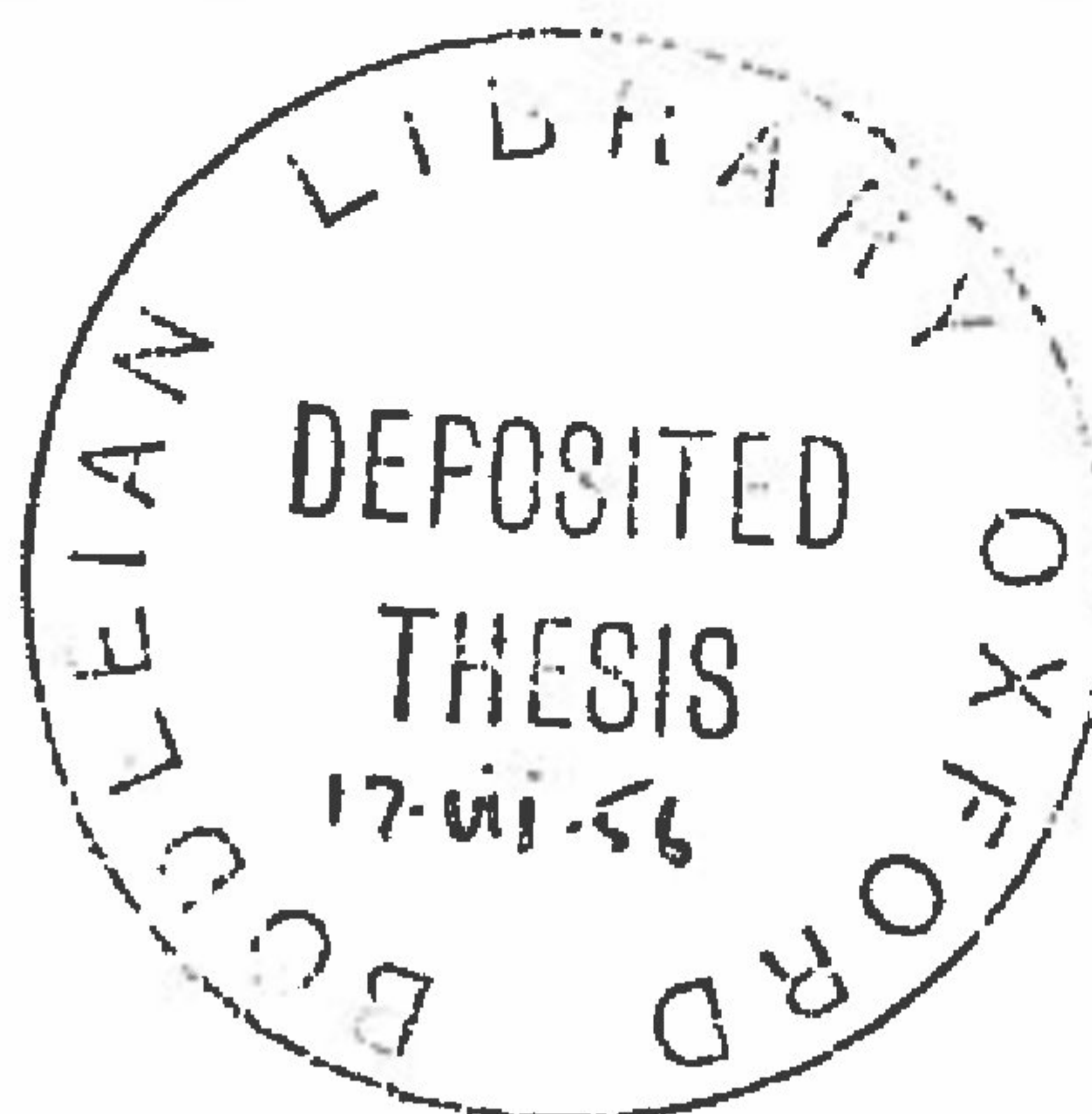


THE STRUCTURE OF THE TAMIL VERB.

by

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CHAPTER XVII.

The Imperative.

The imperative verbs occurring in the Caṅkam texts can be classified into three main groups.

Group I: The imperatives forming this group are identical with the verbal roots. In other words, the Tamil verbal roots functioning as the Imperative verb belong to this group. These are used only in the singular.

Group II: The Imperative formed by adding the second person singular termination -i- *ai* or *āy* to the verbal root, belong to this group.

Group III: The imperative singular forms ending in -*mō*, *mē*, *m*, and -*mati*, and the plurals ending in -*min* and -*um* belong to this group. In other words the forms ending in -*um* the termination of the present-future uninflected verbs of the Old Tamil, together with those ending in *mō*, *mē*, *m*, *mati* and -*min* belong to this group. The latter terminations are all modified forms of the original -*um*.

Group I:

Any verbal root can be used in Tamil as the imperative second person singular. EX:

ira (Kali 63) tā (Kali 82) vā (Kali 42) vai (Pari 6-78)
 kēl (Poru 38: Malai 94) kēel (Kali 11) cūl (Pari 8-55)
 kāṇ (Aink 206: K.T. 171) uva (Akam 87) eru (K.T. 11.
 Puram 207) totu (Kali 63) kūru (Puram 253: Kali 88)
 māru (Kali 89) vēṇṭu (Kuri 1; Akam 68) ōmpu (K.T. 181.
 Kali 21: 41: 98) ceppu (Kali 93: Pari 6-67) col
 (Kali 24)

Group II:

(a) -i-

In the following imperative second singular forms, -i- is directly added to the root:

ūkki (Kali 37) kāṭṭi (Kali 147) tēri (Kali 85: 90)
 tērri (Kali 73) kāṇi(kā) (Kali 105)

Forms of this nature are rare in Tamil. Even in the Cankam texts -i- often appears compounded with the suffix -t-.

kēl + ti = kēṭṭi (Pari 19-96. Puram 289)

kāṇ + ti = kāṇṭi(kā) (Kali 99)

As the -ti ending second person singular forms are common to the Future and the Imperative they have been treated under the Third Future. (Ref. pp. 390 - 393.)

A particle *kā* appears suffixed with *kāṇi* (*kāṇi* - *kā*) *kāṇṭi* (*kāṇṭi* - *kā*) and the -ai ending form *kaṇṭai* (*kaṇṭai* - *kā*).¹ According to the Tolkāppiyam this 'kā' is an expletive.

(b) -ai:

The following are the only imperative forms ending in -ai occurring in the Caṅkam texts.

vantai (Kali 63) .

kaṇṭai (Kali 105: 109: 110: 64: 103)

kaṇṭai(kā) (Kali 105)

kāṇṭai (Kali 92: 12)

kāṇṭai (-p-pāy) (Kali 87)

uraittai (-k-kāṇ) (Kali 38)

The author of Tolkāppiyam says that when forms like *kēṭṭai*, *ninṇai*, *kāṭṭai*, *kaṇṭai* etc. are not used in the second person, then they should be interpreted as expletives.² But the forms occurring in the texts all are used as imperatives. The following are the contexts where these archaic forms occur.

1. Tolkāppiyam - Collatikāram. Ed. Cunnākam 1938, Cūttiram 279.
2. Ibid., Cūttiram 426.

vantai - come!

'kaṭam pūṇṭu orukāl nī vantai'

kaṇṭai - look at!

'nettirum kūntalāy kaṇṭai-y-i.ōtōr col'

kaṇṭaikā - look at!

'mitai-p-pāyum veḷḷēru kaṇṭaikā'

kāṇṭai - look at!

'Nan vāyā-k-kāṇṭai naru nutāl'

kāṇṭaippāy - look at!

'takaiyatu kaṇṭaippāy neñcē!'

uraittai-k-kāṇ - Speak!

'terulāmar kāppatōr tiran uṇṭēl uraittaikkān'

The nature of the suffix -pāy appearing in the imperative kāṇṭai-p-pāy is not clear. The -pāy suffix is mentioned neither by the grammarians nor the commentators.

Therefore it is likely that it should be split as

kaṇṭu - aippāy > kāṇṭu - aippāy > kāṇṭaippāy.

aippāy may be split as ai - to wonder: -pp- future tense sign: āy: second person singular termination.

'Uraittai-k-kāṇ' is interpreted in the Kalittokai commentary as 'uraittu-k-kāṇ'.¹ This view may be considered

1. Kalittokai. Ed. 2nd: Madras 1938, p. 107.

correct on the analogy of the form 'ninaittu-k-kāṇ' occurring in the context.

'maintutai māṇṇir cunaṅku ninaittukkāṇ'

(Kali 18, line 4). Here 'ninraittukkāṇ' means 'remember!' Since the conclusion has been reached that the stems of the imperatives 'kāṇṭaiṇṇāy' and 'uraittai-k-kāṇ' are the original forms 'kaṇṭu' and 'uraittu', it is easier now to analyse the other forms. Of the three imperative singulars 'vantai' 'kaṇṭai' and 'kāṇṭai', the first two are formed by adding the second person singular termination -ai to the stems 'vantu' and 'kaṇṭu' respectively. The third form 'kāṇṭai' is only modified form of 'kaṇṭai'. It should be recalled at this point the view consistently expressed in these pages that the Old Tamil had no tense sign in the verbal form, as such, the forms such as 'vantu' 'kaṇṭu', etc. formed by adding the suffix -tu to the verbal root, were used in the singulars of all persons. (Ref. p. 338) 'Vantu' appears in the Caṅkam language as the stem of the past and the imperative. Therefore the principle of nasalization such as -t changing to -nt- applied to the formation of the weak past stems of the Caṅkam language need not be extended to the few archaic imperatives of the

Old Tamil preserved in the Caṅkam texts. The imperatives of 'vantai' and 'kaṇṭai' type became archaic at the end of the Caṅkam period itself. Therefore the presence of nasals such as -n- in the imperative forms like 'vantai', signifies some phonetic change that took place in the pre-historic times.

(c) āy:

The forms ending in āy such as uraiyāy, kēlāy etc. are common to the imperative second person singular and the negative of the same person: EX:

'kēlāy ella tōri' (Narr 61, line 1)

means 'Oh my friend, listen!' Here 'kēlāy' meaning 'listen' is used in the imperative-second person singular.

'Collir colletir kollāy' (Narr 39, line 1)

means 'When I speak a few words you are not receiving (kollāy) them with approval.' In this context 'kollāy' 'not receiving' is used in the negative second person singular. A majority of these forms in -āy are used as negatives more than imperatives.

-āy is directly added to the verbal root and only in a few cases especially when -āy is added to the roots ending in vowels such as -ai, the semi-vowel -y- is added.

The following are the only forms used in the imperative:

ur_iaiyāy (Nar_r 123) ni_naiyāy (K.T. 343)

kē_lāy (K.T. 390: Nar_r 61: Akam 63)

kū_rāy (Akam 292) pō_rrāy (Kali 12)

Group III.

An analysis on the structure of the Group III imperatives throw much light on the nature of the Old Tamil imperatives preserved in the Caṅkam texts. The singulars end in -mō, mē, -m and mati. EX: arimō, arimē, arim, arimati. The plurals end in -min and -um: arimin: ariyum.

Here the analysis to be pursued is on the same line as that followed on the study of the -mār verbs (Ref. p. 344-347). On the other hand the understanding of the structure of the imperatives is very much easier for the simple reason that the original termination -um of the uninflected verbs of 'ceyyum' type survives in the imperatives. EX:

'nī_ṭanmin vā_rum enpavar cor_pō_nra_navē'

(Paripāṭal 14-9)

Here 'nī_ṭanmin' is an imperative plural meaning 'Please do not delay'. It is in the negative. 'Vā_rum' also is in the imperative plural (not negative) and means 'come!'

'potāra-k- kollum kamar kurar-k-ennum'

(Kali 32. Ref. For further explanation on 'kollum' in p. 250)

Here 'kollum' is used as imperative plural.

Thus the presence of the imperative plurals 'vārum' and 'kollum' in the Cankam texts show that these are the types of the uninflected verbs of the Old Tamil. In the Cankam age, however, the -u of the -um is elided in many forms and some expletives or other terminations were added to this surviving -m. EX:

ariyum > arim - ō: arim - ē:

arim + a-ti: arim + in:

Compare the following imperative plurals pukumin (Malai 366) kūrumin (Puram 173). These should be split as pukum - in; and kūrum - in: on the analogy of the Mas-Fem. plural ātumār (Kali 92) ātumār > ātum + ār. The suffix -in might be the second person termination of the Pre-Cankam Tamil. -in appears in such imperatives as natatticin (Puram 255) etc.

In the other forms of the imperative plurals such as punarmin (Narr 224) peymmin (Puram 262) etc. the -u- of -um is elided. This loss of -u can be explained on the analogy of the -mār plurals:

pun̄arumār (Narr 304) > pun̄armār
 (Pari 11-67). (Ref. p. 345)

That is

pun̄armār < pun̄arumār
 pun̄armin < pun̄arumin.

The same principle can be applied to the analysis of the singular forms. Forms like nalkumati and kūrumati should be split as nalkum + a-ti: kūrum + a-ti. The suffix 'ati' of -mati is only a modified form of the second person singular termination -ti. The loss of -u- is evident in such forms as kon̄mati (Puram 200). In forms like kon̄m(ati) not only -u of um is elided but also the preceding consonant. kol - um = kol̄lum > kol̄(lu)m
 kol̄m > kon̄m. This loss of vowel and the consonant is acknowledged by the author of Tolkāppiyam and it has been explained earlier when the -um ending present-future forms were analysed. (Ref. p. 257)

Again the -o- suffixed to such forms as kon̄m(ō) (Aink 78: 196) cen̄m(ō) (Puram 381) is an expletive. This is because in such imperative singulars as kon̄mē (Kali 23) cel̄mē (Narr 395) ē, instead of -ō- appears. This fact becomes still clearer when one finds neither ō nor ē in

such forms as tiṇṇ (Puram 150) uṇṇ (Puram 392).

Thus it becomes clear that the imperatives in -m- and the present-future finites in -m- are originated from the same verbal form. Compare the following:

'ampal ūrum avanotu moṛimē (K.T. 51):

In this context 'ūr' (the village) is the subject and 'moṛime' (talks) is the predicate. As 'moṛimē' is used in the neuter, it should be interpreted as the present-future finite verb. Therefore the -ē appearing in 'moṛim-ē' is an expletive and 'moṛim' is the shortened form of the present-future verb 'moṛiyum'.

'kēṭṭanai yāyin nī vēṭṭatu ceymmē'

(Puram 46). In this context nī (thou) is the subject and 'ceymmē' (do) is the predicate. Here 'ceymmē' is used in the imperative second person singular.

Thus the similarity between 'moṛimē' and 'ceymmē' used in the present-future and the imperative respectively is noticeable. This proves beyond any doubt that the verbs of 'ceyyum' type were used in the Old Tamil as the unflected verbs both in the singulars and plurals. The presence of -um in the optative forms such as vēṇṭum (Puram 367: Kali 21 etc.) kūtum (Akam 301: Puram 193 etc.)

conclusively proves the fact that the indicative imperative and optative moods as such were non-existent in the primitive Tamil. In the pre-Caṅkam Tamil there began the deviation of the imperative from the indicative and only during the Caṅkam age, it is likely that the optative distinguished itself from the imperative.

The following are the group III imperative verbs. The forms are given as they appear in the texts, suffixed with expletives and particles:

Singular

-m-ō

arimō (Narr 238) morimō (K.T. 75) uraimō (Aink 66: 80) vilaimō (Narr 251) vanaimō (Puram 256) enmō (K.T. 392) konmō (Kali 23: Puram 152: Aink 78: 196: 289: 368) uymō (Aink 83) akanmō (Akam 306) cemmō (Peru 45: Aink 77: 303: Patir 9-7: Puram 381: Narr 71) vammō (Puram 221: Narr 180: 223: 363)

-m-ē:

konmē (Kali 23) celmē (Narr 395) ceymmē (Puram 46) nippmē (Narr 300) kalaimē (Puram 145) telimē (K.T. 273)

-m:

um̃ (Puram 392) tim̃ (Puram 150)

tā + um > tām > tam; Similarly

vā + um > vām > vam:

tam (Matu 747: Patir 9-5: Puram 203)

vam (Aink 199: 317: 469)

-m-ati:

alimati (K.T. 115: Narr 355) orimati (Puram 121)

inaimati (K.T. 19) utaimati (Akam 123) uraimati

(Narr 54: 102) uraimati (Matu 781) kalaimati

(Kali 129) ayarmati (Kali 30) ūrmati (Akam 154)

unmati (Puram 290) karmati (Aink 134) kēnmati

(Puram 35: 363: Poru 60) konmati (Puram 200)

cenmati (Akam 163: 288: Puram 181: Patir 6-3)

vammati (Aink 410: Narr 307) erumati (Poru 63)

nekirmati (Aink 200)

ākumati (K.T. 18) ēkumati (Narr 9) vēkumati

(Aink 395) nalkumati (Tirum 205: Aink 179: Puram

369) orukmati (Puram 24: 56) muyānkumati (Aink 148)

tānkumati (K.T. 290) iyakkumati (Akam 344) ōmpumati

(K.T. 235) collumati (Aink 479) kūrumati (Akam 380:

Narr 173) pōrrumati (Akam 342) kaṭavumati (Akam 114:

Narr 321: Akam 254) ēmati (Narr 21).

Plural-m-in:

kar^uimin (Perum 293) pa^uimin (Pari 15-34) vatimin
 (Malai 255) ama^uimin (Puram 152) ura^uimin (Aink 397;
 Narr 376) tu^unaimin (Malai 391) ni^unaimin (Pari 15-29)
 ni^ucaimin (Perum 262) a^uṭumin (Patir 2-8) to^uṭumin
 (Malai 277; Puram 152) ko^uṭumin (Puram 317) ni^urumin
 (Puram 152) pu^ukumin (Malai 366; 491) e^urumin (Narr 170)
 u^unmin (Patir 2-8) kē^unmin (Kali 2, 8) ko^unmin (Malai 258)
 a^uka^unmin (Malai 270) ō^urmin (Pari 11-127) cē^urmin (Puram
 9) pa^uṭarmin (Malai 192) pu^uṇarmin (Narr 224) vī^urmin
 (Puram 262) pey^unmin (Puram 262) ta^unmin (Matu 736)
 va^unmin (Patir 5-9; Kali 104)

ē^ukumin (Narr 42) iyakkumin (Puram 152) ō^umpumin
 (Kali 146; K.T. 184) ā^uṭumin (Puram 97) kū^urumin (Puram
 173; Aink 385) ē^urrumin (Patir 2-8) pō^urrumin (Puram
 104; 301) utavumin (Patir 2-8)

-um:

ko^ullum (Kali 32) vā^urum (Pari 14-9)

Sometimes singular forms are used in the honorific
 plural; similarly plural forms are used in the singular.

EX:

'vaikam vammō vāy mori-p-pulavīr!'

(Purāṇ 221: line 10)

Here a poet is addressed as 'pulavīr!' and the verb or predicate of this -īr ending plural form is 'vammō'.

'pammāṇ irattirāyir cenm (Narr 71. line 3)

Here 'irattir-āyir' goes with 'cenm'.

In both these places the contexts refer to singular; so is used the predicate ending in -m-ō; but the subjects of the verbs end in -ir. Generally the subject ending in ir or īr is followed by the predicate in -min.

'irappa-t- tunintanir kōmmin marraliya'

(Kali 2, line 10)

Here both the subject and the predicate are in the plural; tunintanir ... kōmmin. But the context refers to a singular.

A note on the use of the form cenmō (Akam 222: Narr 358)

This form is interpreted generally as an imperative second person singular. But in the contexts Akam 222, and Narr 358 the commentators interpret in the first person plural indicative future 'shall we go'. EX:

'kaṇaṇ kēru kaṭavuṭku uyir-p-pali tūuy-p-
paraviṇam varukam cenmō tōri'

(Narr 358: lines 6-7)

Meaning: (literal) 'Oh my friend (tōri!) shall we go (cennō) and come back (varukam) after having praised (paravinam) and offered (tūuy) life sacrifice (uyir-p-pali) to the God (kaṭavutṭu) surrounded by celestial hosts (kaṇai kēru)' - Thus the 'Lady-in-Waiting' addresses the 'Lady'. It is not possible to interpret 'cennō' in the imperative second person singular because the context demands a first person plural meaning. In the love poems of the Caṅkam anthologies nowhere the Lady-in-Waiting single out the Lady and ask her to 'go'. Wherever they go, they go together. Even in this particular context the verbal forms qualifying 'cennō' are in the first person plural: 'paravinam varukam cennō'.

The other context is:

'Maruti-y- anna māṇ pukar perīiyar
cennō vāri tōri ...'

(Akam 222, lines 12-13)

This poem is composed by the poet Parānar. Here the 'Lady' is said as saying that she is unable to bear any more the love-sick caused by the absence of the lover for a considerable long time. The Lady-in-Waiting replies "I can suggest only one thing. We must go out in search of him."

