col. 49 and takes its third line along with Col. 50. Similarly, Cēn. has only one sūtra, 54, where Nacc. has two, Col. 54 and 55. Consequently from this point, Cēn. and Nacc. number the sūtras in Col. differently. I follow Cēn., while M.L. follows Nacc. In Tam. the same word may have a different sense and be considered a different part of speech according to the

word-order that word occupies in a sentence. Thus at PN.29:17 "perranar", which looks at first sight the finite verb, is actually a vinai eccam; while "uvakkum", which looks like a peyar eccam, is the finite verb. Hence the sense of a passage will differ widely according as to where we place the division of the sūtras. Thus at Col.54, acc. to Cēn.,
onru vinai marūnkin onri ttōnrum

vinai vēru patāa pala porul oru col
ninaiyum kālai kkilant-ānkū iyalum,

tōnrum is a peyar eccam, meaning "that which appears".

But Teyv. and Nacc. make this a complete sūtra, with tōnrum as the finite verb, meaning "it appears". Acc. to them, the subj. is the same as in Col.53b "vinai vēru patūum pala porul oru col", which is an adhikāra sūtra for Col.54. This is the direct opposite of the interpretation of Cēn., who takes tōnrum with "vinai vēru patāa ... col."

- 3) It is difficult to be sure whether there was a genuine tradition as to the exact form, number and meaning of these sūtras, even in the days of Tl., the earliest of the med. Comm. on Tol. Cēn. is very critical of this comm. and suggests some plausible emendations, esp. as regards Col. Teyv. does the same. Nacc., the last of these, was possibly the most learned of them all. His mind was steeped in M.C.-L.C. literature, as he wrote comm. to eleven out of the eighteen major classics, namely the P.P. or Ten Songs and the Kalit., as well as to the long E.M. poem, Cīv.

Unfortunately Nacc. seems to lack the historical perspective and an inkling into semantic changes. He uses all his mental ingenuity to buttres the grammatical teaching and usages of his time and to indicate what Tol. should have meant rather than what he really meant to say. The result is that he gives us unly occasional glimpses at the truth, almost in the nature of lightning flashes.

- 4) P.S.S. Sāstri, Tol., Col., 1945, pref. p.XXXIV, claims to be a mod. Comm. on Tol. Undoubtedly he has worked several years on Tol. and taken great pains to explain the med. Comm. But as the General Editor, T.P. Minakshisundaran, Editorial Pref., pages I to IV in the same work, points out, a number of slips, errors and weaknesses, esp. for Sk.parallels, have considerably diminished the value of Mr.Sāstri's "labour of love." Moreover, he has to a certain extent suffered from his exhaustive study of the Comm. His critical insight has thereby been impeded. He might have made much more progress towards the actual meaning of Tol. by studying contemporaneous texts for their diction and by not worrying so much about what one Comm. said concerning another. Parallel passages in other parts of Tol. have not been utilized here sufficiently; nor parallel words in the sister languages to Tam., viz. Mal., Kan., Tel. and Tulu., although Mr. Sāstri writes elsewhere a comparative grammar.
- 5) Intonation in a spoken language can to a certain extent be replaced by punctuation in the written. Unfortunately Tam.

did not employ any mark of punctuation, except perhaps the full stop at the very end of a poem or sūtra. This is of no great help. The frequent controversy among the Comm. shows that, at least in some places, the original intonation of Tol.'s sūtras had not come down to them in an unbroken tradition.

B. Remarks on Nacc., the best-known of the med. Comm.

a) Manifest inconsistencies in his Comm. on Tol.

In Part III I point out a few of these in E 1. Here I confine myself to Por.

1) In his Comm. on Por. 102, I, p.370, Nacc. cites Aiñk.175 and paraphrases it as "itu kūrīyatu" = after their love-meeting the lover asks his mistress to come the next time with her female attendant. But in his Comm. on Por. 103, I, p.387, Nacc. cites Aiñk.175 again, but paraphrases it differently: i. tu avatperru malintu talaivan kūrīyatu. Not content with this inconsistency, Nacc. recommends that the clause in Por.103: "avatperru maliyinuṃ" should be given in addition a second meaning, quite different from the first. This he justifies by citing the yukti, mentioned at Nan. 14:6, but not in Por.665, namely "iratt-ura molital" = speaking in such a way as to have two meanings with one set of words.

2) In his Comm. on Por.79:32-33, I.p.279, Nacc. gives us two contradictory explanations as both of them correct. This procedure he justifies, as an instance of the yukti,

uyttukkōṅṭ-ṇarttal; Por.665:23 speaks of the caus.,
uyttukkōṅṭ-ṇarttal.

- 3) At Por. 100:4 "cākkāṭu", Nacc. quotes Krt.49 and states most emphatically: "ivai talaivi cākkāṭ-ayina ... ivai karpirku ākā" = these lines have nothing to do with "wedded love", as opposed to the "furtive love" of lover and mistress. But at Por.147:36-37, Nacc.again quotes Krt.49 and states as explicitly as before: ... "ennum pāṭtu kkarṇpākalin itan pāṇpatum" = as this song refers to "wedded love", it comes under this sūtra. By this devious procedure he makes one stanza of Krt. serve as an instance to one sūtra in Kalaviyal and to another sūtra in Karp-iyal, which are mutually exclusive. Cf.I, pp.351-352 and p.597.
- 4) At Por. 115, I, p. 516, and again at Por.137, I,p.535, Nacc.cites Kalit: 39:20-25. At the former place he explains that the father of the heroine comes to know of her intrigues with a young man through the express reports of other persons. At the latter place Nacc.states that the father knows about his daughter's misconduct not through others' reports but by his own shrewd analysis of certain signs and indications which he detects in her, called "munnam".

- b) A few instances where Nacc.distorts either Tōl.
or the citations fr. cl.

At the end of E 1.33 Nacc.comm., we find a statement which throws sufficient light on this conduct of Nacc. It runs, "Since there is not in this section of Tol.any other sūtra

to deal with this issue, it is our duty to extend the application of this sūtra so as to cover this point, although the sūtra in question has nothing to do therewith". He then cites Por. 658, which specifies the qualities of a good. Comm. We consider this procedure reprehensible, but Nacc. and other med. Comm. thought that they were fulfilling their duty thereby. Hence Nacc. is not ashamed to prescribe the manner of carrying out such distortions of the text skilfully or successfully. Cf. his remarks at the end of his Comm. on Por.72; I, p.231. Accordingly we are not surprised when

1) at Por.108 to 110, he deserts the obvious meaning of the passage, which Il. gives in his Comm., and justifies this by an appeal to Por.658.

2) at Por. 111:4, where the text says: paḷi tīr muruval ciritē tōrral = showing slightly her faultless teeth, Nacc. takes "paḷi tīr" as "involving danger to her chastity" and that in "Kalav-iyal" !! cf.I, p.411.

3) at Por. 111:25, kalav - ariv - urinum, I, p.430, Nacc. seems to be obsessed with the idea that the heroine considers the hero as indulging in amours with other women. He cites Narr. 17; but there is nothing in that stanza to prove this point. He misunderstands annai at Narr.17:5, which, as so frequently in Krt. ennai, seems here to refer to the lover. The words in l.6, "ninn ilaṅk-eyirū unku", can only be uttered by him. Cf.AN.32:8 unku, and Por.I, p.600 tirunt-eyiru

unnavum.

4) at Por. 114:30, I, p.486, Nacc. explains "kāppin katumai kaiyara varinūm" as conn. w. "harsh words coming in unlimited numbers." But neither this line of Tol., nor Krt. 294, which Nacc. cites to prove his case, has the slightest reference to "harsh words". Both refer only to the strict watch kept over the girl, whose misconduct is discovered.

5) At Kalit.39 five persons alone are mentioned; the girl, her parents, lover and female companion. There is no reference at all to her wet-nurse or foster-mother, in Tam. cevilittāy; cevili. But Por. 115 is concerned with this individual. Hence Nacc. imports a "cevili" without any warrant into his Comm.on Kalit. and makes use of that Comm. to prove his case under Por. 115:11; cf.I, p.516. Under Por. 138 tāy arivurūtal, Nacc. discards the "cevili"; cf.I,p.536.

6) At Por. 142: 1 karp-ena paṭuvatu, Nacc. makes an essay at the etymology of "karpū". He gives us three different interpretations and seems to suggest that all of them are correct. Cf.Por. I, pp.540-541.

7) Nacc. seems to have commented on Kalit.72 and 96 before Tol. Por. When he sees therefore Por.147:25-27 contradicting his explanation in Kalit., he thinks that he is obliged to twist these lines of Tol. to bring them into harmony with his Comm. on Kalit. Cf. I, p.589. But once this necessity has passed away, Nacc. relents; and in his Comm. on the next few lines, Por.147:28-31, he drops all this pretence.

He restores to the passage its obvious sense in a few words of recapitulation. Cf. I, p.591. This shows Nacc. to be honest fundamentally.

8) As Nacc. is fond of divisions and sub-divisions, he introduces a division into the term "parattaiyar" = the other women, whom the hero loves or has sexual intercourse with. At Por.151:1, I, p.632, Nacc. distinguishes:-

(1) illaram nikal^{tt}tum parattaiyar = his concubines, living near him;

(2) cēriparattaiyar = harlots, who are settled in a separate/part of the town. He decides that Tol. here refers to the former class. Unfortunately the very first stanza of his citations, AN.76, has in l.2 the words: -

tan turai ūran em cēri vantena.
=====

This is a clear reference to the latter class. It would have been better for Nacc., if he had not so sharply distinguished the two types of "parattaiyar".

9) At Por.188 "vē^{ti}ya kalvi ā^{ntu} mū^{nrū} iravā^{tu}" the sense is plain: the knowledge deemed necessary takes only three years to acquire. But Nacc. is too pious to adopt this sense. He wishes to connect this line with the vedānta and the three words: tat tvam asi, in Tam. "atu nī ānāy."

Hence he splits up the line thus: "kalvi vē^{ti}ya yā^{ntu} iravā^{tu}" and "mū^{nrū} iravā^{tu}." This "mū^{nrū}", acc. to him, are the three words afore-mentioned.

10) At Por. 192 Nacc. changes the word-order of the text in

his comm.; but the general sense of Nacc. is not very different from that of Tol. It is in his citation of Nāl. 381 and the almost incredible interpretation he gives it that he shows his ability in this game of distortion to its utmost. Cf. any Comm. on Nāl. 381, e.g. Pope, p. 248, and Nacc. at Por. 1p. 684.

11) At Por. 193 Nacc. associates the "vāyilkaḷ" of the love-intrigues with "tuṛavu" i.e. renunciation of worldly joys. It is difficult to see how these can be of any service there, esp. as "vāyilkaḷ" ^{signifies} means of access of the lover to his mistress.

C. Results of such distortions and inconsistencies.

The effect on the mind of the investigator by the above is mistrust and uncertainty. One is unable to decide whether the inconsistency one detects in Tol. in certain instances is due to him or to his Comm. This is specially the case as regards "kaikkilāi" and "peruntinai", about which our information from other sources is so scanty. These are mentioned at Por. 1a, 50-51, 77, 105, 497; but the meaning of the terms seems to differ at 105 from that at 50-51. At Por. 1 perum tinai is said to be the last of the seven tinai or great classes into which love-scenes and love-affairs are divided: -

kaikkilāi mutulā perum tinai iruvāy
murpaṭa kilanta elu tinai enpa.

But at Por. 497 the term perum tinai is applied to all the

seven:-

kaikkilāi mutalā elu perum tinaiyum).....
 =:=====:
 murkilantanavē murai neri vakaiyin.)

Neither Nacc. nor Pēr. helps us to clear up these points.

2) Likewise, it is difficult to define the customs mentioned by Tol. at Por. 122 and 135, as regards the three days of menstruation. Later writers are emphatic in prohibiting any sexual intercourse on these days. But these sūtras of Tol. are worded so ambiguously that they may mean a sanction or a prohibition. Thus at Por. 122, what does "atu" refer to ?

munṅāl allatu tunaiyinru kaliyātu
 annāl akattum atu varaivinrē.

Nacc. takes "atu" as meaning "tunaiyinrikkalital"; but at Por. 135 he interprets that verse in such a manner as to imply, by analogy, that "atu" here means sexual intercourse. If this is what Tol. means, he gives us here a reference to a peculiar social custom of his time.

3) Finally, at Por. 338 vañci marūnkinum iruti nillā, with the subj. at Por. 337:1 nēr irru iyarcīr, Pēr. takes nillā as equivalent to "nilaimaippatā" = they will not stand. But he is forced to admit that the "standing" in question is a very common phenomenon in the cl. e. g. PN. 1-5. Pēr. himself instances other cases of the same kind in his Comm. Perhaps Tol. uses "nillā" here in the sense of "nirkum". Cf. Ch. IV. Other C. think that this sūtra is very ancient and applies only to the lost classics.

Conclusion.

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Section I. The loss of early Tam. works.

This is a subject that needs a separate investigation. But such a loss seems certain. The Patirrupattu, as its very name implies, consisted of a hundred stanzas. But it now consists of only eighty; the first and last ten are missing. A few of the lines of these stanzas are collected from the citations of Il., Nacc.etc. on Por. or Cīv. and fr. "Purattirattu." The ed. of Patirrupattu. by U.V.S. Aiyar and his son, 1949, contains, as a supplement, 39 of these lines. Of these, the 16 lines cited by Nacc. under Por. 67, I, p. 205, form a complete stanza or poem. Further, at Por. 75, I, p. 240 Nacc. cites the first words of another lost stanza: "vicaiyam tappiya". Moreover, Nacc. refers at Por. 81, I, p. 286 to a Patirrupattu stanza, which he quotes completely. It consists of 12 lines, beginning with "eri ellu anna". Again, at Por. 180, p. 672, and Por. 233, p. 736, Nacc. cites three lines from another Patirrupattu stanza, beginning with the words: "penutaku cirappin". These two stanzas are not referred to in the supplement above-mentioned. Hence there is ground to hope that a painstaking investigation into the citations contained in the E.M. comm. may yield us a few more of these and other lost poems. The important point to note is that these twenty poems of Patirrupattu were lost most prob. after the days of Nacc., since his references to them differ in no way from his references to the others, the eighty that

are extant. Further, at the very end of his Comm.on Por.80, Nacc.expressly mentions that there were in his time a hundred poems, "nūru", in the Patirr. Cf.I,p.285:"ippatirruppattu nūrum

That some of the cl.pieces were lost during the course of more than two thousand years is not surprising. In his first edition of Krt., dated the 12th.Aug.1937, Dr.U.V.S. Aiyar remarks how difficult it was for him to get at reliable MSS. of Krt., and in the case of a few of the 401 poems only one or two MSS. were available in both India and Ceylon. In the course of a few years, with white ants threatening even these MSS., these few poems might have been lost for ever, were it not for the work of Dr.U.V.S. Aiyar.

The question arises: how much has been lost ? From the very nature of the case there cannot be^a completely satisfactory answer. Nor can we be sure, as I have just pointed out, that the loss is altogether irretrievable.

Section II. The loss of early grammars, which were prob. anterior to Tol.

1) At E 1.102, Nacc. cites another early grammar to explain

"eluttu": -

nilaiyum valiyum muyarciyum mūrum

iyala natappatu eluttēna ppaṭumē.

2) At E 1.140, Nacc. cites what he calls "mutal nūl" =

"the first treatise" to explain the "utampatu mey", which

Tol. refers to in line b here:-

uṭampaṭu meyyē yakāra vakāram
 uyir mutal moli varūum kālaiyāna.
 irutiyum mutalum uyir nilai varinē
 urumena molipa uṭampaṭu meyyē.

This lines are from the "mutal nūl."

It would be strange for Tol. to omit such explanations, as he actually did, unless there were in his days other grammars that dealt with them sufficiently.

3) At Col.79 (Nacc. numbers it 80), Nacc. explains at some length a passage from Akattiyam. This deals with the five types of the Possessive Case:-

"aimpāl urimaiyum atan tarkilamai". The treatment differs very considerably from that of Tol., who omits the first of these five types and brings in others, so as to form 18 types, in Col.80. Of these, two, namely "karuvi" and "tunai," should rather be types of the Instr. Case. The treatment of Akattiyam here seems both earlier and more logical.

4) At Por.90:8, I, p.313, Nacc. states that the Comm. on PN. in his (or in a former) time have forgotten Akattiyam as well as Tol. "akattiyamum tolkāppiyamumē tokaikalukku nūlākalin" = the grammars for the cl. are Akattiyam and Tol.

5) At Por.312, II, p.184, Pēr. speaks of three Tam. works composed by Akattiyānār : akattiyānārāl ceyyappatta mūnru tamil

These are a few references to, and citations from, other grammars, on the part of the Comm. on Tol. It seems therefore most likely that there was such a work extant till the time of Nacc., the 14c. A.D. From the few lines that alone are now extant it is impossible to say much about this work, still less about its author. But the diction in 1) and 2) cited above is not very different from that of Tol. As regards the name, from the analogy of Nālaṭiyār, Tolkāppiyānār etc., it is more prob. that "akattiyam" arose first from akattū (= of love-pieces) and iyam (= a treatise), and thence akattiyānār, than that it is a Tam. rendering of Sk. Agastya.

Section III. The Antiquity of Tol. as compared with med. grammars and poetry.

Beschi, G.H.T., pref., writes thus: "Quae autem de hac lingua scripsit quidam nomine Tolkāppiyānār, quod quidem est ac auctor antiquus, alicubi adhuc inveni; adeo tamen brevitare obscurus est ut operae pretium duxerit monachus alter, cui nomen Pavananti, librum edere, quem nannūl inscripsit." The testimony of such a great Tam. poet and grammarian as C.J. Beschi is worth citing. He was steeped in med. Tam. literature. His references throughout G.H.T. are, however, confined to Kur., Cīv., Kamparā, Pāratam, Nāl. etc. I have searched its pages in vain for one reference to the cl. i.e. E.T. and P.P. Thus it is easy to appreciate his difficulty

in understanding Tol. His testimony shows the intimate connexion between the diction of Tol. and that of the real cl., from a new angle. I have explained this in detail in Ch.VII and VIII. The grammatical forms, common to both but rare in med.Tam., are explained in Ch.IV. But I stress here, as peculiarly ancient, the following ones:-

- 1) anru and inru as positive verbs or verbal forms.
- 2) The use of "-pu", as the suffix both for vb.nouns and for the vinai eccam. In later literature "-tu" for the latter; "-tal" for the former are "generalized".
- 3) the absence of the additional "adjectival" suffix "-a", in such words as ciri, ilai, Patirr.63:8, where the E.M. form is ciriya ilai.
- 4) the absence of the additional formative "-in", in such words as avarr-ul, where the E.M.form is avarrinul. Cf. E 1.3a "avarrul". More of these features and points of similarity between Tol. and the cl. in both grammar and diction are exhibited in Part III.

Section IV. Grammatical diction is at times more archaic than the contemporary literary diction.

Thus Nan., 1205 A.D., and VC. (11th. or 12th. c.) are grammars. Their diction ^{in certain places} strikes one as ^{nearer to the} ~~more~~ cl. than Tv., which is distinctly earlier, 8th. to 9th.c. This feature is to be ascribed to two reasons:-

- 1) Later grammars incorporate earlier sūtras without any acknowledgment or adapt them to their needs. Thus E 1.38

reappears as Nan.90. Col.228a,b is slightly transformed into Nan. 343a,b, although on the testimony of Cēn.very few of the forms enumerated therein were employed in the 13th.c. Owing to the difference between sūtras and other verses, where the context is more "gripping", such an incorporation is easier with grammatical verses than with the rest. Even these are at times so dealt with; cf.Ch.V above.

2) Grammarians are generally more steeped in the earlier literature than other men and tend to reproduce it in their works, even unconsciously. We must give a small margin, say a century or two, for this fact in our estimate of the age of the several parts of Tol.

Section V. Explicit or implicit references to the cl.in Tol.

- 1) Por.53:3 seems to contain a specific reference to two of the Eight Anthologies: Kalit. and Paripā. The line is: kaliyē paripātt-āyiru pānkinum.
- 2) Por. 430:2 paripātt- ; 432:1 paripātal; 474:1 paripātt-.
- 3) Por.525:7, 536 and 537 mention akappāttu vannaṁ and purappāttu vannaṁ; but the Comm. explains them to be different fr. AN. and PN.
- 4) At Por. 146:12-13 there seems to be a distinct reference to Krt.196:1-2.
- 5) At. Por.151:6 the phrase kaṭappāttānmai seems to be formed out of such a cpd.as kaṭappāttālan at Krt. 143:5.

6) Por. 209 institutes an etukai "rhyme" and comparison between cerivu and arivu, exactly as does Krt.219:3 cerivum.... arivē.

7) At Por. 158:3 the female-companion of the heroine is introduced as saying to the hero: "anpilai koṭiyai". She has a right to say this, acc. to Tol.: "enralum uriyaḷ". This is precisely what we find in the texts. Thus Kalit.125:7 has "anpilai"; 11 and 15 have "koṭiyai."

8) Por.213: unṭarkuriya ellā pporuḷai
unṭana pōla kkūralum marapē.

In E.C.-L.C. texts "un" means not only "to eat", but also "to enjoy", and specifically "to have sexual intercourse with a girl". This meaning is conveyed in L.C.-E.M.texts by "nukarvu", e.g. Por.247:4; AN. 32:8 Comm. Thus this sūtra of Tol. was deemed necessary to explain the use of "un" at Krt.112:5 unṭa en nalan; 133:5 nalam putit-unṭa; 236:6; Narr.15:4; AN.32:8 unku; 320:13; Kalit.15:13; 23:8; 83:21 etc.

9) Por. 220 states that ellā is used as a term of address to both men and women. This usage is noticeable only in Kalit. e.g. 81:33 (to a man); 61:1 (to a woman). Cf. Cīy. 1893c ellā. The E.C. equivalent was "eluva", in addressing a man alone, as at Krt. 129:1; Narr. 395:1 etc.

10) Por. 425:2 vallā kūrinum is reminiscent of Krt.219:5 vallā kūri.

S e c t i o n VI.

Comparative Lateness of Col. and Por. with ref. to E.C. texts.

Throughout Ch. VII to XII I have shown this by adducing several instances. To these I shall add a few more here. In several cases the words used by Tol. in Por. are identical not with the E.C. word, but with the word in the Comm.

Thus 1) n̄ent̄u = a crab, Krt. 117:2; 401:3; AN. 176:8 etc.

No "n̄ant̄u" in E.C. texts, but

n̄ant̄u = a crab, Comm. on Krt. 328:2; Narr. 123:10;

AN. 380:7; Aiñk. 22:1; 23:1. (In every instance here, I refer to the Comm.)

n̄ant̄u = a crab, Por. 586:1; Civ. 1443 b.

2) Then again the periphrastic perfect, using the auxiliary verb "koñtu", is unknown in E.C. Tam. But it appears at Por. 665:26 "terintu koñtu" = having known. The E.C. equivalent is "teripu".

3) I have shown above that the idea of the three kings alone ruling the Tam. country is late: it is not valid for E.C. literature. But cf. Por. 391:3,4

van̄ pukal̄ m̄ūyar̄ tan̄ polil̄ varaippin̄

nāl̄ peyar̄ ellaī akattavar̄ valaṅkum.

4) The most frequently employed metre in the E.C. is "akaval". It was called by this name, before it obtained the name "ācīriyam"; prob. the latter name was given to it because of its use by grammarians. Cf. ācīriyar, in Ch. VIII. In

course of time the older name "akaval" was well-nigh forgotten. That is the reason why Por. 393 had to explain it: "akaval enpatu ācīriyammē" = akaval means ācīriyam. It is incredible that such a line as this should be necessary in E.C. times: it is doubtful whether it would then have been understood.

- 5) Por. 470:1 speaks of the "ven pā" metre; 2 of the "kural" metre. Our earliest texts in the latter are the Kur. pieces, and in the former the Nāl. and Pal. The former are definitely L.C. - E.M.; the latter E.M. It may be that earlier pieces in these metres were then extant and are now lost.
- 6) Col. 462 explicitly mentions a special usage in the ārrupatai songs, which form about half of the P.P. As Cēn. observes, that special usage is actually to be found in Mptu. 50 and 152. It is clear that Col. 462 is later than Mptu. 50 - 152.
- 7) Por. 442 speaks of the "Kali" metre; Por. 430:2; 432:1; 474 of the "Paripāṭal" metre. The only extant lines in this metre fr. the cl. are in Kalit. and Paripā., which are the latest "tokai", out of the 18 great cl.
- 8) Such devices as "ēntal vāṇnam", mentioned at Por. 543, are rare in E.C. - M.C. poetry. This involves the repetition of the same word in quick succession, often in the same line. Not only does Por. 543 speak of it; it also illustrates it in l.b. colliya collil colliyatū

cirakkum. This is a special feature of L.C. - E.M. texts, like Kur., Nāl. etc. Cf. Kur. 12 tuppārkkuttuppāya tuppākki ttuppārkkuttuppāyatūm malai.

At Nāl. 39 the word "vaikal" occurs seven times, "vaiku" once and "vaikuta" once. This makes a total of nine occurrences of "vaik" in four lines. This repetition on such a scale looks fantastic, when judged from E.C. standards. The only comparable instance is Krt. 285:1-2; but "vaik-" and "ell-" occur only three times each there.

- 9) In the Introd. § 3, No.12, I mention that the ending "-āna", instead of the cl. "-ānē", is found not only in Tol. but likewise in other grammars, e.g. El.140, Nacc. cit. 1, line 2, kālaiy-āna. Cf. Ch. VII, "kālai" too. Far from being necessarily archaic, the frequency of this -āna in such med. Tam. works as Kampāramayanam stamps this usage as dialectic. Cf. Kamparā. Atikā.27a kantāna irāman = Rāma saw; and a few stanzas later, enrāna irāvanan = Ravana said.

As I have remarked before, C.J. Beschi derived his knowledge of Tam. entirely from the Kur. and works later than the Kur., esp. from E.M. poems, such as Cīv., and fr. M.M. poems, such as Kamparā. and Pāratam, the Tam. translations of the two

great Sk. epics. Beschi is definite that these works have several instances like the above. Nevertheless, he terms them anomalies. In his G.H.T., 72:7, he writes: "ubi legendum est "kantaṅa, enraṅa" pro "kantaṅ, enraṅ"; et hujusmodi quam plura quae cum usu universalis non sint..." These late parallels throw a new light on Col. 108:-

ku ai ān ena varūm iruti
avvotu civanum ceyyul ullē.

Section VII.

Was Tol. indebted to earlier Tam. grammars for his work?

It will be shown presently that about 450 A.D. Tol. incorporated almost wholesale earlier grammatical sūtras and "iyal (= short poems) into his "magnum opus". Further, the earlier sections so incorporated have close parallels, both in diction and subject-matter, ⁱⁿ ~~with~~ the extant verses from the otherwise lost work, which is called the "Akattiyam". Cf. Section IV.

Section VIII.

Dating of the several sections of Tol.

- 1) E.C. El. Sections 1-3. I intended originally to translate and explain all the 102 verses here, as they form the core of El. and the earliest part of Tol. They vie with the Krt. as regards antiquity in Drav. literature. Unfortunately the growing size of this thesis and the consequent expense have obliged me to restrict the translation to El. 1-82 and 102. Cf. Part. III.

Even these verses have been slightly altered by the redac-

tor; e.g. El.7a māttirai (for alapu); varuṭa, El.95a (for ṭaivara) are L.C. words. They seem to have slipped into these early verses despite the effort of the redactor or redactors to maintain the old style. These sections are called nūn marapu, moli marapu and pirappiyal. They seem to be really "sections" of one poem. This is prob. the El. referred to in Pref. to Tol., l. 5, by Panampāranar, if he really wrote it.

- 2) E.C. - M.C. El. Sections 4-9 i.e. verses 103-480. I exclude the last three verses, 481-483, as they are much later and are consequently called puran atai = appendix, by Il. and Nacc. The redactor had to insert a few cross references, e.g. El.37b to 409, to disguise the fact of their being composed at different times.
- 3) M.C. Col. Sections 1-6; and Por. Sections 1-4. These are the main or basic parts of Col. and Por. These may very well be the "(eluttum) collum porulum" of the above-mentioned Pref., l. 5. The essential parts of grammar are covered by El. and Col., Sections 1-6. The latter deal with the word, declension, anomalies in the cases, the vocative or vili, which is really not a case, nouns and verbs. Likewise, the two aspects of Tamil life in the early days, namely Akam = love and Puram = war, are dealt with sufficiently in Por. Section 1 Akam; Section 2 Puram; Section 3 Kalavu = illicit or pre-nuptial love; and Section 4 Karpu = wedded love. As I show in Chapters VII-IX, the diction in these sections is predominantly M.C. Such E.C. words in it, as appear occasionally, are easily understood to be due to (a) ^{the} memory of earlier words and (b) the

effort of grammarians to be archaic in their diction. L.C. words are very rare in these ten sections: those that are found are due either to the redactor in L.C. times or to the interpolations of a still later period.

4) M.C. - L.C. Col. Section 7, entitled "itai iyal" = on particles.

This idea was prob. derived fr. Sk. The Tam. particles are really the remnants of old nouns or verbs, suffixed to more important nouns or verbs. Likewise, Porul, Sections 5 and 6 belong to this transition period.

a) Porul, Section 5, has the tell-tale title of "Porul" also. This and the gist of the verses demonstrate that it served as a dumping-ground for any later sūtras that could not be interpolated into the first four sections of Por., when the redactor was busy arranging all these verses.

b) Section 6, Meyppāttū - iyal, is more concerned with drama than with mere poetry. It is prob. a summary of an earlier treatise on dramatics, or rather of earlier poems concerned with Tam. drama. For, it contains a fivefold list of "meyppātu. Cf. "meyppātu" in Ch.VII and X.

5) L.C. Col. Section 8 and a few verses of Section 9.

Por. Section 7 and the earlier parts of Sections 8 and 9;
cf. Ch. VII, No.210.

a) Col. Section 8, "uri iyal", gives the meaning in L.C. terms of the more difficult words found in the earlier cl. I point out elsewhere that acc. to the M.L. there seems to be no order in this list, neither logical nor alphabetical. But there is a possibility that this whole section deals with

the words of an old Tam. text in the order of their incidence. Perhaps those who know these texts almost by heart will be able to spot this text, if it is extant. I state this, because "uri iyal" is exactly like one of the early Comm. on Krt., PN. or AN., except for the fact that these are in prose, while "uri iyal" is in verse. The opening verses of Col. Section 9, Col. 397-403, prob. belong to this time.

- b) Por. Section 7 has the title "uvama", which is the first time that a l.w. fr. Sk. is employed for this purpose. The diction in this section as well as in the earlier verses of Ceyyul iyal and Marapū iyal is closest to Paripā. and Kur., as I show in Ch. VII - IX. Cf. esp. Ch. IX, B and C.

The above sūtras were the ones that the compiler or redactor arranged into El., Col. and Por., almost in the form that is now before us. From internal as well as external evidence, i.e. from the history of South India, this compilation or redaction took place in the fifth c. AD., more precisely between 400 and 450 A.D. In the case of El. and Col. the orig. authors might have been very few: three or four sections might have been the work of one man. But in the case of the last five sections of Porul, every one of them seems to have been by a different hand: there is so much overlapping. Take, for instance, nūl = a treatise. This is dealt with in Ceyyul, at Por. 477-484, esp. in 478: avarrul nūl enappatuvatu At Marapu, 93-98, i.e. Por. 648-653, nūl is again explained. Similarly for such terms as patalam, cūttiram, urai = comm. etc. There is not the faintest intimation given

in one of these sections that nūl, paṭalam, cūttiram or urai has been discussed or will be discussed again in another section. The absence of any such cross-reference is significant.