In this context if 'cenmō' is interpreted as 'thou goest', it is against the Tamil poetic convention. The lady-in-waiting never addresses like this. She always identifies herself with the lady both in her happiness and sorrow. Therefore the commentator interpreted 'cenmō' in the first person plural. The editor of the commentary says that 'cenmō' is the modified form of the first plural 'celkam'.¹ It is not easy to trace the form 'cenmō' from 'celkam'. Linguistically cenmō is the modified form of the present-future form cel - um:

cellum > cel(lu)m > celm > cenm.

In the Caṅkam text -um is used in the first person plural only when compounded with the suffix ku, tu or ru, i.e. kum: -tum and -rum: cellum: cērum: 'celkam' might be a modified form of 'celkum', and unless some drastic change has taken place in the form it is not easy to call 'cenm' the modified form of 'celkam'. More evidence is in need to pronounce any opinion on this subject.

1. Akāṇanūru - maṇimittaiṭṭavalaṁ. 2nd Ed. Madras 1949, p. 202.

CHAPTER XVIII.

-cin and -ikum verbs.

In the language of the Caṅkam texts there occur some archaic forms ending in -cin or -ikum. EX:

vanticin, kantikum.

The Tamil grammarians did not include either -cin or -ikum in the list of the personal terminations. The author of Tolkāppiyam includes -cin and -ikum in the list of the expletives of the second person.¹ He says that according to his predecessors, both -cin and -ikum may be used in the other persons as well.² Thus according to Tolkāppiyar, both -cin and ikum originated in the verbs of the second person and when they lost their significance they were suffixed as expletives to the verbs of all the three persons, though being prominently used in the Second person.

The fact that the suffixes -in and -um appearing in -cin and ikum respectively survive in the second person or the imperative terminations -min and -um endorses the statement of the author of Tolkāppiyam, that -cin and -ikum are the expletives of the second person.

1. Tolkāppiyam - Collatikāram. Ed. Madras 1941, cūttiram 276.

2. Ibid., cūttiram 277.

-cin verbs

The forms in -cin occurring in the Caṅkam texts are used as finite verbs mainly in the first person singular indicative and the second person singular imperative. A few forms occur in the third person singular. Those verbs in cin occurring in the first and the third persons singular indicative are used only in the past tense. Thus whether in the indicative or the imperative, the -cin finites do not occur in the plural.

On the other hand -cin appears in the past nominal forms both in the singular and plural of the third person. In such nominals -cin is suffixed with the personal terminations ōn, ōl and ōr: EX:

-ōn: pukarnticinōn (Akam 210)

-ōl: pirinticinōl (K.T. 336)

-ōr: kaṇṭicinōr (Aink 85)

In these forms, it is likely, the expletive -cin and the personal termination are later additions suffixed to the past tense finites 'pukarntu', 'pirintu' and 'kaṇṭu' respectively. Compare the following past finites:

arinticin (K.T. 247 etc.) vanticin (Puram 125). Since the author of Tolkappiyam says that -cin is an expletive,

then it follows that arintu(cin) and vantu (cin) are the past finite verbs of the Old Tamil. This view is in full agreement with the statements made in the earlier pages that the Old Tamil verb is destitute of personal terminations and the same form, formed by adding such suffixes as tu, tu and -ru to the verbal root crude or modified, functioned both as participle and finite verb, in the singulars of all the persons. These verbs did not denote any tense in the early stages of the development of the Tamil language. Thus the forms used in the Cankam texts as past finite do not create any difficulty in analysing the structure. The only peculiarity is that the final -u- of the verb is elided in combination and its place is taken by -i-.

vantu - cin = vanticin.

Because of this peculiarity some people believe that the expletive is -ic¹in and not -cin.

The structure of the form used as imperative is important for these forms exhibit the character of the Old

1. Puranānūru with comm. by Auvai Turaicāmpillai
vol I, Ed. Madras 1952.

Tamil verb more clearly. Here two types of -cin forms are used in the imperative.

The first type has the same stem as that of the past tense, in fact sometimes the same form is used in the indicative past and the imperative. EX:

'niṟ kāṅku vanticin' (Puram 125)

means 'I came to see you'. Here 'vanticin' (I came) is in the past tense. The same form is used as imperative in

'Men mela-v-iyali vanticin vāṛiyō

ma tāntai' (Aink 175)

Meaning: 'Oh my girl! Please come here walking very slowly.'

Here 'vanticin' (please come) is in the imperative.

In such imperatives the verb is 'vanti' and 'cin' is the expletive. Forms like 'vanti' 'come!' may look as peculiar imperative form, but such forms only throw much light on the structure of the Old Tamil verb.

'Vanti' should be split as 'vantu' - 'i'. Here 'vantu' is the same as the one used in the past tense and -i- is the second person singular termination. It performs the same function as enri (Puram 300 etc.) unti (Kali 85)

These are the imperative forms and the past forms are 'enru' and 'untu'. The only peculiarity in the structure of 'vanti' is that the -t- is nasalized. In the Cankam language the principle of nasalization is associated only with exhibiting the character of the verb as weak, and in no way it should be interpreted as showing the tense. Compare the three imperative second singulars formed from the root vā - to come.

vanti (cin) (Aink 175) come!

vantai (Kali 63) "

vantī (Kali 85) "

The last form is a compound verb and the component elements are vantu - ī: ī is a verbal root used as imperative; it has lost its meaning 'to give' and here functions as auxiliary suffixed to the form 'vantu'. There occur many such forms used as imperatives.

cenru - ī = cenrī (Akam 46) 'go!'

kontu - ī = kontī (Kali 147) 'take!'

In all such -ī- imperatives the stem is very clear. It has been explained earlier how imperatives like 'uraittu - k̄an' are modified to forms like 'uraittaikāṇ' (Ref. p. 433)

When the use of the auxiliary 'kāṇ' became unnecessary the imperative form stands as 'uraittai'. Thus vantu - ai = vantai: -ai is the second person singular termination as much as the -i- in vanti. Again compare 'vanti' with the Group II (p. 430) imperatives: kāṭṭi! tēri! etc. Thus it is inevitable that the Old Tamil verbs preserved in the Caṅkam texts indicate no tense. For a student of Modern Tamil, this feature of the Old Tamil verb may be surprising. But fortunately the scanty materials preserved in the literature of the period are more than enough to show the character of the verb.

The second type of the -cin imperative is of naṭatticin (Puram 255) type. Here the verb is 'naṭatti' and cin is the expletive. Compare this with naṭatti (Puram 22). It is likely all the other imperatives could be included into the previous type. Naṭatti (cin) does not form the past stem in ~~the~~ -ttu, as naṭattu, but it is in no way against the principle of the formation of the archaic imperatives, because the question whether a particular form could be used in the past tense as understood in modern times, has no relation with the study of the archaic forms

of the Old Tamil period at which time the Tamil verb indicated no tense specifically.

The following forms occur in the Caṅkam texts:

Past tense: Finities:

First person: Sing:

enricin (K.T. 217: Narr 55: 61) kaṇṭicin
 (Narr 126: 177: 195: Puram 22) kētticin (Puram
 150: Narr 115) vanticin (Puram 125: 373: 391:
 369: 371: Patir 2-5: 2-6: 5-1: 6-4: 7-1: 7-4:
 9-2: 9-10: Narr 50) uvanticin (K.T. 351) maranticin
 (Akam 38) arinticin (K.T. 247: Narr 278) telinticin
 (Akam 466) ayannticin (Akam 147: Puram 149)
 paṭarnticin (Puram 164) kūrnticin (K.T. 216) āynticin
 (K.T. 262) cūrnticin (Akam 76: K.T. 11) ānricin
 (kurī 34: Puram 151) maruṇnticin (Akam 384)

valitticin (Akam 303). Both pēturricin (Akam
 (Akam 135) and paiyānticin (Narr 114) are compounds.

Third person: Sing:

Mas: cenricin (Narr 394) perricin (Puram 11)
 Fem: perricin (Puram 11)
 Neu: pōnricin (Narr 240: Aink 74), taṇ-ṇ-enricin
 (Aink 73) is a compound.

Past Nominals

Third person:

Mas: pukaṛnticinōṇ (Akam 210)

Fem: pirinticinōl (K.T. 336)

iranticinōl (Akam 306)

Mas-Fem: Plu:

kaṇṭicinōr (Aink 85) payanticinōr (Puram 137)
 maṛanticinōr (Narr 118) iranticinōr (Narr 302)
 ciṛanticinōr (Narr 337) nayanticinōr (Akam 103:
 Perum 425) pirinticinōr (Narr 241: K.T. 94: 350:
 Akam 183: 197) aṛinticinōr (K.T. 18: 267) aṭainti-
 cinōr (K.T. 268) Uṇarnticinōr (Puram 365) māynticinōr
 (Puram 27) ceṇṛicinōr (Narr 314: Akam 34) akṇṛicinōr
 (Akam 311)

maṛutticinōr (Patir 5-5) paṭaittinōr (Puram 18)
 munticinōr (Patir 7-9) is formed from the root
 of the second conjugation. So rarely the roots of
 the second conjugation form -cin verbs:

munti + cin + ōr = munticinōr.

This example clearly shows that the expletive is -cin
 and not -i-cin.

Dat:

per_ricin_ōr_kku (Pur_am 125) pirinticin_ōr_kku (K.T. 35)

urainticin_ōr_kku (Akam 200) uyarnticin_ōr_kku (Pur_am 214)

punarnticin_ōr_kku (Akam 367)

akan_ricin_ōr_kku (K.T. 127)

ānticin_ōr_kku (Pur_am 357)

u_tar_ricin_ōr_kku (Patir 8-2) is formed from the causative root u_tar_r; u_tar_ri - cin - ōr - kku.

Imperative

All the imperative forms in -cin are used only in reference to the second person singular.

Kan_ticin (Akam 99: 369: Aink 106: 105: Narr 35:

177: 202: K.T. 112: 220: 359: 249: 240) pū_ntin

(Akam 7) en_ricin (Akam 375: Narr 99) kē_ttin (Matu 208:

Narr 78: K.T. 30: Akam 138: Aink 59) nō_rricin (Pur_am

202) van_ticin (Aink 175: K.T. 367) terinticin (Akam 281)

cū_rnticin (Akam 77) nu_van_ricin (Narr 200) ā_nricin (Akam

69: 237: 267: Narr 128: 286: 332: Aink 430)

uraittin (K.T. 63: 302: Akam 191: 200: 314:

Narr 103: 176) va_titticin (Pur_am 180) na_tatticin (Pur_am 255)

The ~~root~~ radical vowel ā is not shortened in k_an_ticin (Akam 164: 376)

$kāṇ > kaṇ - tu = kaṇtu - i - cin = kaṇti cin:$

$kāṇ + ti + cin = kāṇticin.$ Thus the root 'kā' have two imperative forms. Compare these with 'kaṇtai' and kāṇtai (Ref. p. 431)

'ārricin' (Pari 8-79) is the only imperative form formed from the root of the second conjugation.

Of the imperative forms discussed above, the following forms without the expletive -cin have been treated in the earlier chapters:

naṭatti (Puram 22) uraitti (Pari 11-92) (Ref. p. 391)

kētti (Pari 19-96: Puram 289) (Ref. p. 430).

-cin also appears in the following contexts:

It is suffixed to the negative verb anru. $anru + cin = anricin$ (Puram 289)

The expletive -cin appears suffixed to another expletive 'maru'

$maru + cin = marricin$ (Narr 272)

In the following contexts 'āṅku' the particle of similarity meaning 'like' is compounded with -cin forms which are in the past tense:

valarnticinaāṅku (Aink 44)

milirnticinaāṅku (Puram 139)

-ikum verbs

Only a few forms appear suffixed with the expletive -ikum. These forms are used in the indicative first person plural and the imperative second person singular. The forms in the indicative denote the past tense only.

EX:

'nin palar pukaṛ celvam initu kaṇṭikum-ē'

(Patir 2-1) means 'Oh King Cēralā-ta! We have seen (or saw) (kaṇṭikum) well (initu) your wealth (nin celvam) praised by many (palar pukaṛ)'. In this context kaṇṭu - ikum - kaṇṭikum (we saw) is used in the first person plural past.

'onṭoti maṭavarar kaṇṭikum konka!'

(Aink 104) means 'Oh Lord! (Konka) Please look at (kaṇṭikum) the condition of the Lady wearing shining bracelets (onṭoti maṭavararal)'

Here 'kaṇṭikum' (look at!) is in the second person singular imperative.

The structure of the -ikum forms is similar to that of the -cin forms.

Past tense:First person: Plu:

kantikum (Aink 121: 122: 123: 124: 125: 126:
 127: 128: 198: Akam 102: Puram 251. Narr 20:
 Patir 2-1: 5-3: 3-4: 7-5: 9-4) perrikum (Puram
 378) kēttikum (Patir 6-2) paṭarntikum (Valai 400)

The last mentioned form is used somewhat in the present tense.

'ōmpā vallar paṭarntikum enin'

means 'If you say (enin) that we are going (paṭarntikum) to see the Benefactor who gives liberally without keeping anything for himself (ōmpā vallal)'. Here 'paṭarntikum' 'we are going' is in the present.

Imperative:

Only one form is used in the imperative second person singular.

kantikum (Aink 158: 194: 264: 414: 419)

CHAPTER XIX

The Optative

In Tamil, sometimes the same form may be either in the imperative or optative mood. Dr. Caldwell calls the Tamil Optative 'polite imperative'.¹ It is quite true for the difference between these moods lies in the meaning they express. For example, the imperative is mainly used to express the 'command' or the 'request' and the verbs denoting such meaning are mainly in reference to the second person. On the other hand the Optative is used to express such meaning as 'wishing', 'cursing', 'blessing', etc. At the time of the composition of Tolkāppiyam the Optative had primarily reference to the third person. The author of Tolkāppiyam says that the Optative is not expressed in reference to the first and second persons.² However, in the Cankam language some forms are used in reference to the first and second persons as well.

1. Comparative Grammar of the Dravidian languages: London 3rd Ed., 1913, p. 538.

2. Tolkāppiyam - Collatikāram. Ed. Cunnakam 1938. Cūttiram 226.

The meaning and the context are the main factors that decide the nature of the form. For example the -ka ending forms are common to the imperative and optative. Forms like 'vārka' 'long live' can be interpreted only in the optative because the meaning is 'blessing'. On the other hand forms like 'celka' 'go' can be only in the imperative.

The other Optative forms are formed mainly by adding either -iya or -iyar. EX: mann - iya = manniya:
mann - iyar = manniyar.
These forms ending in -iya and -iyar are also used as 'past participles', 'optative' and 'infinitive'.

Past participles:

'āṭiya' (Tirum 52, etc.) type.

urīiyar (Nar 56)

Optative:

manniya (Puram 6)

manniyar (Patir 6-4)

Infinitive:

unṇiya (Kali 85)

kāniyar (Nar 248)

Thus structurally there is no difference between these forms: but only the context decides whether the form is

a participle or finite verb. Whether it is in the past tense, in the Optative or an infinitive. This is mainly the characteristic of the Old Tamil verb. In the early stages of the development of the Tamil language, as the Caṅkam verbs show, the same form functioned in different capacity and the word order indicated the nature of the form. So, the Old Tamil verb is noted for its simplicity. It is only in the later stages there arose the tendency to use one grammatical form to denote one purpose. It should be borne in mind that the forms occurring in the Caṅkam texts are not all originated in the Caṅkam age. Many forms, it is likely, were in use from an earlier date and fell out of use in the Caṅkam period itself. For example the -iyar forms used as past participle do not occur in the post-Caṅkam era, and only a few such forms occur in the earlier texts of the Caṅkam. The -iya and -iyar ending forms used as infinitives almost went out of use at the beginning of the post-Caṅkam period. In the Modern Tamil the Optative is expressed by the -ka ending forms and the -iya and -iyar are used only rarely in poetry.

Thus, the -iya and -iyar forms originated at a time when there was neither the personal termination nor the tense sign in the form. In short, these forms could be

called the infinitives of the Old Tamil. (The structure of the -iya and -iyar forms will be analysed under the 'infinitives'.)

-ka

-ka is directly added to the verbal root. The -k- of -ka is doubled when added to the roots forming the present-future in -kk-.

ali - ka = alikka (Patir 7-1)

cira - ka = cirakka (Natu 194)

First person:

pirika (Puram 71) peruka (K.T. 14. Puram 379;
Pari 17-53) pukuka (Aink 396) kanka (Puram 166;
Narr 307) iyaika (Pari 11-130)

irukka (Pari 18-56)

'vārntilaṅku vaiyeyirru-c-cinmoṛi-y-arivaiyai
peruka -til-l- amma yāne'

(K.T. 14)

In this context 'arivaiyai peruka ... yān'
means 'Let me get (peruka yān) my (desired) girl
(arivaiyai).'

Here 'peruka' is used to express the 'wish' and it refers
to the first person singular 'yān'.

'viruntu urra nin tirunt ĕntu nilai'

enrum kānka -til-l- anna yām-ē

(Puram 166)

Meaning: 'May we see (kānka yām) ever this glorious state of your Lordship entertaining the guests'.

In this context 'kānka' is used in reference to the first person plural 'yām' and expresses the 'wish'.

Second person:

erika (Patir 2-8) palika (Akam 156) orika (Puram 246: Narr 11, 64. Kali 4, Akam 340) tanika (Puram 70) varuka (Puram 207: 316: Akam 131) peruka (Puram 391) eruka (K.T. 219) kalāika (Puram 42) punaika (Akam 269) kānka (Puram 70: Kali 94) unka (Puram 333: 399) pūnka (Kali 126) māyka (Akam 258) celka (Puram 246: 279: Narr 53: 68: Kali 37: Akam 224) tavirka (Narr 325) ūrka (Akam 44)

ākuka (Puram 205) āka (Narr 34) nīnkuka (Akam 90) varānkuka (Patir 2-8) pātuka (K.T. 23) āruka (Aink 396) kūruka (Kali 114) mānuka (Puram 91) kaṭavuka (Akam 54) vilaiyātuka (Narr 362).

The last form is a compound.

cirakka (Puram 259)

A majority of the forms of the second person are in the imperative:

'Akavan makal-e! pātuka pātṭē
innun pātuka pātṭē'

(K.T. 23)

In this context 'pātuka' 'sing' is in the imperative. It is used in reference to the second person singular 'Akavan makal' (Akavan makal! refers to a girl belonging to the community of 'fortune-tellers' and interpreters of Omens. In ancient India this community earned their livelihood by singing songs from house to house and interpreting omens, etc.)

The form used by a person of higher rank when addressing a person of lower rank is to be interpreted as expressing the 'command'. This is imperative. The same form may be said optative if it comes from the mouth of a person of lower rank. Thus the optatives used in reference to the second person are mainly 'polite imperatives'.

Third person:

Among the meanings expressed by the Optative forms used in reference to the third person, 'cursing' is prominent. The Caṅkam bards visit the palaces of the Tamil

kings especially when the kings return from the battles with victory. So the subject matter of the poems composed on such occasions include 'the praising of the king' and 'cursing his enemies'.

'tēyvaṇa keṭuka nin tevvar ākkam'

(Matu 195-196) means 'May the wealth of your enemies wane and be perished (keṭuka)

Here 'keṭuka' is used in reference to the neuter singular and expresses the 'cursing' or 'wishing ill'.

arika (K.T. 14) cerika (Kali 10) orika (Narr 55: Puram 231) karika (Narr 271: Akam 13. Malai 557) tanika (Aink 6, Kali 147) polika (Pari 1-63: Aink 1, 300: Puram 367) mutika (Netu 168) amaika (K.T. 175) iyaika (Pari 11-13) utaika (Akam 336) kuṛaika (Puram 73) punaika (Puram 172) varaika (Aink 6, Puram 72) viraika (Kali 124) vilaika (Aink 2) ituka (Patir 8-10: Puram 239) uruka (K.T. 248) keṭuka (Perum 38: Matu 196) cuṭuka (Puram 239) nakuka (Kali 144) paṭuka (Kali 64) taruka (Matu 747) varuka (Kali 116: K.T. 56) alarka (Aink 370: Narr 15) ivarka (Akam 269) uyarka (Puram 58) unarka (Narr 116) kavarka (Puram 57) paṭarka (Puram 381) ārka (Aink 4) cōrka (Puram 261)

tīrka (K.T. 251: Akam 269) tūrka (Puram 132) uṇka
 (K.T. 201: Poru 156) kāṇka (Kali 84: Puram 80)
 koḷka (Poru 126) nīḷka (Puram 231) celka (Akam 34:
 374) nīrka (Puram 386: Aink 5) pōrka (Puram 132)
 cēyka (Aink 88) tēyka (Puram 234) tōyka (Akam 259)
 pōlka (Puram 58) pūṇka (Puram 146: Narr 81) malarka
 (Narr 206) īka (Kali 16: Puram 289)

āka (K.T. 20: Patir 9-1: Akam 276) ākuka
 (Pari 14-31: Aink 371: Narr 16) anaṇkuka (Akam 166:
 K.T. 164) aṇkuka (Aink 357) vaṇkuka (Narr 146)
 ākkuka (Puram 172: 236) tuṇcuka (Patir 9-1)
 iraiṇcuka (Puram 6) eytuka (Pari 11-119. Akam 205:
 Aink 373) ōtuka (Aink 4) tiruntuka (Akam 299) nantuka
 (Aink 6) varuntuka (Akam 276) āṭuka (Patir 6-8)
 pāṭuka (Patir 6-8) vāṭuka (Puram 6) īṇṭuka (Kali 136)
 ūruka (Aink 3) ēruka (Kali 136) kūruka (K.T. 170)
 māruka (Kali 80: Akam 144) tōṇruka (Puram 396)
 murruka (Puram 28) tuyirruka (Akam 35) ērruka (Puram
 172) ōmpuka (Puram 172) etuppuka (Kali 70) colluka
 (Kali 102) manṇuka (Pari 8-129)

alikka (Patir 7-1) muṭikka (Akam 155) kaṭakka
 (Kali 106) ciṇakka (Perum 45: Matu 194: Pari 9-85)

irukka (I.T. 262) cekukka (Puram 57) kākka (I.T. 80)
 pūkka (Puram 21) vāykka (Narr 126: Aink 10) tīrkka
 (Puram 155) kotukka (Aink 6)

The commentator Cēnāvaraiyar says that 'a preceded by suitable consonant may be considered an optative termination.¹ He did not give any example. Compare the following two forms occurring in the Caṅkam texts.

'vilāika vayalē-y- aruka-v- iravalar'

(Aink 2)

In this context 'aruka' 'let there be fewer (heggars)' is in the optative as the other optative 'vilāika'. The root of the form 'aruka' is 'aruk'. Therefore -a- is the optative termination. But similar forms in -a are used in Tamil only as infinitive: EX: peruka (Poru 194) etc.

'irāṅku katir-k-kaṇaṇi niṇ-p-ilaiyarun kavarka
 napantalai-p-pērūr eriyu nakka
 minnu nimirntanna niṇ olirilaṅku neṭuvēl
 onnār-c- cekuppinuṅ cekukka ...'

(Puram 57, lines 6-8)

1. Tolkāppiyam - Collatikāram. Ed. Cunnākam 1938, p. 268.

In this context 'nakka' 'let it burn' is an optative like the other forms 'kavarka' and 'cekukka'. But 'nakka' is formed by adding -a- to the root nakk.

Thus both in 'aruka' and 'nakka', -a is added to the final consonant -k- of the root. It is significant that when the optative is formed by adding -a instead of -ka, the -a should be added only to a root ending in -k-.

An expletive -mā- is suffixed to 'polika' and 'tēyka'. polikanā (Kali 39) teykamā (Narṇ 345). The author of Tolkāppiyam says that -mā-¹ is an expletive that goes with the optative verb. On the analogy of the imperative forms ending in mō, mē, mati, min etc. these -mā forms can be split as polikam - ā, and teykam - ā. It is significant that -m- should appear suffixed only to the -ka ending forms. It is likely that 'polikam' and 'tēykam' are the remnants of 'polikum' and 'tēykum' respectively. As both -kum and -kam forms are the earliest extant first person plurals of the future, it is certain that the optatives in -kam were once used both in the indicative future and the optative. In the Old Tamil, it is pointed out earlier

1. Tolkāppiyam. Collatikāram. Ed. Cunnākam 1938, cūttiram 273.

(Ref. p. 457.) there was no difference between the optative, imperative and indicatives: the same form was interpreted differently according to the context. Indeed the termination -um of the Old uninflected verb is still preserved in the optative forms such as vēṇṭum (Akam 168 etc.) kūṭum (Aink 213 etc.) takum (Aink 153) paṭum (Aink 290) (These forms will be treated under the auxiliary verbs.) Therefore one can see the relationship between the optatives ending in -ka and -kam on the one hand and the future forms in -ku, kum and -kam on the other hand. The following illustrations will show that the same forms were used in the Old Tamil to denote the meanings expressed in the Caṅkam Tamil by the indicative future and the optative verbs:

'Unnañ kolḱaiyoṭ uḷan karant uraiyum
 annai collum uykam ennatūm
 īrañ cērā iyalpīn poym moṛi-c-
 cēriyan: peṇṭir kauvaiyum orikam
 nāṭukan akarriya Utiyañ cērar
 pāṭi-c- cenra paricilar pōla...'

(Akam 65: lines 1-6)

In this context the poet describes the 'wish' of the singers who go to the palace of the King 'Utiyañ cēral'. The

verbal forms the poet selected to express the 'wish' are the -kam ending forms 'uḡkam' and 'orikar!'. These are the first person plural future forms meaning the same 'we may escape'.

'Parutti-p-pentin panuval anna
neruppu-c-cinan taninta ninantayanku korunkurai
paruu-k-kan manṭaiyoṭ ūmāru peyara
unkum entai nir kanku vantacine'

(Puram 125: lines 1-4)

The context of this poem is similar to that of the previous one. A poet expresses his 'wish' to his patron. The meaning of the fourth line is 'Oh my Lord!. (entai) I came to see you (nin k^anku vantacin) with the desire of eating (unkum)....'

Here the -k-um ending first person plural form is used to express the 'wish'.

'Ennoṭu porutum enpavavarai
āramar alara-t- takki-t- teroṭ(u)
avar-p-puran kanenāyir ciranta
peramar unkan ivalinum pirika
aranilai tiriyā vannpin avaiyattu-t-
tiranil oruvanai naṭṭi muraitirintu
melikōl ceytenākuka....'

... ..

vannpulan kavalin mariyān piraku-e'

(Puram 71, lines 3-9, and 19)

This poem describes the 'vow' or 'oath' taken by the King 'Pūtappāṇṭiyan'. This is the substance of his speech: 'If I am incapable of defeating my enemies, may I be separated (pirika) from this beauty queen - my wife with round broad eyes -; may I become (ākuka) a despotic king done injustice to his subjects; may I be born (pirakku) in my next birth far away in a corner as an ordinary being, thus escaping from being born in this glorious family of rulers of the Pandya Kingdom'.

In this context it is important to note that the poet treats alike the first person singular form 'pirakku' and the optative forms (ceytēṇ) 'ākuka' and 'pirika' used in reference to the first person singular.

Thus the comparative study of the archaic future forms and the optatives of the Caṅkam language yield the following results.

- (a) The suffix -k- functioned in the verbal forms of the Old Tamil period not with any assigned purpose. It was added to the verbal roots expressing the actions yet to be done.
- (b) The -u- of -ku is the sign of the singularity.

- (c) The -um of -kum is the termination of the Old uninflected verb. The same -um appears in the optatives like vēṇṭ - um: kūṭ - um.
- (d) The -kam is the modified form of the earlier -kum.
- (e) The -kam appearing as the termination of the first person plural of the future and the optative forms was once used probably in all the persons and later restricted its use to the above places.
- (f) The -a- of the imperative and optative termination -ka is the sign of participle. In the Old Tamil 'nī celka' which is an imperative in the Caṅkam Tamil should have meant 'thou to go'. Thus the optative 'avan vārka' originally meant 'he to live long'. The Caṅkam language has preserved some -kk-a ending infinitives:

EX: 'ninaikka' (Puraṇ 70) means 'to remember' but 'alikka' (Patir 7-1) is used as optative.

Thus the optatives/imperatives and infinitives ending in -a, -ka and -kka are structurally identical.

-iya

Only two optative forms in -iya occur in the Caṅkam texts. All the other forms in -iya occurring in the texts

are used either as past participles or infinitive. The two optatives in -iya are used in reference to the second and third person.

'manniya peruma nī nilamicaiyānē' (Puram 6) means 'Oh Lord! (Peruma) Long live (manniya) thou (nī) in this world (nilamicaai).

Here 'manniya' refers to the second person singular 'nī'.

'Avan tāl vāriya-vē' (Puram 171) means 'May his effort (or his feet) live long'. In this context 'vāriya' is used in reference to the third person.

The forms in -iya are:

manniya (Patir 3-5. Puram 6, 377)

vāriya (Patt 220: Perum 461: Kali 147.

Patir 3-1: Tirum 39: Narr 34: 190: 251.

137: Puram 171: 198: 34: 55).

-iyar

-iyar is formed by adding -r- to -iya. Like the -iya forms these -iyar forms are used as past participle, optative and infinitive. Many forms in -iyar are used as optatives and refer to the first, second and third persons both as singular and plural.

'iṁmai māri maṟumaiyāyinu
nī-y-ākiyar eṇ kaṇavanai
yān ākiyar nin nēncu nērpaval-ē'

(K.T. 49, lines 3-5)

Meaning: (A wife addresses her husband) 'Even if we pass from this birth to the next birth, mayst thou be (nī-y-ākiyar) my husband, and may I be (yān ākiyar) the woman of thy heart.'

Here 'ākiyar' is used with reference to the first and second person singulars.

First person:

yān ākiyar (K.T. 49)

Second person:

vāriyar (Akam 59: K.T. 139. Patir 2-5: Narr 124: 248: Puram 204: 137) ākiyar (K.T. 49: Patir 9-9) manniyar (Patir 6-4) kēliyar (Puram 397) uraiyar (Narr 139) uraiyar (Akam 178) nilaiyar (Puram 56) niliyar(ō) (Puram 2).

The root nil- adds an -ī- nilīiyar (Puram 375)

As in the case of the past stems (Ref. p. 48,) roots like peru, paṭu etc. modify to perī, paṭī- respectively. perīiyar (K.T. 75: 277) paṭīiyar (K.T. 107).

Some forms of the optative second person in -iyar appear suffixed with 'attai'.

paniyiyar-attai (Puram 6) celiyar-attai

(Puram 6) niliyar-attai (Puram 375; 166)

The commentator of Puranānūru says it is an expletive¹. Its nature is obscure now.

In the following context -iyar is not added to the verbal root but to the stem in -t-.

'erpata varutiyar ena nī viṭuttalin' (Kuri 39)

means 'When you leave us (nī viṭuttalin) saying (ena) you may come (varutiyar) in the evening (erpata)'

In this context 'varutiyar' (you may come) is used in reference to the second person plural. Though it may be interpreted in the imperative, the commentator prefers the meaning in the optative.² If this is compared with the first person plural future form cērukam (Patir 5-9) (Ref. p. 386.) where -kam is added to the stem in -t(u) cel - tu - cēru, the presence of -t- in forms like

1. Puranānūru, vol. I, Ed. Madras 1952, p. 18.

2. Pattuppāṭṭu with comm. Ed. Madras 1889, p. 271.

'varu-t-iyar' and cēru-kam is evidence of -t- not functioning as a tense sign in the Old Tamil verb.

Third person:

vāriyar (Patir 5-8: Kali 103) cāliyar (Aink 312) kanaliyar (Aink 376) ākiyar (K.T. 40: Puram 398: 196: 190) munniyar (Aink 450) nilaiyar (Puram 24: Matu 209) mutiyar (Puram 171) iriyar (Akam 49) irīiyar (Akam 165: Puram 210) perīiyar (K.T. 83) paṭīiyar (Aink 142: Narr 58: Akam 148) kolīiyar (Narr 119) celīiyar (K.T. 292: Puram 24: 286) velīiyar (Puram 202).

Of the third person forms mutiyar-o (Puram 171) is important. The form should stand as muti - iyar = mutliyar, instead it appears with one -i- elided. 'mutiyar' meaning 'let him finish' is used in reference to the masculine.

Apart from the -ka (-kka, -a) -iya and -iyar forms discussed above there occur some other forms used as optatives. 'Vāri' (Narr 16, etc.) is an optative form ending in -i-. It is used extensively both in the Caṅkam and the post-Caṅkam literatures. This should have been formed on the analogy of the second person singular

imperatives ending in -i- such as k̄āni (Kali 105) ūkki (Kali 37) etc. (Ref. p. 430) vār̄ - i = vār̄i 'long live!' Though there appears an -i- in the form, it is used with reference to all persons. The Cāṅkam texts show that 'vār̄i' was originated first as a second person singular optative.

Two archaic forms ending in -kka occur in the texts. These are formed by adding -kka to the archaic imperatives ending in ai: EX:

marantai + kka = marantaikka

(Kali 27): cenrai - kka - cenraikka

(K.T. 383)

'poyyinār purivunṭa narmaiyō marantaikka'

In this context 'marantaikka' 'let him forget' is used in reference to the masculine.

'inrai-y- alavai cenraikka enri' (K.T. 383)

Here 'cenraikka' 'let it be over' is used in reference to the neuter singular.

Optatives like 'marantaikka' and 'cenraikka' occur in the post-Cāṅkam literatures such as Nālaṭṭiyār, Cilappatikāram, etc.

'inpattin pakkam iruntaikka' (Nālatiyār 79)

'eruterin malarunkaṇ iruntaikka'

'āya mata makalir ellīruṇ kēṭṭaikka'

(Cilap 19-57: 18-49)

In the above contexts iruntai - kka = 'iruntaikka' and kēṭṭai - kka - 'kēṭṭaikka' are used as optatives.

Sometimes forms in -al are used as optatives. Such forms are more common in the language of Tolkāppiyam.

'Varāal ōmpal' 'irrena-k-kilattal' 'ākkamoṭu kūral' etc. (Kilaviyākkam cū: 13, 19, 20)

In these above contexts 'ōmpal', 'kilattal' and 'kūral' are in the optative mood.

Only one form occurs in the Caṅkam texts:

manṇ - al = manṇal:

'totiyōy! inru nin olikural manṇal

enratarku' (Akam 369, line 11)

Meaning: 'When I told you, "Oh you wearing bracelets!

Today you should decorate (manṇal) your long hair"'

In this context 'manṇal' (you) 'should decorate' is used in reference to the second person singular. -al- is the termination not only of the optative verb but also of the first person singular future finite, the verbal noun and the negative verb.

CHAPTER XX.

The Conditional and the concessive.

The concessive is formed in Tamil by adding the participle -um meaning 'even' to the conditional form. In all the other respects the structures of the conditional and the concessive are similar.

The Conditional

The Conditional is formed in Tamil by adding one of the suffixes in, il, āl, ēl, or āyin meaning 'if', to the root, stem or the finite form. The forms in -il, -āl or ēl are rare in the period and the significant fact is that all such forms appear mainly in the later text Kalittokai.

Forms in -in:

- (a) -in is directly added to the roots forming the future stem in -v-. The semi vowel -y- enters in, when -in is added to the roots ending in vowels such as -i- ai etc.

ariyin (Narr 4) piriyin (Narr 38) mati[˙]iyin
 (Akam 122) kariyin (Narr 364) nina[˙]iyin (Akam 95)
 vi[˙]tin (Narr 71: K.T. 152) pe[˙]rin (Narr 6: Puram
 235: Patir 4-8) pu[˙]kin (Puram 90: Kali 109) va[˙]rin
 (Narr 142: Kali 13) ce[˙]yin (Narr 239: Kali 113)
 pe[˙]yin (Narr 311) ce[˙]lin (Kali 10: Narr 37: 232:
 Puram 223) enin (Aink 275: Akam 192: Narr 126:
 Poru 107. Malai 400: 424)
 ko[˙]lin (Narr 146: K.T. 17) ka[˙]nin (Kali 67) cu[˙]rin
 (Kali 8) cu[˙]lin (Pari 8-70)

nalkin (Narr 172: Kali 94) ta[˙]nkin (Narr 67)
 ta[˙]kkin (Aink 296) ce[˙]ppin (Narr 229) a[˙]tin (Narr 339)
 na[˙]tin (Kali 6) ku[˙]tin (Kali 8) ku[˙]rin (Narr 4: Kali 6)
 te[˙]rin (Kali 90) vi[˙]navin (Patir 2-10) pu[˙]llin (Kali 94)

(b) -in is added to the future stems in -p-.

ke[˙]tpin (Kali 7, 10: 14: K.T. 94: 253: Kali
 107) ve[˙]tpin (Kali 20) to[˙]rp[˙]in (Puram 213) ka[˙]rp[˙]in
 (Puram 183) ni[˙]rp[˙]in (Puram 10)

(c) -in is added to the future stems in -pp.

irappin (Puram 203) irappin (Narr 171: Aink
 306: 383) ma[˙]rappin (Puram 175) tu[˙]rappin (K.T. 326)

varappin (Kali 78: Narr 311) kitappin (K.T. 370)
 ketuppin (Narr 355) iruppin (K.T. 370) icaipin
 (Patir 2-7: 9-10) uraipin (Kali 146) ninaipin
 (Patir 3-6: Pari 3-46: 21-27) orppin (Kali 52)
 poyppin (K.T. 25) cēppin (Aink 482: Perum 166)
 nippin (Kali 3, 4, 5, 78)

(d) Only one form appears -in suffixed to the stem
 in k-

kētkin (Aink 81) This is the earliest form
 formed from the root kēl and the later form is
 kētpin (Ref. section (b))

Forms in -il:

-il is added to the roots directly. vitil (Aink 429)
 piriyil (Narr 16) punaril (Narr 16) cīril (Kali 89)
 vēṇṭil (Kali 39)

Forms in -āl:

Only two forms in -āl occur in the later text Kalittokai
 kēṭṭāl (Kali 107) irattirāl (Kali 25). Here 'kēṭṭāl'
 is formed by adding -āl to the past participle 'kēṭtu'.
 In the context 'kēṭṭāl evaṇ ceyya vēṇṭumō', it means
 'if (she) ask'. Forms of 'kēṭṭāl' type are the
 commonly used Conditional forms in the Modern Tamil.

In the conditional the stem may be in the past or in the future the meaning is more or less the same.

'irattirāl' is formed by adding -al to the future second person plural 'irattir. 'veñcuram irattirāl' means 'if you cross (i.e. intend to cross) the dangerous desert'.

As Dr. Caldwell points out ¹ '-kāl' also is a conditional suffix in Tamil. In that capacity it is sometimes used in the Modern Colloquial Tamil. In the Cankam language it merely denotes 'time'. EX: 'nī pōkuṅkāl' generally means 'when you go'. Therefore these 'kāl' ending forms have been analyzed under the 'Adverbial participles of time'. (Ref. p.293-296). However one can see that the idea of the condition being implied when the -kāl ending adverbial participle does not refer to any specific period of time. EX:

'Palavuru narum cāntam paṭupparavar-kk-allatai
Malaiyulē pirappinnum malaikk-avaitān en ceyyum
Ninaiyunkāl nummakal numakkumāṅk(u) anaiyalē

(Kali 9, lines 12-14)

1. Comparative Grammar of the Dravidian languages.
3rd Ed. London 1913, p. 528-529.

Meaning: (Substance) What benefit is there for the mountain by the Sandal grown in it. The Sandal is useful only to those who make use of it. When you consider (ninaiyunkāl) this, namely the relationship between your daughter and you is of similar nature.

In this context, a wise man advises a mother searching for her daughter who ran away after her lover. He advises her saying that the daughters are not intended to live and be useful to the mothers. When they attain a certain age it is their duty to find a suitable companion. This is the law of nature as in the case of the Sandal trees, though being born in the mountainous region, they are useful only to the human beings who make use of them. As 'ninaiyunkāl' is used in this context dealing with arguments, it can be translated as 'if you consider this' instead of 'When you consider this'.

Thus the particle 'kāl' denoting time 'when' and the conditional suffix '-āl' meaning 'if' are seen functioning in similar capacity.

Forms in -ēl.

-ēl is suffixed only to the finite verb. Forms in ēl occur only in Kalittokai.

Second Sing: vituvāyēl (Kali 93)

turappāyēl (Kali 3)

Second Plu: enrīrēl (Kali 142)

Third Mas: vituvanēl (Kali 147)

Sometimes -ēl is added to the negative verbs and such forms will be treated under the 'Negatives'.

Forms in -āyin.

The conditional is expressed in the Caṅkam language mainly by adding the suffix -āyin 'if' to the finite verbs of the past, the present-future and the future. Though a majority of the forms in -āyin are in the past tense, they do not generally express the past tense as such.

'atu naṅk(u) arintanai yāyin
potu nōkk(u) orimati pulavar mātṭē'

(Puram 121, lines 5-6)

Meaning: 'If you know (arintanaiyāyin) that (atu) well (naṅku), please do not treat all poets alike (potu nōkku orimati pulavarmāttu).'

In this context 'arintanai' 'you know' is a past form but translated here as 'you know'. There is nothing novel in this expression. These forms occur mainly in the earlier texts and just as some archaic imperatives and Optatives

appear with the past stem, these conditionals also reflect the characteristic of the Old Tamil verb (Ref. p. 431). Again the author of Tolkāppiyam says that the future time may be denoted by a past verb especially when the form is used to express the 'assertion' 'haste' etc.¹ Therefore some forms of the conditional may be said to belong to the latter group.