- 6) Soon after the redaction a few sūtras more were added here and there, and notably in the last two sections of Col. and three of Por.
- a) Ceyyul iyal, already the largest section in Tol., was further elaborated by the addition of such sūtras as Por.470 - 477. Cf. Concl. VI, 5; and Por.521. Cf. Ch. VII, No.249.
- b) Col. Section 9, which is a medley of L.C. and E.M. sūtras, clumsily arranged, obtained its completion and a fitting title, "eccam". Cf. my remarks in Ch.X, B, 3 and Ch.XI, C, 3.
- c) Por. Section 9, Marapū iyal was now considerably enlarged. Por. verses 653-665, dealing with yutti, belong to this, the E.M. period. Cf. Ch.VIII, No.73 "yutti". Any one who compares Nan.4-25 with Por.653-665, esp. Nan.14 with Por.665, will be impressed by the closeness of the similarity between the two. And Nan. in its essential parts dates fr.1205. It is admittedly true that Nan.1-55 belong to an earlier cycle and were not the work of Pavananti. Yet the employment of such a late word as "yutti" and a late verbal form as terintu kontu etc. in Por.665 inclines me to the view that this, the latest verse of Tol., was added to the main work in the 9th c. A.D., slightly later than Tv.

Thus from the earliest sūtras in El., which pre-date the Krt., to the last sūtra in Por. there elapses a period of more than a thousand years. But this fact should not surprise any one who considers that the Tam. cl. themselves are "tokai", i.e.

collections of poems written by different individuals at different times. Further, four of the great classics, and these the earliest, the Krt., Narr., AN. and PN., are now arranged in a totally different manner from their original order. Their arrangement, according as they are now, is generally ascribed to redactors of the 5th to 8th c. A.D. i.e. L.C. - E.M. period. It is highly prob. that the serious crisis through which the three great Tam. kingdoms were then passing, owing to the invasions of their northern neighbours and the rise of the largely alien Pallavas of Kāñci, obliged the court-poets of these kingdoms as well as the grammarians to establish as it were "a canon" of both the cl. pieces and of the grammatical verses. The result was the emergence of the E.T., P.P. and Tol. Whatever was not incorporated into this "quasi-Tipitaka" was gradually lost. Hence all sūtras composed up to that time were soon supposed to be the work of Tol., except a few verses of the rival school of grammarians in the Akattiyam. The Iraayanār Akapporul and the Pu. Ve. had not yet emerged. Thus in the 6th to the 7th c. Tol. reigned supreme. From its references to "centamil" and "ceñcol", discussed earlier, it is clear that the main work was carried out in the Pāñtiya country. This is what we should expect, as these districts were furthest away from the northern invaders, while Cōla and Cēra were buffer-states.

Sūtra 12.

Avviyal nilaiyum ēnai mūnrē

" The three others are in the same situation." This means that the three " cārp-eluttu," which are mentioned at 1d and 2 above, have half a mātrā, just like the consonants. Cf. 11.

The word " avv-iyal " is interesting to the investigator of what was the " uṭampaṭu mey " i. e. the correct euphonic consonant used in sandhi when two vowels meet each other. According to El. 205, the demonstratives are a, i, u. It has been shown above that these are the contractions of al, il, ul.

By El.207, these "expand" into av, iv, uv before a word that begins with a vowel, as here "av-iyal." By El.160 b-c, a consonant that follows a short initial vowel is doubled. This accounts for " avv-iyal."

El.208 states that the demonstratives can be lengthened in poetry into ā, ī and ū. In this case the " uṭampaṭu mey " is y, not v, both in Tol. and in the ancient classics. Thus we find āy-iyal, at El.207, 393b, 477; Col. 281b; āy-iṭai, at Por. 118c; Tol. Pref. 2; Kṛt.43:3; 111:3; 340:3; Patirṛ. 43:8; Kalit. 37:7; 19; Kurīñcip. 137; Narr. 67:7; 284:8; 359:6; AN.7:13; 26:16; 261:11; PN. 343:14; Kur. 1179a; Cīv. 219; 357. āy-īr, at El. 42a, 103e, 107g, 151d; Col. 430c; 383d; āy-īru, at El.406c, 482d; Col. 247a, 289c; Por. 17; 53:3; 146:22; 271:5; 281:1; 406; 419:3;

Tol. Pref. 4.

āy-iraṅṭu, at El. 85b, 94b, 95b, 96c; Col. 158b, 267b, 272b,
319, 360; Por. 140^b, 578a; Nan. 84c.

āy-ēl, at Col. 279c.

In these cases the second vowel in sandhi is frontal: i, ī, e or ē. This frontal vowel has made the sandhi consonant y and not v. This shows that in sandhi the second vowel had as much importance at least as the first. Neither Tamil grammarians, like ^{the} author of the Nan., nor commentators, like Nacc., have recognized this fact. Nan. (84c) actually employs the word "āy-iraṅṭu;" but strangely enough it contends that ā must always be followed by v in sandhi, whatever be the second vowel.

In this connexion one must cite Col. 289, which should be of interest to phoneticians, as both v and y are employed as the sandhi consonant in the three lines of the same verse:-

- a ummai tokka enā-v-en kilaviyum
b ā-v-īrākiya enren kilaviyum
c ā-y-iru kilaviyum ennu valippaṭṭana.

The words enā and enrā, these two words, are used in connexion with counting, without the particle "um". In every line of this sūtra the long ā is followed by a front-vowel, e, ī or i. But in lines a and b, v is the sandhi consonant; whereas in line c, y is employed. From the phonetic level there is no satisfactory explanation.

But from the grammatical point of view the solution is quite simple. The ā in line c is the demonstrative, which alone becomes āy before front-vowels: in lines a and b, the ā is different. This indicates that the sense of words and particles plays an important part: we should not apply phonetic theories mechanically.

Sūtra 13.

araiyalavu kurukal makaram uṭaittē
 icaiyitanarukum teriyum kālai.

" The consonant m may sometimes be shortened into a lesser measure than the half of a mātrā that is allotted to consonants. On investigation we find such to be the case, when m follows or precedes another consonant in close juxta-position." El. 52 and 330 elaborate this sūtra.

El. 52:- nakārai munnar makaram kurukum.

El. 330:- vakara micaiyum makaram kurukum.

The examples generally given for this shortening of m are

a) pōnm, Kalit. 103:31; Paripā. 10:55.

marunm, El. 52, Nacc., where marulum > marunm.

b) varum vannakkan; nilam valitu, El. 330, Nacc.

NNE. (i.e. the Nēminātam), sūtra 18, repeats Tol. El. 13

thus: makaram tan nikaril

vakaram vantāl kurukum.

Thus it restricts this shortening process to the second case, i.e. where m is followed immediately by v.

V.C. (i. e. the Vīracōliyam), Elutt-atikāram, cantippaṭalam, 19, does the same by a terse sentence: mun̄ vayin̄ kāl̄ vav̄ varin̄ : if v follows, it is shortened into one - fourth. This shortened m has the length of one fourth of a mātrā.

Nan. 96 expands Tol. El. 13 by the concise statement: -

" nā nā munnum̄ va . . . kān̄ micaiyum̄ mā kkurukum̄." " After n̄ or n̄ and before v, m is shortened." The commentator adds that the length of this shortened m is one fourth of a mātrā.

Sūtra 14 begins § 3:

the shape of the letters as written symbols,
sūtras 14 - 18.

14. utperū pullī uruv̄ - ākummē.

"Its shape will be a dot received within."

This sūtra is the subject of much controversy. The first question is: " What is the thing that Tol. speaks about here? Is it m or the shortened m?"

Both Il. and Nacc. answer: "m". They connect sūtra 14 with 15 below. But the correct view here is that of P. S. S. Sāstri, op. cit. p. 53, and of V. U. Citamparampillai, the editor in 1928 of Tol. El. with the Comm. of Il. Both show conclusively that verse 14 should be taken along with 13, and not with 15. In other words, it is the shortened m that receives the dot . The commentators on VC. and PV.

(i. e. the Pirayōka Vivēkam) equate the shortened m to the Sk. anusvara. While the Tel. sunna corresponds to Tam. m, the Tel. half-sunna seems to resemble the Tam.

" shortened m." In course of time the Tel. half-sunna ceased to be pronounced. So also the Tam. " shortened m." Thus O. T. tarum-valavan > Mod. Tam. taruvalavan.

The word " uruvu " is Drav., not derived from Sk. rūpa. The verbal root " uru " means to appear, come into existence, Mani. 26:32; to take shape, assume their full form, strength or stature, Krt. 276:3 " urutt-eluvana mulai;" PA. 35 aṇaṅk-ena cunaṅk-aṇi urutta ākattu; AN. .150:2-3 vampu viṭa kkaṅ urutt-elu taru mulai.

As a noun, " uru " means " the beauty of a completely rounded off form; its shape, complexion and loveliness," as at Krt. 127:2; 240:3; 362:3; Narr. 34:3; 192:4; 390:4; AN. 5:25; 136:24; 272:14; 274:4; PN. 224:7; Kuriṅcip. 103; Mptu. 414; Kur. 261b; Nāl. 274c.

" Uruvu " in the same sense occurs both in Tol. e. g. El.17c: uruvu tirintu, and in the Tam. classics e.g. Mani.30:189 uruvu nukarcci = the enjoyment of the beautiful forms (of women). But the augmented form " uruv-am " in the same sense is mediaeval, not ancient; it occurs at Tv.22:9; Tirumuru. 241; Tēvā. 1028:3; the later forms are characterized by the addition of more and more formatives.

The particle used in the earliest times to form the indeclinable participle or gerund, the absolutive, was i or tu.

The former occurs in Tam. ar-īi (with alāpetai); Mal. pō-y-i; Kan. mecc-i; Tel. kan-i = having seen. The occurrence of ur-īi at Krt. 297:1 as an absolutive or vinai eccam and of urīiya as adjectival past participle or peyar eccam ibid., along with the instances of the incidence of uruttū given on page 486, seems to show that "uru" is earlier than "uruvu", both in the nominal and verbal forms. Hence we should have divided the last word in the sūtra as uru-v- ākummē, rather than as uruv-ākummē. But the incidence of uruvu at El. 17c: " uruvu tirintu " makes one hesitate to assert conclusively that at verse 14 Tol. meant to write uru - v - ākummē and not uruv-ākummē. ākummē: - This doubling of the m of ākum before " ē ", which is the particle showing emphasis, certainty, asseveration, needs investigation. Commentators consider it a poetical licence. It is generally associated with a sense of completion: it occurs at the end of a line, verse or poem, as at Krt. 9:8

nam mun nāni kkarapp-āt-ummē; 105:6 (alt. lect.); AN. 330:17;

on-nutal arivai pāl-ār-ummē, at Aink.168:4;
Kalit. 7:8 maiyil vāṇ mukam pacappū ūr-ummē;

Kalit. 7:16 ilaṅk-ēr el valai irai ūr-ummē;

but not invariably. For, in a few instances, it occurs in the middle of a line, as at AN. 286:12

pinn-ākummē munniyatu muṭittal.

The verbal root um, un, un, ul = to be that which is in between, corresponding to ā = to be that far away; and to ī, im, in, in, il, = to be this near me or near you, has already been discussed. Here this " um " is considered and dealt with as a separate word, cut off from ākū = becoming. Accordingly the m is doubled, just as * av-iyal becomes avv-iyal, at verse 12 above. Both these changes fall under El. 160b-c, which states: " A consonant that follows a short (initial) vowel is doubled." It is interesting to note that both grammar and metrics bear testimony to the fact that " um " was a separate word. For, the splitting up of one word into several metrical feet in Tam. verse is forbidden. Hence in the afore-cited cases " ummē " is considered as a separate word.

Sūtra 15.

Meyyin iyarkai pulliyotu nilaiyal.

"The characteristic of a consonant is to stand with a dot above". A. " Iyal " was the earlier word for nature, quality, characteristic. Thus Krt.137:1 mell-iyal arivai = O girl of a soft nature! Krt.165:5 ival irum pal kūntal iyal ani kantē = having seen the natural beauty of her many black tresses. Krt. 214:3 acai iyal koticci = a girl of a flexible form, here referring esp. to her waist, as at Kur. 1098 a, " acai iyarku. " Krt. 368:1 mell-iyal-ōyē = O thou of a soft nature! PN. 25:2 tan iyal valāa = (the sun) which changes not its nature. Kalit.88:1 koṭi iyal nallār.

Likewise at El. 10, 12, 160c, 207, 393b, 477; Col. 281b; Por. 160c, "iyal" means nature.

But "iyal" also meant the swift pace of a mettlesome steed, as at Tol. Por. 194:4 pul-iyal kali mā, or of a chariot, as at Krt. 114:2 iyal tēr. The verb "iyal" meant: to walk about, Krt. 182:5,

to advance on foot, Aiñk. 175:2 arivaiyoṭu men mela iyali;

to dance, Tirumuru. 215; Perumpān. 331: pīli maññaiyiñ iyali;

to frisk about, Krt. 264:2-3, oli netum pīli tuyal vara iyali;

to run, Krt. 345:1;

to draw near, approach, Kalit. 83:16 iyali = anuki, Comm.

to approach in quality, resemble, Tv. 49:6 pon iyalum tīru mēni;

to be made up of, Nāl. 353d errāl iyanratō nā.

to be possible, as in the ātticūti maxim: iyalvatu karavēl.

As nouns and verbs were scarcely distinguished in form in our earliest texts, the same word "iyal" had acquired such a variety of meanings that it became necessary to differentiate them by the addition of formatives. Thus iyalpu and iyarkai mean nature, never pace or gait, as iyal does at times. Thus ^{the} addition of the formatives pu and k-ai has made the sense more precise and definite. But alike in Tol. and in the Eight Anthologies the process of replacing iyal by iyarkai is incomplete. Thus Tol. uses iyarkai here and frequently in Col. as at Col. 19cf. 20. So does Krt. e. g. at 229:7 manam makil iyarkai kättiyōyē; and PN. at 35:28

iyarkai allana ceyarkaiyir tōn_rinum .

At the same time they employ iyal in the same sense, as was shown above. The choice of the word seems to be based on metrical exigencies. Thus AN. 384:7 has mell iyal arivai, where "melliyal" forms one foot of the line; at line 9 of the same poem occurs vā_nva_lañk - iyarkai, where iyarkai fills up one foot by itself. Here "iyal," a word of two short syllables, would be metrically impossible: it ^{could} not fill up a metrical foot.

In the later literature, starting with the early med. commentaries, iyal is obsolete: iyarkai alone is employed.

B. "nil" means "to stand." Nil-ai = state or condition, as at Krt. 310:5; staying, as at Nāl. 355d. The final particle "al" constitutes a verb into a verbal noun. It is in origin the demonstrative verbal root al = an_r = ā, which means "to be that yonder." Cf. um, at the end of page 467 above.

Sutra 16.

ekara okarattū iyarkaiyum ar_rē.

The nature of e and o is the same.

The Tam. short e and o receive a dot above, just like the consonants. Thus $\text{ē} = \text{ē}$, while $\text{e} = \text{ē}$; $\text{ō} = \text{ō}$, while

$\text{o} = \text{ō}$. Similarly $\text{mē} = \text{mē}$; while $\text{me} = \text{mē}$; $\text{pō} = \text{pō}$, while $\text{po} = \text{pō}$.

This ruling of Tol. was followed by subsequent

Tam. practice down to Beschi's days. Later grammars bear witness to this. Thus VC. El. Canti. 3c has:- ekara okara meyyir pulli mēvum: e and o receive (lit. desire) the dot of consonants. Nan. 98 states:- tollai vaṭivina ella eluttum āntū

eytum ekara okara mey pulli.

All letters are of the ancient shape. Among them e, o and the consonants receive a dot.

Most probably the source from which the Tam. alphabet was fashioned had no short e or o. The Tam. usage here mentioned, along with many other details that Vinson, op. cit., points out in this connection, seems to point out the early Sk. Brāhmi alphabet as this source. Sinhalese too has its alphabet from the same source. But its usage is the exact opposite of that of ancient Tam. Sinhalese kē and kō are written with the virāma; ke and ko drop the virāma.

It was C. Beschi S. J. who fashioned the modern Tam. ē as  and ō as , while  now comes to denote e and  o. The distinction between short and long e and o is generally observed, except in some Pallava grantha inscriptions, c. 600 - 900 A. D.

Sūtra 17.

Pulli illā ellā meyyum

uruvuruv- āki akaramōṭu uyirttalum
 ēnai uyirōṭu uruvutirintu uyirttalum
 āyīr iyala uyirttal āre.

As in Sk., so in Tam. a consonant is written with the succeeding vowel as one letter or group. Thus க = ka; கொ = kō (in ancient and med. Tam.) These are termed in Tam. uyirmey, which lit. means a " consonantal vowel."

This sūtra states :- All pure consonants have two ways of becoming " consonantal vowels":-

- a) If they drop the dot, they are pronounced with the vowel " a ". Thus க = k; but க = ka.
- b) They undergo some modifications (lit. transformations), when they are pronounced with the remaining vowels.

Thus கா = kā; கி = ki; கி = kī; கு = ku; கூ = kū etc. ⁴⁶⁷

Apropos of the discussion on page 467 as to whether Tol. wrote uru - v - ākummē or uruv- ākummē at v. 14, uruvu tirintu at v. 17c here shows that Tol. at least in this instance had " uruvu " in mind rather than " uru." The latter is definitely the earlier form. It occurs most frequently in the ancient classics, notably in the Eight Anthologies. On the other hand, Tol. hesitates between " uru " and " uruvu," in the diction that has come down to us. This seems to indicate that the final redaction of Tol. took place rather later than the composition of the earliest classics.

Sūtra 18.

Meyyin valiyatū uyir tōnru nilaiyē.

It is only by means of a vowel that a consonant can be pronounced articulately.

Neither Iḷ. nor Nacc. gives a satisfactory interpretation of this sūtra. Acc. to the former, " the vowel follows the consonant." Acc. to the latter, " the sound of the vowel is ^ehard immediately after that of the consonant." In either case, it is difficult to see how any useful purpose is served by this sūtra. Hence the new interpretation here given.

The words " tōnru nilaiyē " stand for " tōnrum nilaiyē " in sandhi; both Iḷ. and Nacc. point this out in their paraphrase. Por. 130b ariya ttōnrum ārratū enpa ___ bears witness to this. But Eḷ. 13 prescribes that the " m " shall be shortened in such cases, not dropped, as it is in Eḷ. 18. This dropping is most probably due to a late copyist, who has imported into the text before him the diction current in his own time. In mod. Tam., esp. in the colloquial dialect of rapid conversation, " tōnru nilai " is much more common than " tōnrum nilai ".

Sūtra 19.

valleluttū enpa kacāṭa tapara.

K, c, ṭ, t, p and r are said to be " hard" consonants.

All the Tam. consonants, except nasals and semi-vowels, are termed "hard," forming the class called "vallinam."

The order of the first five letters here is reminiscent of that which is followed in the Vedic Prātiśākyās. The Taittiriya treats of kavarga, cavarga, ṭavarga, tavarga and pavarga at II, 35, 36, 37, 38 and 39 respectively. The Ath. Pr. I follows the same order in its aphorisms 20, 21, 22, 24 and 25. I, 23 here :

" Śakārasya dronikā " merely specifies the description already given at I, 22. It is found nowhere else in the Pr. literature; and W. D. Whitney, J.A.O.S. VII, pp. 352 and ff., seems to be justified in taking these words as an interpolation, esp. as " dronikā " itself does not occur elsewhere in the grammatical language.

r is a peculiarly Dravidian sound and letter. It has, in Tam. semantics, an intimate association with "l" and "n". r is placed last in this series, as it has no corresponding sound or letter in Sk. For the same reason n is placed last in the next series (E1.20) and in the whole Tam. alphabet (E1.1b: nakara iruvāy.) On the other hand, l in Tam. has kept the order in the alphabet of its Sk. counterpart.

Although Tam. ṛ is commonly transliterated as r, still in certain positions the sound is more like t, a stop or occlusive.

Especially is this the case when \dot{m} is doubled. Caldwell, op. cit., and many others have accordingly been obliged to transliterate $\dot{m}\dot{m}$ as ttr. This sound seems to belong to the primitive South Dravidian. Tel. later lost the corresponding letter and was obliged to designate the sound by the nearest equivalent: "tt." It was with such a designation that Tel. began the process of confusing the alveolar with the cerebral or retroflex sounds.

Sūtra 20..

Mel eluttū enpa ña ñ̃a na ma na.

ñ, ñ̃, ṇ, n, m and n̄ are said to be the "soft" consonants. These constitute the class or group that is called "mellinam".

On comparing the Tam. with the Sk. alphabet, one is struck by the peculiar softness of the Tam. language. While the "hard" consonants that number as many as twenty in the Sk. velar, palatal, cerebral or retroflex, dental and labial series are reduced to five in Tam., all the Sk. nasals have their corresponding ones in Tam. In addition Tam. has the peculiar alveolar nasal, n̄, parallel to the alveolar r̄.

Modern Tel. has confused the dental and alveolar nasals. But there is evidence in that language that in ancient times they were distinct. Tel. words have frequently the suffix tu where Tam. does not need it. Thus Tam. avan̄ (=he) has its Tel. correspondence in *van+tu.

While the dental nasal remains as such, the alveolar nasal here is assimilated to the cerebral. This gives us *vāṇḍu > vāṇḍu. Similarly Tam. enrān = he said has its Tel. correspondence in either anenu, or *ann-ān-tu > *annāṇḍu > annāṇḍu. Here the sign ~ represents the Tel. half-sunna. Its origin lies in the natural slurring of syllables in unstressed positions. The nasal, written in mod. Tel. as a sunna, was only half-enunciated in such positions. Hence the term half-sunna. In mod. Tel. it is not pronounced at all. Some Tel. scholars think that there was an intermediate stage, when the previous vowel to such a nasal was itself nasalized, like an anunāsikā.

Sūtra 21.

Itai eluttū enpa yarala valāla.

The "medial" consonants are y, r, l, v, ḷ, and ḷ. These correspond to the Sk. antahstha and constitute the "itaiyinam." Their order in the Tam. alphabet, for such of them as have their equivalents in Sk., seems to be based on the Taittirīya Prāt." This stands alone, among the Prāt., in omitting to rank the semi-vowels along with the mutes, as palatal etc., and in describing their formation throughout by special rule." Thus II, 40, 41, 42 and 43 mention yakāra, repha, lakāra and vakāra respectively.

In our Tam. alphabet the same order is followed.

Then follow the peculiar Dravidian consonants, ḷ and ḻ . These would certainly have been placed immediately after l in any arrangement of the Tam. alphabet that had no Sk. influence. This inference is strengthened by the fact that except for the letters not found in Tam., the Tam. alphabet, in the arrangement of its first fourteen consonants, follows the exact order of the Sk. At the very end are the four peculiarly Dravidian letters:- ḷ, ḻ, ṛ and ṇ .

Here it is worth-while noting that the Kan. alphabet follows the same order as the Sk. with regard to the first thirty three consonants in Kan. The thirty fourth is the Drav. ḷ. The Tel. alphabet omits the Sk. ṛ and ṇ . It adds kṣ as the last consonant and places ḷ in the penultimate position. The modern Kan. alphabet has replaced ḷ by ḻ; but Kittel, op. cit., shows that this was done so late as the ninth century A. D.

Sūtra 22.

Am - mū ārum valaṅkiyal maruṅkiṇ
meymmayaṅkū uṭanilai teriyum kālai.

" On close investigation it will be found that these eighteen letters undergo changes, when two of them stand side by side in the course of their usage " i. e. in speech or poetry.

Four of the words here need scrutiny and investigation:-

a) val-aṅku. This is the nasalized counterpart of "valakku." The latter word means "the usage of words in literature as well as in the speech of the learned," as it is expressly stated at Por.647: valakk-ena ppatuvatu uyarntōr mērrē .

The nasalized valaṅku occurs at Krt. 21:5 in the sense of usage, habit, custom of speaking:-
yānō tērēn avar poy valaṅkalarē . I am not convinced, since he (= my husband) is not accustomed to tell lies. The verbal root of val-aṅku, val-akku, val-i etc. is val-. This means "cause to go smoothly," as at Kalit. 101:11 val-akkum āru koṅṭu = pōkkum paṭiyai kkoṅṭu, Comm.

b) mayaṅkū. This is the nasalized counterpart of "mayakkū." Unlike valakku, which continues in use, mayakkū is a rare word even in the ancient texts. We meet it once, at Krt. 226:3 mati mayakk-uruum nutal. The common word from the same base is mayakk-am, which has the same sense, as at Por. 146:28 neyy ani mayakkam. At El. 22 it signifies "a change" or "transformation", as that of kaṅ-ku into kaṅku . Il. explains this clearly; whereas Nacc. distorts the text in order to get many types of "mayakkam".

c) maruṅkū. This is a most important word in Tol.'s diction and helps us considerably to fix his work in relation to the Tam. classics. The formative "-uṅkū" was at one stage of Tam. almost as frequently employed as its

counterpart "-aṅku:" but the former became rare in med. and mod. Tam. This obsolescence is already marked in the later classical age, to which the Kural belongs. This employs other formatives like "um-ai," where Tol. has used "uṅkū." Thus Tol. Por. 146:35 has ural aruṅkū = the difficulty of approaching; while Kur. 611 a has arumai (from *ar - um - ai) = the difficulty.

The word "maruṅkū" in the ancient period meant "side, place, waist, hip, environs." In later times it was most often replaced by "pakkam, iṭam, iṭai, vilāpputai and curram" respectively. A careful analysis of its incidence in the Tam. classics will manifest its gradual desuetude in the course of about a thousand years. It is most prominent in the Eight Anthologies, which are also the earliest extant Tam. works. Thus Kṛt. employs this word sixteen times, namely at 58:3; 124:1; 158:1, 182:4; 215:7; 220:3; 267:6; 291:1; 319:4; 325:2; 340:5; 346:5; 356:3; 365:5; 370:3 and 5. In the last two instances, the word is used in the sense of the conjunction or close embrace of two bodies, as in cohabitation. This is the basic idea underlying the differentiated meanings given above. On the other hand, Kṛt. employs "pakkam" only twice, at 129:3 and 275:6.

The Kṛt. is the only one of the Eight Anthologies that has been edited acc. to the modern critical standards. In the case of the other texts, we can give only the instances that are met with in reading them

for other purposes, since no exhaustive index or concordance has yet been composed.

Narr. 61:4 and 7; 102:6; 155:7; 211:3-8; 241:6; 349:2; 362:8. AN. 14:8; 17:17; 29:17 (twice in this line); 34:6; 38:8; 55:12 (here the word means the back); 82:1; 102:6; 121:4; 123:1 (= stomach, belly), 125:15; 144:16 (= the deep impression of foot-prints on the sand); 154:5; 156:16 (= the remedy for a disease); 139:15; 176:4; 230:1; 233:4; 242:8; 255:6; 272:7; 304:6; 324:12; 339:2 (= a track); 361:15. PN. 3:10; 23:11; 27:16; 68:1; 116:6; 159:7 (hip); 196:3; 264:1; 278:2; 325:1; 360:16; 391:11.

Patirr. 13:5 kali kelu tunāṅkai āṭiya maruṅkiṅ; 13:25;
15:7 alal kavar maruṅkiṅ.

Kalit. 7:5 nīyē ceyvinai maruṅkiṅ;
48:24 maruṅk-ari vārā.

Aiṅk. 111:2; 326:3; 448:3 mellavaṅ maruṅkiṅ mullai pūppa.
PA. 149.

Perumpāṅ. 63 perum kayir̄r̄ -olukai maruṅkiṅ.

Muruku. 214.

Paṭṭinappālai 270 (= trace, in a fig. sense); 282 (= race).

Peruṅk. III, 7:13 maṅai ppūṅkāviṅ maruṅkiṅ.

Cilap. 6:146 itikkalappanna īr ayir maruṅkiṅ; 5:89, 93.

Nāl. 8d: maruṅk-ara = without leaving a trace behind.

Nāl. 396(a) am maruṅkirkū = to her who has a beautiful waist. It is of considerable interest to note that "maruṅku" occurs only twice and that in the earliest parts of this collection that is called Nālaṭi. With the Kur. these parts of the Nāl.

form: the bridge between the ancient and mediaeval periods.

Mani. 11:85.

Tiruvāc. 21:28. This is its only occurrence throughout this long poem. Further, it is here used in a different sense, which is a development from its ancient connotation of "side." Here it means "those at one's side, band, company." That is its connotation in "maruṅkē cārntu vara"= to join the company.

Closely allied to maruṅkū is its expansion by the suffix "-ul," namely maruṅkul. Its meaning is more restricted: it has only three, instead of the five, meanings that maruṅkū had acquired, namely itai = waist; vayiru = the belly; pakkam = side. The earliest texts do not employ maruṅkul, as then "maruṅku" was clear and precise enough. But later on as its meanings expanded, it was found necessary to add precision by the suffix "-ul." The expanded word occurs at PN. 50:2; 180:11; 260:6; 305:1; 316:9 valli maruṅkul = creeper - like waist.

AN. 126:21.

Narr. 141:2.

Kalit. 60:3 nuḷai noci maṭa maruṅkul (=waist).

Col. 317, Cēṅ. and Nacc. cite from an unknown author, in their Comm. pōku koṭi maruṅkul; oluku koṭi maruṅkul (in both = waist).

Por. 102, Nacc. cit. I, p. 371, last line, āṭu koṭi maruṅkul (= waist).

Por. 141, Nacc. cit. I, p, 539, from an Akam poem, which has not been included in the Aka-Nānūru: pūṅkoṭi maruṅkul (waist.) Por. 276, Pērācīriyar, II p, 112, maruṅkul-āl = itaiyāl, Comm.

Tiruvāc. 5:266 kompar ār maruṅkul (= waist) maṅkai.

Tiruvac.7:42-43 ciru maruṅkul.... maṅantai = the lady with a slender waist. In both cases the poet refers to Pārvati.

Now, it is the earlier " maruṅku " rather than the later " maruṅkul, pakkam, itai, vilāppuṭai, itam or curram " that is met with most frequently in Tol. This is one of the indications that this part of Tol. belongs roughly to the same period as the earlier parts of the Eight Anthologies. This will become clearer, when we examine the incidence of " maruṅku " in Tol. It occurs at El. 22a, 39, 67a, 68b, 93a, 118, 132e, 156f, 157c, h, k, 159f, 171a, 237c, 258c, 288a, 305c, 326a, 350c, 355c, 356c, 405a, 439b, 469, 482d, 483b, and; Col. 4a and e, 10a, 27d, 43b, 49c, twice 54a, 56i and j 80g, 90b, 93a and b, 98a, 102b, 104b, 106b, 109a, 113b, 115e, 120c, 124a, 126a, 151b, 159b, 166a, 170a, 187b, 194a, 196c, 205b, 206b, 209c, 210b, 215c, 219a, 221c, 224b (twice), 232c, 242a, 250c, 285a, 297g, 396d, 408a, 421a, 556, 462c, 463 (twice); Por. 5a, 9b, 19a, 32b, 35a, 41c, 92b, 102:17; 111:26; 114:19; 123:2; 146:9; 147:14; 194:2; 220:1; 211:2; 228:1; 230:2; 244:3; 294:2; 295:2; 303:2; 307:2; 514:2; 321:2; 334; 336; 338; 343:1; 419:1; 368:1; 374:1; 379:1 (twice); 380:1; 418:1; 503:2; 506:1; 555:1;

It is quite significant that this word does not occur at all in that portion of Col., namely sūtras 298 to 395, which belongs to a later period. This section is not grammatical, like the rest of Col. It is a skeleton "nighaṅṭu," the earliest extant Taṃ. lexicon, and explains the rather archaic words that are found in abundance throughout the rest of Tol.

d) teriyuṅkālai. This cpd. word in this sense is met with only in the earliest texts, e. g. at AN. 286:14; Kalit. 140:31. At the present day this word would mean: "when it is clear; when it becomes clear." But that is not the sense here. The verb "teri" is used in a causative signification without any special suffix. This is a common feature in the texts of the ancient period. Apart from the context, it is impossible to make out in these verbs whether they are active or passive, transitive or intransitive, simple or causative. Thus at Narr. 42:7 ariyunar means "those who should make her know, i. e. informers," whereas at PN. 102:4 the identical word means "those who know:" avanatū ariyunar. The latter is its modern signification. Likewise, at Aiṅk. 474:5 arivu means "information," whereas elsewhere it means "knowledge." In two successive lines of an ancient AN. poem, we find "tiri," first in an intr. and next in a causative sense:-

AN. 336:18 cutarotu tiri-taru neruñci pōla

19 ennotu tiriyeṅ āyin.