The following are the forms occurring in the Cankam texts:

-āyin suffixed to the Past forms:

Singular

First person:

arintanenāyin (Akam 172: 263)

Second person:

nayantanaiyāyin (Aink 473)

vantanaiyāyin (Narr 362)

arintanaiyāyin (Puram 121: 35: 164)

tanantanaiyāyin (K.T. 354)

amaintanaiyāyin (Akam 21)

amarntanaiyāyin (Akam 340)

unarntanaiyāyin (Akam 327)

1. Tolkāppiyam - Collatikāram. Ed. Madras 1952, cūttiram 245.

- nēṛntanaiyāyin (K.T. 236)
 nontanaiyāyin (K.T. 273)
 cūrntanaiyāyin (Narr 137: Akam 19)
 kēṭṭanaiyāyin (Puram 46: Kali 135)
 vēṭṭanaiyāyin (Puram 228)
 ēkinaiyāyin (Narr 364)
 ve^okinaiyāyin (Narr 290)
 varuntinaiyāyin (Akan 220)
 arulinaiyāyin (Narr 234: Aink 175)
 vēṇṭinaiyāyin (Puram 133)
 eṇṇinaiyāyin (Akan 10)
 ninaiyinaiyāyin (Akan 379)
 valittanaiyāyin (Akan 327)

Two forms end in -āy-āyin

punaintāyāyin (Kali 115)

marappittāyāyin (Kali 50) is formed from the
causative stem marappi-tt-

Third person: Mas:

turantanāyin (Aink 108)

vantanāyin (Akan 38)

uṭaintanāyin (Puram 278)

Fem: arintanaḷāyin (Narr 188)

The inflexional increment does not appear in

tantālāyin (Aink 241)

Neu: kanniyatāyin (Puram 52)

Plural:

First person:

arintanamāyin (Akam 328: Kali 42)

ayarntanamāyin (Akam 64)

eytinamāyin (Puram 75)

nīntinamāyin (K.T. 387)

collinamāyin (K.T. 350)

mutittanamāyin (Akam 204: 254)

koṭuttanemāyin (Aink 258)

Second person:

arintanirāyin (Kali 5: 133)

enranirāyin (Patir 8-7)

Third person: Mas-Fem:

nērntanarāyin (Narr 393)

tiruttinarāyin (Akam 173)

-āyin suffixed to the future forms.

Singular:

First person:

eruvēnāyin (Kali 37)

amaikuvenāyin (Narr 400: K.T. 137)

viṭukkuvenāyin (Narr 350)

Second person:

- ēṇṇuvaiyāyin (Puram 13)
 celṇuvaiyāyin (Puram 160: Patir 6-3: 8-8)
 kolṇuvaiyāyin (Kali 101)
 varuṇuvaiyāyin (Akam 54)
 paṭarkuvaiyāyin (Puram 69)
 naḷṇuvaiyāyin (Puram 146)
 taṇṇuvaiyāyin (Aink 477)
 iraṇṇuvaiyāyin (Aink 301)

With the third future forms:

- viṭṭutiyāyin (Puram 159)
 piṭṭutiyāyin (Akam 238)
 paṭartiyāyin (Puram 48)
 cēriyāyin (Narr 60: 19: Puram 263: K.T. 392)
 akaṭiyāyin (Narr 205)
 eṇriyāyin (Kali 128: K.T. 148)
 aṇcutiyāyin (Kali 107)
 kaṭavutiyāyin (Aink 366)
 viṇavutiyāyin (Puram 282: 69)
 vēṇṭutiyāyin (Aink 196)
 eṇṇutiyāyin (Akam 191)
 eṇṇutiyāyin (Akam 131)

vaikutiyāyin (Akam 370)

turattiyāyin (M.T. 334)

koṭuttiyāyin (M.T. 362)

Third person: Mas:

vēṇṭuvanāyin (Puram 292)

Fem:

arikuvalāyin (Narr 317)

nirukkuvalāyin (Akam 28)

Neu:

varuvatāyin (Narr 369)

tanikuvatāyin (Narr 322)

pirakkuvatāyin (Akam 215)

Plural:

First person:

colvēmāyin (Akam 199)

kilakkuvamāyin (Puram 126)

Second person:

paṭarkuvirāyin (Perum 37)

nirkuvirāyin (Poru 150)

celkuvirāyin (Ciru 145)

With the third future forms:

akarirāyin (Narr 266)

cērirāyin (Malai 65)

enrīrāyin (K.T. 124)

vinavutirāyin (Purāṇ 191)

ennutirāyin (Akam 5)

irattirāyin (Nar 71)

Third person: Mas-Fem:

varuvarāyin (Akam 68)

pirivārāyin (K.T. 174)

patarkuvarāyin (Akam 75)

irakkuvarāyin (Purāṇ 73)

With the third future forms:

enpavāyin (Akam 348)

celpavāyin (K.T. 348)

-āyin suffixed to the present-future forms.

In the following forms -āyin is suffixed to the present-future verbs ending in -um.

cellumāyin (Purāṇ 254) tūṅkumāyin (Akam 292)

mikumāyin (Kali 28) cutumāyin (Kali 34)

Conditional form followed by the interrogative 'evanō'.

In the earlier texts of the Cāṅkam, sometimes the conditional forms in -in are followed by the interrogative form 'evanō' meaning 'what?'

EX: vinavin̄ evanō (Akam 388) tuniyin̄ evanō (K.T. 333)
 ariyin̄ evanō (Nar̄r 49) cēppin̄ evanō (Akam 340) tañkin̄
 evanō (Nar̄r 215) kūrin̄ evanō (K.T. 332: Nar̄r 47)
 collin̄ evanō (Akam 50: Aink 399. K.T. 185)
'tuniyin̄ evanō tōri nam maraiyē'

(K.T. 333: line 6) means 'Oh my friend! (tōri!)

What is there if you reveal (tuniyin̄ evanō) our secrets
 (nam marai). In this context 'tuniyin̄ evanō' 'What
 (is there) if reveal' functions as an idiomatic expression.
 Similar expressions such as 'tuniyin̄ enna?' are freely
 used in the Modern Tamil especially in the colloquial
 dialect.

A note on the structure of the form 'perukarpin̄' (Kali 77)

This is a unique form occurring in the texts. It
 occurs thrice in the same poem. EX:

'pentēna-p-pirar kūrum pari māra-p-perukarpin̄'
 'ennur̄ai vantu nont(u) uraiyāmar̄ perukarpin̄'
 'nī cērnta il vināy vārāmar̄ perukarpin̄'

(Kali 77, lines 11, 15 and 19)

In all these contexts 'perukarpin' means 'If I could get'. On the other hand the conditional form 'perin' in such contexts as

'cirya kat perin-ē-y-emakk(u) iyumannē'

(Puram 235, line 1) means 'if he get'. Thus the difference in meaning between these conditionals

'peru - kal - p - in' and 'peru - in' is noticeable. The addition of the suffix -kal- to the root 'peru' gives the meaning 'could' or 'can'. It has been explained earlier that the suffix '-al-' of the form 'ōt - al - p - āl' also expresses the meaning 'can' or 'to be able' (Ref. p. 408). These meanings are usually denoted in the verbs of the future by the suffix 'kil' (Ref. p. 401). Two such -kil- verbs occur in the conditional:

ari - kil - p + in = arikirpin (Akam 195)
means 'If he could know'.

taru - kil + p + āy + āyin = tarukirpāyāyin
(Kali 144) means 'If you could give'.

Thus this analysis shows that the three suffixes '-al-' '-kal-' and 'kil' in such forms as 'ōtarpāl' 'perukarpin' and 'arikirpin' respectively denote the same meaning. It is not possible now to say which of them is historically earlier.

The Concessive.

The structure of the concessive is very simple.

A conditional form suffixed with the particle -um- meaning 'even' becomes a concessive.

'Oru nāl piriyinum uyv(u) aritu (Narr 203)
means 'It is difficult (for her) to exist (uyvu aritu)
even if (you are) separated (piriyinum) for a day (oru
nal).' In this context piriyin + um = 'piriyinum'
means 'even if (you are) separated'.

-um suffixed to the conditional forms ending in -in.

perinum (Narr 16: Puram 182) piriyinum (Narr
203) talarinum (Narr 10) peyarinum (Puram 3: K.T.
373) cērinum (Narr 253) pirarinum (K.T. 373)
nekirinum (Narr 151) cellinum (Puram 397) ceyyinum
(Narr 247) kāninum (Narr 253) mārinum (Aink 238)
tōnrinum (Puram 397) eninum (Narr 103)

ēppinum (Kali 12) kētpinum (Aink 84)

pacappinum (Narr 151) alippinum (Narr 35)
mutippinum (Narr 10) nippinum (Aink 283)

-um suffixed to the conditional forms ending in -āyin

Past:

Singular

Second person:

virumpinaiyāyinum (Narr 54)

Third person: Mas.

pirintanāyinum (Aink 39) vantanaāyinum

(Narr 119) peyarntanāyinum (Narr 235)

Plural:

Third person: Mas-Fem.

turantanarāyinum (Akar 205)

ikantanarāyinum (Akar 333)

irantanarāyinum (Akar 197: 231: 295: 357:

393: Narr 329)

pirintanarāyinum (K.T. 237)

cenraṇarāyinum (Akar 347: Narr 164)

akanraṇarāyinum (Akar 69, 227, 313)

āyntanarāyinum (Akar 213)

poyttanarāyinum (Akar 345)

telittanarayinum (Narr 358)

Neu:

utavina āyinum (Puram 289)

Future:Singular:Second person:

olvaiyāyinum (K.T. 259)

kolvaiyāyinum (K.T. 259)

kolkuvaiyāyinum (Puram 260)

unkuvaiyāyinum (Puram 260)

Third person: Fem.

paṭarkuvalāyinum (Akam 153)

Neu:

arivatāyinum (Narr 382)

orivatāyinum (K.T. 42)

iyaiivatāyinum (K.T. 267: Narr 52)

peyarvatāyinum (Narr 289)

Plural:First person:

urakkuvamāyinum (Akam 155)

CHAPTER XXI

The Infinitive.

The infinitive forms of the Caṅkam Tamil fall into two main groups.

Group I: The infinitives of this group end in -a- -pa or -ppa. EX: $\bar{o}\dot{t}a$, $k\bar{e}\dot{t}pa$, $na\dot{t}appa$. The characteristic sign is -a. These are the most extensively used infinitives both in the Caṅkam and the post-Caṅkam Tamil.

Group II: The infinitives of this group end in -iya or -iyar. EX: $k\bar{a}\dot{n}iya$, $k\bar{a}\dot{n}iyar$. These are used mainly in the Caṅkam period.

Group IStructure of the forms

- (a) The roots forming the first future weak stems in -v- add -a- to form the infinitive. The semi-vowel -y- enters in when -a- is added to the roots ending in vowels such as -i- ai etc.

$un\bar{a}r + a = un\bar{a}ra.$

$ar\bar{i} + a = ar\bar{i}ya.$

(b) The roots forming the first future weak stems in -ṇ- with the exception of those ending in -ṇ-, form the infinitive by adding -pa. EX:

keḷ + pa = keṭpa

niḷ + pa = nirpa

In these forms ḷ and ḷ change to ṭ and ṛ respectively when -pa is added to the root.

The -ṇ- ending roots such as kāṇ, uṇ etc. which form the future stem in -p- do not form infinitives by adding -pa. This is a peculiarity of these few roots. They form the infinitives of the Group I type by adding -a. EX:

kāṇ - a = kāṇa.

uṇ - a = uṇṇa.

The -ṇ- of the monosyllabic roots preceded by short vowel, as usual, is doubled.

(c) The roots forming the first future stem in -ppa form the infinitive by adding app-. EX:

naṭa + ppa = naṭappa

koṭu + ppa = koṭuppa.

A comparison between the conditional forms ending in -in and the infinitives of this group shows close resemblance in their structure. (Ref. p. 477-479)

conditional: unarin, kētpin, naṭappin

infinitive: unara, kētpa, naṭappa.

While the conditionals end in -in the infinitives end in -a, but the structure in both the types is the same.

Thus the forms of the sections (a), (b) and (c) (p.477-479) of the -in conditionals are similar in structure to the infinitives of the sections (a), (b) and (c) respectively, of this group. It is important to note that the roots such as k̄an, un etc. which form the first future stem in -p are included neither in the group of the conditionals ending in -p-in, nor in the group of the infinitives ending in -p-a: Thus the conditions formed from the roots k̄an and un are k̄an + in = k̄anin and un(n) + in = unnin respectively, and never k̄anpin and unpin. Similarly the infinitives formed from the roots k̄an and un are k̄an + a = k̄ana and un(n) + a = unna or una respectively and never k̄appa and unpa.

Nature and use of the Group I forms:

The infinitives ending in -a- -pa and -ppa mainly denote 'the simultaneousness of the action', 'cause' and 'effect'. EX:

'Īraim patinmarum porutu kaḷatt(u) oriya-p-
perun cōrru mikupatam varaiyātu koṭuttōy!'

(Puram 2, lines 15-16)

Meaning: 'Oh you who gave (koṭuttōy!) innumerable
(varaiyātu) big heaps of cooked rice (peruñ cōrru miku
patam) till those one hundred men (Īraim-patinmarum)
fight (porutu) and die (oriya) in the battle field
(kalattu).¹

In this context the actions expressed by the in-
finitive 'oriya' and the finite form (here a nominal)
'koṭuttōy' take place simultaneously. The 'giving'
of rice meals to the warriors in no way forms the cause
or effect of the 'death' of the warriors, as such the
infinitive 'oriya' denotes only the simultaneousness of
the action.

'Arum poruḷ vēṭkaiyin ullān turappa-p-
pirinturai cūrāti-y- Aiya'

(Kali 18, lines 1-2)

Meaning: 'Oh Lord! (Aiya!) Please do not propose
(cūrāti) to go away and live (pirintu urai) because of

1. It seems that the 'battle' referred here refers to
the 'Mahābhārata War'.

the desire (vōṭkaiyīṇ) of (acquiring) dear (arum) wealth (poruḷ) induces (turappa) your mind (uḷḷam) to take such a course.'

In this context the 'inducing' of the mind forms the cause of the 'proposing' to depart. Therefore the infinitive 'turappa' denotes the cause of the action expressed by the main verb 'cūrāti'.

'Ulakam uvappa valanērpū tiritaru ... ṇāyirū'

(Tirum 1-2) means 'The sun (ṇāyirū) encircling the world (ulakam valanērpū tiritaru) to the happiness (uvappa) of the people of the world (ulakam) ...'

In this context the 'happiness' of the people is the result of the 'encircling' of the sun. Therefore the infinitive 'uvappa' denotes the result of the action expressed by the form 'tiritaru'.

Sometimes these infinitives express the 'purpose'.

EX: kāṇa - 'to see' 'kaṇṇir kāṇa naṇṇu vaṇi-y-irīi'

(Poru 76) vēṭpa - to desire.

'vēlāṇ vāyil vēṭpa-k-kūri (Poru 75)

The following are the infinitives occurring in the Caṅkam texts:

(a) Forms ending in -a:

aṇiya (Poru 162) tuṇiya (Patir 9-8) aṇiya (Paṭṭ
 269) iṇiya (Patir 4-6: Narr 269) oṇiya (Perum 90:
 Kali 2) kaṇiya (Akam 3) kiṇiya (Akam 56) poṇiya (Tirum
 116) moṇiya (Puram 17) iṇiya (Tirum 311: Patir 3-9:
 K.T. 321. Puram 348: Akam 46) coriya (Kali 101)
 tiriya (Puram 229) eṇiya (Narr 171) ceṇiya (Tirum 314:
 Paṭṭ 155. Narr 264: 320: 343) ociya (Akam 78)
 mociya (Narr 74: Akam 400) ṇemiya (Akam 322) tumiya
 (Tirum 307: Malai 488: Patir 3-8: K.T. 190: Puram
 211: Narr 338: Akam 68) naliya (Netu 7) poliya
 (Perum 482) neḷiya (Puram 23: 168: 174: Akam 251)
 muḷiya (Aink 322) poḷiya (Puram 174) maḷiya (Akam 1,
 54) aviya (Poru 146: Akam 260) noḷiya (Malai 545)

takaiya (Aink 461) akaiya (Akam 339) aṭaiya
 (Narr 52: Akam 274) kuṭaiya (Poru 241) citaiya
 (Tirum 300: Kali 19: Aink 49. Narr 23) tataiya
 (Patir 4-4: Puram 126) tutaiya (Kali 102) putaiya
 (Kali 54: K.T. 248: 328: 380: Narr 316. Akam
 8, etc.) inaiya (Kali 2. Aink 52) naṇaiya (Aink 121.
 Puram 377) punaiya (Akam 117) tolaiya (K.T. 377. Puram
 39: 41: Narr 13) malaiya (Perum 486: Aink 408:
 Puram 12) niraiya (Poru 86) maraiya (Aink 197.

Narr 69) micaiya (Puram 225) vilaiya (Malai 98)
 karaiya (Patir 3-3) kuraiya (Malai 334: Narr 232)
 amaiya (Pari 5-29)

paka (Kali 30: Narr 24) malka (Kali 3-127)
 utka (Tirum 243) ilaka (Perum 366) peruka (Poru 194)
 oruka (Matu 648: Puram 8: Narr 187) maruka
 (Akam 260: Pari 3-16) mūrka (Poru 224: Puram 354)
 maruka (Poru 215: Matu 423) muruka (Malai 132)
 mutuka (Akam 64) aṭaṅka (Tirum 59) nuṭaṅka (Poru 134:
 Perum 329; Matu 374. Aink 73: Akam 28: Puram 340,
 etc.) maṭaṅka (Akam 31) iyaṅka (Patir 2-3) uyaṅka
 (Kali 13: Narr 393: Akam 328) iraṅka (Kali 130:
 Puram 21) tiraṅka (Aink 326: Patir 5-3) iraṅka
 (Akam 194) uraṅka (Puram 22) karaṅka (Tirum 119:
 240: Matu 733: Puram 76 etc.) kalaṅka (Puram 17)
 unāṅka (Puram 174) vaṇaṅka (Neṭu 22) tulaṅka (Akam 56,
 186) vilaṅka (Tirum 112: 147: Perum 465 etc.)
 muṇaṅka (Patir 8-10: Puram 3: Narr 117) tayaṅka
 (Kali 37: K.T. 273: Narr 121 etc.) aruṅka (Patir
 6-1: Narr 115: Akam 29, 39, 135) maṇuṅka (Matu 545:
 Puram 31: Narr 117) oṭuṅka (Patir 274: Akam 91)
 natuṅka (Patir 3-10: Narr 86: Akam 60) curuṅka

(Pari 11-36) muruṅka (K.T. 244: Puram 16) ṇemūṅka
 (Narṛ 57: 314: Akam 58) otuṅka (Akam 134) poṅka
 (Matu 31: Puram 22) vāṅka (K.T. 112) vīṅka (Kali
 32: Akam 51) tūṅka (Tirum 49: 56: 237: Poru 110:
 Akam 76: Perum 54: Neṭu 28: Puram 103: 316)
 iyakka (Ciru 37: Puram 398: Narṛ 19) pirakka (Pari
 21-35) muṇakka (Narṛ 114) ūḱka (Kali 37: Akam 385)
 tūḱka (Kali 128) tāḱka (Pari 16-45: Aink 179: Akam
 21) vāḱka (Puram 115).

uriṅca (Akam 373) ōcca (Patir 2-9) nacca (Perum
 248) paṛicca (Malai 201: Matu 476: Patir 5-1)

ūta (Kali 127: Aink 494) arunta (Puram 139)
 varunta (Patir 2-9) nanta (Kali 27: Pari 7-8: Aink
 316. Patir 7-9) mānta (K.T. 225: Puram 225) potta
 (Kurī 226) ētta (Tirum 93: 221: Matu 778: Kali 2.
 Patir 4-7) niratta (Poru 235: Pari 6-19) vārtta
 (Patir 2-5: Akam 74)

tapa (Pari 13-1) iyampa (Paṭṭ 157: Puram 388
 Narṛ 364: Akam 354) cilampa (Tirum 40: Patir 5-1:
 Puram 383: Narṛ 318) pulampa (Tirum 298) tatumpa
 (Pari 17-14: Puram 194: 332) vempa (Narṛ 258:
 Akam 311) ōmpa (Poru 186) kumpa (Paṭṭ 276: Aink 183.