In the present instance "teri" means "to choose, pick out, investigate." At Kṛt. 250:6 teri tīm kilavi means "well-chosen sweet words." As "teri" was so ambiguous, the parallel "tēr" with the radical vowel lengthened and the formative vowel dropped, became more frequent in this signification. Cf. Kṛt. 130:4 tēriṇ; 313:2 tērnt-uṇṭu; Nāl. 282b tēriṇ. In the same sense we have here "teriyuṅkālai," which means "at the time when one investigates into the matter."

Sūtra 23.

ṭa ra la la ennum pulli munnar
ka ca pa ennum müveluttu uriya .

"The only consonants that can immediately follow the consonants ṭ, r, l and ḷ are k, c and p - these three."

It may be objected that ṭ, r, l and ḷ are also found just after the respective consonants. But this sūtra is concerned only with the combination of two different consonants. Cf. the word "meymmayaṅki utan nilai" at 22b above. The sūtra needs no explanation. But Il., in his comm., makes an important observation: meymayakkam oru-molikkum punar-molikkum potu.

"The changes in the form of the consonants are exactly the same whether in the midst of one word or whether two words meet." Now, the āytm is to be found in either of these two ways. In the latter case, all admit that it is derived from l or ḷ.

In the former case, there is a school of thought that rejects out of hand such a derivation. This dictum of the earliest and most competent of mediaeval commentators certainly does not countenance such a rejection. On the contrary, it lends force to the view that the identical process has occurred in either case. Especially so must we view it, when we notice that what were two or three words in the ancient texts have now fused together into what at first sight seems to be one word. This subject will be examined at greater length in the Section devoted to the āytm. /

Sūtra 24.

avarrul

la la.kān munnar yavavum tōnrum.

"Among them(cf.23a) l and ḷ can also be followed by y or v."

Both Il. and Nacc. are here faced with a serious difficulty. This part of El., sūtras 22 to 30, deal with the consonantal changes in the body of a single word. On the other hand, Section 4, 6, 7, 8 and 9, forming two-thirds of Tol. El., are entirely devoted to external sandhi. Hence a good commentary should supply single words in which l or ḷ is followed by y or v. But neither Il. nor Nacc. can do so.

/ This section is not incorporated in this thesis for lack of space.

Il. has just forestalled this by his dictum under 23, namely, that the changes in internal and external sandhi are exactly alike (each other). He instances kol yānai, vel yānai; kol valai, vel valai: but these are all cases of external, not internal, sandhi. Nacc. instances kol yānai, vel yāru; celvam, kalvan. But he is not happy about the first two examples. Hence he adds this remark: " In the days of Tol. there were perhaps single words of this nature: but now such words are obsolete."

Sūtra 25.

nā ña na na ma na enumpulli munnar
tattam micaikal ottana nilaiyē .

N.B. Normally Tol. uses the word " ennum," which fills up one metrical foot, as at 23, 27 and 29, in each case in the first line. But here he uses " enum ": along with " pulli," this fills up the metrical foot. On the other hand, ennum pulli would be too heavy for one foot: this cpd. makes two feet at 23a, 27a, 29a etc. Hence the unusual " enum " here. It is made up of the verbal root, " en" = to say, call; and of the particle " um ", already discussed. It is from this " enum " that " enmanār " (El. 6b above) is formed.

The six Tam. nasals here given are in each case followed by the consonant that precedes the same in the order of the Tam. alphabet.

The commentators give the following examples:-

teñkü, mañcü, vañtü, pañtü, kañpü, kañrü: Il.

kañkan, kañcan, kañtan, kantan, kañpan, mañran : Nacc.

In each of the above instances the second consonant so clearly fixes the quality of the first that Tel. orthography no longer registers them by distinct letters in such positions but employs the full " sunna " instead of them all.

Sūtra 26.. avarruḷ

na na . . . k̄an munnar

ka ca ña pa ma ya va ēlum uriya.

"ñ and ṅ can also be followed by k, c, ñ, p, m, y or v."

Here again the commentators find it difficult to instance single words. Il. cites not merely compound words but even full sentences, such as poṅ yātu = what is gold?

maṅ valitu = the clay is hard; poṅ valitu = the gold is hard. Nacc. uses all his ingenuity to avoid such words.

He claims that six of his examples are single words, namely,

eṅku, paṅpu, veṅmai, paṅku, aṅpu and vaṅmai, while he

regrets that the remaining eight examples are cpd. words.

But two of the above six are themselves really cpd. words, to wit, veṅmai and vaṅmai.

ai as the formative of abstract nouns of quality.

Such nouns are formed of three parts: first comes the verbal or nominal base or root e. g. veṅ, vaṅ.

Next comes the particle " um," orig, a verb meaning "^{that which} ~~what~~ is ". Lastly, there is the particle " ai," meaning " that ". In this sense, " ai " alternates with ā, avu, āy, am, al and aṅ. Thus,

Krt. 24:5 kul-ai = softness, lit. that which is soft.

Krt.155:1 and 204:4 mut-ai = antiquity, lit.that which is old.

Krt. 159:2 nul-ai ciru nucuppū = a waist that is very slender.

AN. 35:4 nul-ai = minuteness.

Mptu 561 nul-ai nūl kaliṅkam = the cloth from Kaliṅga of exquisitely fine thread, lit. thread which is very fine.

Then again it-ai at Krt. 131:3; AN. 3:18 etc.is the exact equivalent of it-am, Krt. 255:6; Nāl. 116, 300 etc. and of it-aṅ, Krt. 139:3.

The particle " um " and its becoming " m " between two nasals have been discussed under "enmanār;" cf. 6b above. Likewise here *velum-ai or *venum-ai > venmai; and *val-um-ai or *van-um-ai > vanmai .

The M. L., p. 3367, uncritically calls "mai" the suffix here and cites karumai and porumai. The proper division of these words is kar-um-ai, por-um-ai etc. This is borne out by the actual occurrence of such words, as kann-um-ai at Por. 76:18; elumai, Por. 76:18 Nacc.cit. These words had already become kanmai and enmai by the time of Nacc.

The latter is correct in his equation: but he shows his lack of a historic sense by stating that Med. Tam.enmai changed into Old Tam. elumai, as if O. Tam. succeeded Med. Tam.

Sūtra 27.

ñ̃a na ma va ennum pulli munnar
ya . . . k̄an nirral mey perranrē .

After ñ̃, n, m and v, y also can follow.

As usual, Iḷ. gives us here instances of external sandhi e. g. uriñ̃ yātu, porun yātu, tirum yātu, tev yātu. But by now Nacc. is thoroughly converted to the view that Tol. meant single, and not compound, words. Acc. to Nacc. such single words existed in the days of Tol. but had become obsolete already in the earliest non-grammatical Tam. literature. Nacc. then condemns Iḷ. for his instances, which should come rather under Eḷ.107 or Eḷ.163, which refer to external sandhi or punarecci. In fact, Iḷ. repeats these instances under Eḷ. 163 as well. Nacc. is here justified in considering that Tol. was not likely to repeat himself at sūtras 27, 107 and 163. It is most probable therefore that at this stage Tol. has incorporated a few sūtras that refer to an ancient Tam. vocabulary, which had become obsolete already in our earliest recorded Tam.literature.

Sūtra 28.

ma . . . k̄an pulli mun vavvum tōnrum.

"m can also be followed by v."

As usual, Il. cites here compound words and even sentences such as nilam valitu = the ground is hard. But El. 330 deals specifically with the external sandhi of m and v: there Il. gives the identical example as here. Accordingly Nacc. is quite justified in condemning Il. in this case too. Nacc. frankly confesses that he cannot find a single instance of m followed by v in the body of a single word — in the literature extant in his time.

Sūtra 29.

yarāla ennum pulli munnar

mutal ākū eluttu nakaramotu tōnrum.

The consonants that can immediately follow y, r and l are those that come at the beginning of words and ñ.

Tol. mentions initial consonants at El. 61-65. They are k, c, t, n, p, m, v, y and (rarely) ñ̃. These can and do follow y, r and l immediately, in many words, as Il. and Nacc. point out. But neither of them can find any instance of the junction of y, r or l with ñ. Hence they state that such words as *vēyññanam, *vērññanam and *vēlññanam existed in Tol.'s days but became obsolete in our extant literature. If so, this would give both to this part of Tol. and to non-extant Tam. literature

a greater antiquity than Western scholars have so far admitted. This statement is supported by the archaic nature of the citations that Nacc. has saved from oblivion by incorporating them in his commentaries to El., Col. and esp. Porul of Tol. A great deal more seems to have been lost at the close of the ancient period.

Both Il. and Nacc. have imagined that the ñ, which Tol. here mentions, was always followed by ñ. But this seems to be an unnecessary postulate. The ñ, more probably, was followed by k in Eastern Tamil and by ñ in Western Tamil, which later became Malayālam. The M. L., p. 3820, gives us the word " vēñk-iyam " in the sentence " avalai vēñk-iyam illāmal pēcinān " = he rebuked her without any shame. This word is from the root " vēñ " = to be ashamed and postulates an original *vēñkiyam, just the type of word that Tol. mentions here, namely, of ñ being immediately followed by ñ. The dropping of y, r and l, when two consonants follow them, is such a prevailing tendency in Tam. that it requires a special investigation.

Sūtra 30.

meynñilai cuttñin ellā eluttum

tammurñām varūm rañavalam kañaiyē.

"Except r and l, all the other consonants can be doubled."

The words "meyn[̄]nilai cut[̄]tin" mean "if one were to point out the state of things" They seem to be unnecessary here, since all the rules of Tol. are meant to indicate precisely that. Such phrases as this and teriyum k̄alai 13b, 22b; enpa lc etc.; enman̄ār pulavar 6b etc. were ^{well-nigh} "metrical fillings." This is one of the indications that Tol. did not completely follow the sūtra style. On the contrary, he was often prepared to sacrifice brevity for the sake of poetical beauty: metre, harmony and artistic effects.

Sūtra 31. "a i u am mūn[̄]rum cut[̄]tu."

"a i and u, those three, are demonstratives." As Il. and Nacc. here point out, Tol. here ^{at} verse 32, deals with topics that belong rather to Col. Tol. here gives the remote demonstrative as "a": but even in his own statement he uses the word "am" = those, as the actual demonstrative. El. 205 speaks of the alternance between "a" and "am"; while El. 206 to 207 speak of the alternance between "a" and "av". Acc. to El. 200, the demonstrative bases are a .', i .', and u .'; and ~~Acc.~~ to El. 208, the demonstratives are also ā, ī and ū in poetry. Of these three, ā is far more frequently employed, both in Tol. and in the ancient classics, than ī or ū. Ū is the least frequent. Again, the longer form of the demonstrative seems to be more frequent than the form

with the shortened vowel. Thus ā occurs at El. 17d, 42a, 61a, 85b, 94b, 95b, 96b,c, 103e, 107g, 112c, 117b, 133a, 151d, 175, 178b,c, 179b, 200c, 201c, 207, 229b, 268b, 271a, 284c, 292b, 296d, 393b, 406c, 413b, 476b and 477; Col. 1c, 3b, 112e, 158b, 160d, 162g, 167f, 195b, 222d, 247a, 267b, 274b, 279c, 280a, 365. On the other hand, av occurs at El. 6a, 7a, 12, 92, 113b, 127, 222b, 242b, 295d, 296c, 347c; Col. 67b, 119a, 167c,d, 238d, 295a. In later Tam. literature ā, ī, ū, became obsolete.

Sūtra 32.

ā ē ō am mūnrum vinā.

“ā, ē and ō, those three, are interrogatives.” This brief statement is developed in Col. There verses 273 and 279 deal with ā; 257, 261, 272 and 286 with ē; 256, 261, 274 with ō. The lack of that systematic arrangement which characterizes Tol. elsewhere, the change in diction, and the statements at Col. 273 and 274, wherein is an evident contradiction of precisely this verse of El., are a few of the reasons for taking this part of Tol. Col. as a later interpolation. By that time the way in which such words as molim-ō and unkam-ā had been built up was forgotten; and these words were unhappily divided as moli-mō (Col. 274) and unka-mā (Col. 273). With a strange inconsistency, there was not any such unhappy division in the case of words ending in -ē, as ninmē, Narr. 300:12; puraimē,

polimē, ninaimē, cenmē, ceymmē, mutimē, molimē,
Krt. 51:6; telimē, Krt. 273:8; ilamē, PN. 192:5, 6, 12, 13.

Here the particle ē, and not mē, was correctly detached from the rest of the word. Moreover, there are several instances, where the consonant that precedes ō is not m, but k, p, y, r, l, v or n:-

k:- AN. 273:9 yānk-ena unarkō yānē.

Krt. 192:2 alāarkō = Shall I not be distressed?

PN. 138:5, 9, 14 onrenkō; PN. 387:16, 22, 23, 24, 25 enkō.

PN. 49:3 molikō.

p:- Col. 279, Gēn. cit. piriyaṅ vālāt-enpō teyya.

y:- Krt. 75:1 nī kaṅṅanaiyō kaṅṅar kkēṅṅanaiyō.

r:- AN. 46:16 takaikkunar yārō.

l:- Krt. 287:2 innē kaṅṅum turakkuvar kollō.

AN. 273:6 ariyār kollō = Does he not know?

y:- Aṅk. 362:3 yāṅku vantaṅnaiyō = How didst thou come?

v:- Krt. 2:5 nariyavum ulavō = Are there fragrances?

Krt. 124:4 iniyavō peruma tamiyōrkku maṅaiyē.

Krt. 148:6 kaṅavō marritu viṅavuval yānē.

n:- Krt. 99:1, 2, 3 allēno = Am I not such?

Except in the case of mō (Col.274) and of pō (Col. 279),

o alone is considered as the interrogative particle.

There seems to be no justification then for this

differential treatment in the cases of "mō" and "pō".

Such words should be correctly divided as molim-ō and

enp-ō.

Likewise in the case of the ancient word " unkamā " in the line: purkai unkamā korkaiyōnē, E1.237 and Col. 273, Nacc. and Cen. cit. This should be divided into unkū + am + ā = eating for us, is that so? = shall we eat ? Similarly, PN. 193:4 okkal vālkkai tatkum-ā kālē. AN. cit. in Comm. ōrkam-ā tōli avar . Patirr. cit. by Nacc. at Por. 81, Vol. I, p, 286, from one of the otherwise lost songs, l. 12:- kāla kkaṭavutkū uyarkam-ā valanē.

That " am" is the first suffix here is clear from such parallel instances as PN. 166:30 - 31 untum tinrum ūrntum atuk-am celval attai. Obviously the interpolator at Col. 273 was oblivious of E1. 32, which makes ā, not mā, the interrogative.

Likewise, kā at Col. 279a cannot stand scrutiny. There is no attempt made to detach the parallel word or particle kō in the instances cited above: unarkō, alāarkō, onrenkō, enkō, molikō. In these cases ō alone is detached and deemed to be the interrogative particle. Hence in the analogous case at Kalit. 99:9 pura nilal kīl paṭṭālō ival ivaṅ kaṅtikā, ā alone should be considered as the interrogative particle.

Quite different from the above is the assertion made at Col. 279a with regard to " yā " as an interrogative particle. Cen. in his Comm. cites an ancient line from a work which has mostly perished.

The significant words are " yā panniruvar " = which twelve persons? This " yā " is connected with other interrogatives in " yā-" as

- 1) yāṅku = how?, at Kṛt. 132, 140, 154, 159, 205, 217, 252, 268, 311, 337, 355, 356, 380; Narr. 29:6; 152:9; AN. 39:20; 14:13; 260:11; PN. 191:2; 245:1; 254:11; 350:3; Aiṅk. 231:1; 362:3.
- 2) yāṅtu = where?, at Kṛt. 31:3; 176:5; 285:3 325:4; 379:1; PN. 235:16; 307:1.
- 3) yāvan = where?, at PN. 102:8.
- 4) yāṅkaṇam = how?, at PN 8:6; 49:3.
- 5) yāṅkaṇ = where?, at Kur. 864b; Nāl. 120b.
- 6) yāṅṅaṇam = how?, at Nan. 106, Comm.
- 7) yār = who? what sort of person is he?, at Eḷ. 172a-b; Col. 210a; Kṛt. 19, 40, 82, 85, 110, 366; PN. 77, 141, 257, 337; Nāl. 2, 119, 127.
- 8) yāvatu (fr. *yā + atu) = what?, at Eḷ. 172c-e; Kṛt. 77, 78, 87, 152, 383; PN. 62:1; 93:2; Patir. 74:26.
- 9) *yā-v-īr > yāvīr = of what sort are ye?, at PN. 88:1.
- 10) yātu = what?, at Kṛt. 197:1; Nāl. 71b.
- 11) yāvan = who? who is he?, at Col. 162f.
- 12) yāval = who is she?, at Col. 162f.
- 13) yāvar = who are they?, at Col. 162f.

This interrogative " yā- is not confined to Tam. It is found in the sister languages too. Thus in Kan., yāru = who are they?; yāvadu = what?; yāt-ara = of what sort?, in the Gen. s., which postulates * yātu .

From 1225 A. D. āvadu = what? which? begins to displace yāvadu. Cf. Kittel's Kan. Dict. sub voce. Cf. also Kan. yāvadu = who is he? and yāvaru = who are they?

Further, yā appears not only in Tol. but also in VC. as the interrogative. This VC. is second only to Tol. among Tam. grammars in point of antiquity. In its El. Canti. 4a we find the words: ē yā e conmun vinā = At the beginning of words, ē, yā and e are interrogatives. We may thus include " yā " in the list of interrogatives. We have now four of them: yā, ā, ē and ō. There arises the question: "is yā the origin of both ā and ē?"

In his Dravidian Studies V (B.S.O.A.S.XI, pp. 595-616), T. Burrow shows that the forms in "yā-" greatly preponderate in early Tam. and cites twenty four words to prove his case. He then asserts that this initial " yā- " regularly becomes ā- in Modern Tam., Kan. Tod. and Mal., but ē- in Tel., Gondi, Kurukk and Malto. The early Tam. " yā- helps to explain the ā/ē alternance in Drav. But this alternance is found in O.Tam. itself, a fact which Burrow seems to be unaware of. He cites Tam. yām as corresponding to Tod. ām, ōm, and ēm; but he is apparently unaware of Tam. ēm and ām, which are mentioned at Col. 202b: " am ām em ēm ennum kilaviyum." All these forms : yām, ām, am, ēm and em mean " we ". But only the first is a stressed word, with an accent:

ēm nearly so; the rest are enclitic. In Krt. 218:2-4 we meet with yāv-ām = we shall not tie on; pūn-ām, ōr-ām, nill-ām, ull-ām. In every instance the old Comm. on the Krt., composed in early mediaeval times, paraphrases ām by ōm, namely ceyy-ōm, kaṭṭ-ōm, pār-ōm, nill-ōm and ninaiy-ōm.

Thus we may conclude that the oldest interrogative was yā, which split off at a very early stage into ā and ē in Tam., as well as in Drav. as a whole. As the final syllable of words, -ā and -ē displaced -yā in Tam. in every instance, except in such words as kēnmi-yā, El. 34, and ceṇmiyā, which were in origin interrogative.

On the other hand, as the initial syllable of words, yā- has survived in Tam. to the present day, except for the word yār. This is now considered pedantic, and ār (=who?) is the conventional form in prose and conversation. In the other Dravidian languages, the initial interrogative yā- has not survived to the same extent. In all of them yā- and ē- are both often shortened into e-, frequently pronounced as ye-.

We must now investigate the alternance of ā and ō in the interrogative. This seems to have been in origin dialectic. There is the same alternance in the case of the personal pronouns. Col. 195 and 211 expressly allude to this alternance:-

195: ā ō ākum peyarum ār ulavē

āyitaṅ arital ceyyuḷ ullē.

211: pāl ari marapiṅ am mū irrum
ā ō ākum ceyyuḷ ulle.

In the latter verse, Tol. alludes to the three personal terminations of verbs, mentioned at Col. 205 + 206, namely, ān = he; āl = she and ār = they." In these three cases frequently the ā becomes ō in poetry."

That the alternance between ā and ō as the interrogative particle was dialectic is shown further by the remark of Nacc. here. For Tol. and Nan. ā was a prominent interrogative: at the present day ā is par excellence the pure interrogative, whereas ō registers doubt. Ā is the interrogative particle not only in Tam. but also in Mal., Kan. and Tel. Cf. TPS. 1946, pp. 137-155. Still in the days of Nacc. and in his locality, ā was quite rare as an interrogative; for he states:-

ivarruḷ ākāram ikkāḷattu viṅavāy varutal aritu.

The author of the Nan. lived only about a hundred years earlier than Nacc. Yet Nan. 67 states:-

e yā mutalum ā ō irrum
ē iru valiyum viṅā ākummē.

Hence we must conclude that Nacc. here alludes to a strictly local, and perhaps temporary, phenomenon.

Sūtra 33.

aḷap - irant - uyirttalum orricai nīṭalum
uḷa eṅa molīpa icaiyoṭu civaniya

narampiṅ maraiya enmanār pulavar.

"They say that there are instances where the vowel is sounded longer than the measure allotted to it, and likewise where the sound of the consonant is lengthened. But the learned state that this is the special field of musical lore that treats of the " yāl " (a seven stringed musical instrument) and whatever is associated with " icai " i. e. musical notes, cadence etc."

" Civani " is one of the favourite words of Tol. It occurs frequently in all the three parts of his work. Thus, to cite just a few instances, we meet it at El. 33b, 46, 79, 138b, 169b; Col. 2b, 153b; Por. 27a, 267a. It also occurs in line 6 of the Special Preface to Tol., supposed to have been written by Panampāranār, a fellow - student of Tol. according to Tam. tradition. It is remarkable that it does not occur at all in Krt., PN., Patirr., ^{most of the} Aiṅk., Pattupāṭṭu, Cilap. or Nāl. In these ancient and early mediaeval texts, " civaṅ " (= to mix with, blend, join with) is replaced by " kala," " poruntu " or "peru". The ^{almost} complete absence of " civaṅ " elsewhere and its frequent use in Tol. certainly tends to emphasize the archaic diction of the latter, at least in those parts which belong to the original work. On the other hand, Tol.'s use of " ōṭu " and such faulty divisions of words as I have pointed out under verse 32, show that the final compilation was considerably later than the Krt.

In the translation of verse 33, I have not followed the two Comm., since they have led themselves into unnecessary complications in order to preserve the "singleness" of verses. They have regarded, in common with most Tam. commentators, every verse, stanza or poem as a single sentence. But it seems best to admit as many sentences as there are really finite verbs. Here are two such: " molipa " and "enmanār."

The subject-matter of this sūtra is alapetai. This was already broached at El. 5-6, and will be mentioned at El. 41-42, in more detail: but even this latter is not a complete description. As usual, Tol.'s remarks are more in the nature of a running commentary. He merely picks out certain salient or unusual features. At Por. 314, which is the second verse in the Section on Ceyyul or Poetry, Tol. refers us back to El. 5-6, 33, 41-42, the very verses under consideration:

māttirai alavum eluttiyal vakaiyum
mērkilant-anna enmanār pulavar.

Hence there arises this question. At El. 33 Tol. relegates the technicalities of alapetai to the special treatises on music composed by others. Why then does he devote a whole section to Ceyyul and enter the field of music himself, albeit to a limited extent? Certainly there is a difference between music and poetry, even in Tam. But in Ceyyul Iyal, which is the longest section in Por. and therefore in the whole of Tol.,

stretching from sūtra 313 to 555, both poetry and music are dealt with. This makes us suspect that this work was a compilation.

Section II: Moli marapu.

How letters are put together into words.

In the first seven verses of this section Tol. deals with the extra-short i, the extra-short u and the āyṭam, in the exact order in which he had mentioned them in El. 1d, 2a-d. Furthermore, he commences this section with the " cārp-eluttu " with which he starts Section I too. Thus this part of Tol. shows some consistent purpose and arrangement: it seems to be the work of one hand or mind.

Verse 34. kurriyal ikaram nirral vēṇṭum
yā en cinai micai urai acai kilavikkū
ā vayin varūm makaram ūrntē.

In the case of the word of emphasis that is employed in addressing persons, an extra-short i will appear between its components, namely "m" and "yā".

This word of emphasis is " miyā," as is shown from Col. 274: miyā ika mō mati ikum cin ennum
ā vayin ārum munnilai acaiccol.

a) What does Tol. mean by urai acai kilavi at El. 34b? or by acaiccol at Col. 274b? Tam. pundits now contend that such a word is a meaningless particle.

Clearly Tol. did not think so: for he forestalls precisely this error, by Col. 155: ellā ccollum poruḷ kurittanavē . "Every word has some signification ." Let us cite " amma " given by Tol.himself at El. 210:7 as " urai poruḷ kilavi." Col. 153 equates it with " ammā," which means, " Mother, Lady, Madam." In this sense it is quite frequent in the Eight Anthologies, especially in the stock phrase " amma vāli tōli," which means, " Hail, my lady companion!" This is found, for instance, at the beginning of ten poems in the Kṛt., namely 77, 104, 134, 146, 230, 287, 296, 350, 361, 371, and of ten others in the Aṅk.i. e. 111-120. This is what Col. 276 means by " amma kēṭpikkum." In course of time both " amma " and "ammā " were employed as exclamations to register pity, surprise or joy, as at Nāl. 395b, and Cīv. 2622, even where no lady was indicated as listening. Thus a fully significant word or poruḷ kilavi like ammā ,in the days of Tol. becomes " wasted " in its connotation and passes through the stages of urai pporuḷ kilavi and acaikkilavi or urai acaikkilavi until it becomes an acai nilai, which has very little significance. But this is the result of a long process, lasting for centuries. Modern commentators are therefore wrong in endeavouring to import the greatly attenuated meaning of such words as " amma " at the present day into the preponderatingly significant words of the ancient classics.

b) The origin and meaning of " miyā."

Numerous instances have already been given of a wrong division of Tam. words by grammarians and commentators. This is mainly due to the natural tendency to take the consonant with the following vowel, rather than with a previous vowel, owing to the way that Tam. is written. Often enough Tam. commentators did not counter this tendency, as they should have done.

Acc. to both Il. and Nacc., " miyā " occurs in such cpd. words or totar moli as kēnmiyā and cenmiyā. The juxtaposition of n with m or of n with m recalls the similar grouping of two nasals in such words as kēnmō, Cīv. 1597;
konmō, Aīṅk. 78:4;
enmō, Krt. 392:6;
cenmō, Krt. 238:5; 275:2; AN. 32:17.
cenmē, Narr. 395:10; AN. 176:26; 396:19; PN. 133:7.
ninmē, Narr. 300:12;
pōnm, AN. 248:9; 332:15; PN. 19:6.

On pages 23-24 of the Appendix we have shown that these groupings are the result of the syncope of *kēlumō, kolumō, enumō, celumō, celumē, nilumē and polum respectively. Likewise here we must postulate the syncope of *kēlumiya and *celumiya, which mean "Oh! hear thou" and "Oh! go away" respectively. In fact, this is the meaning that commentators ascribe to these two words,

though they have only a vague notion of how that meaning is obtained from them.

c) The alternance of yā, ē and ō in emphatic orders or entreaty.

Under sūtra 32 it was shown that Tol. and the ancient Tam. classics postulate four interrogative particles : yā, ē, ā, and ō. But these same were also used for emphasis according to the testimony of Tol. himself. For Col. 244 states: vanpura varūm vinā-wuṭai vinai ccol = the interrogative verb which comes to "give strength " i. e. to emphasize. Col. 256a and 257a again ascribe the sense of interrogation to ō and ā respectively: but at the same time Col. 256a and 257b ascribe the sense of emphasis, oliyicai or īrracai, to ō and ē respectively. In TPS. 1946, pages 137- 155, the " Zero Negative in Dravidian," A. Master goes even further. He states that the same particles which denote both emphasis and question were also used to express negation. Six centuries earlier, in his Comm. on Col., Nacc. had stated the same thing, adding that the intonation, abrupt stop and accompanying gestures were the sole indication whether emphasis, question, doubt or negation was the predominant idea which the speaker wished to convey. A study of the ancient classics confirms this view. Hence we are justified in taking the particle "-yā " in kēnmiyā and cenmiyā as registering emphasis rather than question.

(d Prothetic i before y.

The origin of the i in kēnmiyā and cenmiyā is not far to seek. When Tam. takes over Sk. words, it modifies them according to its own phonetic system. Thus Sk. yama becomes Tam. iyamam; Sk. yakṣa > Tam. iyakkar, iyakkan; Sk. yakṣī > Tam. iyakki; Sk. yantra > Tam. iyantiram; Sk. yamaka > Tam. iyamakam; Sk. Yama > Tam. iyaman; Sk. yātrā > Tam. iyāttirai. In fact, this tendency is found in Tam. iyēcu from Gr. 'Ιησοῦς = Jesus.

The same prothetic " i " is met with in pure Tam. words as well, and that from the time of the earliest extant classics:- Por. 92:5 nalliyāl < nal yāl = a good " yāl."

Krt. 96:2 nāṭarkiyān < nāṭarkū yān, cf. sūtra 35.

Krt. 276:5 iyānrarkaṭavin < yān taṅ kaṭavin.

PN. 13:1 ivaniyār < ivan yār = who is he ?

PN. 192:8 pēriyārru < pēr yārru = of a large river.

Aiñk. 70:5 pēyanaiyamiyām < pēe anaiyam yām.

Aiñk. 110:3 ennumiyāmē < ennum yāmē.

Kalit. 84:32 tantāriyār < tantār yār = who are the givers?

J. R. Firth, op.cit., pp. XXII - XXIV, mentions a parallel feature in modern Indian Tam. There is a tendency for the initial " ee " or " e " to commence with a very short lax " i " - sound. Thus the Madrāsi says iēn, iēn, whereas the Jaffna Tamilian of Ceylon utters the words as they are written: en, ēn. Here the i registers the extra-short i, as ũ the extra-short u.

It has thus been shown that *kēl-um-yā is the origin of kēnmiyā and *celum-yā of ceṇmiya.

El. 34 assures us that the "i" involved is extra-short. It is a prothetic glide to the allied semi-vowel, "y". It persisted from the days of Tol., if not earlier, till the time of Nan., composed c. 1205 A.D. For Nan. speaks of it as a contemporary dialectic feature, in one of its sūtras, namely 206:

tan oli meymun yavvarin ikaram
tunnum enru tuninarum ularē.

It is not clear whether Nan. approves of it: Comm. say that it does not.

Sūtra 35.

punar-iyal nilai-y-itai kkurukalum urittē;
unarakkūrin munnar ttōnrum.

"The i becomes extra-short in sandhi: this will be explained further on, for all to understand." Here Tol. explicitly refers to one of his later sūtras in El., namely, 410:-

yakaram varuvali ikaram kurukum
ukara kkilavi tuvara ttōnrātu.

This sūtra occurs in Section 9 of El., verses 406-480. This is entitled "kurriyal ukara ppunar iyal", which means: "the section on the sandhi connected with the extra-short u."

At Por. 320, *ī* is given the same metrical quantity in scansion as a consonant:

" orr-eluttū iyarrē kurriyal ikaram."

Later grammars merely repeat Tol. in this matter.

Thus

- a) VC. El. Canti. 3d has ikaram kuriki varum kurrukaram pin yavvarinē. E.g. pāttu yātū > pāttīyātū.
- b) NNE. 4a-b: totar neṭil kīl vanmai mēl ukaram yappin paṭaiya varum ikaram.
- c) Nan. 93: yakaram vara kkuṛaluttiri ikaramum acaiccol miyāvin ikaramum kuriya.

The *i* that comes before an initial "y" and replaces an extra-short *u* and the *i* in *miyā* are both extra-short.

None of these four grammars states explicitly that *ū* becomes *ī* before "y". They are all more concerned with the shortening of the *i* into *ī* than with the origin of the *ī*. They give no indication whence whatever this *ī* has come here or whither the *ū* has departed.

The carpeluttu and alapetai, verses 36 - 42.

Sūtra No. 36

nettelutt - imparum totar molī irrum
kurriyal ukaram vallār - ūrnte.

" After a long syllable or a series of short syllables the six " vallina " consonants are followed by ^{the} extra-short u, i, e. ū. " The six " vallina " consonants have ~~h~~ been mentioned at El. 19. Tam. does not admit of words that end in the plosives or fricatives. This is so, even when it obtains loan words from Sk. Thus Sk. vak > Tam. vakkū.

i m p a r :- This is an archaic word. Like " ampar," it is rarer than " umpar." (The connection between these three words is shown in Part I, Chapter II). In El., however, " impar " is found at least five times, namely, 36a, 41b, 56a, 196a and 267a. At 41b and 196a there is the identical phrase as here: netteluttimpar. In every one of these five instances " impar " has the earliest signification connected therewith, namely, "on this side of." In Chapter II it is shown that in later times the signification of impar and umpar shifted so greatly that at Tv. 9:67 impar means "men", "mortals" and umpar means "the gods".

It is significant therefore that in both El. and Krt. the sense of direction is predominant in these two words. This fact furnishes another argument in favour of the peculiar antiquity of these two works, the earliest in Tol. and in the classics respectively.

At this stage of O. Tam. the words immai, ummai, ammai were used to denote "state" or "condition in this or the next world;" while impar, umpar, ampar denoted the direction. In later times there was not such a sharp distinction. In E. M. literature there was no difference between umpar and ummai; cf. Tv. 5:243, 255, 264; 6:99; 37:1, where umpar more often denotes "state" or "condition".

Sūtra 37.

itai ppatil kurukum itanum arunte

katappātu arinta punar iyal -āna.

"Even in the midst of cpd. words there are instances where the u becomes extra-short. These are given in the section on this sandhi, which explains the correct usages."

The reference is to El. Section 9, verses 406 to 480.

a) patu in a, pātu in b:- In the appendix, pages 4 to 6, I discuss the question whether this word was, in E. C. usage, always or even mostly connected with the passive voice. In the present instance the passive signification does not arise in either itai ppatil or katappātu.

b) itaṅ, itai compared with itam:-

The M. L., p. 280, states that itaṅ comes from itam. But from its own instances for the two words, it is evident that itaṅ is far more common in the classical age and itam in the mediaeval literature than the other. These two words mean "place" as at Krt. 139:3; El. 406 c; and by development of ideas: "opportunity, suitable time", as at Krt. 219:7.

On the other hand, itai varies in meaning between "place" as at Por. 76:19; Krt. 131:3; AN. 3:18; PN. 5:1 and "the middle place" as at Krt. 39:4; 178:4; 325:6; Kur. 663 a, and, more specifically, "the middle of the human body, the waist", as at Tv. 11:35 minn̄ ēr nuṭaṅk-itai. But the last signification for itai, namely "waist", is not found in the Krt. In that work "nucuppu" is the word used for "the waist of a girl", 71:3; 159:2.

The three words itai, itaṅ and itam were originally synonymous. They are connected with the verb "itu"= to deposit, at Krt. 205:5:- itu manal cērp̄pan̄. In E. M. Tam. itai came to mean the waist, and itaṅ fell out of use. Thus Tv. has itam four times, at 6:65; 22:20, 40; 51:11, but never itaṅ. Obviously itaṅ is the classical word for "place". In El. 37a itai means the middle place, and itaṅ place, occasion.

c) ār:- At El. 186, Nacc. gives this particle as mār. But Col. 270 and 271 speak unambiguously of ār. Thus

Col. 270a states "ār-ai kkilavi"... In his commentary on these verses, which Nacc. numbers as 272 and 273, Nacc. admits that ā̄r is the particle in question, not mā̄r, and cites El. 61b ellā uyiroṭum cellum ā̄r mutalē and Col. 67a peyarin ā̄kiya tokaiyum ā̄r ulavē, to prove his case.

This particle is frequently employed by both Tol. and the classics. The following are a few of the instances of its occurrence: El. 37a, 57a, 61b, 155, 186, 294a, 312a, 360, 370, 400c, 412a.

Col. 67a, 86, 195a, 292, 461b;

Por. 102:20; 121; 230:1; 250; 293; 402:2; 627:2.

The identical phrase as at El. 37a occurs at Col. 292, 461, and Por. 102:20, namely, iṭanum ā̄r unṭē. Since, however, Tam. pundits consider ā̄r as an expletive, even in E. C. Tam., I give below instances from the classics, along with the old commentary in each case, to show that ā̄r was at least then fully significant. Krt. 3:2 nīrinum ā̄r alavinre: Comm.

katalaikkāṭṭilum

alattark-ariya ā̄lam utaiyatu.

Krt. 70:2 ā̄r anaṅkinaḷē : Comm. aru anaṅkinaḷ.

Krt.155:1 ā̄r kali. Comm. mikka ā̄ravāram.

Krt.186:1; 223:1; 257:4; 353:1; Patirr. 43:18; Aiṅk. 428:2 likewise have ā̄r kali, where the Comm. renders ā̄r by either mikka or niraṅinta i.e. much or plentiful.

Krt. 128:3 ā̄r irai. Comm. ariya unavu.

Krt. 158:4 ār ali.

Comm. nirainta irakkam.

Narr. 154:11 vilanku malai ār āru = difficult path.

Narr. 172:10 piravum ār ulavē = there are many others.

Incidentally this phrase "ār ulavē" is identical with that occurring at many of the instances cited above in the case of Tol., esp. Por. 230:1; 402:2, 627:2; these lines end with these words, as Narr. 172 does here.

AN. 3:18 ār itai.

Comm. ariya curatt-itattē.

PN. 56:22 ār irul.

Comm. nirainta irul.

PN. 71:4 ār amar.

Comm. poruttarkariya pōr.

Kalit. 140:34; Aiñk. 44:4 arānum ār. Comm. nirainta tarumamum

Aiñk. 152:5 arulum ār atuvē. Comm. nirainta arulum atuvē.

Aiñk. 311:2; 327:4; 384:4 ār itai. Comm. ariya vali = difficult path.

Aiñk. 455:2 ār kural.

Comm. nirainta kural.

These instances suffice to show that (1) mār is another of those unhappy divisions of Tam. totar-moli, like mō, miyā, miñ, kā, which become more plentiful as we pass from the classical to med. and mod. times; (2) the M.L., p. 239, is right in speaking of ār, not of mār; but it is mistaken in claiming that it is an expletive; (3) in the early texts "ār" meant either "scarce; scarcely; difficult;" or "much, plentiful; frequently".

d) arinta:- This is an archaic grammatical form, as it makes no distinction between the simple and causative verbs. Cf. Ch. IV: §24 and El. 22b teriyum kālai. In the

present instance the sense is arivikkum = that which explains, whereas in med. or mod. Tam. arinta = that which knows.

e) āna:- This is a characteristic ending of Tol. It comes at El. 40c, 57b, 68b, 80b, 143d, 145c, 148b, 161d, 189c, 191e, 196b, 200c, 213b, 240c, 246b, 261b, 270b, 272c, 284c, 292b, 296d, 312b, 315d, 316b, 320d, 350c, 356c, 399b, 417c, 423b, 430e, 432d, 437e, 438b, 439b, 455c, 457b, 481e.

Col. 15b, 25b, 59, 67b, 95b, 98b, 100b, 105b, 111b, 133b, 146c, 152c, 161b, 173c, 194b, 196c, 408c, 437d, 459b.

Por. 15b, 31, 33b, 35b, 86, 89, 94b; 108:4; 110:2; 111:36; 120:3; 123:4; 129:2; 131:3; 132:2; 134:2; 143:2; 160:3; 173:3; 174:3; 187:3; 194:4; 197; 209:2; 214:2; 248:2; 295:2; 306:2; 309:2; 317; 332:2; 340:2; 349:2; 356:2; 360; 370:2; 385; 458:2; 477, six times in its six lines; 569:2; 605:3; 633:2; 645:2; 647:2.

The ending āna occurs likewise in other old grammars.

Cf. El. 140, Nacc. cit. 1, line 2 kālaiy-āna.

Two forms, parallel to this āna, occur in the classics:-

A.) In accordance with the alternance between the short and long vowels of the same quality, "ana" replaces "āna" in the adjectival sense of "that which is in there". Thus Krt. 7:1 and PN.100:1 have "kāl-ana kalal", which the Comm. paraphrases as "kālil ullana virakkalalkal".

Similarly, Krt. 7:2 mell aṭi mēl-āna cilampē, where the alt. lect. for mēl-āna is mēl-avum: Comm. mēl ullāna. Even Tol. has at times this form, e.g. Col. 1c icaikkumana collē.

B.) Still more frequent than the above is ānē. Thus

Krt. 36:6 nōyō tōli nin vayin-ānē.

Krt. 42:4 totarpum tēyumō nin vayin-ānē.

Krt. 183:7 kāna vaippin pun pulatt-ānē.

Krt. 184:7 kaṅ valai ppaṭūm kānal-ānē.

Krt. 259:8 neṅcam nanrē nin vayin-ānē.

Krt. 262:3 tānē irukka taṅ manaiy-ānē.

Krt. 312:8 tamarōr annaḷ vaikaraiy-ānē.

AN. 257:21 pillai eṅkin malai vayin-ānē; but the pada text here reads instead "malai vayināna," as in Tol.

AN. 351:17 pullu ttolūt-uraivi cevi mutal-ānē.

Patir. 35:10 viyā yānar nin vayin-ānē.

Aiṅk. 362:5 iruḷ pora ninra iravin-ānē.

Nan. 228:2 ākavum perūm alvaliy-ānē.

In these cases the final vowel "ē" is added for emphasis. The same is true of the final "a" in "āna!" For Col. 108 states:-

kū ai ān ena varūm iruti

avvoṭu civanum ceyyul ullē.

The actual diction of Tol. furnishes us with instances where this final "a" is attached to other words:-

1) kū + a > -ka. El. 315c and 389c āciriyaṅkū.

Even here, in the last word, the particle ān has the same function. Likewise in the numerous instances which I have cited above.

Originally there was a difference in meaning between ān = "then", "there" and īn = "now", "here." In course of time, however, this difference faded out. Thus Por. 665:17 and 25 have the alternate readings: molīyān, molīyin in the former line, vakaiyān, vakaiyin in the latter. At Col. 427:4-5 we read am mūv itatt-ān vinaiy-in-um kuripp-in-um meymmaiy-ān-um. In the last four words ān alternates with in, which is the metrical shortening of īn.

The ān in these instances must therefore be classed as a Loc. case-suffix, not as one of the Instr. The commentaries paraphrase this ān as kaṇ, which is the case-sign of the Loc. Cf. ^{Chapter II,} ~~my=Intred=~~ § 4, D, lg; Col. 81; Nan. 301. Thus

Krt. 31:1 vilavin - ān : Comm. vilavin - kaṇ.

Krt. 31:2 tunaṅkaiy - ān : Comm. kūttin - kaṇ

Kalit. 68:24 kanavin - ān : Comm. kanavin - kaṇ.

Aiṅk. 362:5 iravin - ān : Comm. iravin - kaṇ.

Por. 187c kālaiy - ān : Comm. kālattin - kaṇ.

At other times they equate ān with itam, another Loc. suffix; cf.

Col. 82c munn itai katai talai valam itam enāa

Col. 82d anna piravum atan pāla enmanār,

in connection with the Loc. or seventh case, cf. Col. 81.

Thus: 1) Krt. 42:4

nin vayin - ānne : Comm. ninn itattil.

2) Maturaikk. 28

āncu vanta pōr kkalattān: Comm. porkkalattitattē.

In the case of 1) the Comm. itself observes that ān is a Loc. suffix : -

ān enpatu ēlan poruḷil vantatu.

But it is to be observed that in that instance both vayin and ān have the same meaning. So at Por. 111:36 itatt - ān, where both itam and ān mean the same.

This is an instance of "the accumulation of suffixes," cf. Introd. and El. 51a; 57b. At Por. 114:6 nāṭṭattān and 90:4 katai nilaiyān, Nacc. himself admits that ān is a Loc., not an Instr., postposition: ān urupu ita pporuṭṭām. El. 247 sanctions the usage of ān as "a Loc. in a loose sense," namely, to denote the time at which something happened:-

nāl mun tōnrum tolil nilai kkilavikkū
ān itai varutal aiyam inrē.

Tol. employs both ān and kan, sometimes in the same line, as Loc. suffixes, as e. g. at El. 295b: alvaliy - ānum vērrumai - kkannum. Col. 73 mentions oṭu alone as the Instr. postposition. Thus it is clear that in classical Tam. literature to which the Tol. also belongs, ān was a Loc. suffix despite modern Tam. pundits. As Nan. 297 mentions ān, āl, oṭu and oṭu as Instr. suffixes, it may gathered that in med. Tam. ān had acquired this signification, at least by 1205 A. D.

Sūtra 38.

kuriyatan munnar āyta ppulli

uyirotu punarnta vall āran micaittē.

"The consonant which is termed the āytam is to be found between a short vowel and one of the six vallina consonants, which itself is followed by a vowel."

Nacc. illustrates this rule by the following examples:-

e .'. kū, ka .'. cū, ka .'. ṭū, ka .'. tū, ka .'.
pū, ka .'. rū; a .'. tū, i .'. tū, u .'. tū.

Here Tol. clearly separates the secondary sounds he has mentioned at El. 1 d and 2 into two classes:-
1) the āytam. This he terms a " pulli " i. e. a consonant.
2) the ū. This he explicitly calls " uyir " i.e. a vowel.

From Por. 322 kurriyal ukaramum murriyal ukaramum
orrotu tōnri nir kavum perumē;

and from Por. 316 iru vakai ukaramōt - iyaintavai

varinē || nērpum niraipum ākum enpa;

it is clear that in poetry ū was treated exactly like u, that is as a vowel. Although Tol. does not state explicitly that i is also a vowel, like ū, still the exact analogy he institutes between the two makes one think that he considers i a vowel. This hypothesis is strengthened by Por. 320, which states that, despite this, i is to be considered metrically as equivalent to a consonant Cf. El. 12 above.

The perfect symmetry in the arrangement of

the early core of El. comes out clearly in these sūtras of El. Thus we place together:

The Topic discussed.

- 1 i̇ = the extra-short i.
- 2 ū = the " " u.
- 3 .̇ = the āȳtam.

Foreshadowed at. Found in single words. Found in cpds .

1 El. 2 b: first part:	El. 34	El. 35
2 El. 2b: second "	El. 36	El. 37
3 El. 2c.	El. 38	El. 39

pulli:- At El. 2 d, 14, 15, 16, 17 this word refers to the dot placed above many consonants and four of the vowels.

Here at El. 38a, the connotation spreads to the letter which par excellence had the dot, namely, the consonant.

In the other parts of Tol. the context alone can help us to determine the precise sense, in each case of the incidence of the word " pulli ".

N.B. Nan. 90 repeats El. 38 verbatim without any apology or any words of acknowledgment. This is not a solitary instance, as the Introd. shows.

Sūtra 39.

Ir-iyal maruṅkinum icaimai tōnrum.

" The peculiar sound (of the āȳtam) will appear likewise in the sandhi of two words." Thus kal + titu > ka .̇ .̇ rītu; and mul + tītu > mu .̇ .̇ tītu.

El. 12 gives the āy_{ta}m the measure of half a mātrā in whatever position; but Nacc., in his Comm. here, and Nan. 97 and 228 give this āy_{ta}m found in sandhi only one-fourth of a mātrā.

īru:- At El. 1b, 8a, 9a, Por. 1a, 408, īru = to cease, stand at the end of. Here we have the nominal form īru = the end. Por. 552:1 and Nan. 97 have īru instead. More often Tol. employs iruti, as at El. 51a, 58, 69, 103d, 120b; Por. 449:2; 552:2.

icaimai:- This is an abstract noun, formed from the verb icai = to sound, which is found at El. 3d, 4a and 5. At El. 33b, however, icai has the specialized sense of "musical sounds" or "music." As regards the structure of this word, there are two hypotheses:-

1) Under El. 6b, "enmanār," twenty four words are cited which seem to be syncopes by the dropping of the "u" in "um". On this hypothesis *icai - um - ai > icaimai seems plausible.

2) But a few of those words and many others from the classics seem to be formed not by the addition of um, but by the addition of aim, im or īm, which are analogous formatives, to the verbal base. Thus to cite just a few examples of each of these formatives:-

- a) aim: ur-aim-ō, AN. 34:15.
kal-aim-ā, AN. 3:14.
kal-aim-ē, PN. 145:10.

nin-aim-ē, Por. 141, Nacc. cit. line 3, I, p. 539.

pur-aim-ē, Kalit. 54:20.

- b) im: tel-im-ē, Krt. 273:8; cepp-im-an, Col. 399 Nacc.
 pol-im-ē, Por. 126; pol-im-in, Por. 422:3.
 muṭ-im-ē, Col. 270b, 433, 438; muṭ-im-ār, Muruk. 89.
 mol-im-ē, Krt. 51:6.
 mol-im-ō, Krt. 2:2.
- c) īm: (1) ceppāt-īm-ē, AN. 52:15.
 (2) ceyt-īm-ō, PN. 145:7.
 (3) cellāt-īm-ō, Aink. 186:4.
 (4) ṅemukkāt-īm-ō, AN. 60:8.

In all these cases \bar{o} or \bar{e} are detachable particles of emphasis. Corresponding to this set ending in m, there is another that ends in n: to this secondary base, the suffixes a, ar, an, al, am and ai are added. Thus

- a) ur-ain-ar, Krt. 145:4; AN. 59:18; 67:18; PN. 163:1;
 kal-ain-ar, Patirx. 40:7.
- b) ar-in-a, Poruna. 57.
 ar-in-ai, PN. 381:20.
 muṭ-in-ar, Krt. 195:3.
 mun-in-ar, Krt. 39:4; §13:7; Aink. 314:5.
 tir-in-a, El. 483a, b.

On the whole the first hypothesis seems preferable, for two reasons:-

- A. The relative abundance of the words that have the formative aiy-un or aiy-um in E.C. and M.C. literature.
- B. The fact that in some cases the earlier poems have these

formatives, while the later poems have the shorter formatives ain or aim for the same word in the same meaning.

A. aiyun: araiyun-ar, Kalit. 30:16; vac-aiyum-ar, Patirr. 32:15.

ur-aiyun-ar, Krt. 65:4.

kal-aiyun-ar, AN. 365:8; Kur. 879. cf. kal-aimē above.
tol-aiyun-a, Narr. 390:11.

put-aiyun-ar, Mptu. 328.

pur-aiyun-ar, Muruk. 280.

pur-aiyun-al, Por. 180, Nacc. cit b.) } cf. pur-aim-ē above.

aiyum: the words are so abundant in all stages of Tam. that there is no need of adducing any instances here.

B. The same text, Krt., has uraiyunar at 65:4, in its earlier portion, and urainar in the same sense at 145:4. The latter form is repeated in the slightly later texts like AN. and PN.

C. In the same way, we find the forms in "iy-un" both earlier and more abundant than those in "in". Thus

a) ar-iyun-am, PN. 381:6.

b) ar-iyun-ar, PN. 102:4; 224:5; Narr. 42:7; 309:7;
Kurinoip. 4.

c) ar-iyun-al, Narr. 44:5.

These three, a, b and c, above correspond to ar-in-a, ar-in-ai above.

d) ter-iyun-ar, Patirr. 74:8.

e) pir-iyun-an, AN. 392:19.

Hence one is justified in preferring the first hypothesis: accordingly these words are cited under El. 6 as syncope of words with "un".

Sūtra 40.

uruvinum icaiyinum aruki ttōnrum
 molikkuripp-ellām eluttin iyalā
 āy tam a .'. kā kkālaiy-āna.

"There are times when the āy tam does not contract. Then all the rarely found onomatopoeic and analogous words that signify sound or colour are not pronounced as they are written".

Acc. to Il., in such cases the āy tam was lengthened in pronunciation, although one āy tam alone was written down. But by the time of the later commentaries on Tol., it was found much simpler to register this in writing by doubling. Thus Nacc. illustrates El. 40 by ka .'. .'. r - ennum kall atar attam; cu .'. .'. r - ennum tan tōttu ppennai. Under Por. 330, Pēr. cites the former line as his example. It is taken from an otherwise lost text. So also the latter line, which Pēr. cites under Por. 323.

From El. 34 to El. 40, Tol. deals with the cārp-eluttu which he has mentioned at El. 1d, 2. He speaks of the increase in the mātrā of the āy tam only incidentally, not because he is treating of mātrā or alapeṭai, but because he is treating of the āy tam, which is one of the three cārp-eluttu. Nacc., however, misunderstands Tol. and

connects El. 40 with 41 and 42, which deal with the alapetai of vowels. In itself this is not a serious mistake, since opinions may differ as to the question: Should such and such a verse be connected with the previous verses or with the subsequent ones? But Nacc. is evidently wrong in trying to find in El. 40 some sanction for the alapetai of consonants. This is an ancient phenomenon. Thus Mptu, 352 has kann tannena kkantum ket̄tum.

Por. 330 deals with this feature by its regulation: - orr - alap - etuppinum arr - ena molipa. But in his endeavour to drag into El. 40 some sanction for such orr-alapetai, Nacc. is guilty of the following faults:-

1) He splits up the words "molikkuripp-ellām" into two portions: kurippu moliyum and ellā moliyum.

There is no warrant for such a division.

2) He interpretes the words "ellā moliyum" (which is not in the text, but which he has made out of the text) as "all other words". It is impossible to find any instance in Tam. literature, where ellā means "other" or "all other"; the plain meaning of ellām or ellā is "all".

3) The finite verb of the sentence, as Il. points out, is "iyalā"; but Nacc. converts it into a vinai eccam. This is strange, because "iyalā" is the finite verb in the main clause.

4) Under El. 37 punar iyal-āna, I have shown the signification of the particle "āna". It nowhere appears as a verbal affix. But Nacc. makes kālaiyāna (lit. at the time) the finite

verb here.

This is not a fair specimen of the Comm. of Nacc. Most often he is better than this. But this is useful to indicate how wary he must be who takes Nacc. as his guide.

The word a .'. kú in El. 40c is rare and calls for some comment. It is found at Por. 183, where Nacc. interpretes it as here, curuñki: kuritt-etir molital a .'. ki ttōnrum.

Likewise at

Krt. 368:8 collavum ākātū-a .'. kiyōnē.

Kur. 175a: a .'. ki akanra arivū ennām.

Kur. 178a: a .'. kāmāi celvattirk-iyātenin.

Nan. 60 b: a .'. kiya i u ai au ma .'. kām.

Nan. 97 : la la īrriyaipin ām āytam a .'. kum.

Nānmani. 29 karpa kkalī maṭam a .'. kum.

From these instances the fundamental meaning of a .'. kú seems to be that of "shrinking", "being reduced in size", "contracting".

Alapetai: El. 41-42.

It may seem strange that Tol. has nothing to say here on the subject of "orr-alapetai". But it must be remembered that this phenomenon is rather rare, when compared with the analogous "uyir-alapetai". The latter is to be met with almost on every page of the early classics. The former is so rare that both Nacc. here and Pēr. at Por. 330 quote only the line from Mptu. which I have instanced above. That is not its only occurrence: but even elsewhere the orr-alapetai is not so important as the uyir-alapetai, which is explained at El. 41, 42.

Sūtra 41.

kun_{ri}cai molivayin nin_{ri}cai niraikkum
nett-elutt-impar otta kurr-eluttē.

"After a long vowel a short vowel of the same quality is employed to fill up the icai, which otherwise will be deficient in that word".

icai: - Here it means the melodious sounds of poetry in as much as they form the pattern of metrical feet. This subject is elaborated at Por. 329, i.e. Ceyyul 17, which reads

a_la_pe_ta_i a_ca_in_il_ai ā_ka_lum u_ri_ttē.

A metrical "instant" or "beat" like kala, kā, kāl, kal, or kalā is termed "acai"; a metrical foot, of two or three "acai", is termed "cīr". In three out of the four types of ⁰Tam. verse, four "cīr" compose a metrical line. Por. 329 states that the a_la_pe_ta_i vowels together may form one "acai" or one "cīr" according to circumstances. Thus in the verse

- 1 tēm tērum pūm puravin
- 2 pōori tu_llum cōori nan_{ni}
- 3 kurāam pinaiyal virāam kunc_i
- 4 ku_tāari kkōvalar a_tāarin_i vaitta....

in line 1, tēm is a cīr, composed of two acai: tē and em; likewise pūm, also in line 1. But in the remaining lines each a_la_pe_ta_i group is only an acai: pōo, cōo, rāam, āar are only parts of words. They cannot stand therefore as cīr. So far for the elucidation of Por. 329.

Now, as regards El. 41, * tēm or * pūm would be a "kun_{ri}cai mol_i". They would each be one acai, never a cīr.

In line 2, * pōri and cōri would each be a cīr of two acai, while this type of verse requires here a cīr of three acai. Likewise, in lines 3 and 4. Thus the alapeṭai vowel is really employed to fill up the icai and to make the cīr that the poet desires to have in each instance.

In some instances, esp. in L.C. or E.M. poetry, we meet with alapeṭai of this type: Nāl. 184c cāayakkannum, and ibid d āayakkannum. Here the mātrā is fourfold: āaa, instead of the ordinary three: āa. But such a feature is very unusual in E.C. or E.M. C.Tam., with which alone El. is connected. It is probably for that reason that El. does not mention it.

The " etukai " rhyme, which appears in kunricai... ninricai ... in the same line, is frequent in the classics. Thus Krt. 70:3 has

inaiyal enraival punaiyalav - ariyēn; Kur. 178a reads a .'. kāmai celvattirk - iyātenin ve .'. kāmai, and Kur. 663a

kaṭaikkotka ceytakkat - ānmai iṭaikkotkin.

In the Kur. the fourth cīr rhymes with the first. In the earlier work, the Krt., as in El. 41, it is the third Cīr that rhymes with the first. This is more usual in the earlier Tam. poetry.

Under El. 38 I pointed to the symmetrical arrangement of El. That continues here. As alapeṭai (El. 3-6) followed the āyṭam (El. 2) in Section 1,

so in Section 2 alāpetai (El. 41-42) follows the āytaṃ
(38-40).

Sūtra 42.

ai au ennum āyir eluttirkū

ikara ukaram icai niraiv ākum .

"After ai and au, these two vowels (i.e. diphtongs^h),
the vowel employed to fill up the icai is i or u
respectively." Of these two alāpetai, aii is far more
common than auu .

Thus acai at Krt. 287:3, 338:2; 345:2; Cirupān. 17;
Netunal. 185; Paṭṭin. 259.

anai, PN. 384:1; anai-ya, Krt. 318:6.

alai, Krt. 158:2; Por. 114:18; Cīv. 1020c.

alai-ya, Aiñk. 252:4; Por. 146:10.

urai, AN. 128:4 (Comm. paravi), Patirr. 40:9; 41:9 .

kaṭai (=celutti, Nacc.) AN. 83:11; Por. 68:2; 114:27 .

kalai, AN. 266:5 .

kalai-ya, Krt. 37:2; Por. 39:7 .

kavai, Muruk 87 .

kavai-ya, Aiñk. 402:1 .

kavai-yinal, Krt. 359:6 .

kanai, AN. 128:3; kilai-ya, Kurincip. 196.

kolai-ya, Muruk. 194.

cinai, PN. 2:13; 71:1; 278:5; Por. 72:14 .

cinai-ya, Aiñk. 248:2 .

taṭ-ai, AN. 26:12; Netunal. 69 .

taṭ-aii-ya, Krt. 134:3; AN. 323:8.

tal-aii, AN. 128:12; 158:1; 323:12.

tal-aiiya, Krt. 35:4; 222:7; PN. 159:19.

taii, Krt. 55:2; 76:4; 142:1; 276:1; Narr. 170:3; 173:1;

AN. 105:2; Kuriñcip. 102.

taii-ya, Maturaik. 284; Muruk. 126, 129, 222.

tut-aii, Mptu. 8.

tula_{ii}, Mptu. 181, 454; Patir_r. 30:3.

tokaii, Col. 56f, 112d, 114e, 163j, 220e, 256b.

tokaii, Por. 18:2; 36:2; 51:3; 63:12; 68:12; 79:17; 90:10;

102:5; 107:14; 114:35;

tokaii, Por. 146:26; 207:3; 264:3; 272:6; 313:13; 502:4.

tokaiiya, Por. 146:57.

tol-aii, Mptu. 461.

nac-aii, Krt. 65:4; 126:1; 175:1; 254:6; 285:7;

nac-aii, AN. 9:26; Cirupān. 38; Perumpān. 107.

nir-aii, Perumpān. 120.

nir-aii-ya, Patir_r. 40:10.

nil-aii, PN. 22:9; Patir_r. 70:14; E_l. 83b, 326c; Col. 405d;

Por. 82:1; 146:6.

nil-aii-ya, Paṭṭin. 42, 43, 291; Maturaik. 353; Muruk. 125,

160, 232; Por. 111:30.

nil-aii-yar, Maturaik. 209.

nin-aii, PN. 164:7; Kalit. 55:8; Por. 102:8; 172:4.

munaii, PN. 23:1;

paraii, AN. 98:13;

paraiiya, AN. 170:7.

valaii, Perumpān. 115; Mullaip. 1; Maturaik. 611; Neṭ. 79, 113.

valaii-y-a, Patirṛ. 33:9;

viraii, Krt. 62:2; 401:1; Perumpān. 263; Maturaik. 616;

Mptu. 177; Muruk. 191, 218; PN. 100:5; 152:29;

Aiṅk. 182:1; Paṭṭiṅ. 181.

viraiiya, Kuricīp. 114; Muruk. 233.

But it must be observed that in most of the above instances the "i" is not a mere metrical filling: it has the significance of the vinai eccam. This distinction is known to the med. commentators, who distinguish between the alapeṭai which has a grammatical significance and that which has none. These words are given mainly for their grammatical significance. Cf. ^{Ch. IV, §8,} ~~Entred~~ vinai eccam. It is interesting to note that for "ā-y-īr" the pada text of Il. is "a īr". This shows that in med. Tam. the demonstrative was already the short vowel, as in mod. Tam. On the other hand the long vowel is common to classical Tam., Kan. and Tel., both modern and classical. Mal. uses the long vowel more often than the short one as the demonstrative.

Acc. to Nan. ā + īr > āvir̄; nirai + ākum > niraiyākum; but Tol. gives the exact opposite: ā + īr > āyīr; nirai + ākum > niraivākum.

How words are formed from eluttu: 43-53.

Sūtra 43.

neṭṭ-elutt-ēlē̄ or eluttū oru molī.

"Only the seven long vowels can be monosyllabic words".

It is worth investigating whether these seven long vowels are really used as words in the ancient Tam. texts.

1) ā = a cow, at Krt. 64:1; 210:2; 260:7; PN. 9:1; 249:14; Patir̄. 21:21; 22:15. But in this case it seems more probable that ān̄ (= a cow) is the more ancient form of this word. Thus E1. verses 231-233 speak of ān̄. E1. 231 d insists on the final consonant for the words ān̄ and mān̄: nakaram or̄rum āvum māvum. The E.C. texts, like Krt., have ān̄ very frequently but ā rarely. In Krt. and PN. the proportion of their relative incidence is 11:3 and 3:1 respectively. In the med. texts, on the other hand, the preponderance is the other way about. In Tv. the incidence of ān̄ is to that of ā as 1:3. Por. 615 uses ā, whereas E1. more often uses ān̄.