K.T. 55. Narr 187) tēpa (Paṭṭ 4, Aink 56)
ceppa (Patir 9-2)

keṭa (Paṭṭ 277. Kali 142) toṭa (K.T. 90)
paṭa (Akam 1, 57) āṭa (Paṭṭ 295) ōṭa (Kali 13) kōṭa
(Netu 5) vāṭa (Paṭṭ 276: Kali 131) vīṭa (Poru 87.
Ciru 140: Malai 285: 437: K.T. 333) varuṭa (Netu
151: Narr 312: Akam 306) maṇṭa (Pari 6-18) iraṭṭa
(Tirum 115: Narr 40) cuṭṭa (Poru 105) teviṭṭa
(Matu 660: Kuri 217: Aink 453) maruṭṭa (Ciru 147:
K.T. 30) āṭṭa (Puram 202) kāṭṭa (Poru 100: Perum 173.
Netu 177 etc.) ūṭṭa (Aink 404: Puram 35) cūṭṭa
(Tirum 117. Puram 265)

peṛa (Akam 34) teṛa (Aink 392) nāṛa (Ciru 45:
Pari 8-25) kūṛa (Kali 2) alaṛa (Patir 4-9: Akam 83)
urara (Akam 312) ulaṛa (Puram 229) kataṛa (Akam 392)
kaṛara (Narr 147) kuṛara (Paṭṭ 268) citara (Puram 237)
piḷiṛa (Patir 4-2) tōṇṛa (Tirum 294: Kali 31: Puram
385) araṛra (Kali 124) kaṵaṛra (Narr 144) kaṇaṛra
(Puram 384) niṛaṛra (Puram 3) tuyiṛra (Akam 63)
payiṛra (Narr 321) piḷiṛra (Akam 14) piḷiṛra (Narr 380)
cuṛra (Malai 46. Patir 7-10. Akam 58) āṛra (Akam 1)
tūṛra (Kali 27. Narr 133. Akam 70, 183) pōṛra (K.T.
275)

koya (K.T. 208) koyya (Matu 271) ceya (Paṭṭ 125)
 peyya (Kali 82. Pari 20-21. Narr 7) kāya (Puram
 229) cāya (Tirum 309. Paṭṭ 282. Puram 378) māya
 (Kali 142. Puram 21) tōya (Malai 130) tēya (Aink
 231. Patir 2-9: Puram 20) mūya (Patir 5-2)

citara (Akam 64) ayara (Tirum 197: Poru 187:
 Matu 623: K.T. 144. Akam 112) peyara (Poru 213)
 ulara (Tirum 142. Kali 105: Puram 133) kilara
 (Narr 255. Akam 141, 260) talara (Akam 40) valara
 (Paṭṭ 42) kavara (Kali 6: Poru 223) cutara (Narr
 393) paṭara (Kuri 46: K.T. 108. Akam 79) pulara
 (Tirum 184) ṇemara (Pari 10-126: Patir 8-2) nukara
 (Puram 225) pakara (Pari 11-34: Aink 497: Patir
 2-7: Narr 38) atira (Paṭṭ 157: Narr 105: Patir
 5-9 etc.) utira (Tirum 302: 308: Pari 15-41: K.T.
 380: Akam 78) etira (Netu 18) pitira (Puram 243)
 malira (Narr 117: Akam 89) milira (Puram 168:
 Akam 41) picira (Patir 2-5) imira (Akam 332) āra
 (Narr 92) vāra (Akam 307) ūra (Ciru 168: Narr 358)
 kūra (Patir 2-10) tūra (Akam 181) cēra (Kali 118,
 119) tīra (Malai 24) pora (Paṭṭ 46: Patir 6-1)
 vara (Aink 391) tara (Kali 119)

arāla (Pul 85) iyāla (Tirum 215) kañāla (K.T.
 240: Akam 25) kaṇāla (Akam 19) kaṇāla (Pari 10-91)
 curāla (Akam 353) pukāla (Puram 17) mūrāla (Patt
 156: Matu 170) narāla (Patir 9-2) narāla (Akam 47)
 narāla (Tirum 120: Patir 3-10) cuvala (Akam 21)
 colla (Kali 135) pulla (Pari 11-116: Narr 55)
 cella (Pari 2-4) āla (Poru 190) kala (Perum 331)

ara (Aink 229) tora (Pari 10-131) era (Perum
 155: K.T. 262) urara (Netu 130) tikara (Patir 5-3.
 Akam 139) pirara (Narr 390: Akam 84) avira (Ciru
 165: K.T. 35: Narr 86: Akam 4) unira (Kuri 221)
 kalira (Aink 214, 257) kalura (Akam 10) kavira
 (Puram 41) nekira (Aink 39: 227: K.T. 11: 316:
 Narr 282) nekira (Kuri 9, Aink 27: K.T. 125: Akam 1,
 59. Narr 208: 266) tارا (Kali 56) pōra (Puram 299.
 Narr 221: Akam 237) vira (Patt 232. Patir 2-2)

kola (Patir 9-1: K.T. 127) kolla (Ciru 166)
 ella (Kali 8, 27) ukala (Mull 99. Akam 182) urula
 (Puram 229) varala (Pari 3-25) potula (K.T. 155)
 terula (Kali 43) tevila (Netu 25)

akava (Tirum 122. Patt 156: Matu 675: Aink 314,
 K.T. 191) utava (Matu 10) kaṭava (Aink 267) vinava

(Pari 5-72) oruva (Kali 52) karuva (Akam 272) koluva
 (Pari 5-22) taruva (Nar̥r 69: Akam 78) kaṭāva (Tirum
 110) kalāva (Tirum 301: Puram 105: Nar̥r 193)
 tāva (Nar̥r 249) kūva (Kali 10: Pari 15-41) tūva
 (Pari 7-52: Nar̥r 132)

una (Tirum 203) kāna (Tirum 174: Poru 76.
 Nar̥r 365) nāna (Puram 23) pēna (Pari 8-126) cīvana
 (Nar̥r 82. Akam 66)

urīna (Akam 385) kuruma (Matu 677)

(b) Forms ending in -pa:

kēṭpa (Poru 133) vēṭpa (Poru 75) koṭpa (Tirum
 114: Kali 145) taṭpa (Kali 66)
 ērpa (Tirum 254: Poru 71: Malai 39) nirpa (Kali
 24: 35: 65: 104: 143: Pari 10-43: 11-7:
 Patir̥ 2-3: 7-9: 9-10: Akam 50: 86: Nar̥r 40:
 Puram 294: 348. 377)

(c) Forms ending in -ppa:

irappa (Poru 112: Kali 3) karappa (Puram 398:
 Akam 18) turappa (Kali 18: Akam 327: Puram 8,
 52: 126: 161) irappa (Kali 3, 122) ukappa (Puram
 271: Akam 120) mukappa (Kali 18) uvappa (Tirum 1,

Akam 51) cirappa (Akam 47) turappa (Netu 52)
 marappa (Poru 23: Puram 65) varappa (Kali 6)
 curappa (Kali 80) tanappa (Netu 19: K.T. 38:
 Akam 50) tirappa (Puram 113. Narr 69: Akam 86)
 natappa (Patt 233) mitappa (Poru 115)

arippa (Matu 753) tirippa (Tirum 111) parippa
 (Akam 31, 236) varippa (Akam 108: 250) avippa (Ciru
 200. Puram 356) kavippa (Narr 271.) arippa (Akam 190)
 kirippa (Puram 366, 393) korippa (Matu 274) terippa
 (Matu 666. Netu 167) kalippa (Poru 134) valippa
 (Akam 53) olippa (Kali 81) kulippa (Tirur 304: Puram
 160) tulippa (Akam 235) telippa (Aink 21)
 tumippa (K.T. 189: 227: Narr 181: Akam 334)
 terippa (Puram 258: Narr 81: Akam 4, 289) panippa
 (Tirum 303) pinippa (Puram 348: Akam 153) mitippa
 (Aink 151) mutippa (Puram 44)

akaippa (Patir 3-5: Narr 5) takaippa (Akam 27)
 pukaippa (Puram 296) ataippa (K.T. 118) putaippa
 (Puram 68: Narr 110) alaippa (K.T. 393. Puram 31:
 373: Narr 58: 149) icaippa (Tirum 120: Mul 58)
 vicaippa (Puram 120) cilaippa (Tirum 315: Perum 144.
 Puram 362: Patir 5-9: 9-10) imaippa (Tirum 88.
 Kali 56) inaippa (Aink 237: Puram 23) nanaippa

(Narr 208) uraippa (Perum 379: Mul 23. K.T. 104.
 242. Puram 194. Narr 334. Akam 25, 56, 107)
 maraippa (Akam 37) kuraippa (Akam 140) kuraippa
 (Narr 5. Akam 314) tilaippa (Matu 420: Tirum 32:
 204: Pari 17-24: Puram 253) tunaippa (Akar 79)
 tuvaippa (Patiru 6-6: Pari 5-3) pataippa (Aink 155:
 Akam 84) kaippa (Mul 36) naippa (Poru 234: Matu
 302: Puram 240: Narr 177) vaippa (Ciru 149. Akam
 129)

ikuppa (Malai 367: 532: Kali 131: Patiru 9-10)
 tokuppa (K.T. 376) aruppa (Narr 161: Akam 80) iruppa
 (Poru 225: Akam 397) uruppa (Patiru 9-2) oruppa
 (K.T. 34) teruppa (Akam 54, 291) niruppa (Netu 70:
 Akam 2) poruppa (Patiru 5-1) maruppa (K.T. 34) etuppa
 (Narr 62: Akam 1, 71) kotuppa (Patiru 6-3) tatuppa
 (Ciru 192: Puram 64) patuppa (Narr 63: Akam 61)
 vituppa (Akam 351) matuppa (Ciru 159: Matu 554:
 Akam 105. Puram 24: 56: 361) iruppa (Narr 281)
 uruppa (Matu 598: Puram 25)

kilaruppa (Akam 282) peyaruppa (Kali 111. Narr 374)
 valaruppa (Poru 138: Narr 172) viyaruppa (Akam 49)
 veyaruppa (Akam 207) utiruppa (Akam 363) vitiruppa

(Netu 180: Akar 186) uyirppa (Patir 4-7) tavirppa
 (Matu 486: K.T. 229) telirppa (Aink 24: 197: 235:
 452. Patir 2-8: Puram 368: 374: Narr 20) ārppa
 (Malai 333. Poru 111. Kali 86: Akam 41, Aink 476.
 K.T. 254: Puram 115) īrppa (Perum 414: Patir p. 4:
 Akam 111) ōrppa (Narr 178) tīrppa (Pari 8-124) tūrppa
 (Narr 373)

avirppa (Aink 447) ūrppa (Pari 8-24: Akam 339)
 cūrppa (Pari 10-80) vīrppa (Matu 754: Puram 33, 113)

uyppa (Pari 7-74) tuyppa (Pari 8-21) moyppa
 (Aink 240: 370: 489: Puram 13) ēyppa (Puram 225)
 cāyppa (Kali 78) vāyppa (Tirum 65)

kāppa (Narr 67: 399: Akam 91: 372) kōppa
 (Ciru 164) cīppa (Matu 685: Kali 118: 148: Pari
 10-112) cēppa (Poru 207: K.T. 234: Puram 127)
 nīppa (Kali 70: 121: Puram 41) pūppa (Ciru 146:
 Puram 119) ēmāppa (Patt 195)

Though -ppa ending forms are in use in the Modern
 Tamil they are mainly replaced by -kka ending forms.

EX: etukka - 'to take', or 'while taking'. Such forms
 are extensively used in the colloquial Tamil. Two in-
 finitives in -kka occur in the Cankam texts. 'Ninaikka'

(Puram 70) means 'to remember': 'marakka' (Aink 470) means 'to forget'. In these contexts they are followed by auxiliary verbs used in the Optative.

'ninaikka vēṇṭā'

'marakka viṭum'

It is a coincidence that these -kka ending forms which are generally used as 'optatives' should be associated with that meaning here. Compare these with the following:

valara vēṇṭum (Puram 339)

ceyya vēṇṭum (Kali 107)

Here the forms preceded by the optative 'vēṇṭum' are the infinitives 'valara' 'to grow' and 'ceyya' to do.

Nobody can dispute the nature of the forms 'valara' and 'ceyya' as genuine infinitives. The latter two are used in the Caṅkam texts only as infinitives: valara (Paṭṭ 42), ceya (Paṭṭ 125) (Ref. p. 563)

From this analysis it is clear that the 'valara' (valar - a) and 'ninaikka' (ninai + kk + a) were the types of the infinitives of the Old Tamil period when 'valarum' and 'ninaikkum' were the types of uninflected verbs. Later during the Caṅkam age when the -kka ending forms were mainly used as imperatives and optatives, the -ppa

infinitives came into existence. Thus the remnants of the Old Tamil infinitives survive not only in the Caṅkam language but also in the language of the post-Caṅkam era.

Group II

-iya and -iyar forms.

The -iya and -iyar ending forms have come down probably from the Old Tamil period. In the Modern Tamil these are used as optatives (Ref. p. 470 - 474). The -iya and not the -iyar ending form is used as the past adverbial participle. The forms of the Caṅkam texts show that the -iya and -iyar ending forms were used at that period as the past adjectival participle, the past adverbial participle, the optative and the infinitive. The presence of -r- in -iyar has lost its significance and both -iya and -iyar forms are used in the place of each other. Thus the use of the same form both as participle and finite, as past and future (infinitive) verb, and as indicative and optative makes the analysis of the structure more difficult.

The uses of the -iya forms:

kāṭṭu + iya = kāṭṭiya

'varuṅkai kāṭṭiya vāyal kaṇavin'

(Akam 39, line 23) means 'in the false dream (vāyal kaṇavin) that showed (kāṭṭiya) empty hand (varuṅkai). In this context 'kāṭṭiya' is used as a past adjectival participle. For similar uses of the -iya forms refer p. 125-126; 170-179.

' en neṇcam

iṭiya itai-k-kollum cāyal oruttikku

aṭiyurai kāṭṭiya celvēṇ maṭiyanmin'

(Kali 140, lines 9-11)

Meaning: 'I will be going (celvēṇ) there, to show (kāṭṭiya) to others my obedience (aṭiyurai) to the beautiful lady (cāyal oruttikku) who embraces me (itai-k-kollum) my heart pressed (en neṇcam iṭiya)'. In this context 'kāṭṭiya' the form used as past adjectival participle in Akam 39, is used as infinitive with the significance of the future adverbial participle.

Similar -iya ending forms are used as optatives.

mann - iya = 'manniya' (Puram 6) long live! (Ref. p. 471.)

The uses of the -iyar forms:

citar̥ + iyar = citariyar

'Āṅkanam tanikuvat(u) āyin

... .. vēlan

inniyan karanka-p- pāti-p-

panmalar citariyar paravuru palikkē'

(Narr 322, lines 1 and 10-12)

Meaning: 'Thus (āṅkanam) if it (i.e. the disease) is cured (tanikuvatu āyin) since the God messenger 'Velan' sacrifices (Vēlan palikku) and worships (paravuru) having sung (pāti) with the sound of the musical instruments (inniyan karanka) and offered (citariyar) many flowers (pan malar).

In this context 'citariyar' 'having offered' is used in similar context as the past adverbial participle, 'pāti' 'having sung'. The word order is vēlan ... pāti ... citariyar ... paravuru ... pali. This is an unmistakable evidence of the -iyar form being used in the past or the present continuous as the past adverbial participle of the -i- ending type (pāti). Similarly are used paṭīyar (Narr 82) cerīyar (Narr 89) urīyar (Narr 56)

uṇ - ī - iyar = uṇīiyar

īntu-c- cey nalvinai-y-āntu-c-cenr(u) uṇīiyar
uyarntōr ulakattu-p-peyarntanan ākalin'

(Puram 174: lines 19-20)

Meaning: 'Since he had moved (peyarntanan ākalin')
to the world of the Great or the Elders (uyarntōr ulakattu)
in order to enjoy (uṇīiyar) there (āntu) the fruits of the
good actions done here - in this world (īntu-c-cey
nalvinai)'

In this context 'uṇīiyar' 'in order to enjoy' is
used as infinitive with the significance of the future
adverbial participle.

peru - iyar = perīiyar.

'perīiyar' meaning 'in order to get' is used as an
infinitive in the following context:

'toṭi viḷaṅk(u) iraiya tōlkavin perīiyar
uvakkān tōri ...'

(K.T. 367, lines 2-3)

The same form is used as an optative with the meaning
'may she obtain' in

'perum peyar ulakam perīiyar-ō annai'

(E.I. 83, line 2). For similar optative forms, refer p. 472-474 .

It is significant that the above -iyar forms are used with reference to singular forms. Thus the -r- of -iyar does not in anyway indicate the plurality. Both -iya and -iyar forms whether used as participle or finite are used with reference to singular and plural nouns.

The structure of the -iya and -iyar forms.

The structure of the past adjectival participles ending in -iya is much easier to analyse. It has been explained in p. 125 that the past adjectival participles ending in -iya are formed by adding the adjectival sign -a to the past adverbial participle ending in -i- EX:

atakki - a = atakki(y)a.

The -y- appearing between -i and -a is the semi-vowel. Since the -i- ending forms are used extensively in Tamil as past adverbial participle, it is natural that the adjectival participles should end in -i- - a = iya. Therefore forms like 'atakkiya' 'amaliya' and 'irīiya' are the genuine adjectival participles of the past. The important fact is that the same principle could not be

applied to the few -iyar ending forms such as 'citariyar' which are used as the past adverbial participle. No rational explanation can be given for the use of the form 'citariyar' in the place of 'citari'.

Take the optative and the infinitives ending in -iya and -iyar. The same forms used in the past tense are used as infinitives and optatives. Sometimes an i appears between the root and the termination. As it appears in the past, optative and infinitive forms this -i- cannot be identified as a tense sign: cel - i - iya = 'celīiya' (Kali 7) is an infinitive meaning 'to go'.

No tense can be attributed to this form as the -a- ending infinitives do not show any tense. It is likely that these -iya and -iyar forms which originated during the Old Tamil period at a time when the Tamil verb knew nothing of tense and mood, did not possess any tense sign in them. These should be interpreted as the meaning of the particular contexts suit.

The following are the -iya and -iyar ending infinitives occurring in the Caṅkam texts:

kalakkiya (Kali 120) mayakkiya (Kali 73)
 pōkkiya (Aink 376) unarttiya (Kali 73. Puram 28)
 kāṭṭiya (Kali 140) tērriya (Kali 73) ayarppiya
 (Kali 120) celliya (Aink 378) colliya (Puram 90)
 manṇiya (K.T. 292) anaṅkiya (Kali 120) kaṇariya
 (Kali 76) kavaṇiya (Narr 367) ūriya (Akam 101)
 tīriya (Akam 393) coliya (Puram 327: Akam 8: 248:
 336) kāṇiya (Puram 313: Kali 42: 71: Pari 10-46:
 K.T. 10: 101: 293: 360: Patir 0-1: Aink 151:
 420) takaiya (Akam 330)
 cekīiya (Narr 29) totīiya (Akam 394) patīiya (Akam
 43) arīiya (Kali 84) perīiya (Akam 242) tarīiya
 (Aink 469. K.T. 269: Puram 205: Akam 3, 199: 238)
 terīiya (Akam 22) celīiya (Kali 7: Akam 152) kolīiya
 (Aink 216) tarīiya (K.T. 45) unīiya (Malai 54.
 Aink 339. Patir 3-1: Narr 288: 384. Akam 88: 119:
 171: 276: 321)

talaiyiya (Akam 325) is a peculiar form.

This may be split as talai-iy-ia. The -i- of -iy stands
 as the symbol of the lengthening of the preceding vowel -ai
 and -y- is a semi-vowel.

The suffix -kk- is added to the root kuṭi - 'to drink' before the termination 'iya' is added. kuṭikkiya

(K.T. 356) Dr. U.V. Cārinātaiyar noted this peculiarity and says that the genuine form should be kuṭi - iya =
 'kuṭīiya'.¹

-iyar:

kāṇiyar (Patir 5-2: 6-10: Narr 248) pēṇiyar
 (Patir 3-1: 10) vāṇiyar (Patir 8-4) pāyiyar (Kali 102)
 alaiiyar (Akam 106) iraiiyar (K.T. 85) kalaiiyar
 (Akam 285: 367: Narr 137: 322: Puram 304)
 paṇīiyar (Narr 10) uṇīiyar (K.T. 27: 56: Akam 59:
 106: Puram 174: Patir 4-6) paṭīiyar (K.T. 10:
 Akam 195: 257: Narr 88: 115) koṭīiyar (K.T. 51)
 uṭīiyar (Akam 59) kaṭīiyar (K.T. 141: Akam 32:
 Narr 134) toṭīiyar (Kali 94) tarīiyar (Patir 6-2:
 3: Aink 463: Akam 77: 298: 303) irīiyar (K.T. 255)
 perīiyar (K.T. 367: Narr 360: 111. Akam 222)
 mikīiyar (Patir 3-8) celīiyar (K.T. 117. Narr 151:
 390: Akam 55: 300: 326)

1. Kuruntokai. Ed. Madras 1937. Nūlārāycci, p. 102.

CHAPTER XXII.

The Agent Noun.

In the language of the Caṅkam texts there occur many forms with the stems ending in -un- -kun- and -kk-un-

ari + un- = ariyun-

kēl + kun- = kētkun-

ari + kkun = arikkun-

Personal terminations such as -ai- an- al, ar, a etc. are added to these stems and the forms thus formed are used mainly as nominals and seldom as finite verbs:

3rd N.F. Plu: ariyun + ar = ariyunar (Narṛ 392)

kētkun + ar = kētkunar (K.T. 29)

arikkun + ar = arikkunar (Paṭir 3-2)

Nature and Use of the form:

At the outset, it must be confessed that the term 'Agent noun' applied here to characterize the -un- -kun- and -kkun- forms is not satisfactory. In English Agent nouns such as do - er = doer, cut + er = cutter, etc. are used only as nominals but in Tamil these forms in -un- -kun- and -kkun- named 'Agent nouns' are used both as

nominals and verbals. Compare the following uses:

Nominal: muyal - to try constantly.

'muyal-un-ar' 'those who work constantly'

'Untāl amma-v-iv-v- ulakam

.

tamakk(u) ena muyalā nōnrāl

pirarkkena muyalunar Unmaiyan-ē

(Puram 182, lines 1 and 8-9)

Meaning: 'Listen! (Amma!) This world (iv-v-ulakam) exists today (untu) because of the fact that there are (unmaiyan-) people who constantly work (muyalunar) aiming good (nōn tāl) not for their own sake (tamakkena muyalā) but for the sake of the others (pirarkkena).

In this context 'muyalunar' is used as an 'agent noun'. The significance of this use is the same as that of the 'agent noun' in English.

Verbal: Past tense.

ari - to know: 'ari(y) un-am'

'We informed'

'virunturutt(u) ārri-y- iruntanem āka-c-

Cemō peruma-v-em viravutai nāttena

Yām tan-n- ariyunam āka'

(Puram 381, lines 4-6)

Meaning: 'Thus as we stayed (iruntanem āka) there, at
 leisure (ārri) having enjoyed great feast (virunturuttu)
 and (later) as we informed (yān ariyunam āka) him (tan)
 "Lord! (Peruma!) may we go (cenmō) to our country (em nāttu)
 of great festivals (viravu utai)'

In this context 'ariyunam' 'we informed' is used as
 a first person plural past finite verb - as the other finite
 occurring in the context. 'iruntanem' 'we stayed'.
 The past use of the form 'ariyunam' in this context is
 beyond any doubt.

Future tense

'Celkena vitunaḥ maṇ kollō (Narr 68, line 7)
 means 'will she allow (us) to go (vitunaḥ kollō) saying
 'you may go' (celka ena)'

In this context 'vitunaḥ' is used as a distinct
 future finite feminine.

Present-future

*Cē-k-kōḥ aṇaiyun tannumai

Kēṭkunaḥ koll-ena-k- kalurum en neñcē'

(Akam 63, lines 18-19)

Meaning: 'My mind (en neñcu) is distressed (kalurum) thinking whether she hears (kēṭkunaḷ kol-l-ena) the noise of the drum (taṇṇumai) beaten (araiyum) at the time of the catching of bulls (cō-k-kōḷ)'

In this context the feminine finite 'kēṭkunaḷ' is used in the present-future as the two -um ending forms 'arai-yum' and 'kalurum'.

Conditional:

Kāṇunanāyin (Narr 390)

is a conditional form kāṇunan - āyin meaning 'if he looks at it'.

Concessive:

'aṭunaiyāyinum viṭunaiyāyinum
nī-y-aḷant(u) ariti nin puraimai'

(Puram 36, lines 1-2)

Meaning: 'Even if you kill (aṭunai-y-āyinum) him, or even if you allow him to go away (viṭunai-y-āyinum) Oh Lord! know well (nī-y-aḷant(u) ariti) which of those two actions is proper to be carried out by you (nin puraimai)

In this context both 'aṭunai-y-āyinum' and 'viṭunai-y-āyinum' are used as concessives.

The above contexts show that the -un- forms were used in the Cañkam texts as verbal forms in the past, present-future, future, conditional and concessive, and as nominal. However, only a few forms are used as verbal. A majority of the forms are used as nominals and the usage of the nominals is similar to that of the 'Agent nouns' in English. Thus the application of the term 'Agent noun' to characterize the -un- -kun- and -kkun- forms of the Cañkam language, used both as verbal and nominal, is only partially correct.

Structure of the form:

The structure of these Agent nouns is similar to that of the present-future forms ending in -um. It is likely that the personal terminations were added to the original verbal forms ending in -un or -um and such forms were later associated with the nominal usage. This view can be established by the following comparisons.

The Agent nouns are mainly used in the Mas-Fem. plural and only a few forms occur in the other persons. In the Agent nouns explained in p. 518 the Mas-Fem. plurals are formed by adding -ar to the stems ending in un-

ariy_um - ar = ariy_unar

kētk_um - ar = kētk_unar

arikk_um - ar = arikk_unar

These stems of the Agent nouns may be compared with the present-future finites ending in -um.

ariy_um (Akaz 8)

kētk_um (Akaz 144)

arikk_um (Nar 73)

In these forms the roots are 'ari', and 'kēl', '-um' is the termination, non-personal in character and -y- -k- and -kk- are the phonetic suffixes. -kk- in this particular form ari-kk-um indicates the transitive character of the form. Thus these present-future finites are split as ari - y - um: kēl - k - um: ari - kk - um. (Ref. p. 255—257.). Similarly the stems of the Agent nouns can be split as ari + y + un-, kēl + k + un-, ari+kk+un-.

The presence of -n- instead of -m- in the Agent noun is noticeable. It has not been established yet whether -un- or -um is historically earlier. This -un- appears in the Old Tamil present-future forms ending in -untu.

tānkuntu (Puram 396)

olikkuntu (Puram 137) (Ref. p. 271.)

The Malayalam verb has -n- in the present termination -unnu- (p.271). Thus it is possible that all the three suffixes -um- -un- and -untu- appearing only in the present-future expressions hark back to the same source.

Another important feature of the -um- and -un- forms of the Caṅkam Tamil is that the vowel -u- of -um- and -un- is elided in the later stages of the development of the Tamil verb.

takai - um = takaiyum > takaim

kalir_u - um = kalir_uum > kalir_um (p.257)

Similarly

urai - un - ar = uraiyunar (Puram 145) >

urainar (Akam 59 etc.)

kalai - un - ar = kalaiyunar (Puram 68 etc.)

kalainar (Patir 4-10)

Just as the -um forms are used in the present-future, future, conditional, concessive and sometimes in the past tense when denoting the 'habitual present' so are the -un- forms. There is complete agreement in these respects between the -um- and -un- forms. The only difference exists in the fact that the -um- forms are not used in

Tamil as nominals, and on the other hand the -un- forms are mainly used as nominals, in other words as 'Agent nouns'. This nominal use of the -un- forms is due - as it is clearly seen - to the addition of the personal terminations.

It may be pointed out that the personal terminations such as ai, an, al, am, ar added to the -un- forms are found with initial short vowel. (-ai though a long letter is considered at times as short in Tamil poetry). It is a remarkable coincidence that the 'm-ār' ending Mas-Fem. forms are not used as nominals whereas the m-ar ending forms are used only as nominals.

Verbal: un_umār, kon_umār, tin_umār

en_umār, kān_umār, etc. (Ref. p.397-399)

Nominal: un_umar (Patir 3-4) kon_umar (Matu 514) tin_umar

(Patir 3-4) en_umar (Pari 12-49) kān_umar (Matu 513)

Why is it that -ar and not -ār suffixed to the Old uninflected -um forms to convert them to Mas-Fem. plural nominals? It is because -ar is historically earlier than -ār and the first modification took place in converting the -um finite to nominal. Only in the later stages that the -um finites were restricted to the neuter as such -ār was added to the -um form to denote the Mas-Fem.

plural. Therefore 'unmar' which is an Agent noun seems to be historically earlier than the 'unmār' finite.

The same principle applies to the formation of the Agent nouns ending in -un-ar: the verbal use of some of the -un- forms occurring in the Caṅkam texts fully supports the view that the -un- forms on the analogy of the -um forms were used once only as verbal and later the personal terminations were added to these forms to convert them to nominal use. Therefore some of the agent nouns exhibit their original verbal characteristics.

The following are the forms occurring in the Caṅkam texts:

Forms used as finite verbs.

Singular

Second person: arinai (Puraṁ 381)

Third person: Fem: vitunai (Narṛ 68)

perukunai (Akam 324)

kētkunai (Akam 63)

Plural

First person: ariyunam (Puraṁ 381)

Third person: Neuter: tolaiyuna (Narṛ 390)

karukkuna (Kali 13)

Conditional: Third person: Mas:

kāṇunanāyin (Narr 390)

Concessive

Second person: Sing:

aṭunaiyāyinum (Puram 36)

viṭunaiyāyinum (Puram 36)

Third person: Mas-Fem. Plu:

tappunarāyinum (Patir 2-7)

Forms used as 'Agent nouns'.

Singular:

Third person: Mas:

ariyunan (Puram 388)

ōmpunan (Puram 215)

mēmpaṭunan (Puram 48) is a compound

Fem:

viṭunal (Akam 302) puṭaiyunal

(Puram 326) uṭalunal (Akam 203)

maṇṇunal (Akam 62) uruṭṭunal (Narr 324)

uvakkunal (Akam 203)

Plural

Third person: Mas-Fem:

ariyunar (Nar̥r 392) ariyunar (Puram 102: 154)
 eriyunar (Patir 4-1) katiyunar (Aink 289) teriyunar
 (Patir 8-4). vatiyunar (Malai 492) uraiyunar (Puram
 145: Akam 103) kalaiyunar (Puram 68: Nar̥r 63:
 Akam 179) tunaiyunar (Kali 145) urunar (Nar̥r 94:
 220: Akam 71) ceṇunar (Patir 9-2: Nar̥r 50: Akam
 46) keṭunar (K.T. 130) cuṭunar (Nar̥r 278) arunar
 (Nar̥r 47) tarunar (Matu 535: Patir 2-3: Akam 78)
 varunar (Kur̥i 202. Aink 335: K.T. 47) torunar
 (Pari 8-102) ikaṇunar (Puram 213) v̄aṇunar (Patir 5-9)
 viṇunar (Kali 8, 66) paṭarunar (Pari 19-11) cērunar
 (Puram 361) tērunar (Pari 22-34) nuvalunar (Puram 160)
 m̄uvalunar (Puram 182: Akam 322) k̄aṇunar (Matu 597:
 Pari 11-38: K.T. 136: Akam 16) cellunar (Aink 331:
 Akam 151: 395) koḷlunar (Akam 90) koyyunar (Puram
 215: Aink 311).

ākunar (Pari 9-66) īkunar (Puram 235) nalkunar
 (Akam 301) parukunar (Puram 68) pōkunar (Akam 283)
 vaikunar (Akam 316) iyaṅkunar (Malai 18: Nar̥r 257)

varāṅkunar (Nar̥r 29: Akam 1, 109) vilāṅkunar (Patir̥
 2-1) tāṅkunar (Patir̥ 6-1: 5) tūṅkunar (Pari 17-37)
 ūkkunar (Patir̥ 8-1) toṭakkunar (Puram̥ 378) tuncuma
 (Akam̥ 158) ōccunar (Matu 321) ulampunar (Kali 23)
 ceppunar (K.T. 98: Nar̥r 8) āṭunar (Puram̥ 29: 221)
 pāṭunar (Patir̥ 9-2: 6: Puram̥ 135: 221) kūṭunar
 (Akam̥ 392) vēṭṭunar (Perum̥ 443: Puram̥ 366) vātṭunar
 (Aink̥ 461) pūṭṭunar (Patir̥ 5-3) kūrunar (Patir̥ 2-1:
 Puram̥ 72) uṭarrunar (Malai 426) akavunar (Kali 15:
 42: Akam̥ 97: 208) kaṭavunar (K.T. 118)
 kūvunar (Pari 9-65) vauvunar (Akam̥ 1) uṭalunar
 (Patir̥ 5-8: Puram̥ 122: 201: Akam̥ 138) ullunar
 (Akam̥ 29: 72: 231) tullunar (Kali 4) collunar
 (Nar̥r 68) pēṇunar (Puram̥ 207: 346) eṇṇunar (Akam̥
 43)

The following forms appear with the -u- of -un
 elided:

arinar (Matu 110: Aink̥ 190: Puram̥ 42: Nar̥r 275)
 mutinar (Matu 514) muninar (Aink̥ 314: K.T. 213)
 urainar (Aink̥ 496: Akam̥ 59: K.T. 145: Puram̥ 163)
 marainar (Puram̥ 42) punainar (Matu 512) vinainar
 (Patir̥ 7-2) kaṭainar (Matu 511) kalainar (Patir̥ 4-10)

uḷarnar (Pari 9-63) pakarnar (Matu 117: 506: Akam
25) maḱiṇnar (Narr 70) vāṇnar (Patir 4-7) 7-8:
Puram 161: 375: Akam 315: Narr 135)

The following forms end in -kk-un-ar:

aṛikkunar (Patir 3-2) telikkunar (Kali 30)
ceṛikkunar (Puram 378) uraikkunar (K.T. 310)
takaikkunar (Akam 46) malaikkunar (Puram 61)
ceṛukkunar (Patir 3-2) porukkunar (Puram 63)
malarkkunar (Puram 103) pāykkunar (Pari 12-29)
yākkunar (Puram 378)

These Agent nouns in -kkun- may be compared with the
second future forms in -kkuv- EX: turakkuvar (K.T.
287) (Ref. p. 361-362)

In kēṭṭkunar (Pari 12-38. K.T. 29, 86) the stem
ends in -kun-.

acc: urunarai (Narr 94)

inst: urainaroṭu (K.T. 145) pakarnaroṭu (Matu 117)

Dat: kaṇṇiyunarkku (Perum 66) naṇaiyunarkku
(Akam 270) pukarunarkku (Malai 73) cellunarkku
(Akam 151) cērunarkku (Puram 361) varunarkku
(Puram 10, 29, 130, 177, 343: Patir 2-8: Kuri
202) urunarkku (Narr 136: 349) āṭunarkku (Puram

221) pātunarkku (Puram 99: 151: 165: 221: 235
 240: 361: 369) vēṇṭunarkku (Puram 366: Perum 443)
 urainarkku (Puram 163) vārṇarkku (Puram 9, 28,
 Patir 4-7: Akam 143)

Neuter:

peruna (Akaṁ 234: 374) tapuna (Patir 4-2) tappuna
 (Puram 189) takuna (Puram 41: Akaṁ 267)

mēmpatuna (Perum 456) is a compound.

pirṇa (Patir 2-3)

-kk-un-: tatukkuna (Patir 2-3) niraikkuna (Akaṁ 11)

Agent nouns ending in -m-ōṇ, -m-ōr and -m-ar.

The structure of the Agent nouns ending in mōṇ, mōr and -mar is similar to that of the -mār finites analysed in p. 397.

Thus 'koyyumōṇ' (Puram 252) is formed by adding the masculine termination -ōṇ to the Old Uninflected present-future form 'koyyum'

koyyum - ōṇ - koyyumōṇ 'he who cuts'

'Aḷ-ḷ-ilai-t-tāḷi koyyumōṇ-ē
 il varāṅku maṭamayil piṇikkum
 col valai vēṭṭuvan āyinaṇ munṇē'

(Puram 252, lines 3-5)

In this context the subject is 'koyyumōṇ' 'he who cuts' and the predicate is 'vēṭṭuvan āyinaṇ' 'became a hunter'.

'koyyumōṇ' is the only Agent noun ending in 'm-ōṇ' preserved in the Caṅkam texts. It is fortunate to see that this solitary form appears with the original -u- of the termination -um unelided.

-m-ōr:

The following are the -mōr- ending Agent nouns used in the Mas-Fem. plural.

ninaiyumōr (Narṛ 104) vārumōr

(Patir 8-1) uṭalumōr (Akam 316) vēyumōr (Pari 12-11; 12-16)

Dat: kānumōrkku (Patir 9-3)

nirkumōrkku (Puram 297)

The -u- of -um is preserved in all these forms.

Thus these Mas-Fem. plural Agent nouns are formed by adding the personal termination -ōr to the present-future forms ninaiyum, vārum, kānum, uṭalum, vēyum and nirkum.

These forms are used only as nominals.

It should be noted that while forms like puparum - āṛ (Narr 304) are used only as verbal, forms like ninaiyum - ōṛ (Narr 104) are used only as nominal. Thus the form is to be distinguished as finite or nominal from the personal termination added to the -um form.

-m-ar:

The following are the Agent nouns ending in -mar.

uṇmar (Patir 3-4) kāṇmar (Mātu 513) koṇmar (Mātu 514)
eṇmar (Pari 12-49) tiṇmar (Patir 3-4) iṇmar (Puram 74)

In all these Agent nouns used in the Mas-Fem. plural the -u- of um is elided. This elision of the -u- of -um is in accordance with the requirements of the Tamil phonetic laws, i.e. when a termination with initial short vowel is added to a form ending in consonant, normally the short vowel preceding that final consonant is elided.

EX: uṇ + um + ar = uṇnumar > uṇṇmar > uṇmar.

Compare the Agent noun koṇmar (Mātu 514) with the imperative second person singular form 'koṇmatī' (Puram 200) (Ref. p.

440).

$\text{kōl} - \text{um} - \text{ati} = \text{kōllumati} > \text{kōllmati} >$
 $\text{kōlmati} > \text{kōṇmati}.$

$\text{kōl} - \text{um} - \text{ar} = \text{kōllumar} > \text{kōllmar} >$
 $\text{kōlmar} > \text{kōṇmar}.$

It has been explained in p. 438 that forms like

'tiṇm' ($\text{tin} - \text{um} - \text{tinnum} > \text{tinm} > \text{tinm}$)

in such contexts as

'irum pēr okkalotu tiṇm ena-t-tarutalin'

(Puram 150) are used in Tamil as finite verbs. When -ar is added to this form 'tiṇm' it turns to be a nominal of the Mas-Fem. plural.

'uṇmar-um tiṇmar-um varai kōl ariyātu'

(Patir 3-4, line 18).

In this context 'uṇm - ar' = 'uṇmar'

and 'tiṇm - ar' = 'tiṇmar' are used in the same meaning

'those who eat'. These are the Agent nouns proper.

CHAPTER XXIII.

The Verbal Noun.

In Tamil, the verbal noun is formed by adding one of the following suffixes to the verbal root: al, tal, ttal, am, -kai, -vai, -ci, pu, etc. The forms in -al -tal and -ttal are extensively used in the literature of the period: $\bar{o}t - al = \bar{o}tal$ means 'running':

$\underline{a}ri - tal = \underline{a}rital$ means 'knowing':

$\underline{e}tu - ttal = \underline{e}tuttal$ means 'taking'.

As the principles involved in the formation of these forms help the understanding of the verbal structure clearly, it may be proper to analyse them here.

Forms ending in -al.

Only those verbal roots forming weak stems in Tamil suffix -al: EX: $pey - al = peyal$. $a\dot{t}a\dot{n}k - al = a\dot{t}a\dot{n}kal$. The verbal stems of these roots are:

Past: $peyt-$ Pre-Fut: $pey-y-(um)$

Fut: $peyv-$

Past: $a\dot{t}a\dot{n}ki-$ Pre-Fut: $a\dot{t}a\dot{n}k-(um)$

Fut: $a\dot{t}a\dot{n}kuv-$

Some of these roots forming verbal nouns in -al may form causative stems in -tt- -kk- and -pp.

EX: totu - to touch, to join.