2) ī = to give to an inferior, cf. Col. 445:ī en̄ kilavi ilintōn̄ kūrrē.

Krt. 63:1.

Narr̄. 214:1.

AN. 335:2.

PN. 9:9; 22:33; 72:18; 91:11; 154:8; 235:1, 6, 17; 290:1; 363:14; 136:10.

Kur. verses 221-230 deal with ī-tal or ī-kai=giving; also 231a: ī-tal.

Patirr. 24:7; 32:6; 61:12, 13.

Cirupān. 101, 113.

Possibly this ī is connected with īn, at Krt. 38:1, 85:3; 90:7; 181:3; etc.

- 3) ū = flesh. About this word Tol. has a special sūtra, namely, El. 269: ū en oru peyar āvoṭu civanum. This means that the word "ū" will occur more often as "ūn", and so it does: at Krt. 285:7 un nacai oru parunt-irukkum; at Patirr. 12:17; 30:10; 45:13; 55:7; PN. 14:13; 33:14; 74:1; 113:2; 381:1; 384:22; 390:17; Tv. 5:58; 230, 379; 10:7; 15:10; Maturaik.141.
- 4) ē occurs in two quite different senses: hence the words are homonyms.
- a) ē = to rise, be great, acc. to Col. 304 : ē perr-ākum. Thus at AN. 52:5 ē kal atukkam = uyarnta pāraikalīn atukku, Comm.
- b) ē = to urge, incite, command. It generally occurs in its alapeṭai form, as the vinai eccam, namely, ēey = ēvi, Comm., as, for instance, at PN. 341:9 and Patirr. 11:13.
- 5) a) ō, as a noun, denotes "a painting", as at Patirr. 68:17 ō-v-ural neṭum cuvar. Commentators generally split the first toṭar-moli in this line as ōvu ural; but as the final u of ōvu is not a kurriyal ukaram, this combination

should yield us ōvuvural, not ōvural, as in the text. The same remark applies to the homonym ō, mentioned below.

b) ō, as a verb, means "to cease", as at Krt. 91:5; 161:1; AN. 11:12; 26:10; Kalit. 81:6; PN. 4:19; Kur. 653a; Nāl. 32b, 63b, 341b; Tv. 7:57, 58; 18:30; 20:10; 32:8; 45:2.

6) ai: There are three homonyms: the meanings are quite unconnected.

a) ai = master, lord, most often "the husband".

Krt. 24:2; 27:3; 203:5; 223:7;

PN. 78:11; 262:5; 309:7.

More frequently this word takes the suffix "-a" and is used in the Voc. case to address an elderly person; generally the heroine or her female companion addresses the lover or husband as "aiya", as at Krt. 139:6; 169:2; 196:6; Aiñk. 332:5. May it be conn. w. Sk. ārya > ayya, or even derived therefrom?

b) ai = five, as at PN. 2:13; 37:1; Kuriñcip. 139;

Por. 2:2; 474:3; 587:1;

cf. aim, Por. 466:2; and aiññūrrū, Por. 413:2.

c) ai = beauty, as at

AN. 38:15; 45:7; 64:15; 75:18; 98:17; 223:7; 225:8;

230:4; 275:16; 289:13; 313:5; 345:9.

PN. 389:16; Krt. 62:3; 217:6; 401:6.

Kalit. 52:16; 55:9.

Aiñk. 135:2; 176:3.

Paripā. 8:108 ai amar = a fine struggle.

Narr. 40:5; 52:11; 143:1; 240:1; 264:3; 390:5.

Poruna. 7;

Cirupān. 13;

Cīv. 37b, 117b, 625c.

In these above instances *aitu* = that which is beautiful, soft, fine, elegant etc.

Sūtra 44.

kurr - *eluttu* *aintum* *molī* *niraipū* *ilavē*.

"The five short vowels are not monosyllabic words."

When Tol. wishes to include particles, he uses the term "col", as throughout Section 7 of Col. which deals with "itaicol" or particles. But when he means full words, he employs the term "molī", as here. Accordingly, he rules out the demonstratives a, i, u of El. 31 and the interrogative particle e, which stands for ē or ev in the beginning of *toṭar-molī*. Tol. considers a, i, u, e as "col." not as "molī". The normal English rendering of either Tam. "word" as "word" is incorrect.

Both Il. and Nacc. interpret this verse differently: "Not all the five short vowels are monosyllabic words: some can be". Hereby, at the cost of a slight distortion, they think that they have obtained sanction for two "kurreluttu", "tu" and "no". In this they show their lack of a historical sense. As Nan. 129 testifies, med. Tam. had the words "tu" = to enjoy and no = to pain; sb. pain. But these were unknown in O. Tam.,,

which has "tuy and "nōy" or "nō" instead. Thus Krt. 63:1 has "tuyttal"; likewise Patirr. 15:30 : tuyttal.

Nō = to pain, at Krt. 4:1 nōm en neñcē; likewise at Krt. 4:4 etc. 202:1, 5; 355:7; PN. 116:9; 234:1; Patirr. 26:5.

Nōy = to pain; sb. a pain, grief, distress, nineteen times in the Krt.; at PN. 245:1; Patirr. 13:27; 21; 31; 44:9. It is probable that med Tam. "no" was a "back-formation" from "nontu," Krt. 355 patikam, "nontanai Krt. 273:4, or nopperai, Krt. 172:1 or other analogous forms, of the verb "nō", just as k̄an becomes kañtanai.

Sūtra 45.

ōr eluttū oru molī īr eluttū oru molī
irant-irantū icaikkum totar molī ulappata
mūnrē molī nilai tōnriya neriyē.

" As they appear in usage, words are of three kinds, namely, those of one, two and more than two syllables." This is the interpretation of Il. Nacc., however, takes eluttu as a metrical "beat" or acai. This is described at Por. 315 thus:

kurilē netilē kuril inai kuril netil
orrotu varutalotu meypata nāti
nērum niraiyum enricin peyarē.

Thus on the interpretation of Nacc. a word like kanaviri is composed of only two "beats", namely,

kana and viri, which are both kuril inai, according to Por. 315a. But Il. takes that word as made up of four "beats": ka-na-vi-ri. This interpretation seems better than that of Nacc. for two reasons:-

- 1) Nacc postulates that the same author composed El. and Por. and that what he says here should apply to Por. and vice-versa. But of this here is no certainty: in fact, the evidence seems to point to an opposite conclusion.
- 2) Even in Por., the more reasonable view is that of Pēr., who takes eluttu as a syllable, acai as a metrical "beat" and cīr as a metrical foot in Tam. poetry. Sometimes the acai and eluttu coincide: at other times an acai consists of two eluttu.

Sūtra 46.

meyyin iyakkam akaramotu civanum.

"A consonant is always joined with the vowel "a" in sūtras". This is because a consonant cannot be articulately pronounced by itself; still less a series of consonants, without any vowel. Accordingly at El. 19, kacata tapara stands for k, c, t, t, p, r. Likewise at El. 20, 21, 23, 24, 25 etc; 89-91; 93-99; etc.

But this practice leads to some ambiguity in certain instances: since "ka" stands elsewhere for "ka" itself, not for k. To obviate this, Tol. sometimes adds the word "pulli", when he means the consonant, e. g.

k, not ka, as at El. 23a, 25a, 27a, 28, 29a, etc. When he does not do that, the context may explain what he means: as commentators, however, at times are not agreed on this issue, in a few cases the ambiguity remains.

Civanum:- At El. 33b, I have given a few instances of the incidence of this word to show its archaic character. Here is a much larger tabulation of the same word: "civan":-

El. 33b, 46, 79, 101c, 132d, 134a, 138b, 169b, 171c, 174b, 176a, 177b, 181b, 184, 198, 200b, 202c, 228, 260a, 269, 283b, 317a, 365, 420, 450a,

Col. 2b, 56g, 108b, 115b, 122, 138, 153b, 169a, 225a, 237a, 398c, 425c.

Por. 27a, 86, 267a, 288, 603a. Here we see the gradual decline in the usage of this archaic word. El. uses it 25 times; Col. 12 times; Por., which has ^{more than} twice as many words as El. and Col. combined, has only five instances. For these three parts of Tol. I have given an exhaustive list. For the literary texts I give only a few instances: AN. 66:14; PN. 328:11; Poruna. 44; Cīv. 1256b, 2296c, 2749b.

Sūtra 47.

tamm iyal kilappin ellā eluttum
meynnilai mayakkam mānam illai.

"When the eluttu (here consonants) are mentioned on set

purpose, there is no fault in having a meynnilai mayakkam."

Normally the consonant n is followed, in sandhi with another word, by r or ṅ, never by t, which belongs to another series. But in sūtras the alveolar n can be followed by the retroflex t. This is what Tol. calls here "mey nnilai mayakkam." Thus at El. 302:

ṅakāra iruti vall elutt-iyaiyin
ṭakāram ākum vērrumai pporutkē.

Here n at the end of the first line is followed by t. in line b. mānam illai:- This phrase and its close associate, "mānam ilavē," are ^{of} frequent occurrence in the Tol., e. g. at El. 199c, 230, 246a, 271b, 323, 341, 465; Col. 111b;

But much more frequent is the set of phrases, employing the word "varai" e.g. 1) varai nnilai inrē, El. 295c, 315c, 219, 331b, 399a;

Col. 15a, 462b; Por. 214:1; 216; 372:2; 487:2;

2) varai nnilai ilavē, Col. 17b.

3) varai nnilai, Por. 114:31; 214:1; 216; 312:2;

4) itam varaiṅ - inrē or varaiṅru,

Por. 82:4; 122; 162; 302:2; 305; 387:2; 637;

5) kaṭi varai inrē, where kaṭi reinforces the sense of varai; as Col. 383a-b states, "kaṭi = varai," both as verbs. Por. 93:4; 310; 495; 589:2.

6) kaṭi varai ila, Por. 23:2.

7) varaiyār, El. 140b, 145b, 212; 265b, 421.

Col. 43b, 45, 103b, 237b, 248, 291, 402, 408c, 437d, 460.

Por. 83:1; 116; 228:2; 339:2; 342:2; 378; 381;

509:2; 565; 571; 633:2.

This sense of "varai" = nīñku, intr.; nīkku, tr. is frequent in the E. T. Thus PN. 72:16 has varaika en nila varai, where varaika = let them remove themselves from Besides "varai", there are a few words and phrases employed by Tol. in the indentical sense. They are:-

8) kaṭi nilai inrē, at El. 285b, 389c.

9) kaṭi nilai ilavē, at Col. 95b; Por. 12a.

10) orūu nilai inrē, Por. 373;

11) orūu nilai ilavē, Por. 365.

All these words are employed by Tol. in almost the same sense; but their origins are different. Varai = a delimitation against, kaṭi = a rejection of, such a practice or usage. Cf. Col. 452 kaṭi col. The word māṇam or māṇa occurs twice in the Kṛt., at 76:4 and 298:7 as a particle of comparison; but as a verb "mānu", at Kṛt.9:6; 289:5; AN. 39:13 means "to be opposed to, be contrary to, be mistaken for, be confused with." This is probably the origin both of the particle of comparison, mentioned at Por. 286:3; 287:1, and of the noun, māṇam, employed in El. in the sense of "opposition." Hence māṇam illai = there is no opposition to such a usage.

ya ra la ennum mūnrum orra
ka ca ta pa ũa ũa na ma īr orr-ākum.

" After y, r or l, the subsequent k, c, t, p, ũ, ũ̃, n, m are doubled." This is the straightforward translation of the text: both Il. and Nacc., however, change the later portion to read thus:-

" k, c, t, p are doubled or preceded by ũ, ũ̃, n, or m respectively." This change was made by the commentators, since in the literary text in their possession they could not find any examples to illustrate the whole rule, as Tol. stated it. Examples for the doubling of the occlusives are of constant occurrence: Il. instances īrkku and pīrkku for illustrating r followed by k, where k is doubled; as the base is īr or pīr, and ku is generally the Dat. suffix; this is probably what Tol. meant.

At El. 22 to 30, Tol. ^{has} dealt precisely with this subject of meymmayakkam in the body of a single word; 22b speaks of meymmayāṅk-utaṅilai. At El. 29 to 30 he has narrowed the issue still further, to the words that end in y, r and l. One should therefore have expected this sūtra (48) to come just after El. ³⁰ and not here. But one has to note as well that El. verses 34 to 40 deal with the themes foreshadowed at El. 1d and 2. In fact, Section 2 of El. (sūtras 34 to 82) deals with the same subjects, but in more detail, as were outlined already

in Section 1. Hence El. 48 and 49 cannot be looked upon as an "after-thought" by Tol. or an interpolation by another hand.

Sūtra 49. avarrul

rakāra lakāram kurr - orr -ākā.

"Of these, r and l will not come as consonants in a short monosyllabic word."

kurrū :- This is an unusual word for a short monosyllable.

The normal word in the grammatical literature for this is

"kuril":-

Por. 315 kurilē netilē kuril inai kuril netil
orrotu varutalotu.....

Por 317 kuril inai ukaram alvaliyāna.

Por. 319 tani kkuril mutal acai moli citaitt-ākātu.

In El. we meet with two other words for the same, namely,

a) kuriyatū, at El. 38a, 226a, 234a.

b) kurr-eluttu, at El. 44, 267a, 41b etc.

The term kurrū is found in El. most commonly in two

totar-moli:-

1) kurr-iyal ikaram, the extra-short i, as at El.

2b, 34a; 2) kurr-iyal ukaram, the extra short u, as at El.

2b, 67a, 105, 167, 195a.

Sūtra 49 sanctions words like kār, kāl, cēr, vīl, but forbids or rules out *kar, *kal, *cer, *vil. In the case of the latter, the words in actual use in the texts are karu, kalu, ceru, vilu. In E.C. texts the former, and

in E.M. texts the latter, forms are more common. In the intervening period both forms alternate. At El. 388 to 394, Tol. himself refers incidentally to the alternance between ēl̄ and elu, meaning "seven": but El. 388 ēl̄ and El. 395 kīl̄ show that the long vowel was then more common than the short in such words.

Sūtra 50. kurumaiyum netumaiyum aḷavin kōṭalin
toṭar molī ellām netṭ-eluttū iyala.

" As shortness and length are reckoned by prosodical measurement, a word of two short syllables is regarded as equivalent to a word with a long syllable."

In poetics, the former is called a nirai, the latter a nēr, cf. Por. 315 nērum niraiyum enriciṅ peyarē.

The connexion of sūtra 50 with 49 lies in this:- At El. 49 Tol. sanctions kāl̄, but not *kaḹ, with a short vowel. This can only be kaḷu, with an "u" glide at the end. But there are several words like pu-kaḹ, ka-maḹ, pu-kar etc. In these the final syllable is kaḹ, maḹ, kar respectively. Are these allowed? Or should they also become pu-kaḷu, ka-maḷu, pu-karu, etc.? At 50 Tol. states that one must take the whole word together, not the final syllable alone. The two short syllables " pu-kaḷ " are an "acai" or metrical "beat", just as much as a long syllable like kāl̄. Hence pu-kaḹ, ka-maḹ and pu-kar can stand as they are. This shows that the correct division of a line of Tam.

verse into its component words, as is expressly stated at Por. 323, is a pre-requisite to understand the exact nature of the metre itself.

iyal - a:- Under El. 15 the noun "iyal" was examined. Here "iyala" is a verb, meaning: "have the nature of," with its subject: "toṭarmoli ellām." It seems most likely that "iyal-a" is a toṭar-moli itself, consisting of the noun "iyal" and the verb "ā" = "to be" which shrinks to "a" in the unstressed position of a final syllable.

Sūtras 51 and 52.

51. ceyyul iruti pōli moli vayin
nakāra makāram īr orr-ākum.

52. nakārai munnar makāram kurukum.

51- 52 " If the word " pōlum " stands at the close of a sentence in poetry, the final syllable stands as two successive consonants, namely, n and m." " This m becomes shortened."

Il. reads 51a, " ceyyul iruti pōlum moli vayin," but this would involve the ellipsis of the word " ena " i.e. pōlum ena moli. It seems preferable to follow the reading of Nacc. The latter makes here an interesting remark. For this syncope to take place, pōlum (1) must be a finite verb, not a peyar eccam, and (2) it must stand at the very close of a sentence.

Thus (1) uyir p̄olum k̄elir = friends who are like my own life. Here p̄olum is peyar eccam: it never contracts into p̄ōnm. Again, (2) at Kalit. 105:49 and 56, p̄olum is the finite verb of the sentence, but for the sake of emphasis the subject follows it, instead of preceding it, as is the normal pattern in Tam. Accordingly this p̄olum does not contract into p̄ōnm, as do the neighbouring ones at lines 38, 42 and 46.

vayin :- This word is dealt with in the Word-list in Ch.VII. ⁿⁱⁿ
~~Entered~~ Under El. 37, I cited Krt. 42:4 [^]vayin āne and stated that the last two words were used as Loc. suffixes, one on the top of the other. Here we see "vayin" alone used as the Loc. suffix.

The syncope of p̄olum into p̄ōnm and the resultant shortening of m was briefly alluded to at El. 13, in Section 1. As Section 2 deals in more detail with almost the same themes as the previous, we find El. 13 elaborated into El. 51 and 52. This elaboration may just as well be attributed to the same hand as to a different one: but the total absence of this syncope in the earliest text extant, namely, the Krt., inclines one to believe that this set of rules in El. may be an interpolation. But we cannot be sure of this: in the fortunate discovery of some earlier text lies the hope of clearing up these issues.

The reasons for the syncope of p̄olum into p̄ōnm and a few analogous developments are given under El. 6,

enmanār, Appendix Vol. pages 23, 24, where pōnm̄ is number 19. Here I cite a few instances from the E.T. It will be observed that this feature is most strongly marked in the Kalit. and Paripā., which are typical works of the M.C. and L.C. periods. In the E. C. texts like the Krt., and Narr. and the earlier poems of AN., PN. ~~and Patirr.~~ it is rarely that we find pōnm̄. This is another factor in favour of taking El. 51 and 52 as from a later hand. Would this involve El. 13 as well? Not necessarily. For El. 13 speaks expressly of the shortened m̄ alone. It is the Comm. that connects this shortened m̄ with pōnm̄, since it can find no instances that are so plentiful as this one in the texts.

Some Typical Instances of the Syncope of

pōlum into pōnm̄:-

The Krt. has no instances of pōnm̄, although it has pōlum twice.

AN. 253:8 cila nāl uyyalen pōnm̄ ena.

AN. 66:17 mā niti kkilavanum pōnm̄ ena.

AN. 248:9 aru vali vilakkum em peru viral pōnm̄ ena.

AN. 332:15 taṇṭā kkātalum talai nāl pōnm̄, at the close of the poem.

PN. 19:6 perum kal atārum pōnm̄ ena.

Patirr. 51:23 mell iyan pōnm̄ ena.

Kalit. 103:31 mun nūlā kolvanum pōnm̄,

Kalit. 104:38 nīl nira vannanum pōnm̄,

Kalit.104:44 tiri tarum kol kalirum pōnm.

Kalit.104:50 miḷi maravanum pōnm.

Kalit.105:38 uyir unnum kūrramum pōnm.

Kalit.105:42 mukai cūlum tumpiyum pōnm.

Kalit.105:46 pō tarum pāl matiyum pōnm.

Paripā.10:55 ticai ari nīkanum pōnm.

Paripā.10:98 aram tin vāy pōnm pōnm pōnm.

Paripā.10:123 pani valar āviyum pōnm.

Paripā.16:1 karaiyē kai vantōnral īkai pōnm ena.

Paripā.21:63 vātai ular kompar pōnm.

Note: The word " ena " links up the previous sentence with the following, and therefore it does not violate the regulations afore-mentioned.

The same type of syncope is found with other consonants other than l and m, which obtain in the case of pōlum. Thus

1) -num contracts into -nm at Paripā 8:44

alar nemanm akanril.

2) -lum contracts into -nm; as in the Comm. of Nacc. here;

he cites verulinum ellām verulum a . . . tanri
marulinum ellām marunm.

N.B. This syncope of pōlum was not confined to the E.T.

For Il. cites

emmotu tammai porūum kāl , ponnotu
kūvilam pūttatu pōnm.

This is not from the E.T. Likewise, Cīv., which was

composed from L.C. to E. M. days, has it occasionally:-

Ūiv. 127d: malaiyul mā mati pōnm ena ttōnrumē.

Sūtra 53.

This verse can be read in two ways:-

1) moli ppaṭuttū icaippinūm terintu vērū icaippinūm
eluttū iyal tiriya enmanār pulavar.

" The learned state that whether the word is sounded with a lowering tone of voice or with the other two tones, the eluttu do not change their nature," i. e. their metrical value or mātrā. On this reading and interpretation, this sūtra refers to the three Tam. accents, eṭuttal, nalittal and paṭuttal, which correspond to the Vedic udātta, svarita and anudātta.

2) molippaṭuttū icaippinūm terintu vēricaippinūm
elutt-iyal tiriya enmanār pulavar.

" The learned state that whether the eluttu are placed side by side and sounded together as a word or sounded separately, they do not change their nature."

On this interpretation, this sūtra has the same sense as the later Nan. 127: moliyāy ttoṭarinūm munn anaittū eluttē. The Comm there paraphrases it thus: Even when the " eluttu " are put together as words, the " eluttu " retain their ten qualities, which have been described in the previous verses.

N.B. On a third interpretation, this sūtra may resemble " a a " of Pānini:-

" Though the sound i, for instance, is sounded differently in kōyil and vītu, the two sounds will here be considered as identical for the purposes of a grammatical analysis."

Rules connected with ai and au: El. 54-58

Sūtra 54,

akara ikaram aikāram ākum.

" When pronounced together rapidly, a and i become ai."

The latter is a diphthong. Hence both Il. and Nacc. warn their students against this merging of two vowels into a diphthong. Despite this warning, this merging has taken place in a fair number of Tam. words. We can see this process at work in a Tam. loan word from the Sk. vajra. This was taken into Tam. in L.C. times in two forms:-

1) vaccira, PN. 241:3; Mani.1:27; Cīv. 544b, 1534c, 2494b, 2613d, 2732d;

2) vayiram, Cilap. 29:9c;

Cīv.105a, b, c, d; 557a; 581d; 645a; b, c, d; 797a; 1181a; 1464d; 1523b; 1690c; 2080a; 2275d; 2276c.

At Nāl. 358c the present text reads " vairam," but the etukai totai or " assonance-rhyme," cf. M.L. p. 526, clearly shows that this word originally stood as "vayiram", as it has to rhyme with ceyir in line d. Here the assonant particle is "-yir-" in each case. In L.C. and E.M. texts vairam was rare: it occurs at Cīv.83c, 1731b, 2879a, 2925a, four times against the eighteen instances of vayiram.

It is not clear whether "vayiram" passed into "vairam," the mod. Tam. word, through an intermediate *va-iram, with a glottal stop between "a" and "i". But the alapeṭai of ai into aii, as prescribed at El. 42, gives us such instances as nilai at El. 326c, where the metre favours the splitting up of the syllables as ni-la-ii rather than as ni-lai-i. Here a and i have become ai.

Sūtra 55.

akara ukaram aukāram ākum.

"Likewise a and u become au."

This can only be in the first or radical syllable of a Tam. word. Thus *ka+utari > kautari = a partridge. But even here the normal sandhi laws often operate and give us the alternant, kavutāri. This form is employed more often than the other, even in mod. Tam. Here then is an important difference between the two Tam. diphthongs: "ai" has become increasingly popular; "au" has remained so infrequent in Tam. that some Drav. scholars think that it is an unnecessary loan from Sk. In its rare occurrences in the written text, it stands generally for the syllable "av." Thus Kṛt. 282:2 has the written form, "kau-v-ai;" but the etukai rhyme with "ceyvi" in line 1 and "navvi" in line 3 shows that "kavai" was actually pronounced "kavvai." Again, "vauvum" at Kṛt. 271:5 = seizing, plundering, is the same verb as that at PN. 4:9

eruttu vavviya puli; AN. 136:23 vavvalin; Paripā.6:80
 vavvu
 vallār; Nāl. 134b vavvār = they do not seize or snatch
 away. Krt. 19:4 and Kurīncip. 81 have mauval = the flower
 of the " mullai." But at Cīv. 874b the etukai of mauval
 with kovvai in line c and evvam in line d show that
 " mauval " was pronounced " mayval." By the same argument,
 pauvam = the sea, at Cīv. 874a, was pronounced pavvam to
 rhyme with evvam and kovvai; and kavvai at AN. 50:3 was
 uttered as kavvai to rhyme with vevvāy in the same line.

Sūtra 56.

akaratt - impar yakara ppulliyum

ai en netum cinai meypera ttōnrum.

" When a is followed by the consonant y, this ay may in
 actual fact appear as the long syllable ai ".

Tel. has this alternance between ay and ai in
 such words as ayina = aina.

Tam. shows it in a fair number of words:-

- 1) pai = pay, in pai pay-a = gently, slowly, lit. " gently,
 gently," at Krt. 215:1; Narr. 41:3; 199:10; 378:3;
 AN. 71:14; Aīnk. 83:1; 113:5; Perump.318; Kalit. 120:2;
 cf. Kur. 1098b, pacaiyinal paiya nakum, where the
 word "pai" is so well established that the suffix "a"
 is added to it alone and not to its older alternant
 "pay", as in the earlier texts. For, pay+a > paya,
 but pai + a > paiya.

2) vay = vai = to scold, rebuke sharply, (cf. Krt. 14:2; 297:2 vai), at Pal. 58b vait-āl vay-a urai = if you rebuke, the words of rebuke.

3) In several instances words occur in Tam. in two forms: the long or the short vowel is seen in the radical syllable. In the latter case there is added a formative, to make it a word of two short syllables, a " nirai acai." Thus vāy = vay-in = place.

a) vāy = a place, at El. 1b; Por. 1a; Krt. 92:1; also

b) vāyin = a place, El. 142:b;

c) vayin = a place. There are so many instances of this last both in Tol. and in the classics that I am dealing therewith in the ~~Intro~~ Word-list in Chapter VII.

4) There are likewise several instances where final vowel of a Tam. word is lengthened in the Voc. case. Thus mutal becomes mutāl, at Kalit. 37:12, kūntal > kūntāl; nutal > nutāl, Kalit. 35:12; kuricil > kuricīl, Col. 144, Cēn.; makkal > makkāl, Col. 144, Cēn. This is in accordance with Col. 144: īrr-iyal nīttam vēntum. Cf. Col. 121. Given therefore the Voc. form, we can work back to the Nom. Thus for the Voc. annāy, Krt. 33:1; 150:5; Aiñk. 202:1;

ilāy, Kalit. 87:3; 88:8; 24:12; 31:8; 76:19;

kulāy, Kalit. 13:26,

the Nom. forms should be * " annay ", * " ilay " and * " kulay "; but these are written in our texts as annai, Aiñk. 202:1; ilai, AN. 206:8; kulai, Krt. 159:5.

Here then " ay " in actual fact appears as " ai," acc. to El.56. Under 3) while the nominal form alternates between vāy and vay-, the verbal form is written as vai = to place, Kur. 50b, 214b, etc. Nāl.1d. From the verb " vai," however, is formed the noun " vaippu " = a place, as at Krt. 154:7; 183:7; 211:7; 314:6. Thus we note the ay/ai alternance in vay - in = vai - ppu; in these two words -in and ppu are formatives.

5) To form the indef. past tense, cl. Tam. adds the particles āy or ai (= thou hast been) to the corresponding base, which is most often a noun or verbal noun. Thus at Pal. 46a-b, there are three instances:-

netiyatu kānkil-āy nī eliy-ai neñcē!

koṭiyatu kūrin-āy manra.

Here again the "āy" has been shortened into " ay," which in actual fact appear as " ai." A = to be; āy (= thou hast been) > ai.

The word cinai in line b needs considerable investigation. Both Il. and Nacc. paraphrase it here as " eluttu ": but this is far from satisfactory. Cinai occurs several times in Tol., e.g.

El. 34b yā en cinai micai.

El. 159c cuttu ccinai nītiya ai en irutiyum.

El. 234a kuriyatan iruti ccinai.

El. 427a cuttu ccinai nītiya men totar moliyum.

El. 472b īru cinai oliya ina orru mikumē.

Col. 16a ceppinum vināvinum cinai mutal kilavikkū.

Col. 85a cinai nilai kkilavikkū;

Col. 87a mutal cinai kkilavikkū;

Col. 89a mutalum cinaiyum porul veru patāa;

Col.174a iyal peyar cinai ppeyar cinai mutal peyarē;

Col.175b cinaippeyar; e cinai mutal peyarē;

Col.177a, b, c cinaippeyar; five times in the three lines.

Col.178a, b, c, d, e: cinai mutal peyar, five times,
once in each line.

Col.

Cf. 26a (cinai;) b (cinaicol;) 33a (cinai mutal
kilavi;) Col. 61b; 87a,b; 88b;114a,b; 165d,220d,231a,b.

Por.281a: mutalum cinaiyum enr-āyiru poruṭku.

Por.642b: cinaiyē kuḷaiyē pūvē arumpē. This makes 37
instances in Tol. From the study of these and other
instances it is evident that " cinai " is contrasted
with " mutal," as a limb or member or constituent is
contrasted with the whole body. At El. 159c both Il. and
Nacc. (and at El. 34b Nacc.) take cinai as equivalent to
uruppu = a limb. In fact, most often cinai is the branch,
and mutal is the trunk, of a tree, in the E.T. Most
probably it was from this idea of a tree and its branches
that Tol. or some earlier grammarian developed the
contrast between the whole body and its members, i. e. the
word and the " eluttu " that constitute it, as applied
to grammatical themes.

A Mutal (= the trunk of a tree, the whole tree) occurs at
Krt. 198:2; 214:5; 255:2; 257:1; 301:1; 361:4;

Muruk. 307; Netunal, 23. At Krt. 214:5; 255:2; 361:4;

Muruk. 307; Netunal, 23, this idea is reinforced by the addition of mulu = whole: " mulu mutal," cf. Por. 65a.

To cite but one instance, Krt. 257:1 runs

v̄erum mutalum kōtum ōrāṅku

= the root, the trunk, the branches, all these together.

B. cinai = the branch of a tree: the Comm. gives kilai or kompū, at Krt. 10:3; 22:4; 26:2; 37:3; 81:2; 83:3; 125:6; 134:4; 153:2; 160:3; 175:3; 183:5; 191:2; 192:4; 209:5; 211:4; 236:4; 247:5; 254:1; 296:2; 329:2; 335:3; 341:3; 343:5; 388:5; 391:7; 396:3; Narr. 218:7; AN. 108:14; Netunal. 28; Patir. 41:9.

At Krt. 83:3; 329:2; 391:7 the Old. Comm. gives the meaning as kompū = a branch or bough; in all the other instances; as kilai = clustering branches. At Krt. 397:1 nanai mutir ṅālal cinai maruḥ tirai vī, the Comm. renders cinai as "muttai" = an egg-like (bud).

At Kur. 1203b occurs the verb "cinai" = to form a bud, to bud forth, to issue forth: cinaippatu pōṅru ketum. Commenting on this in his Kural Lexicon, p. 41, Pope considers cinai as a l. w. fr. the Sk. jan. The meanings of "cinai" can with some stretching be made to correspond to those of Sk. jan, but it is difficult to see why the " a " of Sk. jan becomes " i " in Tam. cinai. Nevertheless cf. my notes under El. 62.

Sūtra 57.

ōr alap - akum itanum ār unṭē
tērum kālai moli vayiṅ āna.

"On investigation we meet with instances where the "ai" in the body of a word has only one mātrā."