Past: tott- totutt-

Pre-Fut: tot-(um) totu kk-(um)

Fut: totuv- totupp-

There are two forms in the verbal noun as well:

tot-al (Aink 327) totu-ttal (Puram 275)

The following are the -al forms occurring in the texts:

vital (Kali 3, 86) total (Aink 327) peyal
 (Pari 14-1: 7-8) teral (Puram 20) taral (Kali 65)
 kolal (Kali 62: Pari 2-64) koyal (Kali 28)
 ākal (Narr 220: Kali 93: 97) pōkal (Narr 183)
 kuṟukal (Puram 128) nalkal (K.T. 37) unāṅkal (Akam
 20) muyāṅkal (Akam 26) varaṅkal (Akam 190) totaṅkal
 (Kali 2) aṭaṅkal (Kali 122) tāṅkal (Ciru 211.
 Akam 173) muṭukkal (Netu 85) nōkkal (Kali 49)
 āṅcal (Kali 106) cāmpal (K.T. 46) ōppal (Narr 49)
 tappal (K.T. 121) ceppal (K.T. 268) vātṭal (Akam
 231) mīṭṭal (Puram 21) pūṭṭal (Akam 200) maruṭṭal
 (Akam 158) tīntal (K.T. 272) kuṇṇal (Narr 327)

tōṇṇal (Pari 2-23. Puram 376: Aink 209) orral
 (Patir 3-5) tērral (Kali 76) tūrral (K.T. 32)
 tuvarral (Malai 363) pullal (Kali 94) collal (Juri
 145) ullal (K.T. 81: Patir 2-6: Akam 163)
 arulal (Pari 1-36) paraval (Pari 10-116) vinaival
 (Puram 70: K.T. 268. Narr 308: Kali 115) vavval
 (Akam 396) novval (Akam 98) cinaival (K.T. 362.
 Kali 115. Puram 292) kanarral (Kali 148)
 niṇṇattal (Tirum 193) aruttal (Puram 304)

inst: tōṇṇalāṇ (Akam 378) nalkalāṇ (K.T. 400)

Dat: uyarku (K.T. 57: Narr 76) kolarku (Kali 38:
 48: 58: Puram 181: 213) celarku (Puram 208.
 Kali 113. Akam 199. 240: 283) cellarku (Akam 138)
 tararku (Kali 19: K.T. 331) vararku (Kali 83: 141:
 Narr 365: Patir 5-9: 6-7: Puram 64) viṭarku
 (Kali 64) mīṭṭarku (Puram 21) āṭarku (Pari 11-49)
 kōṭarku (Kali 86) muyaṅkarku (K.T. 62: Puram 151)
 tapparku (Aink 302).

abl:

maṇṇukalīṇ (Kali 150) tirukalīṇ (Akam 135) mūṇṇkalīṇ
 (Mul 73) oṇṇukalīṇ (K.T. 355: Akam 308) aṇṇaṇkalīṇ
 (Akam 388) muyaṇkalīṇ (Kali 146) varaṇkalīṇ (Matu
 650) nīṇkalīṇ (Akam 67) tūṇkalīṇ (Akam 96: 219)
 tāṇkalīṇ (Narr 399) tuṇṇakkalīṇ (Akam 248) ūṭalīṇ

(Nar̥r 249) n̄intalin̄ (Akam 160) kuttalin̄ (Kali 106)
 kar̥aralin̄ (Kali 45) t̄on̄ralin̄ (Akam 228) ak̄arralin̄
 (Kali 142) payir̄ralin̄ (Akam 32: 310) t̄ur̄ralin̄
 (Kali 53) kol̄alin̄ (Kali 72) kar̄āalin̄ (Puram 94)
 k̄ōtal̄in̄ (Kali 75) vin̄avalin̄ (Puram 179. Akam 86:
 98) cin̄avalin̄ (Kali 2) vauvalin̄ (Nar̥r 379. Kali
 104: Akam 291) vavvalin̄ (Akam 136) ar̄uttalin̄
 (Kur̄i 171)

These forms with the post-position -in are used both in the ablative and the instrumental. Similarly are used the -tal-in̄ and -ttal-in̄ forms.

Forms ending in -tal.

The roots forming verbal nouns in -tal form weak stems in Tamil. A majority of the roots forming past stem in -nt- and - few roots of the second conjugation add -tal to form the verbal noun.

ar̄i - to know: Past stem: ar̄int-

Verbal noun: ar̄ital (Akam 8)

t̄āṅk - to bear: Past stem: t̄āṅki-

Verbal noun: t̄āṅkotal. (Puram 93)

The ordinary form formed from the roots of the second conjugation such as t̄āṅk- is t̄āṅk-al (Akam 173. Ciru 211)

The following are the atal forms occurring in the texts:

arital (Ciru 207: Akam 8. Narr 145) erital
(Puram 391) corital (Malai 410) pirital (Akam 353:
Kali 92) taṇital (K.T. 136: Puram 192) moṛital
(Narr 210) kaṛital (Kali 37: Malai 254) amaital
(Aink 36) acaital (Tirum 176) uraital (Tirum 77:
139: 249) ninaital (Akam 327) vanaital (Puram 228)
tolaital (Kuri 2. K.T. 258: Puram 76) malaital (Malai
283) citaital (Puram 25) ukutal (Narr 88) pukutal
(Ciru 211) nakutal (Pari 4-5: Kali 147) paṭutal
(K.T. 144) viṭutal (Kali 56) perutal (Aink 442.
Puram 297) terutal (Puram 29. Kali 2, 8) varutal
(Narr 368. Akam 2, Puram 31: K.T. 68: Aink 66)
tarutal (Akam 123: Narr 126). aṭutal (Puram 76, 78)
arutal (Kali 147) eṛutal (Puram 320) malartai (Aink
299) unartai (Ciru 214) puṇartai (Kali 92) paṭartai
(Puram 69) peyartai (Akam 10) taḷartai (Ciru 282)
ūrtaḷ (K.T. 371. Narr 210) cērtai (Kali 89)
tīrtai (Puram 320) nekiṭtai (K.T. 371. Kali 122)
makiṭtai (Kali 122) vāṛtai (K.T. 32: Aink 213)
ceytaḷ (Narr 268: 102) peytaḷ (Kali 92) kāytaḷ
(Puram 258) uytaḷ (Aink 457) pāytaḷ (Puram 23)

māytal (Akam 71) ītal (K.T. 63. Puram 38) cātal
 (Puram 192) nōtal (Puram 192. Kali 85) kāntal
 (Narr 147: K.T. 60: Patir 2-2: Puram 216) untal
 (Puram 182) kēttal (Patir 2-2) akaral (K.T. 79:
 Kali 2) enral (Narr 342: Puram 196: Akam 370: 215)
 cēral (Tirum 125: Akam 336: Pari 11-44) nōnral
 (Puram 157) nirral (Puram 69).

ātal (Ciru 208) ākutal (K.T. 360: Puram 141:
 Pari 2-25) tāñkutal (Puram 93: Narr 39) ākkutal
 (Puram 312) vayakkutal (Kali 17) pariccutal (Pari
 10-116) taruvutal (K.T. 361) veruutal (Kuri 137)
 nānutal (Puram 157) nirarrutal (Aink 35).

-tal is added to the base in -ku: tavirkutal

(Aink 451).

inst:

varutalān (Narr 353: 393)

iyāñkutalāl (Pari 17-41)

Dat:

nakutarku (Kali 23) aritarku (K.T. 377)

tañitarku (Aink 210) koytarku (Aink 383) tōytarku

(Kali 103) ēkutarku (Akam 283) kēttarku (Patir 2-2)

kāntarku (Narr 271).

abl: paritalin (Puram 97) coritalin (Malai 410)
 kaṭitalin (Nar 181) poṭitalin (Akam 84: 164)
 uraitalin (Patir 6-1) niraitalin (Pari 16-11)
 tolaitalin (Akam 222) citaitalin (Akam 366)
 urutalin (Kali 45) terutalin (Aink 322. Akam 31:
 55: 143: 164: 295: Kali 150) varutalin (Nar
 352: 368) imirtalin (Kali 123) kavartalin (Nar
 336: 393) peyartalin (Matu 542) paṭartalin (Akam 171)
 kaluṭṭalin (Akam 66) vāṭṭalin (Kali 61) ceytalin
 (Puram 342) kāyṭalin (Akam 89) payṭalin (Puram 36:
 Kuri 178: Akam 24: 366: Mul 68) enṛalin (Patir
 6-4: 9-6: Akam 98) kāṇṭalin (Akam 288) uṇṭalin
 (K.T. 167. Puram 325) ākutalin (Puram 362)

Forms ending in -ttal.

The verbal roots forming strong stems in Tamil form
 the verbal noun in -ttal.

EX: eṭu- eṭutt- eṭukk- eṭupp-

Verbal noun: eṭuttal

naṭa- naṭant- naṭakk- naṭapp-

Verbal noun: naṭattal.

It is significant that the roots ending in -a such as
 naṭa, kara, etc. have -nt- in the past stem, but -tt- in
 the verbal noun.

The following forms in -ttal occur in the texts:

curattal (Patir 5-4) irattal (Kali 2: Puram 38)
 turattal (Akam 81) karattal (Narr 382) urattal (Kali
 72: K.T. 302) turattal (K.T. 296) irattal (Akam 19)
 uvattal (Akam 111) pulattal (Akam 28: Narr 340)
 taṇattal (K.T. 168) maṇattal (K.T. 168) naṭattal
 (Puram 157) kuṭittal (Kuri 211) muṭittal (Ciru 213)
 alittal (Ciru 210: Puram 29: Kali 11) uraittal
 (Pari 1-32) utaittal (Narr 203) naṇaittal (K.T. 348)
 takaittal (Narr 308) koṭuttal (Ciru 217) kaṭuttal
 (K.T. 136) toṭuttal (Puram 275) poruttal (Puram 2)
 maruttal (Puram 196) iruttal (Kali 23: Puram 44)
 cekuttal (Kali 74) unarttal (Kali 91) peyarttal
 (K.T. 166: Narr 106) cērttal (Kali 81) tuyttal (Patir
 2-5: K.T. 63) ūrttal (Kali 20) nīttal (Aink 277)
 kāttal (Narr 251).

punarvittal (Pari 20-110) is formed from the
 causative base 'punarvi-'

inst: parattalāṇ (K.T. 399)

Dat: vituttarku (Narr 95) takaittarku (Aink 302)

uraittarku (Aink 140) poyttarku (Kali 41)

abl: turattalin (Kali 53: 70: 124: Puram 160: Aink

55) urattalin (Narr 381) curattalin (Patir 5-6)
turattalin (Akam 81) parattalin (Akam 134) mukattalin
 (Akam 225) alittalin (Kali 71; 138) arittalin
 (Puram 272: 97) mutittalin (Puram 56) kuṭittalin
 (Kuri 211) erittalin (Patir 5-8) aṛittalin (Akam 377)
alaittalin (Narr 352: 379) ninaittalin (Kali 118)
maraittalin (K.T. 355) utaittalin (Puram 97) uṭaittalin
 (Narr 202) uraittalin (Narr 180) naittalin (Puram 97)
ukuttalin (K.T. 329) eṭuttalin (Akam 121. 199: 223)
maṭuttalin (Puram 345) viṭuttalin (Kuri 39) unarttalin
 (Pari 2-17) peyarttalin (K.T. 166) pularттalin (Pari
 9-16) poyttalin (Narr 198) nīttalin (Kali 95) ettalin
 (Puram 56).

In some verbal nouns the suffix -kk- instead of -tt-
 appears. EX: irukkal (Puram 97) eṭukkal (Kali 38)
nirukkal (K.T. 58) uraikkal (Narr 109) niraikkal (Kali 43)
ninaikkal (Narr 297) naṭakkal (Kali 39) mōkkal (Kali 54).
 These -kkal ending forms are generally used along with
 negative verbs. EX: 'uraikkal ākā'

'eṭukkal cellātu' 'niraikkal ārrākkāl' 'ninaikkal-um
ninaittilai'.

The commentator Naccinarkkiniyar says that the form 'natakkal-um' is an adverbial participle ending in -um and interprets the form in the past tense.¹ EX:

'Naṇavir puṇarcci natakkalum āṅkē
kaṇavir puṇarcci kaṭitum-ār anrō'

(Kali 39, lines 35-36)

Meaning: 'When the sexual union (puṇarcci) thus took place (natakkalum) in reality (naṇaviṇ) then (āṅkē) we get rid of (kaṭitum) the habit of enjoying the sexual union (puṇarcci) in our dream (kaṇaviṇ). Is not so? (anrō?)

Here 'natakkalum' is used with the force of the adverbial participle. This is a peculiar use of the verbal noun in -kk-al suffixed with -um.

1. Kalittokai. 2nd Ed. Madras, 1943, p. 113.

CHAPTER XXIV.

The Negative

In Tamil the Negative is not a mood, voice or conjugation. All the Tamil verbs can be grouped into two: the Affirmative and the Negative. The forms treated up to now are affirmative in character. Just as the Affirmative consists of forms in the indicative, imperative, optative, conditional and concessive moods, so is the Negative. The Caṅkam Tamil has preserved forms in all these moods.

In the language of the Caṅkam texts the negation is expressed in two ways: (a) By inserting a negative suffix between the verbal root and the personal termination of the verb. (b) By using the negative forms formed from the root *al* or *il*, along with affirmative forms thus negating or denying the meaning expressed by the affirmative form.

The Negative suffixes:

The main characteristic of the negative verb is the absence of tense sign. Therefore it may be argued that

since the Tamil Negative does not refer to the time, it does not belong to the province of verbs. Here is the definition of 'verb' given by the author of Tolkāppiyam.

'Vinai-y-ena-p-paṭuvatu vērrumai kollātu
ninaiyun kālai-k- kālamotu tonrum'¹

Meaning: That which is called 'Verb' (vinai-y-ena-p-paṭuvatu) does not take case-suffixes after it (vērrumai kollātu) and denotes tense (kālamotu tonrum) on scrutiny (ninaiyun kālai).

Thus according to Tolkāppiyar a verb should indicate time. He uses the word 'ninaiyun kālai' meaning 'on scrutiny' because he deals with some verbs which do not indicate time explicitly. He explains in two aphorisms,² that the Appellative verbs (or the pronominalized nouns) and the negative verbs also denote tense on scrutiny. While the author of Tolkāppiyam agrees that the negative verbs less fulfill the requirements of 'the verb', the factor that compelled him to include them under the chapter on the verbs in his belief that since these negatives are used as predicates of the sentences, they ought to

1. Tolkāppiyam - Collatikāram. Ed. Madras 1941. Cūttiram 200.

2. Ibid., Cūttiram 215 and 216.

express or indicate some relative sequence of the time. However this may be true of the fact that the negative verb differentiates it from the affirmative verb in not having a tense sign in it, is clear. This factor should be borne in mind when one analyses the negative suffixes.

'ā' and 'al' are the two negative suffixes appearing in the verbs of the Cāṅkam texts. EX:

ā: kāṇ - ā - tu = kāṇātu

al: vār - al - en = vārālen

Thus the negative forms could be divided into two main groups: the Negative I comprising all forms with the suffix ā and the Negative II comprising forms with the suffix al.

Structure of the Negative I forms:

The characteristic sign of this group of negatives is ā but this -ā- is not seen in all the forms of this group. Both in the nominals and the participles the-ā- is generally seen but not in the finite verbs. Analyse the following conjugation of the negative finite.

vār- to live:
" "

<u>Sing</u>	<u>Plu</u>
1st: vār-ēn	1st: vār-ēm vār-ām
2nd: vār-āy	2nd: vār-īr
3rd: M. vār-ān F. vār-āl N. vār-ā-tu	3rd M.F. vār-ār N. vār-ā

Only in the neuter singular there appears an -ā- between the root and the termination -tu. In all the other cases the personal terminations are added directly to the root. An important feature in the structure of these forms is that all the terminations but the neuter singular, are with initial long vowel. What is still surprising is that the initial vowel of many terminations is -ā-: EX: āy, ān, āl, ām, ār ā. The author of Tolkāppiyam¹ says that -ā- like a and va is a neuter plural termination but it appears only here in the negative verbs. It may be that the terminations with the initial ā were added to the negative stems in -ā- and in combination it i.e. the -ā- suffix - was elided:

vār - ā - āy = vārāy. vār + ā + ān = vārān etc.

If this theory is accepted then the forms ending in ēn,

1. Tolkāppiyam - Collatikāram. Ed. Madras 1941, Cūttiram 218.

ēm and īr, such as vārēm, vārēm and vārīr should be explained as due to analogy as there can be no loss of ā.¹

Tamil has at its disposal a purely morphological means of expressing the negation. Various factors contribute to achieve this result. For example, it is not by mere accident that there appears no termination with initial short vowel; but there exists a purpose for such non-occurrence. Compare the following:

(a) malai - an = malaiyan

malai - ān = malaiyān

(b) piṇi - an = piṇiyan

piṇi - ān = piṇiyān

(c) cey + an = ceyyan

cey + ān = ceyyān

Here, the forms ending in terminations with initial short vowel such as 'malaiyan' 'he who lives in the mountain' 'piṇiyan' 'he who is sick' 'ceyyan' 'he who is red in colour' are pronominalized nouns or appellatives used both as nouns and verbs.

1. Ref. T. Burrow's review of 'structure Grammaticale Des Langues Dravidiennes' by Jules Bloch.
R.S.O.A.S. University of London, vol. XII. 1947-48

These are very different from the forms ending in terminations with the initial long vowels.

'malaiyān' 'he will not fight'

'piniyān' 'he will not tie down'

'ceyyān' 'he will not do'

From these comparisons it is clear that though the negative verbs and the pronominalized nouns are formed by adding the personal termination to the roots and similar nouns, still the morphological means of expressing the one differentiates it from the other. Thus the difference between the pronominalized noun 'ceyyan' and the negative finite 'ceyyān' is seen only from the length of the terminational vowel. This is one of the cardinal principles that was at work in the evolution of the verbal forms. It has been explained earlier (p.525) that the same principle helps one to differentiate the agent noun 'enmar' from the future finite enmār. Therefore the assumption of Jules Bloch¹ that there exists no difference in the structure between the pronominalized noun and the negative verb has no foundation.

1. Grammatical structure of Dravidian languages.
English trans. Poona: 1954, p. 86.

The structure of the majority of the nominal forms of the Negative I is different from the rest. These nominals are formed by adding personal terminations to the negative participle ending in -ā-tu or the neuter singular of the Negative I. ariyātu - ēn = ariyātēn means 'I who do not know'. In all such negative nominals, the suffix -ā- is preserved. The principle behind these nominal formations is similar to that of the affirmative. The following is the conjugation of ari - to know.

<u>Sing</u>	<u>Plu</u>
1st: <u>ariyāt-ēn</u>	1st: <u>ariyāt-ēm</u>
2nd: <u>ariyāt-ōy</u>	2nd: <u>ariyāt-īr</u>
3rd M: <u>ariyāt-on</u>	3rd M.F. <u>ariyāt-ōr</u>
<u>ariyāt-ān</u>	<u>ariyāt-ār</u>
<u>ariyāt-avan</u>	<u>ariyāt-avar</u>
F: <u>ariyāt-ōl</u>	
<u>ariyāt-āl</u>	
N: -	N. -

As in the case of the indicative nominals of the affirmative these negative nominals have also terminations with initial ō. Again in the language of Kalittokai

negative nominals ending in -avan-, -avar etc. occur. These forms are similar in structure to the arint-ōn arint-ān, and arint-avan type. What is important here to note that the total absence of the nominal forms in the neuter. In the Modern Tamil, however, neuter forms like Sing: ariyāt-atu. Plu: ariyāt-avai are used. It is also important to see that the negative neuter plural ending in -ā forms the stem of the finites of the Negative I. Similarly the neuter singular forms ending in -ātu form the stem of the nominal forms of the Negative I.

These -ā and -ātu stems of the negative I forms which are identical with the neuter plural and singular finite of the Negative I are in turn identical also with the Negative participles ending in ā and ātu respectively.

Structure of the Negative II forms.

The characteristic sign of these negatives is -al-. The conjugation of the Negative II forms is very simple. -al- is uniformly inserted between the verbal root and the personal terminations. EX: ari - al + an = ariyalan. In other words the personal termination is added to the negative stem ending in -al. These forms are used only as finites and not as nominals.

Conjugation: ari to know.

Sing.

Plu:

1st: ariyal-en

1st: ariyal-am

ariyal-ēn

ariyal-an

2nd: ariyal-aī

2nd: -

3rd M. ariyal-an

3rd M.F. ariyal-ar

 F. ariyal-al

 N. -

 N: ariyal-a

Unlike the terminations of the Negative I, those of the Negative II are mainly with initial short vowel.

Negative I

Finite verbs

Indicative:

Singular

First person:

ēn: viṭēn (Kali 113) viṭēen (Kali 116) perēen

 (Narr 178: Kali 37) ariyēn (Aink 172: Kali 4)

ceriyēn (Akam 315) tiriyēn (Akam 336) maṭiyēn

 (Puram 196) muniyēn (Puram 196) maraiyēn (Kali 71)

unārēn (Akam 48) kānēn (Kali 97) ceyyēn (Akam 7)
 uyyēn (K.T. 106) cellēn (Puram 394: 399) akalēn
 (Akam 49) vārēn (Narr 292) talārēn (Kali 116)
 nōnēn (Akam 294)

irañkēn (K.T. 175: Narr 275) nōkkēn (Puram 399)
 tuncēn (Kali 139) cintiyēn (Puram 376) varṇuntēn (Narr
 148) ceppēn (Akam 298) vēṇṭēn (Kali 77) kūrēn (Puram
 139: Kali 92) tērēn (K.T. 21) ārrēn (Kali 94: Narr
 124: 162) pōrrēn (Narr 50) ollēn (Narr 134) pullēn
 (Narr 340: Puram 204) ullēn (Puram 365: Aink 142)
 maruvēn (K.T. 371)

pulavēn (Narr 219: 280)

The root of this form 'pulavēn' may be interpreted either
 pula- or pulav- meaning 'to displease'. Compare this
 with pula- pulantu (Poru 175. Malai 203) (p. 134) and
 pulav- pulavuti (P. 391)

The structure of 'pulavēn' is important when the -a ending
 roots form negative verbs generally an intervocalic -v-
 enters in.

pula - v - ēn = pulavēn

naṭa - v - ēn = naṭavēn

kara + v + ān = karavān

Such forms are more common in the Modern Tamil. The affirmative verbs formed from these roots are:

pula + pp- ēn̄ = pulappēn̄

naṭa - pp - ēn̄ = naṭappēn̄

kara - pp - ān̄ = karappān̄

These -pp- forms are the future forms. It should be remembered that the -a ending roots do not form future stems in -v-, on the other hand, the negatives in -v- such as pulavēn̄, naṭavēn̄, karavēn̄ etc. can be used only in the future.