At El. 4, "ai" was one of the sounds that was given two mātrā. But here Tol. states that occasionally this "ai" is shortened. It is seldom shortened in the initial syllable of a word, which normally obtains its stress there. Il. is definite that the initial "ai" is always long; but Nacc. gives a few instances to the contrary, like aippaci, kaippai etc. Nan. 123 equates paical with pacal, maiñcu with mañcu, maiyal with mayal. It calls this shortened ai or au "kurukkam." Thus at 99b, Nan. states:-

kurilōṭū ai au kkurukkam orr - alapū.

Here "orrū" does not mean a consonant, but "onrū" = one. Both El. and Nan. thus agree in giving the shortened ai or au one mātrā. But VC. El. Canti. 5a states: onr-arai ākum ai au; and NN. E. 5d also asserts: ai au alavū onrarai = one and a half.

One of the rules of poetics is that the etukai consonant must be preceded by either a short vowel in all its occurrences or a long vowel in all. In the texts kai, pai, mai, vai rhyme in this manner with cey, pey, mey, vey. In these latter the "ey" is one and a half mātrā long, since "e" has one mātrā and "y" half.

The same is the length of kai etc., which were in such cases pronounced kay, pay, may, vay.

Sūtra 58.

ikara yakaram iruti viravum.

Even as a final eluttu "i" can replace "y".

Both Il. and Nacc. instance here "nāi" for the ordinary "nāy" = a dog. But Nacc. warns his pupils that such ancient usages will not be tolerated in his own time and milieu. Hence he adds here, as he has done at El. 54 and 55, the words: "atu kollarka."

It is significant that Tol. has only one line on "au", El. 55, while he devotes four sūtras, consisting of six lines, El. 54, 56, 57 and 58, to the alternance between "i" and "y". That was because, even in his own time, the diphthong "au" was both infrequent and unimportant.

On the other hand, "ai" and the associated sounds "ay", "āy" are of considerable importance, both in the nominal and in the verbal systems. In the latter, "i" "ai" and "āy" are stated, at Col. 223c, to be the suffixes of the 2nd pers. sing. Cēn. instances there: unṭi, unṭan-ai, unṭ-āy = thou didst eat. In all three there is either an "i" or a "y". Likewise in the 2nd. pers. pl. suffixes, ir and īr, mentioned at Col. 224a, there is an "i". So also in the personal pronouns of the 2nd. Pers.: - sing. nī and nin; pl. nīr and nīyir.

Although the "n" in these cases remains dental and "ni" does not become * "ñi", except in colloquial Tam., yet the form ñ-āy, fr. *ñi-āy i.e. "thy mother" occurs at Krt. 40:1; Kalit. 107:26 and ñāyar = "thy mothers" at Kalit. 81:12; 85:28, 36. Cf. ~~Introd. §4, D, 2~~ Chapter II for the meaning of "thy mothers."

The word "viravu" needs some scrutiny. It does not occur in the Krt., which uses "virai", fr. *virai or *vir-a, in the same sense of mixing, mingling, joining, uniting, esp. in friendship; drawing near; approaching, esp. in similarity. Probably the base is "vir-", and avu, a and ai are formatives, from the auxiliary root ā = to become. Cf. vir-āy, Nāl. 246d.

This hypothesis is confirmed by the fact that other Drav. languages ~~of vir-ay, Nāl. 246d~~ have this base as "ber-" or "vir-" with other formatives, which are, however, intimately connected with the auxiliary root ā, namely, ācu > asu, ākuka PN. 72:12 > aguga, acc. to the M.L., but rather akuka. This shortening of "ā" into "a" is a common feature of syllables that are not stressed. Thus Kan. berasu, Tu. berasu and Mal. viraguga, (M.L.), or virakuka are parallel to Tam. viravu, virai and viracu. The last form is mentioned at M.L. p. 3694, column 1, number 1.

The incidence of viravu in Classical and Med. texts:-

Patirr. 21:34 (malar), 50:10 (panai).

Aiñk. 367:3 (malar).

Netunal. 27.

Paripā. 10:22.

Nāl. 88c; but 246d has virāay (fr.*vir-ā) as viñai eccam.

Civ. 1885a.

Tēvāram. 450:1; 469:5.

Nanneri. 9.

Nan. 255c.

The Initial eluttu of words: 59 to 68.

59. pann-īr uyirum moli mutal ākum.

" The twelve vowels can each be the initial eluttu of words."

Nan. reduces this sub-section (El. 59 to 68) to five of its own verses, Nan. 102 - 106, which make up only seven lines in all; and the next sub-section (El. 69 to 82) to three verses (Nan. 107 - 109,) which make up only six lines. This is typical of the two grammars: Tol. El. seeks clarity and elegance in diction, while Nan. seems to follow Pānini in its terse conciseness.

60. uyir- meyy allana moli mutal ākā.

" No consonant can be initial unless it is followed by a vowel immediately."

This rules out double consonants of the type

that occur in Sk. and even in a few of the Drav. languages e. g. in Mal. l. w. fr. Sk. Accordingly no Tam. word will start with ks, kr, hl, pl, hv, etc. Nor do such combinations of consonants occur in the middle of Tam. words. But even double plosives or fricatives, like pp, tt, kk, cc, which are found in the middle of Tam. words, are debarred by El. 60 from their initial position. Hence in rendering Tam. script into Roman I have avoided such forms as "kkilaviyum," except where either the metre or the phonetic quality of the consonant in mod. Tam. pronunciation would have suffered from a transcription like "kilaviyum."

61. ka ta na pa ma enum āv-aint-eluttu
 ellā uyirotum cellum ār mutalē.

"These five eluttu: k, t, n, p and m, when initial, can be followed by any one of the vowels."

enum:- This is one of the few instances of "enum": the others are El. 25a, 62b, and 73. The more common alternants are either "enum" as a full word, or "-enm-" as a particle.

The clarity of Tol. can be appreciated only by comparing El. 61 - 62 with the relevant sūtras of the three Tam. grammars that followed the Tolkāppiyam.

Thus VC. El. Canti 7. states:-

 āvi anaittu kacatanapa mavyariyum.

N.N.E. 7 varies it slightly thus:-

kāttum uyirum kacatanapa mavvari^uyum.

In these citations the word " vari " means the whole line of vowels. i. e. the twelve. These will combine with k, c, t, n, p, m; so state VC. and NN.E.

VC. and NN.E. have each summarized in one line the four lines of Tol. El. 61 - 62, but at the cost of clarity. Nan. is still more concise. Nan. 102 abridges Tol. El. 59 - 62 (six lines) and some features of Tol. El. 64 - 65 (three lines) into two of its own lines:-

pannir uyirum ka, ca ta na pa ma va ya
 ña ña īr aint-uyir-meyyum molī mutal.

Tol. El. differs from these grammars not only in this, but also in the special position it assigns to the fricative "C", in its combination with certain vowels rather than with others.

62.

cakara kkilaviyum avarr-ōrr arre
 a ai au enum munnr-alam kataiyē.

The eluttu "C" is of the same nature as the above (k, t, n, p, m); but as the initial consonant of a word it cannot be followed by these three:- a, ai and au.

ōrr - arre: - This is dealt with in ~~the~~ Ch. VII, No. 89, ~~Extract~~, in conn. with the analogous forms: ōr - anna, ōr - anaiya, ōr - annal, ōr - annar.

alam kataiyē:- This is one of the favourite endings of Tol.'s sūtras: El. 1d, 30b, 62b, 72, 433d;

Col. 61d, 70b, 197.

Por. 180c, 200, 235d, 260j, 269, 312b, 350b, 566, 603b.

Sūtras 62, 64 and 65 are of the utmost assistance in our task of fixing the date of Tol. El. in relation to the Tam. classics. The E. M. grammars, like VC., NN.E. and Nan., make no such distinction as Tol. El. 62 between "C" and the other five "eḷuttu," mentioned at El. 61. It seems likely therefore that Tol. El. is here dealing with a peculiar feature in the Tam. of its own time. Some critics have maintained that such a feature was impossible. Hence they have tried to change the line b into " avai au enum onr-alam kaṭaiyē." But this "reading" does violence to both grammar and sense. In the sixteen parallel instances cited above, there is no such word as "avai" introduced into the line that ends with "alam kaṭaiyē." Hence "avai" is unnecessary here too. Further, "avai" here can only mean the same as avarru in line a, i.e. k, t, n, p, m of sūtra 61. That will give no sense at all to this verse.

Ch. VI

In ~~the~~ ~~English~~, I have classified O. Tam. literature into E. C., M. C. and L. C. and attributed the Kṛt., the Pāttupāṭṭu and the Paripā. to each of these periods respectively. On analysing the words with "ca"- as the initial syllable, I find that there is a progressive increase in such words from E.C. to L.C. times i. e. from the number of incidences in the Kṛt. to their number in the Paripā.

The remaining Tam. classics take up a position as regards this incidence in exact proportion to the date of their composition. This is true ^{both} of the greater classics, like Narr., AN., PN., Patirr., Aiñk., Kalit., but of the lesser ones, like the Kur., Nāl., Pal., of the so-called epic poems, like Cilap., Civ. and Mani. and of religious E.M. poems, like the Tv.

It is difficult to give a complete picture of these incidences in all these twenty-five works except at great length, which cannot be justified in a short dissertation. Hence I have laid more emphasis on the greater classics than on the rest, esp. as the latter are well-known to have an abundance of such words. To read the eighteen great classics alone from cover to cover and to understand them is a work of considerable magnitude: to hunt there for the number of words that I have been obliged to investigate, with the help of the unsatisfactory indexes, with which alone they are supplied, if they have one, was so difficult a task that I may be excused for not giving a completely exhaustive list of the incidences of the words in question under El. 62, 64 and 65. It is however, confidently hoped that the list here is sufficient to give an undistorted image of the state of O. Tam. words with the "Ca", "n" and "y" initials.

The Words with "Ca"- as the initial syllable of O.Tam
words.

1. cakataṃ = a cart. Kṛt. 165:3.

Narr. 4:9.

AN. 136:5.

PN. 102:2.

Perumpān. 50.

Paripā. 10:17.

Nāl. 2d.

Cilap. 1:50.

Cīv. 363b.

2. caṅkam = a large number. Paripā. 2:13.

Cīv. 139b.

3. caṅku = a large number, Cīv. 493b.

4. catai = tangled hair, PN. 1:13; 43:4; 166:1; 251:7;
252:2.

Kalit. 150:9

Paripā. 9:5; 11:2.

Cīv. 32c; 1431a.

5. canpakam = a flowering tree, also called cenpakam at

Cīv. 2250a.

Paripā. 12:77.

Cīv. 68d, 314c, 1013d, 1081a, 1253a, 1608c, 1650b, 1918a,

2349d. Fabricius, p. 334, equates canpakam with

campakam in Tam. and calls it " the Champaka flower tree,

michelia champaca." M.W. in his Sk. Dict., p. 388, calls

it " Michelia Campaka (bearing a yellow fragrant flower),

MBh.; R.etc." It is prob. conn. w. Tam. cempu, cem, cen = a yellowish red, like the colour of copper, which is "cempu" too. From this there was an extension of meaning to cover copper-vessels, pots, cups and boxes, which were called "ceppu," as at Krt. 9:2; 277:5. Kan. kempu = red, Kittel, p. 468, is prob. nearest the orig. Proto - Drav. word.

6. canpu = a series (sic, most prob. for a species) of sedge grass, elephant grass, " Fabricius.

Perumpān. 220.

Maturaik. 172.

Mptu. 454.

In all these instances the alt.lect. gives kanpu. The later form of this word is canpaṅkōrai, which occurs occasionally in Naac's Commentary on the Kalit. and Pattupāṭṭu. In the PN., however, only kanpu occurs, e.g. 334:1 kāmāru paḷanāḱ kaṅpin āṅṅa.

7. catukkam = a piazza or public square, a junction of four roads.

Narr. 319:5.

Muruk. 225.

Civ. 112b.

Mani. 1:55.

8. catukku = catukkam above.

Patirr. Patikam 9, line 13.

9. canti = a junction of streets. Muruk 225 .

10. cantu¹ = a junction of many roads, a junction, a joint.

Mptu. 393.

11. cantu² = sandal, *Sirium myrtifolium*, either the tree, wood, or the unctuous preparation of the wood held in high estimation as perfumes. The last mentioned is the original meaning of "cāntu."

AN. 102:3 uraitta cantin̄ ūral irum katuppu.

12. camam = a battle, Comm. p̄r.

AN. 188:5 arum camatt-ētirnta perum cey ātav̄ar;
220:4; 25:19.

PN. 14:4; 72:8; 275:9; 284:5; 309:2; 365:5.

Patir̄r. 30:41; 34:10; 40:10; 41:19; 43:9; 70:3; 71:20; 76:1; 52:7.

Maturaik. 593.

Muruk. 99.

Paripā. 19:42; 21:2; 22:1.

13. camal̄ = be put to shame, worsted or pained.

Paripā. 20:36.

Nāl. 72d, camal̄mai; 316c camal̄ttan̄ar = men who are
ashamed.

Cīv. 1000d.

14. caman̄ = a level, impartiality.

Kur̄. 118a: caman̄ ceytu cīr tūkkum kōl pōl.

15. camai = to take an embryo into the womb and bring
it to maturity.

Paripā. 5:38-40. vaci ttatai kkaṇṭamakā mātav̄ar
manaiviyar niraivayin̄ vaci tati camaippin̄ cālār tānē.

16. calam¹ = water.
Paripā. 9:6; 10:90.
17. calam² = deceit, deception, as a result of
"unsteadiness" of character.
Paripā. 6:57.
Nāl. 188c,d; also cal-avar, Nāl. 188c = those who
deceive.
18. calam³ = malice, contrariety, long-standing anger.
Maturaikk. 112.
Paripā. 15:58.
Kur. 660a, 956a.
19. camayam = opportunity, season.
Maṇi. 1:60.
20. calāncalam = the proper name of a conch.
Cīv. 184c, 231d, 317d, 1673b, 2103b, 2475a.
21. cavattu = to tear up, to destroy. AN. 375:14.
Patir. 84:7.
Perumpān. 217.
Cīv. 1734d.
22. canam = people.
Paripā. 10:59.
Cīv. 116d, 828b, 1841d.

It will be observed that, among the 18 greater classics, Kṛt. is exceptionally almost devoid of such words: it has only one word with "ca-" as initial and that only once. On the other hand, the Paripā., which on other counts is considered the latest of these, has eleven such words,

occurring fifteen times in all. In size or length the Krt. of 401 short poems is not much smaller than the extant collection of the 22 Paripā. hymns. We can then visualize a period slightly anterior to the Krt., when there was no such word, exactly as El. 62 states.

Most of these words seem to be either loan words from Sk. or shortened forms of original Tam. words which start with "cā," or words where the radical vowel has changed from "e" to "a" later, cf. 5. caṅpakam > caṅpakam, already discussed. It is difficult to say whether in such cases the Tam. word in "ca"- is directly from the Tam. word in "cā-" or comes through the medium of a Sk. loan word. But in most of these instances there are connected words in Sk. Thus:-

1. caṅkaṭam : Sk. śakāṭa, Nir., Śāṅk Śr., Var BrS.
cf. Sk. śakāṭī f. a cart, waggon, carriage, RV.X, 146,3, and Sk. śākāṭa, mostly adj., L.
2. caṅkam : Sk. śaṅkha = a high number, about 100,000 krores, MBh.
3. caṅku : Sk. śaṅkhu = a high number, ten billions, MBh., R.
4. caṅgai : Sk. jaṭā f. Pār.Gr. II, 6; Mn.VI,6; MBh.etc.
5. caṅpakam: Sk. campaka, MBh.R.cf. the list above, no.5.
7. and 8. catukkaṃ, catukku: Sk. catuska = a quadrangle, Pañcat. etc.; a cross-way, L. Pā. "catukkha" may have been an intermediate step, in the process of loaning.

Here the Sk. " catus," " catur " is so obviously at the base of the word that Tam. " catukkam " is definitely a.l. w. from Sk.

9 canti and prob. 10 cantu:¹ samdhi, M W. p. 1144.

11 cantu : Sk. candana, Nir. XI, 5; MBh., R., etc. Here both Tam. and Sk. words seem to be from cāntu: vb. to rub a paste on one's body; sb. such a paste. Cf. Tam. cāttu, sb. with the same meaning.

12. camam: samana = conflict, strife, RV. 73, 3; 5 etc.; Naigh. II, 17.

14. caman₁ : sama = level, RV. etc.

16. calam¹ : Sk. jala n. Naigh. I, 12; Yājñ, 1:17; MBh.; cala n. id. Gal.

17. calam² = Sk. chala n. deceit, fraud, Mn., MBh., etc.

19. camayam: Sk. samaya m. opportunity, occasion, season, MBh., Kāv.

22. canam: Sk. jana, m. RV., MBh. VIII, 709; R. VI, 101, 2; Hariv. 7110.

Thus the increase in the incidence of the " ca-" initial in L.C. and E.M. Tam. words is to some extent an aspect of the progressive use of loan words from Sk. But this is not true of every instance. In the case of a few of the above words we have literary evidence that the growth in the size of some Tam. words from two to three or more syllables in L. C. times led to the shortening of the first or radical syllable. This is true of other words as well.

Thus vārum or vārār is dissyllabic with a long radical syllable: " vār-". But the same root contracts to " var-uvar in a word of three syllables. Likewise cāya = to decline, be emaciated, fade : but cett-aṅ-aṅ = he declined. Here there is a change of the vowel quality as well, of āy > e. It is quite probable that in the instances quoted below a similar contraction of the radical syllable produced cantaṅam out of cāntu and cakaṭū or cakaṭam out of cākāṭū.

A. cantāṅam does not occur in the 18 great classics. In its stead we meet with these words which seem to be connected therewith:-

1) cāntu, Kṛt. 150:3; 312:6; 321:1.

PN. 3:15; 161:26; 168:11; 239:3; 63:9.

Patirṛ. 42:11; 48:11; 67:18; 80:5; 86:12; 50:16;

Kalit. 52:7.

Cirupān. 98.

Maturaik. 226; 553.

Netunal. 52.

2) cāntam, PN. 58:11; 374:12; 380:2; AN. 186:12.

Aiṅk 212:1; 240:3; 253:1.

3) cantū, as at AN. 102:3

uraitta cantin̄ ūral irum katuppu; also 59:12.

4) cantam, as at AN. 340:16 alt lect.

vaṭavar tanta vān̄ kēl̄ cantam, alt. lect. vaṭṭam

5) centū, which seems to be a variant of 3).

There is a similar fluctuation between ā and ē in the radical syllable after the palatal consonants c and ṅ: thus cāru / cēru = juice, sap.

For ṅā / ṅē- and ṅa / ṅe- cf. my remarks under El. 64. centū (= sandal paste) occurs very rarely and that in some otherwise lost poems, which were still extant in the 13th. century A. D. Thus Por. 343, Pēr. cit., II, p.291:

centu citaiyā ceṅkural ciru tinai.

Other words used for " sandal paste " in these classics have no connection with this root. They are not so common as cāntu.

6) āram, Krt. 161:6; 198:7.

PN. 108:2.

Kalit. 52:15.

Paripā. 9:28.

7) karatu, Muruk. 33.

8) cēru, Paripā. 6:41; 7:74.

In the lesser classics and in the so-called epics. of L.C. to E.M. times, we meet with both forms: the older cāntu or cāntam and the newer cantanam, for " santalum album," both the tree and the paste.

Thus	cāntu	cāntam	cantanam	cantu
Nāl.	126c.		180c, 234c,	
Cilapp.		5:13.	4:38.	
Cīv.	291c, 390b, 550b, 647b, 673c, 677c, 679a, c, 764b, 839b, 967a, 970b, 1077b, 1081b, 1256d, 1688c, 1820a, 2065a, 2081b, 2242b, 2278a, 2380a, 2388a, 2414b, 2442b, 2452c, 2532a, 2552a, 2577c, 2661b, 2666a.	109b; 838c, 1294d, 2389b, 2479c, 2482d, 2736a, 3048a.	545b. 624b, 697a, 838c, 850a, 1081a, 1253a, 1371c, 1719a, 1904c, 1906c, 2307a, 2661a, 2664a, 3048b.	1267b.

B. For a cart, waggon or carriage, other than a chariot, the Tam. words, found in the several strata from E.C. to L.M. or modern times are

- 1) olukai, already dealt with in ~~the=Introd=~~ Ch. I, A, 2.
- 2) cākātu, PN.60:8; 90:7; 185:2; 256:2; 313:5; AN.116:3;
Patir̥. 27:14.
- 3) cātu, Perumpān. 188.

- 4) cakatu or cakaṭam, instanced above.
- 5) cakaṭai, in the E.M. commentaries.
- 6) cakaṭi or cakaṭikai.
- 7) paṇṭi, vaṇṭi or vaṇṭil.

To illustrate the increase in the number of words with the "ca-" initial from Krt., c. 200 B.C. to Tv., E.M. period, 600 - 900 A.D., one has just to contrast the solitary instance in the Krt.. with the several instances given in the reliable index on the Tv. by G.U. Pope, pp. 34 - 35. I give here only the words:-

cakam, cakalam, caṅkam, caṅku, caṅkamam, caṅkaran,
 caccaiyan, caṭai, caṭṭam, caṭṭu, caṇṭam, caturpaṭa, caturar,
 caturan, caturapperumān, caturmukan, catti, cantanam,
 cantu, cantiran, camayam, camayavāti, cayam, = victory
 cayacaya
 = hurrah!; cayam = destruction; caratu, caranam, caran,
 caratam, cari; calam = water; calam = malice;
 calantaran, cali, calippu, cavalai, calakku.

El.62 bans likewise the "cai-" initial for Tam. words. But Tv. has "caivan" at 2:85; 4:113; 40:35.

C. In other instances, the literary evidence seems to show a shortening of the radical syllable vowel, cā > ca, in the same way as nōy > noy; nō > no; tūy > tuy; tū > tu etc. This seems to be a feature of Tel. as well. Arden's Gr. § 818, which gives the earlier or grammatical Tel. as contrasted with the mod. Tel. spoken. of at § 327, quotes cāvan = to die, cāvumu and cāyūdu = die, in the impv.

as the earlier forms, while the later forms mostly contain a short radical vowel:-

caccu, cacci, castunna, caccina,
caccinānu, caccinādu, caccipoyin-ādu.

In the same manner cāti (= a clay vessel, cf. El. 170, line 4, PN. 297:6; 319:3; Perumpān. 280) seems to have contracted into caṭṭi = a clay vessel, used in cooking food, El. 62, Nacc.; Col. 452 Cēn. This was earlier called "iṭaikkalam", as at Pal. 24d. Hence there is no truth in the contention of N. T. Pāvānar, the editor of the S.S. edition of Tol. El., that "caṭṭi" existed in the days of Tol., since "in the civilized life that Tol. portrays, surely the people cooked with pots and pans, in Tam. caṭṭi. There is no other word for this in Tam.." His argument seems to ignore the growth of language and the gradual displacement of old words by new ones. I append a list of words of this nature; in every instance the older word had any other initial except "ca", while the newer one had such an initial. This will show that El. 62 was not so much banning such words, as stating that such words did not exist in literary and polite usage in its time.

The Newer Words
with the "ca-"
initial.

1. cakkaram = a wheel.
 Nāl. 346a.
 Cīv. 2761c.
 Mani. 13:57.

Also in the Commentaries
 to the opposite texts.

2. caṅkam = a conch.
 Cīv. 701d, 955c,
 " 1888d, 2349a.

Likewise in the Comm.

3. caṅku = a conch,
 shell, often made into
 bangles, armllets and
 bracelets, Cīv. 493b,
 2441a, 2978c, 3040c. Like-
 wise in the Comm. on
 the texts cited in
 the opposite column.
 This is true of all
 the remaining words.

4. caṅkili = a chain.

The older Words with the identical
meaning, without the "ca-" initial.

- 1 a: āli, Krt. 205:4.
 Cīv. 351d, 2268d.
 1 b: tikiri, PN. 175:7.
 Cīv. 2189c.
 1 c: nēmi, Krt. 189:3.
 Cīv. 2417c.
 valampuri, PN. 225:12.
 a) kōṭu, Krt. 11:1; 31:5; 365:1.
 Narr. 172:8;
 b) curi, Krt. 260:3;
 c) valai, Patirr. 30:6; PN. 158:1;
 56:3; 266:5.
 Muruk. 120; Narr. Pref. 2;
 Paripā. 2:40.
 d) valampuri, Narr. 172:8.
 PN. 397:5.
 Cīv. 563a, b; 697b, 2430a, 2441d, 3040d.
 toṭar, PN. 74:3.
 Cīv. 2242b.

The Newer Words

with the ca- initial.

5. cataṅku = a
religious ceremony.

6. cattuvam = bodily
state as revealing one's
mental disposition.

Por. 249, Pēr. Comm.

7. cantiraṅ = the moon,
fr. Sk. candra.

Cīv. 585a, 955c.

8. cantu = a joint,
Cīv. 175b.

9. capai = an assembly,
Comm.

10. camaṅ = level,
impartial, Comm.

11. caratu = a tight.
fitting necklace, Tv.

12. calli = a kind of
musical instrument.

13. canī miṅ = the
planet called Saturn.

The equivalent Older Word
without it.

a) karanam, Por. 142a.

b) murai, PN. 224:5.

c) muraimai, Paripā. 11:82.

meypātu, Por. 251:3; 294:1;
313:7; 516:2.

a) mati, Kṛt. 395:4.

b) cūtar, PN. 397:4.

Paripā. 19:19.

totai, PN. 78:1.

avai, PN. 83:3.

ñeman, Maturaik 491.

vampu, Patirr. 19:9.

ellari, PN. 152:16.

maimmiṅ, PN. 117:1.

This list can be extended: but even this suffices to show that the Tam. words with "ca-" as the initial syllable are neither so old nor so indispen^sable as N. T. Pāvānār would make us believe. The further we go back in Tam. literature, the rarer they become. In the 18 great classics, apart from the Paripā., we meet with only the following:-

cakaṭam, caṭai, caṇpu, caṭukkam, canti, cantu in two senses, camam, calam = malice, cavattu, i. e. ten words with the "ca-" initial. In the Krt., the earliest of them, there is one word and it occurs only once. Hence there is an "a priori" plausibility in the claim made by Tol. El. 62 that in its time there was no such word, at least in literary Tam. This is equivalent to assigning this part of El. to a period which ^{is} slightly anterior to the Krt. itself. As we have given sufficient evidence to show that the earliest poems in the Krt. belong to the 2nd. century B. C., we may attribute this part of El. to the closing years of the 3rd. century B.C. This conclusion is strengthened by our examination of El. 64 and 65 below.

This is not to state that either the whole of the Tol. or even the whole of the El. was written down c. 200 B.C. The El. has sūtras belonging to the E.C. and M.C. times: but El. 62, 64, 65 as well as El. 23, 24, 26, 27, 28, 29, 32 belong to the earliest stratum of Tam. sūtras.

As these fit in harmoniously with most of the remaining verses in sections 1 and 2 of El., we are obliged to ascribe the major part of these two sections to that early date, i. e. round about 200 B. C.

Sūtra 63. u ū o ō ennum nānkuyir

va en eluttotu varutal illai.

" The four vowels u, ū, o and ō never follow immediately on an initial v."

This feature is also mentioned in the med.

grammars:-

VC. El. Canti. 7a-b vavvil ēviya eṭṭum = only eight of the twelve vowels can follow the initial v.

NNE. 7b īṭṭiya vavvariyaṅ eṭṭ- eluttu.

Nan. 103 u ū o ō alav-otu vammatal = v is the initial eluttu of words which do not have u, ū, o or ō just after.

The reason for this regulation is phonetic. The four vowels here specified and v belong to the same prosodic system with a back-vowel quality. It is commonly described as ^WCV, as opposed to ^YCV, which registers the opposed prosody. Tam. speakers consider it inelegant to accentuate these prosodies into full consonants. Hence no Tam. word starts as either vu, vū, vo, vō, or yi, yī ye, yē. It may be objected that "vu" is a frequent ending of Tam. words. But the "v" here, in the penultimate position of a word, is pronounced with much less emphasis than in the initial position, where vu, vū, vo or vō would jar the

Tamilian ear. Further, the "v" in "āvu," "avu" is prob. an euphonic glide between \bar{a} and u.

NB. The hand of the redactor or compiler is evident in " illai " in El. 63b: the Krt. has ^{most often} ~~always~~ ila, ^{seldom} ~~never~~ illai. Prob. the original here was " ilavē."

64. ā e o
 ennum mūvuyir ṅakaratt-uriya.

" The letter ṅ, as initial of a word, can be followed by only three vowels: ā, e and o."

Like El. 62, this is a very important sūtra. It differs greatly from the parallel statements in med. grammars, like the VC. and Nan.

VC. El. Canti. 7b ṅa nāṅku = ṅ is followed by four of the vowels; the Comm. specifies these four as a, ā, e and o. Nan. 105 a ā e ovvōṭṭā ākum ṅammatal.

Thus between the composition of this part of Tol. El. and that of the VC. and Nan., there had come into use words in Tam. with ṅa as their initial syllable (Nan. 105) as well as with ca (Nan. 102).

The earliest extant Tam. work, the Krt., has only one instance of the ṅa initial, viz., ṅamali = a dog, at 179:2, just as it has only one instance of the ca initial. As we pass along to the later texts, both the number of such words and their incidence increase pari passu. In addition, there is the ṅi initial in ṅimiru, which also goes against El. 64.

In late med. and mod. Tam. there are seven of the vowels which are associated with \tilde{n} , not three as in E.C., or four as in M.C. and L.C. times. Thus, in addition to the classical $\tilde{n}a$, $\tilde{n}\bar{a}$, $\tilde{n}e$ and $\tilde{n}o$ initials, there is in mod. Tam. the $\tilde{n}i$ initial in $\tilde{n}imir$ = a sound, as of bees, the $\tilde{n}\bar{e}$ initial in $\tilde{n}\bar{e}ya$ = a certain type of plant, and the $\tilde{n}ai$ initial in $\tilde{n}aiya$ = to ridicule.

This increase is exactly parallel to that associated with the "ca" initial under El. 62 above. I subjoin here a list of words in the classics that have $\tilde{n}a$ or $\tilde{n}i$ as the initial syllable, in opposition to El. 64.

1. $\tilde{n}amali$ = a hunting dog, Krt. 179:2.

AN. 388:14; 122:9;

PN. 74:3.

Perumpān. 112, 132, 299.

Paṭṭinapp. 140.

Kuṛiṅcip. 131.

Cf. Cīv. (which is L.C. to E.M.) 14b, 202b.

2. $\tilde{n}amann$ = the god Yama, PN§ 6:9- $\tilde{n}amann$ pōla ;

Paripā. 3:21; 5:61;

3. $\tilde{n}aral$ = to sound loud, Patirṛ. 30:6.

Muruk. 120.

Narr. Pref. 2 acc. to Pēr., who cites it as " $\tilde{n}aral$ " under Por. 421, but the present text reads " $naral$ " instead.

4. $\tilde{n}ayam$ = advantage, profit, in Atticūṭi: $\tilde{n}ayam$ paṭa urai.

✓ The core of Cīv. is L.C., but its present form is E.M.

5. \tilde{n} inam = fat (sb.), PN. 177:14.

6. \tilde{n} imiru = a) the honey-bee, at AN. 59:9; 78:3;

PN. 93:12;

or b) a beetle, "vari \tilde{n} imiru," AN. 59:8; Kalit.127:3;

Patirr. 12:12; 50:18.

\tilde{n} imiru at Cīv. 48c is probably the former, i.e. a)
and not b).

The origin of this " \tilde{n} a " initial may be
traced to three or four sources:-

A) the dialectic variation in the radical vowel: \tilde{n} e/ \tilde{n} a.

B) the dialectic variation in the initial consonant: n/ \tilde{n} ,

C) the loaning of Sk. words in "ya-" led to an alternance
y/ \tilde{n} / n and even c, in the borrowed words in Tam.

D) only a probability: metathesis of mi \tilde{n} iru > \tilde{n} imiru.

A. Dialectic variation in the radical vowel: e / a, after
 \tilde{n} . Corresponding to the words with the " \tilde{n} a" initial cited
above, there are:-

1. \tilde{n} amali and \tilde{n} emali, both meaning "a wild peacock,"
Piṅk., from the root, \tilde{n} emal = to wander, roam about
(Comm. " tiri "), at Paripā. 8:44.

2. \tilde{n} emaṇ = the god Yama, AN. 349:3-4 \tilde{n} emaṇṇ teri kōl anna.

Maturaik.491 \tilde{n} emaṇ kōl anna cemmaitt-āki.

3. \tilde{n} eral = a sound, noise, Aka. Ni.

\tilde{n} aral = a sound, noise, Aka. Ni.; Patirr.30:6; Muruk.120.

B). nayam = profit, advantage, Paripā. 3:34. In E.C. texts
like Kṛt. nayam = love; naya = to love; cf. Kṛt.342:6
nayantor, etc.

2. ninam = fat (sb.), PN. 103:10 kolu ninam peruppa.

These two illustrate a dialectic variation between

ñ and n as the initial of Tam. words. Cf. ñayam and ninam

cited above. This is also seen in the alternance between

nātu = a country and ñātu = id. at S. I.I. III.5

vēñkai-ññātuṃ. In a few words, the two (A and B)

alternances combine. Thus for " a crab " we have the words:

1) ñēntu, Krt. 117:2; 401:3; AN. 176:8;

2) ñaṅtu, as at Col. 452, Comm.; also in Mal.

3) nantu, in the Comm. on Krt. 328:2; Narr. 123:10;

AN. 380:7; Aink. 22:1; 23:1; and the text of Cīv. 1443b

and Por. 586:1.

This is so important a point that I adduce below a few more instances of the alternance between ñ and n in other words:-

1. ñaral =	to sound like anklets = naral
Patirr. 30:6.	: Narr. Pref. 2; 172:8 naralum.
Muruk. 120.	: Maturaik. 185 valai narala.

2. ñālu =	to hang and stretch out, intr. = nālu.
Paripā. 12:87.	: Paripā. 12:87, <u>Comm.</u>
Cīv. 140b.	: Cīv. 140b, <u>Comm.</u>
	: Tv. 4:213.

3. ñārru =	to hang another, tr. vb. = nārru.
El. 145, Nacc. pū.	: Paripā. 13:34 mulu mutal
nārrinār.	: nārriya.

4. $\tilde{n}\bar{a}n$ = a string, cord, a bow-string, $y\bar{a}l$ narampu =
 $\tilde{n}\bar{a}n$.

PN. 14:9; 55:1. . Krt. 67:3 putu $\tilde{n}\bar{a}n$ nulaippān,
 Patir. 90:33. . where $\tilde{n}\bar{a}n$ =porakampi = a golden wire.
 Mullaip. 63 . Paripā. 5:24 $\tilde{n}\bar{a}kam$ $\tilde{n}\bar{a}n$ āka.
 AN. Pref. 3; 186:2; . Paripā. 19:44 $\tilde{n}\bar{a}n$ kural.... olippa.
 Cf. Mal. $\tilde{n}\bar{a}n$. . Kalit. 15:2 puri $\tilde{n}\bar{a}n$ Cf. Kan. nen.

It is very likely that this word has as its verbal root, $\tilde{n}\bar{a}$ = to fasten, bind, whence come the alternants for " a rope of a certain dimension,"

5. $\tilde{n}\bar{a}r$, El. 170, Nacc., who expressly calls it a dialectic usage, " $\tilde{n}\bar{a}r$ valakkāy," for the more usual " $\tilde{n}\bar{a}r$." In fact, the pertinent sūtra of El., 170d, speaks of the " \tilde{n} " initial, not of the " \tilde{n} ."

6. It is also probable that " $\tilde{n}\bar{a}n$ " = the bond of decorum, virginal, modesty, coyness, shyness, shame (whence the verb " $\tilde{n}\bar{a}nu$ " = to be modest, coy, shy or shamefaced) was an early differentiation or specialized usage of " $\tilde{n}\bar{a}n$ " = a bond, 4. In this special sense I have so far never come across the word " $\tilde{n}\bar{a}n$:" but " $\tilde{n}\bar{a}n$ " in this sense is very frequent in classical and med Tam.
 Krt. 9:8; 10:5; 14:6; 35:1; 88:5; 112:2; 149:1; 173:3;
 182:4; 212:3; 231:4; 239:2; 252:7; 265:8; 365:7.

Narr. 15:10.

AN. 208:20; 266:8.

PN. 294:6.

Kalit. 138:3.

Kur. 902b (twice); 1132b, 1133a, 1163a, 1247a.

Tol. Por. 99:1; 107:10; 247:3.

Cīv. 470c.

7. ñekil = to get loose and slip down, become weak

Krt. 11:1	.	or faint = nekil.
kōt-īr ilaṅku valai ñekila.	.	Krt.11:1 (alt.lect.);
Krt.87:5 ñekila ñekilntanru tata	.	31:5; 50:4;125:1;176:3;
men tōlē.	.	210:5;211:1;216:3;237:3;
Krt.239:1;252:1;260:2;299:8;316:1,	.	239:1(alt.lect.);252:1
357:2; 377:2.	.	(alt.lect.); 253:2;
Narr. 56:4.	.	260:2 (alt.lect.);
AN. 32:10.	.	289:2;303:4;365:1;371:1.
Patir. 68:15.	.	Narr. 26:1.

ñekil.

nekil.

Aiṅk. 32:4; 39:3;	.	AN. 26:25;46:15(twice);59:16;82:18;
234:1; 318:2.	.	206:16.
	.	Aiṅk.20:5;27:3;54:3;136:2;199:4;
	.	285:4; 455:4;
Perumpān.349.	.	Aiṅk. 467:1, nekila.
Kalit.73:8;101:4;	.	Kalit. 17:8; 86:16.
142:49; 146:6.	.	
Por.72 Nacc. maṅam	.	Paripā. 3:55 and its append. 1:61.
ñekilntu.	.	Cf. nek-a, id., at Por. 114:27.

8 $\tilde{n}ekil$ -am = those which slip down, anklets = nekila \tilde{m} .

Kalit. 90:11. . Yā \tilde{l} . Aka. sub. voce: nekila \tilde{m} .

9. $\tilde{n}ekili^1$ = cilampu, . nekili = tinkling foot-rings, cilampu,
Fabr.p. 468; Piñk. . Fabr.p. 627.

M. L. p. 1691. .

10. $\tilde{n}ekili^2$ = fire-brand, sparks, fire = nekili \tilde{m} .

Krt. 150:1; 357:6. . Aka. Ni.

Narr. 393:5; . Fabr. p. 627.

AN. 108:7. . Tel. neg-a $\tilde{d}i$ (=fire) represents

Perumpān. 178. . proto-Drav.* neg-a $\tilde{l}i$ or *nek-a $\tilde{l}i$,

Kurīncip. 226. . where the formative " a $\tilde{l}i$ "

Mptu. 446. . replaces the $\tilde{l}i$ in Tam. nek-i $\tilde{l}i$.

≡≡≡

11. In the words here adduced, the verbal root seems to alternate, as it does elsewhere in South Drav., cf. T. Burrow. Dr. St. II, B.S.O.A.S. pp. 289-297, between em and im. The formatives are -ar, -ir. Thus are formed $\tilde{n}emar$ or $\tilde{n}emir$ = to spread, extend so as to be filled, grow = nimir.

a) $\tilde{n}emar$

c) nimir

Patirr. 14:11; 16:17; . Krt. 154:2 uri nimirnt-anna.

31:7; 40:13; 72:9. .

Paripā. 1:8; 10:126. . Narr. 258:6 nimir-al =spread-out

PN. 90:8. .

rice.

. PN. 14:7.

b) \check{n} emir	. Maturaik. 679.
Col. 361 \check{n} emir ="para"= spread.	. Por.547:3- aṭi
	. nimirp-inrē; 550:2.
Maturaik. 243.	. Paripā. 19:82.
Neṭunal. 90.	. Mani. 11:81.
Nāl. 237b.	. Cīv. 1376a.
	. cf. Kan. nimir, id.

12. In this group the root is \check{n} er or ner = to break or snap off suddenly. In E. C. Tam. the word was \check{n} er-ēr; in med. Tam. \check{n} er-i; in both, also neri.

a) \check{n} er-ēr, where ēr = to resemble, so that \check{n} erēr = as if breaking suddenly.	. c) neri
Krt. 213:1;	. Krt. 66:3; 149:4; 208:2.
Poruna. 141.	. PN. 249:3.
Mptu. 240, 579.	. Patirṛ. 33:6.
PN. 376:7.	. Cīv. 2439a.
b) \check{n} eri.	. Tevā. 17:7.
Fabr. p. 468.	. Tv. 8:86; 14:38, 44; 40:25.
Paripā. 14:13.	.
Cīv. 2517d.	.
Tv. 8:86; 14:38, 44; 40:25.	.
cf. Mal. \check{n} eriyuka.	. cf. Tel. neriya; Mal. neriyyuka.

13. $\tilde{n}\bar{e}yam$ = love, . affection = $\bar{n}eyam$
 Aka. Ni. . Tv. 1:13; 7:6; 9:14.

In conn. w. A.above, there seems to have been an ancient alternance between $\tilde{n}emu\dot{n}ku$ in O. Eastern Tam. and $\tilde{n}amu\dot{n}ku$ in O. Western Tam. The latter is represented in Mal. as $\tilde{n}amu\dot{n}nuka$. These words all mean "to be pressed, squeezed, as ripe fruit or female breasts," in the passive sense, as at Krt. 314:5

minnural ila mulai $\tilde{n}emu\dot{n}ka$.
 AN. 58:7 vanaintu varal ila mulai $\tilde{n}emu\dot{n}ka$.
 Cīv. 289c vīlntu nilamā makal taṅ vemmulai $\tilde{n}emu\dot{n}ka$.
 Cīv. 2552a taṭa mulai $\tilde{n}emu\dot{n}ka$ ppulli.

or to press down and squeeze something else flat, in the active sense, as at PN. 337:22

marupp-ila vana mulai $\tilde{n}emukuvōrē$;
 or at AN. 60:8 em on toti $\tilde{n}emukkātīmō$ teyya.

In the case of a few words the two features are combined, so that there are three alternating forms for the same word:-

<u>$\tilde{n}e-$</u>	<u>$\tilde{n}a-$</u>	<u>na</u>
a) $\tilde{n}eral$ A, 3.	$\tilde{n}aral$ A, 3; B1.	naral, B, 1.
b) $\tilde{n}emaṅ$, A, 2.	$\tilde{n}aman$, PN. 6: 9;	$namaṅ$, Cīv. 251c, 1114c, 1487c.
cf. Mal. $\tilde{n}eman$.	$\tilde{n}amaṅ$, Paripā.	$namaṅ$, Tēvā.
	3:21; 5:61.	1236:1.

As the latter is a.l.w. fr. Sk., it brings us to the next topic:-

C. The word " yama " = the god of death and judgment was at an early stage taken into Tam.; but owing to the fact that underlies EL. 65 there were several attempts made to adjust this word to Tam. phonetic requirements. The word alternated from ñeman̄ (in E.C.to M.C.) to ñaman̄ (in M.C.to L.C.), thence naman̄ in E.M. and finally yaman̄ in M.M. By this time several words with the "ya" initial had been taken into Tam. Hence we find at Takkayākap.463

erumai ppakattin̄ micai yaman̄ ēravē.

The Comm. on Cīv. has

yaman̄, yama, tūtar, yama tūti very frequently.

The regulation, El.65, had fallen into desuetude by the M.M. period.

But before this took place, owing to an alternance between ñ and c in some Tam. words, ñaman̄ had become caman̄ as well. Cf. Fabr. p. 346, caman̄, 3 and 4. But the Sk. word sama also becomes caman̄ in Tam., meaning evenness, equality, impartiality, cf. Fabr.p.346, caman̄, 1 and 2. Most often " Yama " is introduced into Tam. literature in connection with his just judgment at death; he is said to hold in his hand a balance, in Tam. "kōl." This has been shown above; at AN. 349:3-4 ñemann̄ teri kōl; at PN. 6:9 teri kōl ñamann̄; at Maturaikk. 491 ñeman̄ kōl anna cemmaittū; at Cīv. 251c-d vān naman̄ kōlai vaitt-anna. These are a few references. But this balance was also impartial, as Yaman̄ was not a respecter of persons, whether rich or poor.

When accordingly in the early mediaeval texts one meets with " camaṅ kōl," it is difficult to decide whether the author meant the balance of Yama or a just balance. The commentaries differ on this point. But as most mediaeval authors were anxious to continue the classical usages as far as possible, it is more probable that " camaṅ kōl " refers to the classical " ñemaṅ kōl " or ñamaṅ kōl."

In conn. w. the alternance y / ñ / n found in Tam. l. w. from Sk. yama, one may notice the same alternance in South Drav. for the

- 1) first personal pronoun, sing. O. Tam. has yāṅ; Mal. ñāṅ; mod. Tam. has nāṅ; Kan. nānu; Tel. nēnu. Tu. and the mod. literary Tam. dialect preserve what is prob. the original South Drav. pronoun : yāṅ or yān = I.
- 2) the first personal pronoun, pl. O. Tam. and mod. literary Tam. have yām; Mal. ñāññal = we (exlusive); Mal. nām, naññal = we (inclusive); mod. colloquial Tam. nām, nāñkal = we; Kan. navu = we; Tel. nēmu > mēmu in the colloquial dialect. Arden's Tel. Gr., § 772, page 323, gives the grammatical forms for "we" as nēmu, ēmu and mēmu.

Tabulating the above, we arrive at the following schema:-

y	•	ñ	•	n
Tam. yāṅ.	•	Mal. ñāṅ.	•	Tam. nāṅ.
Tu. yān.	•		•	Kan. nānu.
	•		•	Tel. nēnu.
	•		•	
Tam. yām.	•	Mal. ñāññal.	•	Tam. Mal. nām. Tel. nēmu.

D. Neither Tol. El. nor the med. grammars, like VC. NN.E., Nan., recognize the "ñi:" as an initial syllable of a word. Had the word " ñimiru " been commonly spelt or pronounced in that way, it is difficult to explain this total silence of so many grammars. This word happens at the same time to have an alternant " miñiru ", in the identical sense, and in the E.C., M.C. and L.C. texts. Thus AN. 78:3 and PN. 93:12 vari ñimiru ārkum vāy puku katāttū, cited above, has an equivalent text, almost with the self-same words:

PN.22:6 miñirū ārkum kamal katāttū . Cf. also

Patirr.60:4 miñiru pura mūcavum = vaṇṭukal moykkavum.

Patirr.89:3 pullum miñirum mā ccinai ārppa.

Kalit. 33:23 irāṅ-icai miñiroṭu tumpi tāt-ūta.

Paripā 8:23 vīl tumpi vaṇṭoṭu miñir-ārppa.

Cīv. 892d:- unṭu tēkkitum oṇ miñir-ittāṅkāl.

Cīv.1769d vēynt - arikkum miñirū ārppa viṭuttāl.

In view of all this evidence I am inclined to accept the suggestion that has been put forward that here we are dealing with the occasional metathesis of miñiru into ñimiru. It is possible that the few cases where the latter word occurs in O. Tam. texts had the former word in the original. As the latter word became more common in Med. and Mod. Tam., a copyist's error of this nature was not unlikely, despite the care with which the copies seem to have been made.

65. āvōtū allatu yakaram mutal ātu.

" y can be the initial of a word, only when y is followed by ā."

This is the third of the very important regulations of El. There seems to have been a " phonetic tendency," among the classical Tam. speakers and writers, owing to which they rigidly excluded the "ya-" initial, where on other grounds one might have expected it:-

1) The interrogative "yā" is mentioned at Col. 279a; and at Col. 167e yātu yā yāvai ennum peyarum, it is described as pronominal. Under El. 32 I have given thirteen words with the " yā-" initial, which are interrogative pronouns or adverbs. In L.C. and E.M. days these were shortened in the radical syllable: but this shortened form was never "ya-"; it was always "e". Thus

E.C. - L.C. Tam.	Meaning	L.C. - Mod. Tam.
1. yāñku	: how? where?	: eñku.
2. yāvan	: where?	: evan.
3. yāñkanam	: how ?	: eñkanam.
4. yāññanam	: how ?	: eññanam, Kur. 251b.
5. yāñkan	: where ?	: eñkan.
6. yātu or yāvatu	: what? how ?	: etu, or <u>evvatu</u> , Kur. 426a.
7. yāvan	: who is he? who?	: evan.
8. yāval	: who is she? who?	: eval.
9. yāvar	: who are they? who?	: evar.

N.B. evan = what? wherefore? is E.C. It occurs 18 times in the Krt.

It. represents a very early shortening of " yā-van̄," when this word had not yet become restricted to the masc. sing. of the uyartinai. None of the other eight words with the "e"- initial occurs in the Krt., except " evan̄ " at Krt. 126:2 which rhymes with " ivan̄ " in the same line.

2) The personal pronouns in Tam. have two forms:-

- a) the Nom. has the radical vowel long, as yān̄, nī, tān̄ in the sing. and yām, nīr and tām in the pl.;
- b) in the Oblique cases, this radical vowel is shortened. Thus tān̄ > tannai, tannotu, tannāl, tannin̄ etc.; likewise tām > tammai, tannotu, tammāl. In the case of yān̄ and yām, there have never been such forms as *yannai etc. or *yammai etc. From the earliest times these have been en̄, enn̄-ai, enn̄-otu etc. and em, emm-ai, emm-otu etc.

Nor is this feature confined to Tam. In Mal. the Oblique cases are enne, ennāl, enikkū, ente, ennil, ennilninnū. Likewise the Tel. Oblique cases, nā, nāku, etc., postulate an earlier *ena, *enaku, etc. owing to the peculiar Tel. feature, which some have termed "epenthesis". When, however, the Nom. form has for a long period started with another consonant than "y", then the shortening does not displace the initial consonant. Thus nām (=we) occurs as early as Kur. 1195a; Nāl. 32a, 181c, 235a, 390c.

Its shortened forms are

nammai	Nāl. 376b;
nammāl	Nāl. 301a;

nammotu	!	Nāl. 372a;	
namakku	!	Kur. 1195a; 1231a;	Nāl. 55d.
nammin _(um)	!	Kur. 1277a.	
nam	!	Kur. 1258a;	Nāl. 394c.

The same is true of Mal., where the Oblique cases for the three sets of pronouns, which mean " we ", whether excl. or incl., are:-

Stem.	!	Acc.!	Instr.!	Dat.!	Gen.!	Loc.!	Abl. Case.
~ naññal -	!	e	āl	-kkū	ute	il	il-ninnū.
nammal -	!	e	āl	-kkū	ute	il	il-ninnū.
nām > namm-	!	e	āl	ukkū	ute	il	il-ninnū.
	!						
	!	!The same feature obtains in Kan.!					!
namm -	!	anna!	inda	ige	a	alli	!

3) Under El. 64, C,

I have already shown the various devices adopted by Tam. speakers and writers in classical and early med. times to avoid the "ya-" initial in their loan words fr. Sk., which themselves had the "ya-" initial. Another device was to begin such a word with a prothetic i. e. g. iyantiram, iyantiri, iyamam, iyamakam, iyamaṇ, (which is the fifth form of borrowing Sk. yama into Tam.), iyavaṇaṇ. Even as late as Tv. the Tamilian ear had not yet grown accustomed to " ya-" in the initial position of words. In classical times this was tolerated in the case of one word alone, yavaṇar = the Greeks or Ionians, borrowed most probably through Sk. yavana.

This word in Tam. violates another regulation, this one metrical, that Tam. words of two or three syllables should in the radical syllable be either of the CVVC- or of ^{the} CVCC-pattern, namely yāv-(= yaav-), or yavv-. (Here C = consonant; V = short vowel; VV = long vowel). This shows that Tamilians always felt this word to be foreign to the genius of their language. In mod. times they have coined a word " Cōnakar," which does not violate the metrical regulation afore- mentioned and is in some ways nearer the original word: " Ionians," pronounced as " Jonians."

A. The word yavanar occurs at

PN. 56:18. Patir̄. Patikam 2, line 8.

Netunal. 101. Perumpān. 316; Mullaip. 61;

Cilap. 5:10; 14:67; 28:141; 29:§25 ūcal vari :1.

and the adj. yavaṇa at

Cīv. 557b, 1479c.

The Cilap. has another word with the " ya-" initial , yacōtaiyār, a proper name, prob. conn. w. Yaśodā, the wife of the cowherd Nanda. The Cīv. and its still later commentary have a few more words with the " ya-" initial: yama-tūtar, yama-tūti, yamaṇ, yavatattan, yavanacceppu yavanappēlai, yamakam, yakki tēvatai. By the M.M. period the " ya-" initial had become established in such loan words, mostly from Sk.

At the opposite pole to this is the Krt., which conforms perfectly to El. 65 not only as regards avoiding "ya"-, but also as regards avoiding " yū-", " yō " etc.

as the initial syllable of a word.

In its commentary, composed in L.C. or E.M. times, there occurs yūtam twice, at 180:2; 255:4. The later texts introduce other vowels with "y".

B. yūpam = a high sacrificial pillar = vēlvi ttūn at PN. 400:19. yūpam occurs at PN. 15:21; 224:8.

Patirr. 67:10.

Maturaik 27, where it means " a headless trunk of a corpse:" this meaning arose by analogy.

This is a loan word from the Sk. yūpa m. RV., R. etc. K.N. Sivaraja Pillai, pages 133-136, with reason doubts the authenticity of PN. 15; 224.

C. yūkam = a black monkey, at Muruk. 302.

Thus in the 18 great classics the only exceptions to El. 65 are the few incidences of yavanar, yūpam and yūkam. On the other hand, in med. Tam. works we meet with numerous exceptions:-

- a) yōkam¹ = abstract contemplation, bliss, at Tv. 37:1,14.
- b) yōki = the person who contemplates, fr. Sk. yogin, at Tv. 46:6.
- c) yōku¹ = separation, Tv. 12:36. Is this from Sk. vi-yuj with the prefix dropped?
- d) yōni = womb, matrix, from Sk. yoni, Tv. 4:12.
- e) yōkam² = a treatise ; a remedy, Cīv.
- f) yōku² = a treatise, a remedy, Cīv.
- g) yōcanai = reflection, consideration, Cilap. 25:15.

It is thus evident that in the gradual evolution of Tam. literature the eluttu "c", "ñ" and "y", all of which have a palatal quality, came to be associated with more and more of the vowels. Accordingly it is clear that El. 62, 64 and 65 can refer only to the earliest stratum of the extant Tam. literature.

The mediaeval grammars allow for this increase in the vowels that can follow the "y-" initial, just as they do in the case of "c-" and "ñ-". Thus VC. El. Canti. 7b has the brief statement "yavvāru." Its commentary explains that this short rule sanctions ya, yā, yu, yū, yō, and yau as the six syllables that can be the initial ones of words that begin with "y".

The NN. E. 7c restricts such initial syllables to three:

yā, yū and yō; e. g. yānai, yūkam and yōki.

The Nan. holds the same view as VC. and states at 104:-

a ā u ū ō au yammatal.

The commentary thereon gives, as typical instances, the following:

yavanar, yānai, yukam, yūki, yōki, yauvanam.

While the words (found in Tam. texts) which begin with the "yā-" initial are almost all pure Drav. words, all the rest that begin with "y-" are l. w. fr. Sk. or another language. In the earliest stratum of Tam. literature, as in the Krt., such loan words, whether beginning with

" y ", " c ", or " ñ " or with any of the other eluttu are very few. The word " niti "(= treasure, wealth) does not appear in the Krt.; it is found occasionally in the AN. If El. 62, 64 and 65 were not composed in the E. C. period, as it is here contended, but much later, then we should have expected at least a word of explanation about all the initials with " y-" besides the " yā-", which alone El. 65 sanctions. And Tol. El. stands alone in this restriction.

66. mutalā ēna tam peyar mutalum.

" Even those other letters which have been described above as non-initial can become initial, if they are expressly spoken of " i. e. in sūtras.

This ruling is meant to obviate the objection that may be raised to such sūtras as the following in the Tol. itself:-

El. 25 a	ñāñāna namāna....
El. 62 a	cakara kkilaviyum
El. 78 a	ñānanama
El. 90	cakāra ñakāram
El. 91	ṭakāra ñakāram
El. 296a	ñakārai orriya ...
El. 297	ñānamava
Col.5	na . . . kān orrē
Col.6	la . . . kān orrē

Col. 7 ra .'. k̄an orrum

Col. 128 na ra la la ennum etc.

In the above instances ña, ca, ñ̄a, ṭa, ṇa, ra, la, la and ṇa are the initial syllables of "artificial" words, which have been made up for the purposes of a sūtra. Hence the regulations given in El. 60-65 do not hold good here. This is so obvious that one is tempted to doubt the authenticity of this verse (El. 66), unless its author were an extra-cautions individual.

67.

kurriyal ukaram murai ppeyar maruṅkin
orriya nakara micai nakaramotu mutalum.

" In the case of words that convey the idea of relationship, the initial syllable may consist of n and ũ, if another n follows immediately thereon."

This rule sanctions such an initial syllable as "nūn" in the word "nūntai" = your father. In all other cases, ũ occurs only at the end of a Tam. word, never in the opening syllable.

murai ppeyar: This is mentioned explicitly at Col. 410 as " kilai nutal peyar," which specifies kinship or kindred, a clan or a class. In his Comm. thereon, Tevy. gives us the following " murai ppeyar," built round the personal pronouns in their Oblique forms:-

en = my ; em = our. . nun = thy; num = your.
entai = my father. . nuntai = thy father.
emmun = our elder brother. . nummun = your elder brother.
empi = our younger brother. . numpi = your younger brother.

tan = his ; tam = their.
tantai = his father.
tammun = his elder brother.
tampi = his younger brother.

At Nāl., p382, G.U. Pope, speaking of the initial "n" in "num" states: " I think, on the whole, n is merely euph^onic: num = um". Pope is mistaken here, as in many other instances, since his researches did not take him further back than Kur. About the classical Tam. literature he knew very little, although he has occasionally made shrewd guesses about the classical forms of words from the E.M. forms with which he was conversant enough. But not in this instance.

Neither "um" nor "un" occurs in the classical texts. Even as late as Kur. and Nāl. the forms met with are "num" and "nin". num = your, at Kur. 1318a num-ar; Nāl. 7b num nāl; 94b numm-il. nin = thy, at Kur. 1111a; 1151a; 1222b; 1271a; 1288b; 1311b; 1294a; and at Nāl. 32c nin vāl nākal. Cf. El. 179b, 250a, 253a. Even in the Tv. we still meet with nin, as at 20:21 ninⁿ atiyār = thy servants or slaves, not with un. The latter form occurs at Cīv. 2100d unⁿai yān pirinta

nāl = the day I part from thee; and at Mani. 2:17;
likewise in the Comm. on AN. 386:12 unakku .

On the other hand, num (= your, and sometimes = thy) occurs at Krt. 169:6; 185:3; 296:8.

El. 162, 187, 325, 326. The last shows how "num" is transformed into "nīyir." Col. 143 speaks of the supposed transformation, spoken of earlier at El. 326. PN. 212:1 num kō yār ena vinavin em kō. This line is repeated verbatim at Patirr. 20:1.

Aiṅk. 399:1 num manai is contrasted with em manai in line 2. Por. II, p. 93, 110, Nacc. cites numar varin nōrppin alla tamar varin should be compared with emar at Nāl. 205a.

From these instances it seems tolerably certain that 1) "num" meant "your", while nin meant "thy"; 2) these were at first the only words in Tam. that conveyed these meanings; and 3) that um (= your) and un (= thy) came into a limited usage only as late as about 800 A.D.

We have now to see whether the word "nūntai" is a "totar moli" or cpd. word in origin, and if so, what the separate parts mean.

To begin with " ai " means " father, master, lord" in the classics:-

Krt. 24:2; 27:3; 203:5; 223:7.

PN. 78:11; 85:1,2; 96:2; 262:5; 280:1; 309:7.

Aiñk. 201:1.

Por. 246:1 enn = ai.

Kur. 771a.

As Pope, p,316, points out, aiya = O Sir, Sire, is from the same base: it is the Voc. sing. of aiyañ = lord, master, and occurs at Krt. 139:6; 169:2; 196:6;

Aiñk. 332:5.

Kalit. very frequently, on an average once or twice in each of the earlier poems.
Nāl. 350b.

At Por. 246:1 (which recounts such usages as at Krt. 24:2 etc. above-mentioned) enn-ai means "my lord": but in the later language enn-ai was more often used in the sense of "me". To avoid this ambiguity, it was found useful to add the particle "tu", indicating possession or relationship, to the word "en" before fusing it with the other word "ai". Thus * en + tū + ai > entai = my father. At the same time and for the same reason emm-ai = " our lord or father" was modified into * em + tū + ai > entai, as emm-ai came more and more to signify "us": the Acc. case of "yām".

" Entai " is frequent in the classics and early med. literature:-

Krt. 40:2; 51:5; 176:5; 269:3; 325:4; 354:4; 374:1.

PN. 19:13; 125:4; 235:16; 307:1; 379:10; 381:21; 384:18;

386:9; 388:7; 400:8.

AN. 282:12.

Kuriñcip. 20.

Aiñk. 6:6; 261:3.

Kalit. 61:27; 81:35; 108:31.

Civ. 3021c.

In most of these instances, as at Krt. 40:2, the context favours the meaning " my father " rather than " our father." This makes one suspect that the alveolar quality in the modern Tam. en was not so pronounced in E.C. times. A comparison of the final "n" in many words in O.Tam., Mal., Kan. and Tel. with the same in Mod. Tam. tends to increase this suspicion: but this point needs detailed investigation elsewhere.

What happened to the pronoun en or em, happened also to the pronoun num = "your", "you" in the Oblique cases. As numm-ai came to mean "you" in the Acc. case, another word had to be fashioned for " your father." Nuvv-ai at Narr. 172:4 and nuñk-ai at AN. 386:12 might at first sight appear satisfactory: but unfortunately "ai" in the second or unstressed syllable of a word can also be the contraction of āy = lady, sister, mother. This is the meaning here: AN. 386:12 nuñkai ākuven ninakku = unakku tañkai āvēñ.

Accordingly the word " nūntai " was fashioned, exactly like " entai ". But here it is difficult to decide whether it was from num (= you) or from nin (=thee, thy). For, most often the meaning is " thy father," not "your father." Then again the "ū" sound sanctioned by El. 67

for this word alone makes it possible that nūntai was the fusion of ^{*}nin + tu + ai, as this ū sound is in some respects intermediate between u and i. Some phoneticians represent ū by U and claim that it had the "u" position of the tongue and the "i" position of the lips. Note also that * " tan + tu + ai " becomes " tantai ".

On the other hand, it looks phonetically much simpler to take both " entai " and "nūntai" as derived from the words em and num; both end in "m". In the Drav. languages m often changes its nasal quality to form a homorganic group with the following plosive. In this case we have to explain the predominance of the "singular" meaning of the first part of both ent -ai and nūnt-ai as a semantic change.

The word " nūnt-ai " occurs in almost the same works as " entai ":-

Krt. 40:2.

Narr. 204:1; 331:6; 362:1;

AN. 99:1; 370:6.

PN. 202:9; 290:3 nūntai tantaikkū ivan tantai tantai.

Aiñk. 92:3; 98:4; 294:3.

Kalit. 80:12, 16, 20, 24; 81:35; 84:38; 86:11(twice),
15, 19, 23.

68. murriyal ukaramoṭu poruḷ vēru paṭāatū
appeyar maruñkiṇ nilai iyal āna.

In connexion with that noun i.e. nūntai, one may pronounce it (as nuntai) with the full u :the meaning of the word does not change."

Probably in rapid speech it was pronounced as " nūntai " and in slow and distinctly articulated speech as " nuntai."

This rule is necessary here, since in several words there is a great difference in the meaning conveyed according to the presence of u or ū in the word in question. The former are verbs in the 2.s. impv., while the latter are nouns. Thus in the five instances here adduced:-

- a { (kātu 2s impv. = cut thou to pieces; kill thou; fell,
break; slay.
(kātū = a murder; an ear; the eye of the needle; a peg;
a handle.
- b { (kaṭṭu 2s. impv. = bind thou; fasten; embrace; marry;
fabricate.
(kaṭṭū = a knot, bundle; building; boil, tumour;
fabrication.
- c { (kattu 2s. impv. = cry thou; scream; roar; croak; caw.
(kattu = crying, bawling; babbling, chattering; a joint,
notch.
- d { (teruṭṭu 2s. impv. = convince thou; inform; confirm,
assure.
(teruṭṭū = conviction, information; the puberty of a girl.

e { murukku 2s.impv. = perish thou, be thou destroyed;
 { destroy thou.
 { murukkū = killing; destruction; citrus, a lemon tree;
 { "erythrina indica."

A comparison with the analogous forms in Tel. and Tam. for the 2nd. impv. s. and pl., and of the Kan. ū = Tam. um in other contexts, will show that "u" in these forms is functioning instead of "ū" or "um" and must accordingly be considered as a significant particle, while "ū" serves only as an aid in pronunciation — normally.

In the case of nūntai, however, this is not so. The fact that the same word was pronounced "nuntai" as well as "nūntai" makes the second explanation that I have given under El. 67 more probable than the first, namely, that its origin ^{is} *num + tu + ai. But it may still be objected that, although El. 68b calls it "appeyar" and assumes that "nuntai" is the same word as "nūntai" with the same meaning (poruḷ vēru paṭāatū), Tol. is mistaken.

nilai-iyal-āna :-

Is this a nominal or verbal form?

I have shown above (under El. 37b) that ān or āna or ānē was in origin a Loc. postposition, with the same meaning as "vayin" or "kaṇ." At the end of a verbal base, however, a Loc. postposition functions very much like an English conjunction, meaning "where, when, since, because" acc. to the context.

Thus in or īn = here, El. 333a; they alternate with ān (= there) as Loc. postpositions in the classics. Krt. 92:5 irai koṅṭaimai-y-in is a case in point. But here, as koṅṭaimai (=the capturing, the taking) is a verbal noun, there is seen a gradual transformation of the nominal postposition into a verbal: - in the taking of their food > when they had taken their food. Likewise at El. 68b nilai-iyal-āna = nirral kan, acc. to Il. = in the standing > when it stands.

The final eluttu of words : 69 - 82.

69. uyir au eñciya iṛuti ākum.

" All the vowels, except au, can be the final eluttu of words."

This should be read along with El. 70. That would mean that Tol. El. admits all the twelve vowels as final syllables. So does Nan. at 107. But VC. El. Canti.8 admits ten only in this position:

īr aintū elil uyirum = the ten "beautiful" vowels. NN.E.8 goes further in its restriction:-

uyirin kan onpān (= nine)

nan molikatḱ-īrr-eluttām enr-uraippar.

This seems strange at first sight; but from the explanations of their commentators it is clear that the differences arose from their interpretation of the final e and o in alapetai (cf. El. 71 and 72); and the final

au in monosyllabic words, like kau and vau, was considered as initial by NN.E. In fact, they are both. There is no reason to suspect that Tam. words actually changed in this respect, especially as Nan. agrees with Tol. El. eñcu = to be defective, lack, be without, be left out, as at Krt. 211:3; 232:4; 237:2 etc.

El. 77.

Col. 144a, 225a, 284a, 439a.

Por. 42 eñciyōrkkum eñcutal ilavē; 62a.

Patirr. 61:11.

Kalit. 17:13.

Kur. 44b, 382b, 690a.

Nāl. 21d.

70. kavavōtū iyaiyin auvum ākum.

" Au too can be final, when it comes immediately after k or v." The words so formed are " kau " and " vau ". These are the roots. Both Tol. El. and Nan. speak of the roots: " kau " and " vau ". Thus Nan. 108b-c:- au kakara vakaramōtū akum enpa.

But in the texts we meet these roots only with the formatives or suffixes added to them, e.g. kau-v-ai, vau-v-um, etc. On this ground NN.E.8 does not consider the " au " here as final.

On investigating into these " au " forms, they seem to alternate with " av " forms, either in the same or in a different sense.

Thus

- 1) kauvai¹ = the affliction caused by the loud calumnies of others, at Krt. 34:2;112:1;373:3; AN.50:3; 65:4;186:7; Aiñk. 131:3.
- 2) kauvai² = loud sounds produced by a strong wind or by many birds, at Krt. 282:2; Aiñk. 369:5.
- 3) kavvai = ellilañkāy, an unripe fruit, PN. 120:10; Maturaik. 271. Here the "av" form is clearly differentiated from the "au" forms.
- 4) vauvum = it will grasp, seize or pluck away, Krt.271:5.
- 5) vauval = the seizing or plucking away, Paripā. 8:84; 15:50.
- 6) vauviya = that which has seized, Paripā.3:15.
- 7) vavviya = that which has seized, PN. 4:9.
- 8) vauviyōl = she who has plucked away, Aiñk.66:4;195:4.

Here the "av" form (in 7) is a peyar eccam, as is the "au" form in 6; and "vav" has the same connotation as "vau" in 4, 5, 6 and 8.

71. e ena varum uyir meyy irū ākātu.

"The vowel e can never be the final syllable of a word, if the e is directly preceded by a consonant."

In other words, after a consonant "e" can only be long i.e. ē; and ē can occur finally only after an ē in alapeṭai. This is explicitly stated at Nañ. 108a-b:-

kurruyir alapin irām ekaram
meyyotā ēlātu.

The Com. on Nan. explains alapin as alapetaiyilē, and gives as its instance cēe: this is a later form of cēey, Krt. 1:3.

72. ovvum arrē navv-alam kaṭaiyē.

"The vowel o is exactly similar to e, unless n precedes it immediately."

The instances given are words with alapetai, like kōo and "no." Nan. 108b is still more concise: "o navvoṭ-ām." Both Tol. El. and Nan., however, are guilty here of a false division and a wrong inference. The classical word for "pain", whether as sb. or vb., was either nōy (21 times in the Krt.) or nō (11 times in the Krt.) But in sandhi, in its augmented forms and in its verbal participles and tenses the long vowel contracts:-

1) nopparai < nō parai (cf. ā vayin > avvayin) Krt. 172:1, or

2) novvu pparai in the same sense, at Por. 114, Nacc.cit.

I, p.456; also novval = pain, distress, at AN. 98:22.

3) nontu = being pained, Aiñk. 491:2;

4) nontanai = thou art pained, Krt. 273:4. The root, however, is nō, just like vā, which becomes vantanai, vanticin etc. Cf. Krt. 367:3.

73. ē ō enum uyir ñakārattū illai.

"The final syllable of a word can never be -ñē or ñō." Accordingly it can only be -ña, -ñā, -ñi, -ñī, -ñu, -ñū and -ñai.

For the first six of these, the Comm. are unable to cite any words from the classics and content themselves with instancing the verb *uriñ* (= to rub or scratch oneself) with each of these vowels. Il. and Nacc. instance the sb. *uriñ* = scratching, at El. 27, and Cēn. the verb *uriñ* = to scratch, at Col. 202, 203, 206, 216, 217, 224 and 228. The verb "*uriñ*" occurs rarely in the classical texts. One instance is AN. 121:8
cori puram uriñ-iyā neri ayal marāatu; Comm. urāyntu....

For the seventh, however, there are a few in the classics:-

- 1) *uliñai* (cf. Mal. *ulinña*), PN. 50:4; 76:5; 77:3;
 Patirr. 22:27; 43:23; 44:10; 46:6; 63:8; Por. 64;
 Pu.Ve. 6:1. The M.L., p. 468, calls it "Balloon vine;
Cardiospermum halicacabum."
- 2) *kutiñai* = a kind of large owl, " *bubo bengalensis*,"
 M.L. sub voce.
 PN. 170:7; 370:6;
 AN. 19:5;
 Poruna. 210;
 Mptu. 141;
 Aink. 291:1.
- 3) *mannai* = a peacock, Krt. 38:1; 105:3; 194:3; 251:1; 391:7;
 Narr. 264:4; 357:6;
 PN. 13:10; 50:2; 133:5; 141:11; 260:26; 344:1;
 Patirr. 90:42;
 AN. 149:15; 177:10;

Aiñk. 295:3; 296:2; 298:1; 299:5; 371:1; 413:2.

Cirupān 85;

Kuriñcip. 169;

Mptu. 235;

Muruk. 122.

Paripā. 5:64; 17:19; 48; 18:7; 21:32.

Civ. 236.

4) muññai = munnai, Comm. = fire-brand teak, Premna, M.L.
p. 3308. PN. 197:11; 320:1; 328:14.

5) aññai = annai, Comm. = mother, Cilap. 9:24: this last
is later than the classics.

74. u ūkāram navavotu navilā.

" u and ū will never be pronounced as final eluttu of
words along with either n or v."

By implication n or v can be final syllables
with other vowels e.g. na, nai, nā or nō. Such final
syllables were ruled out by med. Tam. grammarians. These
assumed that the dental nasal is possible only in the
initial position of Tam. words. But in classical Tam.
this was not so. Cf. Appendix, pages 14 to 17, for words
ending in una, and my remarks under El. 39, for words
ending in ina or aina; all of these involve the dental, not
the alveolar, nasal. In later times the alveolar nasal
was generalized.

In the Appendix Vol., pages 34 to 37, I give a
set of words where the root takes one or more of the

formatives:-

a, avu, avam, am, ā, āvu, āvam, al, ai etc., without any change in meaning. El. 74 rejects the words ending in avu or āvu as "not literary." In this El. is quite close to Krt., which has nā = tongue at 14:1; 24:5 and 86:6 nā navil koṭu maṇi, but not nāvu, as in later texts. So also PN. 361:16 nalkiṇ nā aṅcu mull eyirru makalir; Cīv. 1353. navil-ā:-

The verbal root is connected with nā = nav = "tongue." It signifies: "to pronounce repeatedly, to recite," as at PN. 1:6; 160:8; 282:11 nā navil pulavar; Paripā. 8:77; 9:72; Por. 467:2 nūl navil pulavar.

In E.M. texts; the meaning changes to learning or teaching, as at Kur. 783a, Nāl. 320c; Mani. 13:24. Possibly "nuval" is a cognate of "navil". Cf. ^{Ch.VII.} ~~ṅṅṅṅṅṅ~~ "Navilā" is indeterminate, but the context gives it a passive sense.

75. uccakāram iru mōlikkū urittē.

"The syllable -cu is the final of only two words."

Both Il. and Nacc. exclude such loan words fr. Sk. as

"pacu" and state that the two words here meant are

"ucu" and "mucū." All other words of this type end in

"cū" (with the kurriyal ukaram) like mūcū, and not in

"cu" (with the murriyal ukaram.)

1) ucu:- Both Comm. explain it as "ulu" = the wood-worm.

It has not yet been traced to any classical text. It might have been a dialectical change of "ulu" itself, if the "l" here was pronounced with considerable friction. If not, and if it were a very archaic word, which was already obsolete in the E.C. period, this would give El. a considerable priority over the Krt. etc. But what looks strange is the handing down of the tradition that El. meant this word, from the time of its composition down to the days of Il.

2) "mucu" is a type of monkey, *Semnopithecus priamus*, acc. to M.L.p. 3235. Cf. Kan. musu; Mal. mocca; Tu. mujju.

The Tam word occurs at:-

Krt. 38:2 mucuvin_kurulai; 121:2 mucu kkalai.

AN. 267:9 mucu inam; Muruk. 303 mucu kkalai.

Por. 601 nilaiyir- appeyar mucuvin kannum.

Civ. 1414b mucuvum kurankum.

Gradually, however, "mucu" was displaced by other words, like a) kalai, as at PN. 116:11; 236:1; Mptu. 315.
b) karumukam, as at Paripā. 19:39.

76 upp - akāram onrena molipa.

iru vayin nilaiyum porutt - ākummē.

"The learned state that the syllable "-pu" ends only one word: there it may have either of two meanings."

Both Il. and Nacc. instance "tapu" and state that with the stress on the first syllable, "tāpu", it means "to die, perish, fail:" whereas with the stress on the second syllable, "tapu", it means "to cause to die, to kill, etc."

In the former case the verbal noun is " tapūtal "; in the latter it is " tapūttal." They use the terms:-

- 1) patuttukkūral = the grave accent with the lowering of the tone, corresponding to the Sk. anudāta: tapu
 = to die; and
- 2) etuttukkūral = the acute accent with the raising of the tone, corresponding to the Sk. udāta: tapu
 = to kill.

The intransitive verb " tapu " = to die, fail; fall from; escape; cease, occurs at

El. 102d aril tapa nāti.

El. Pref. 11 aril tapa tterintu.

Por. 56:1 akattinai maruñkin aril tapa unarntōr.

Por. 72:5 iruvar talaivar taputi ppakkamum.

Por. 76:15 tukaḷ tapu = kurram niñkum, Nacc.

Por. 79:28 kātali ilanta taputāra nilaiyum.

Por. 79:33 tāy tapa varūum talai ppeyal nilaiyum.

Por. 264:1 maṭam tapa uraittal.

Por. 425:1 and 436:1 aril tapa teriyin.

Por. 654:2 and 4 purai tapa.

Krt. 128:1 parai tapu nārai. Comm. niñka pperra.

Narr. 18:7 tirai tapu katalin.

Narr. 62:8 (alt.lect.) nilal tapa = ilai utirntu, Comm.

AN. 11:6 payam tapu kānam = valam tappiya kāttil, Comm.

PN. 43:6-7 tann akam pukka kuru natāi ppuravin

taputi āñci.... = alivu, Comm.

PN. 184:9 parivu tapa = anpu keṭa, Comm.

Patirr. 11:25 man mī kkūrunar maram tapa kkatantē.

Patirr. 32:8 itu kalanku tapuna.

Patirr. 44:9 nōy tapu nōn totai.

Aiñk. 180:3 parai tapu mutu kuruku, reminiscent of Krt.
128:1.

Kalit. 143:20 pali tapu nāyirē.

Paripā. 18:1 matukai matam tapa = perumitam keta, Comm.

Nīti Nerī Vil. 96b-c nilai tapa noyya calakkena vīlavām.

The tr. or caus. verb tapu = to cause to fall
or fail, is rarer:-

PN. 294:6 nān murai taputtir vammin. Comm. ketuttir.

Paripā. 5:7 avunar maruñk-ara taputta vėl.

Occasionally "tapa, "tapu" are recorded as
"tava", "tavu":-

Por. 106:2 taval arum cirappin. Here tapal > taval; so at
Por. 300:1; AN. 338:15.

Kalit. 19:12 taval arum cey vinai. Kur. 853b and 856b: taval.

Nāl. 137a taval arum tol kēlvi. Kur. 367b tavā;

Kur. 361b tavāa; Kur. 368b tavāatu; Kur. 1144b tavv-ennum;

Por. 185:2 tav-irci.

The addition of the formative "tu", generally
characteristic of the a . . . rinai sing., converts "taval"
into "tavarū" in the Nom. and tavarru in the Oblique
cases:- Krt. 77:2; 345:3; AN. 267:17;

Kalit. 89:10; 87:5, 8;

Kur. 469a, 1154b, 1286a, b; 1321a, 1325a;

Nāl. 69c, 191b, 302b, 364d; Pal. 76b. Cf. Tel. dabbaru.

The meaning of "tavaru" as given by Pope, p. 358, is "fault, failure, deficiency". It is the same in the Lexicons. "Tavaru" must accordingly be considered as related to tapu, tavu and taval; especially as there is a similar alternance between intervocalic v and p in several other Tam. words, e.g. alapu, El. 3-6; alavu = id., El. 11.

At other places there occurs an alternant form, with the plosive doubled, "-pp-"; but the word has the same sense. Thus

1) tappal, at Krt. 79:7; 121:3; 292:2.

Narr. 203:10.

AN. 196:9.

2) tappū, as a sb., as at Patirr. 18:7 tapp-inru = pilai illai, Comm.

3) tappū, as a vb., as at PN. 74:2 tappār.

PN. 189:8 tapp-una.

Patirr. 17:2 tapp-unar.

Kur. 217a tapp-ā.

4) tapp-iya, as peyar eccam, as at Krt. 125:5;

PN. 34:3.

77. ēñciya ellām ēñcutal ilavē.

" There is no restriction on all the remaining eluttu." With the exception of k, n, ñ, c, p (mentioned at El. 69 to 76),

the rest of the consonants can be followed by any of the vowels in the final syllable of Tam. words. For a repetition of the same thought conveyed in almost the same words cf. Por. 42 $\tilde{e}\tilde{n}ciy\bar{o}rkkum$ $\tilde{e}\tilde{n}cutal$ $ilav\bar{e}$. Both these sūtras of Tol. are close to the classical style, as is shown at Krt. 211:3 $\tilde{e}\tilde{n}cinam$ $v\bar{a}li$ $t\bar{o}li$ $\tilde{e}\tilde{n}c\bar{a}$; here the same word " $\tilde{e}\tilde{n}c\bar{u}$ " is repeated in the same line, as at El. 77 and Por. 42. Cf. $\tilde{e}\tilde{n}cu$, at Por. 114:13; 146:3; 334; 355:1; and $eccam$, Por. 115:10; 146:37; 313:7; 518:2; 655:21.

78. $\tilde{n}a$ $\tilde{n}a$ $\tilde{n}a$ ma $\tilde{n}a$ ya ra la va $\tilde{l}a$ $\tilde{l}a$ $ennum$
 $appatinonr\bar{e}$ $pulli$ $iruti$.

" The final consonant of a word can only be one of these eleven:-

\tilde{n} , \tilde{n} , \tilde{n} , m , \tilde{n} , y , r , l , v , \tilde{l} and \tilde{l} ."

The two Comm. spend much time in trying to explain why \tilde{n} , which is the last letter of the Tam. alphabet, cf, El. 1b, is placed between " ma " and " ya " in this sūtra. They conclude that this is so, because m and \tilde{n} alternate as the final consonant of many Tam. synonyms, e.g. $payam$ = $payan$ = fruit, result. They seem to have missed the evident or obvious reason: Tol. has grouped together all the nasals before passing on to the semi-vowels and liquids. Nan. 107 follows the same order in an equivalent sūtra:-

$\bar{a}vi$ $\tilde{n}a$ $\tilde{n}a$ $\tilde{n}a$ ma $\tilde{n}a$ ya ra la va $\tilde{l}a$ $\tilde{l}a$ mev .

cāyūm ukaram nālārum īrē. Cf. also VC. El. 8a-b.

79. uccakāramoṭu nakāram civanum.

" The "n" as the final of a word is in the same position as "cu". This means that just as "cu" is final only in two words, Cf. El. 75, so is "n", in the two words porun and verin acc. to Il. and Nacc.

A. " Porun " consists of the root p̄r or por- = vb. to go to meet, to go against, to contend with, to fight; sb. a meeting; a fight; and the auxiliary verb un = to be, which later became a mere formative. Cf. Appendix Vol., pages 14 to 17. Thus we have:-

- 1) por-un-ai = the meeting of streams, the combined river,
at PN. 11:5 etc.
- 2) por-un-am = we are fighting, at PN. 386:18.
- 3) por-un-a, the Voc.s. = O warrior!, at PN. 2:11; 209:6;
Poruna. 3; Patir̄r. 21:29; 55:6; 88:21.
- 4) porun-an = a warrior, chief, prince, musician in the
general's camp, at Narr. 18:4; AN. 76:9;
PN. 42:18; 58:9; 68:10; 78:6; 87:2; 140:1; 152:31; 229:14;
382:3;
- 5) porun-ar = pl. of 4 above, at AN. 76:5; Por. 75:7; 91:3;
PN. 14:17; 58:7; 69:13; 342:6; 365:6; 382:5; 386:19
porāa porunar ēm.

B. Verin is explicitly spoken of at El. 300a " verin en iruti." It occurs at Krt. 140:1; 222:6; AN. 37:10; 42:3;

Por. 309, Pēr. cit., II, p. 176; Paripā. 12:48.

El. 296-298 explains how verin sometimes becomes verinu. The latter occurs at AN. 65:14 uyaval yānai verinu ccenranna. Acc. to El. 299, in cases of relationship verinu becomes verina. The latter occurs at Paripā. 21:5 verina ttōlotu.

AN. 37:10 verinirutta from verin nirutta, as the pada text gives it, was in later times wrongly divided as veri nirutta and the final n of verin was thus lost. Such a wrong division of " porunai " etc. into " poru-nai " entailed the loss of the final n in porun too. Hence the mediaeval ruling that the dental nasal cannot be the final of any Tam. word. This regulation is first found at VC. El. Canti. 8a-b

īru makara nakaram kaṭamum itai inattil
ērum vakaram olint-aintum.

The meaning of this is:-

" The final consonants of words are m, n, n̄, y, r, l, l̄, and l̄. "

This loss of n in verin was a late feature in literary Tam., but not in the colloquial. There are two reasons for this statement:-

- 1) This loss is recorded as early as El. 300 - 301, esp. 300a: verin en̄ iruti mulutum ketuvali.
- 2) Tulu beri = the back = Tam. verin (classical) or veri (med.)

Another line of development was followed in Kan., Tel. and another dialect of Tam.

This was to slur the vowel "i" and to pronounce verin as *vern, just as *enuman was pronounced enman, cf. El. 6. Eventually this *vern crystallized into:-

- a) Kan. ben = the back, cf. also M.L.p. 3783.
- b) Tel.vennu = the back, with the final "u" as in verinu, AN. 65:14.
- c) Tam. ven, Piñk., which in sandhi becomes venn- = the back. The sandhi form here is the earlier one.

This loss of vowels in unstressed positions, as in verin, and the resultant syncope, especially between liquids and nasals, seems to have been transferred in later times from the colloquial to the literary dialect and is least noticeable in the most cultivated language.

80. upp-akāramoṭu ṅakāraiṅum erre
 apporul iratṭātū ivanaiyāna.

" The "ṅ" as the final of a word is in the same position as "pu". But in this instance there are not two meanings involved."

Cf. tapu, as El. 76, for the point of comparison here.

The word in question at El. 80 is uriṅ. This is the only word, with ṅ as the final consonant, in Tam. It has been discussed under El. 73. ṅakārai, here and at El. 296a; Por. 552:1, is a variant of ṅakāram at El. 64b, 73 and 90. Acc. to El. 134, the " eluttu cāriyai " are kāram, karam and kāṅ. Hence one would have expected here ṅakāram, and not ṅakārai.

But one should remember that when Sk. words have for a long time been taken into Tam., they are modified to suit the genius of the latter. Now in many Tam. words the final particles am, ā, ai, āy alternate, without any change in meaning. Thus

El. 283 speaks of the tree as paṅ-ai, but of its fruit as paṅ-am kāy; and of another tree as āvīr-ai, but of its fruit as āvīr-am kāy.

El. 284 states that the confectionery made out of " paṅam kāy " is called " paṅā aṭṭu."

Col. 126 equates ai with ā in the vocative in the case of pure Tam. words.

Cf. Krt. 161:4 annā = annāy, Voc.s. of annai; and

Por. 115:6, Nacc. cit., Ip. 512, gives the latter reading.

The presence of -ai as suffix in these instances and in several others, all pure Tam. words, e.g. ivaṅ-ai at El. 80b; kul-ai, Krt. 24:5; kul-ai, Krt. 239:3;

paṅṭik-ai, kunṭik-ai, nālik-ai, kal-ai, tukilik-ai, very often with the alternate suffixes, -ā, -āvu, -am etc., makes one suspect that the so-called phonetic law

" Sk. ā \rightarrow Tam. ai " needs considerable modification in view of the alternance ā/ai in O.Tam. itself.

81. vakara kkilavi nānmoli īrratu.

"The v is final in only four words".

Both Il. and Nacc. give as their instances av, iv, uv and tev. The first three of these, esp. av., are discussed under El. 7a and 31. They are the three Tam. demonstratives, pointing resp. to the remote, proximate and intermediate or inferior positions.

The last, tev, occurs in the form

- 1) tevv-ar = foes, at PN.6:11, 28:10;
- 2) tevv-ir = o ye foes! at PN.87:1; 170:9; Kur.771a;
- 3) tevv-ōr = foes, Kur.639 a;
- 4) tevvu = pakai = enmity, at Col.346 tevvu ppakai ākum; Paripā. 19:102 tevvu kkunrattu = the hill of the foes.
- 5) At Patirr. 80:17 *tev + munai > temmunai = the fore-front of the foe.

But this word does not occur in E.C. texts like Krt. This fact strengthens the hypothesis that obviously the fourth word meant by the author would have been ev = which?, owing to the analogy of the other instances where the demonstratives and the interrogatives are placed side by side, cf. El. 31, 32.

Further, ev occurs frequently in Tol., e.g. at Col. 68a ev vayin peyarum; 71c ev vali varinum, followed in the latter instance by avv iru mutalin, as well as in the cl., e.g. at Paripā. 2:59 ev vayinōyum nīyē. Cf. Cīv. evv elā tticaikalum. On all these grounds it is prob. that Tol. meant "ev" rather

than "tev" as the fourth word.

On the other hand, while ē is used three times in the Krt., ev is never so employed therein; although evan = how, why? and ev-an = where? Perhaps then the Comm. are right. The incidence of ev in Col. may be due to its later composition.

82. makara ttoṭar moḷi mayaṅkutaḷ varainta
nakara ttoṭar moḷi onpa .'.t-enpa
 pukar ara kkilanta a.'.rinai mēna.

"If the a.'.rinai nouns are faultlessly explained, most of them that end in n will be found to have an alternate form ending in m, except for nine words." Acc. to Nacc. these nine words, which have no alternate form, are alan, ekin, kuyin, cekin, payin, pulan, kaṭan, vayan, and vilan. Of these, alan occurs at El.193a; 354; AN.395:7 in the sense of fire or cremation; whereas alarkuṭtam at PN.229:1 may be from alan or from alal: in either case the meaning is the same: kārttikai nāl, Comm. For ekin, cf. M.L. p.508. Pulan occurs at El.193a. Il. differs from Nacc. in only one of the instances: where Nacc. mentions "ekin", Il. gives us "ukin". Cf. "ukin" = Indian hog-plum, at M.L.p. 387. Il. and Nacc. seem to be substantially correct in their list of the nine words where the final n does not alternate with m.

The alternance in almost every remaining word in Tam. between final n and m is so well established that Il. is satisfied with two examples. Nacc., however, mentions twelve, one of which is kaṭan = kaṭam. The former occurs at Krt. 57:4; 218:2 kaṭan pūn-; 255:6; 265:4; 282:3; while the latter is

found at Kalit.46:16 kaṭam pūntu in the identical sense of "incurring an obligation".

The only word that needs explanation is pukar = a spot, Krt.284:1 (-mukam); 303:6 (-niḷal). Hence pukari, Krt.391:2 or pukar-ulai, AN.219:13 = the spotted (deer). From the idea of a spot arose that of a blemish or fault: cf. Lat. immaculata, macula; Eng. immaculate, in both senses.

- 102) ellā eluttum velippaṭa kilantu
 colliya palli elu taru valiyin
 pirappoṭu viṭu vali uraloci vārattū
 akatt - elu vali icai aril tapa nāṭi
 alapil kōṭal antanar maraittē.
 a. .tū ivaṅ nuvalātū eluntu puratt - icaikkum
 mey teri vali icai alavu nuvanricinē.

N.B. Il. takes lines 6 and 7 as a separate sūtra, No.103. Hence from here till El.441, his numbering differs by one from that of Nacc. Nacc. divides El.441 of Il. into two sūtras, El.440 and 441. Thereafter the numbering of both is identical till the last sūtra of El.

Most of the words here are discussed either like nuval, in the Word-list, in Ch.VII; or like vāram, a l.w. fr. Sk., in Ch.VIII; or like ural, ordinarily a word used in comparisons, in Ch.IX. I call attention to a few more points:-

- 1) Generally both kila and col as vb. are translated alike: to speak. But here Tol. distinguishes the two in the phrase "kilantu colliya". From the meanings of kilampu, kilappu, which are alternants of kila in the intr. and tr. sense resp., it is clear

that the basic idea of this group of words is "to allow reluctantly something to get out from a thing that is generally closed". This seems to fit the idea of speech perfectly, if the ancient Tamils had their mouths most often shut. But Tol. here insists on a considerable opening of the mouth when one speaks. That is the significance of the collocation:

velippata (= openly; so as to make manifest) kilantu colliya.

- 2) elu taru is E.C. +. Cf. Krt.259:1 elutaru māri = elunta malai,
Comm.

Krt.315:1 elutaru matiyam = the rising moon

Krt.398:7-8 elu taru pani = the rising
tear-drops.

Both in Krt. and Tol. the vinai eccam of this vb. is not elutantu, but eluntu.

- 3) uralcci vāram:- Both Il. and Nacc. explain this as the return of the breath from the head to the chest after it has come from the region near the navel: Tam. unti. Cf. El. 83 a.

- 4) Tol. institutes a contrast between akatt- elu vali icai in
l. 4 and eluntu puratt - icaikkum mey teri vali icai in ll.6-7.

This reminds one of the basic contrast in E.C. texts between akam and puram. Here Tol. recommends those who are anxious to study the former type of speech-sounds to betake themselves to the "antanar". From the context these seem to be brahmins. In their "marai" = hidden lore, Tol. says, one finds this subject sufficiently discussed: but Tol. does not specify in which language these discussions are recorded. He disclaims any intention of entering that field: "a. .tū ivan nuvalātū". He dis-

- cusses only the latter type of speech-sounds, namely those that issue out of the mouth as distinct words. Cf. lines 6-7.
- 5) On comparing lines 5 and 7 we note the alternance between alapu and alavu. In addition to the instances I have given for each under El. 11, there are a few more here. Alapu, Col.261b; 281 a, c, d; 286 b; Por.409; 525:4. Alavu, Por.349:1; 350:1; 351:1; 352:1; 469:1; 470:2; 471; 472:3; 369:1.
- 6) The ending "-icin" in l.7 "nuvanricin" is typically cl. Cf. Ch.IV, "icin".

The Purpose of this sūtra.

Both Il. and Nacc. call these lines a puran atai = an appendix to the third section of El., which is called "pirappiyal" = the production, lit. the birth, of sounds. But this sūtra is not an appendix, for two reasons:-

- 1) In an appendix, an attempt is always made to add a few rules or exceptions to those immediately preceding it. Here there is no such attempt.
- 2) No appendix to any other section of Tol. contains a reference to the author, where he speaks in the first person of himself, as he does here.

Hence the term "epilogue" is a better description of this verse. But it may be asked why Tol. has such an epilogue only here. I suggest two reasons:- 1) In view of the great amount of Sk. literature on this subject, esp. in the Prātiśākhyaś, Tol. might have felt that his nineteen verses here,

El. 83 - 101, were rather jejune and did little justice to the Tam. speech-sounds. This was prob. why Tol. made the distinction between akattū (=internal) and purattū (=external) "vali icai" and contended that he confined himself to the latter type.

2) This verse is an epilogue not merely to section 3 but to all the first three sections together. These formed the orig. El. Cf. Concl. in Part. II.

NB. The abbreviation "Tol." in these pages has the foll. senses acc. to the context:-

- 1) The tolkāppiyam i.e. the work consisting of 665 sūtras.
- 2) The author of the verse in question, whoever he was; and more specifically;
- 3) in part III, where I deal with El. 1-102, their author in E.C. times;
- 4) in parts I and II, where I deal with the redaction, the compiler in L.C. times.

It is a pity that I have to sacrifice clarity for the sake of brevity in this way.

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