'in̄-n̄-uyir perum piritāyinuṁ ennatūṁ
pulavēn̄ vāri tōri'

(Narr 219, line 4)

Meaning: 'Oh my friend! (tōri). Even if my precious soul is separated from my body (in̄-n̄-uyir perum piritu āyinuṁ) I will not displease (pulavēn̄) him.'

In this context 'pulavēn̄' 'I will not displease' denotes the future. Similarly 'pulavāy' and 'pulavēn̄' are used in the following context:

'taṇ turai ūraṇ taṇṭā-p-parattamai
pulavāy enri tōri pulavēn̄'

(Narr 280, lines 4-5)

Thus it is possible for certain negative forms to denote the tense indirectly.

vārēn (Akam 131, Paṭṭ 220) is found with the radical vowel -a of var- lengthened to -ā. This lengthening of -a- to ā is found only in the negative forms and the future stem is varuv- and not vāruv- (For the study of vā- var- vār and also for tā - tar - tār ref. p. 21-22; 316)

Second person:

ariyāy (Akam 90: Kali 10: 47: 56) punaiyāy
(Narr 155) uṇarāy (Kali 56, 76) eṇāy (Puram 254)
kāṇāy (Kali 37) koḷḷāy (Narr 39: Akam 123) cellāy
(Patir 4-10)

vīcāy (Kali 145) aṇcāy (Kali 38: Aink 60)
ātāy (Narr 155) kāṭṭāy (Kali 147) tērāy (Narr 32)
tērrāy (Puram 59) ārrāy (Narr 148: Akam 123) parrāy
(Narr 298) pēṇāy (Kali 91, 118: Narr 292) eṇṇāy
(Puram 7) eṇṇāy (Matu 204: Kali 38: K.T. 327)
uḷḷāy (Narr 168) arulāy (Kali 60: Narr 396) ovvāy
(Kali 104: Puram 236)

tārāy (Akam 165)

As the imperative second person singular (affirmative) verbs also are formed by adding -āy directly to the root,

the structure of the second person singular both of the imperative and the negative verbs is the same. (Ref. p. 434.)

Third person: Mas:

-ān: ariyān (Puram 230) porāan (Akam 12) kēlān (Kali 62) kollān (Akam 84: Netu 186) ceyyān (Kali 120: Puram 191) cellān (Puram 301) nillān (Puram 395) cūrān (Narr 72) tīrān (K.T. 392)
pōkān (Kali 81. K.T. 394) nīnkān (Puram 263) cūtān (Puram 241) kūrān (Puram 395) mārān (Akam 262) collān (Puram 150) arulān (Akam 398: 108).

Fem:

āl: ariyāl (K.T. 230) kariyāl (Akam 315) utāal (Akam 262) unarāl (Akam 388) unṇāl (Akam 105: K.T. 396) kollāl (Narr 201: Kaliⁿ 24) kēlāl (Akam 5: Narr 42) vārāl (Kali 3, 21) ceyyāl (Kali 115) tuñcāl (Akam 63) ulḷāl (Akam 35: 105: Narr 110) ollāl (Patir 8-2: Narr 159) pullāl (Kali 103) pēṇāl (Aink 68) ōvāl (Kali 145) mēvāl (K.T. 396).

Neuter:

-tu: kiṭavātu (Kali 18: 135) paṭātu (K.T. 27) icaiyātu (K.T. 48) keṭātu (Kali 100) takaiyātu (Kali 92)

talaiyātu (Patir 2-10) piraiyātu (Puram 129) vilaiyātu
(Puram 328) unarātu (Kali 140) puṇarātu (Narr 16)
peyarātu (Puram 259) poyyātu (Narr 38) kollātu
(Pari 12-102) cellātu (Puram 159: 229) cālātu
(Puram 177).

ākātu (Narr 95: K.T. 27) āṇātu (Aink 258:
K.T. 153) kaṇarātu (Akam 170) tōṇrātu (Akam 239)
vēṇtātu (Kali 91) ollātu (Kali 47) utavātu (K.T.
27: Puram 18) ōvātu (Narr 154)

Similar forms are used as negative adverbial par-
ticiples.

Plural

First person:

ām: kariyām (Pari 12-54) moriyām (K.T. 306) maravām
(K.T. 200) kāṇām (Akam 110) kēlām (Kali 144: 146:
147) cellām (Patir 6-8) tōlām (Kali 73) nillām (K.T.
218) pūṇām (K.T. 218) yāvām (K.T. 218) ōrām (K.T.
218) ārrām (K.T. 268: 302) ullām (K.T. 218)

ēm: viṭṭēm (Kali 89) piraiyēm (K.T. 263) kāyēm
(Kali 82: 90) poyyēm (Kali 31) cellēm (Akam 261)
irēm (Kali 24) nōrēm (Aink 114) vārēm (Puram 53:
Aink 239) tarukkēm (Kali 69) vēṇṭēm (Puram 146: 297)

pēṇēm (Puram 106) kūṇēm (Akam 46) āṇēm (Kali 90)
 tērēm (Kali 88) ollēm (K.T. 79) ulēm (Puram 197)
 collēm (Kuri 143) mēvēm (Kali 62)

In 'pulakkem' (Akam 46) the terminative -ēm is added
 not to the root but to the stem pula-kk-

Second person:

-īr: kānīr (Narr 46)

Third person: Mas-Fem.

ār: nakār (Aink 85) pukār (K.T. 130) arār (Puram
 214) viṭār (Puram 358) eriyār (Patir 4-1) ariyār
 (Akam 273) vilīyār (Akam 61) micaiyār (Puram 62)
 amaiyār (Kali 4: Puram 29) kalaiyār (Patir 8-3:
 K.T. 305) piṛaiyār (Kali 39) vārār (K.T. 188: 200:
 Aink 341) cērār (Pari 5-76) ōrār (Aink 225) enṇār
 (K.T. 18: Kali 24: K.T. 395) cellār (Kali 18:
 K.T. 130) kolār (Patir 9-26: Aink 187) kolār
 (Puram 112) kēlār (Narr 214)

kurukār (Puram 294) nalkār (K.T. 60: Akam 103)
 iraṅkār (Akam 327) vaṇṇāṅkār (Akam 362) nīṅkār (Akam
 389) ūkkār (Puram 122) veṇṇākkār (Akam 112) eytār
 (Pari 19-92: Narr 314) virumpār (Kali 27) nāṭār
 (Narr 32) kōṭār (Akam 113) cūṭār (Puram 241) vēṇṭār

(Kali 103) ērār (K.T. 130) tōnrār (K.T. 285) ārrār
 (Puram 92) pōrrār (Puram 140) eḷḷār (K.T. 147) uḷḷār
 (Akam 144: 273: 14: Narr 92) arulār (K.T. 211)
 pēnār (Narr 72) tunnār (Malai 264)

Neuter:

ā: ariyā (Narr 78) totā (Kali 39) vaiyā (Patir 3-5)
 puṇarā (Puram 92) cērā (Puram 336) ceyyā (Perum 43)
 nillā (Puram 280: 360: Akam 144) kollā (Puram 92)
 vīrā (Kali 39)

ātā (Patir 3-5) ānā (Patir 5-7: K.T. 365.
 Puram 81) tuñcā (K.T. 261) vēṇṭā (Puram 70) ollā
 (K.T. 5) ovvā (Kali 76) tappā (Perum 42) paravā
 (Patir 3-6) tōnrā (Aink 460: Narr 338).

Similar forms are used extensively as negative participles.

Imperative Negative:

Singular:

The second person singular termination -t-i- is added to the negative stem in -ā: EX:

katiyāti (Kali 83: 91)

uraiyāti (Kali 28) collāti (Kali 108) nillāti (Kali 79)

nuvalāti (Kali 42) kollāti (Kali 79) kāyāti (Kali 88) cūrāti (Kali 18)
 āncāti (Kali 84) varuntāti (Kali 107) ovvāti
 (Kali 82: 86)

The corresponding affirmative forms in -t-i have been analysed in detail under the Third Future. (Ref. p. 390.)

The following imperative negative singulars are compounds. The auxiliary verb īm (ī - um = iyum > īm) formed from the root ī - 'to give' is added to the negative participle ending in ā-tu: EX:

cellātu - īm = cellātīm (K.T. 350)

means 'do not go'. As in the case of the affirmative imperatives explained in p. 437. these negatives also appear suffixed with either ō or ē.

EX: virumpātīmō (Akam 310)

payirratīmē (Narr 83)

In such forms as cellātīm (K.T. 350) there appears no expletive. These auxiliaries īm, īmē and īmō can be compared with cemm, cemmē and cemmō explained in p. 437. Thus -m- of the original uninflected verbal termination -um, is preserved in the imperatives both affirmative and negative. It is strange that none of the -m-, m-ē, mō

ending imperative negatives are used in the plural. (These -ī- forms will be dealt in detail under the compounds.)

The following are the imperative negative second person singular forms. The first member of the compound is a negative participle and the second member is the imperative of ī- 'to give'.

-īm: cellātīm (K.T. 350: Akam 300)

-īm-e: maravātīmē (Narr 323) maraiyātīmē (Aink 64: 370)

viraiyātīmē (Aink 364) vallātīmē (Aink 149: 304)

payirrātīmē (Narr 83) varuttātīmē (Narr 193)

-īm-ō: vitātīmō (Kali 143) arāatīmō (Narr 13) cinavātīmō

(Kurī 34) virumpātīmō (Akam 310) nemukkātīmō (Akam 60).

Conditional negative:

By adding the conditional suffix - āyin to the negative verb. The conditional negative is formed. EX:

pātēn + āyin = pātēnāyin 'if I will not sing'.

The following are the forms occurring in the Caṅkam texts:

Singular

First person:

pātēnāyin (Puram 388: 34: Aink 244) porēnāyin

(Puram 73) unarēnāyin (K.T. 96) kollēnāyin (Akam 276)

koyyēnāyin (Narr 191) kānēnāyin (Puram 71).

akappatēēnāyin (Puram 72) is a compound.

Second person:

ariyāyāyin (Narr 315) amaiyāyāyin (K.T. 225)
vārāyāyin (Aink 239) cellāyāyin (Aink 302) unṇāyāyin
(Puram 230) nalkāyāyin (Narr 185) arulāyāyin (Patir
8-1)

Third person: Mas:

koṭāanāyin (Puram 343).

Plural:

First person:

cellāmāyin (K.T. 400) muyaṅkēmāyin (Akam 218)
kānēmāyin (K.T. 290)

Second person:

viṭṭirāyin (Kurī 144) tērīrāyin (Puram 97)

Third person: Mas-Fem.

vārārāyin (K.T. 319: 375: Narr 255)
uḷlārāyin (Akam 14) virumpārāyin (Narr 345)

There occur only two conditional negative forms
ending in -ēl:

2nd Sing: kāttāyēl (Kali 144: 147)

3rd Mas-Fem. Plu: uraiyārēl (Kali 112)

Concessive Negative:

The concessive suffix -um meaning 'even' is added to the conditional negative form ending in -āyin to form the concessive negative.

Singular:Second person:

nayavāyāyinum (Aink 276) ariyāyāyinum (Akam 353)
piriyāyāyinum (Aink 308) iyāyāyinum (Puram 209)

nalkāyāyinum (Narr 247) nānāyāyinum (Puram 211)

Third person: Mas:

kuriyānāyinum (K.T. 318)

Neuter: nilaiyātāyinum (Narr 357) peyyātāyinum
(Narr 365)

Plural:Third person: Mas-Fem:

ariyārāyinum (Akam 264) uraiyārāyinum (K.T. 266)
kalaiyārāyinum (Narr 216) nayavārāyinum (K.T. 60)
uṇarārāyinum (Aink 472) vārārāyinum (Kuri 23: Narr
189)

nalkārāyinum (K.T. 367) ollārāyinum (Akam 137)

Nominal forms of the Negative I.

The structure of the Negative I nominals has been analysed earlier (Ref. p.551-552). A word should be added on the use of those nominals formed from the stems ending in -ātu.

The nominal forms formed from the negative stems ending in -ā-tu are mainly used in reference to the past tense.

'Iḷa maṛai vaikalum ātum eṇ mun kai
valai nekiṛa vārātōn kuṇṇu'

(Kali 41, lines 26-27)

Meaning: 'The first shower (iḷa maṛai) showers (ātum) daily (vaikalum) in the mountain (kuṇṇu) of him who did not come (vārātōn) here, even though the bracelets (valai) worn on my wrists (eṇ mun kai) became loose (nekiṛa) and fallen.'

In this context the negative nominal 'vārātōn' is used in reference to the past tense. It is not certain whether the suffix -tu appearing in the negative nominals such as 'vārā-t(u)-ōn' is the same as that appearing in the past nominals such as vant(u)-ōn. The fact that these

nominals are mainly used in reference to the past tense, compels one to admit the view of Tolkāppiyar that the negatives indicate time on 'scrutiny' (p.546).

The following are the negative nominals occurring in the Caṅkam texts:

Forms in -āt(u)-

Singular

First person:

tūncātēṇ (Akam 45: K.T. 6) ariyātēṇ (Kali 37, 39)

Dat: ariyātērku (Narṛ 144)

Second person:

cūrātōy (Narṛ 183) tārātōy (Aink 138) ceppātōy (Narṛ 70) aruḷātōy (Aink 480)

Third person: Mas.

ariyātēṇ (Narṛ 94) kēlātēṇ (Puram 257) kollātēṇ (Puram 232) vārātēṇ (Kali 41: Aink 119) nōvātēṇ (Puram 207) nānātēṇ (Kali 43) tērrātēṇ (Kali 43)

utavātāṇ (Kali 149)

acc: aruntātavanai (Kali 148)

The termination of the form 'aruntātavan' is -a-v-an.

Fem: kaṭiyātōl (K.T. 361) unṇātōl (Akam 207) vēṇṭātōl
(Akam 146)

vārātāl (Kali 2)

Plural

First person:

ārrātēm (Aink 111)

Second person:

ariyātīr (Kali 140: 39) perāatīr (Puram 9)

Third person: Mas-Fem.

ariyātōr (Kali 144: Puram 27: 360: K.T. 170: 195)

kaṭavātōr (Akam 279) unarātōr (Patir 8-1) enṇātōr

(K.T. 110: Akam 235) ullātōr (K.T. 279) vārātōr

(K.T. 82: Akam 50: 273) aṭaṅkātor (Puram 35)

arulātōr (Akam 304) taḷlātōr (Puram 18)

unarātār (Kali 125) nērātār (Kali 67) aṭaṅkātar

(Kali 2) nalkātār (Kali 148) naḷḷātār (Puram 125)

enṇātār (Kali 27) ollātār (Kali 134) vēṇṭātār

(Kali 100) poruntātār (Kali 141)

taḷarātavar (Kali 34) arulātavar (Kali 128)

aṅcātavar (Kali 34) ārrātavar (Kali 88)

These forms in -ā-t-ar and -ā-t-avar occur mainly
in Kalittokai.

acc: ullātavarai (Kali 145)
 Dat: ariyātōrkku (Narr 174) ullātārkkku (Kali 14)
 onnātārkkku (Kali 57)
 Loc: ariyātārkan (Kali 143)

Forms in -ā-

The following Negative finites occur in the texts used as nominals.

Singular

Third person: Mas,

tērān (Pari 18-14) akalān (Kali 146) unnān
 (Kali 149) ennān (Akam 145) ovvān (Kali 104)

Fem: pinīyāl (Pari 20-68) cūlāl (Pari 12-63)
 ūnkāl (Narr 90)

Plural

Third person: Mas-Fem.

paniyār (Matu 230) eriyār (Puram 301) amaiyār
 (Patir, p. 2) unarār (K.T. 78) cērār (Kali 141)
 torār (Pari 3-19) oyyār (Kali 24)
 ullār (Kali 16, 29) arulār (Akam 183) pullār (Puram
 257) nannār (Puram 23: Narr 39) vēntār (Puram 178)

poruntār (Akam 381) pēnār (F.T. 115) mēvār (Kali
103) ārrār (Akam 151) pōrrār (Puram 2)

acc: pēnārai (Kali 11) pōrrārai (Kali 133)

Neuter: ceyyā (Puram 148) parakā (Puram 393)
tōnrā (Puram 257).

Negative Participles

All the negative participles occurring in the Caṅkam texts belong to the Negative I. These participles end in ā, āta, ātu and -āmal. EX:

uṇar + ā = uṇarā
uṇar + āta = uṇarāta
uṇar + ātu = uṇarātu
uṇar + āmal = uṇarāmal

Of these, 'uṇarā' and 'uṇarāta' types are adjectival participles: 'uṇarātu' and 'uṇarāmal' types are adverbial participles. Again the 'uṇarā' and 'uṇarātu' types are historically earlier than the other two types occurring mainly in the later texts.

The Negative adjectival participle.

Forms in ā:

'varaiyā niraiyattu-c- celīyarō-v- annai'

(K.T. 292: line 6) means 'My^a our mother (annai) go (celīyar) to the unreturnable (varaiyā) hell (niraiyattu).

In this context 'varaiyā' 'unreturnable' functions as an adjectival participle and qualifies the noun 'niraiyam' 'hell'. Forms of this type are extensively used in Tamil as negative adjectival participles. It has been explained earlier (Ref. p. 204-205) that these forms are also used both as negative neuter plural finites and affirmative past adverbial participles.

Forms in -āta:

Only a few negative adjectival participles ending in -āta occur in the Caṅkam texts. Such forms frequently occur in the Post-Caṅkam literatures.

'keṭāta tuppīn nin pakai-y- etirntōr'

(Puram 27: line 19) means 'those who became the object of enmity (pakai-y- etirntōr) of you (nin) the possessor of unreduceable strength (keṭāta tuppīn).

Here 'keṭāta' qualifies the noun 'tuppu'. Unlike the -ā ending negative adjectival forms, these forms of 'keṭāta' type are structurally adjectival.

keṭ(u) - ā + ta = keṭāta.

It is only during the period of Kalittokai the adjectival sign -a together with the euphonic suffix -t- was added to the earlier negative adjectival participles of 'keṭā' type.

'paṭāam itta keṭāa nal-l-icai'

(Puram 145, line 2)

In this context 'keṭā' (the -a of keṭāa is an euphonic vowel) as a negative adjectival participle qualifies the noun 'icai' 'fame'.

Thus, of the two negative adjectival participles 'keṭā' and 'keṭāta' the latter form which is historically later, is a pure adjectival participle, whereas the former which is historically earlier is not a negative adjectival participle in structure, as such, as in the case of many Old Tamil forms the context alone decides the nature of the -ā ending forms - whether they are the affirmative past adverbial participle, the negative adjectival participle, or the negative neuter finite. (Ref. p. 205)

The Negative adverbial participle.

Forms in -ātu:

The adverbial sign -u together with the suffix -t- is added to the negative stem in ā to form the negative adverbial participle. EX:

kāttu + ā = kāttā + t-u = kāttātu.

'Ītalir kurai kāttātu aran arintu orukiya'

(Kali 27, line 1). Here 'kāttātu' meaning 'without showing' is used as a negative adverbial participle.

Forms in -āmal:

Forms ending in -āmal mainly occur in the later texts. The suffix -mal- which is an expletive - is added to the negative stem ending in -ā:

'korunarai-p- pōkamar(l) kāttu'

(Kali 109, line 25).

Here pōk(u) - ā - mal = 'pōkāmāl' meaning 'without going' is used as a negative adverbial participle. These forms are more common in the modern Tamil especially in the colloquial.

The following are the negative participles occurring in the Cankam texts.

The Negative adjectival participle ending in ā:

As these forms are frequently used in the literature of the period, only a few references are given below.

karavā (Ciru 131) tiravā (Ciru 130) paravā
(Pari 3-73) piravā (Narr 84: Pari 3-72) maravā
(Aink 278: 319) alavā (Puram 399) manavā (Akam 290)
valavā (Poru 161)

piriyā (Akam 241: K.T. 330: Kali 96: 95)
tiriyā (Puram 71) muriyā (Poru 113) kariyā (Akam 361)
ceriyā (Kali 84: Akam 24) eriyā (Kali 85) kuriyā
(Akam 2) ariyā (K.T. 233: 376: Akam 22: 33 etc.)
viliyā (Kali 144) teliyā (Akam 33) ariyā (Narr 311.
Akam 115) iriyā (Patir 3-9) otiyā (Patir 2-5: Pari
2-36: Akam 149: Kali 93 etc.) maṭiyā (Puram 212:
Patir p. 7. Perum 254) muṭiyā (Pari 8-42) vaṭiyā
(Puram 47: Akam 161) meliyā (Akam 113: 154) valiyā
(K.T. 341: Narr 252) kaṇiyā (Pari 11-136) muniyā
(Narr 349) taṇiyā (Puram 394. Kali 30) paṇiyā
(Patir 5-6) aviya (Akam 279: Pari 8-98) mociyā
(Patir 5-5)

Uraiya (Mul 65) varaiya (Akam 136: 227: K.T.
292: Pari 8-41 etc.) kuṛaiya (Patir 9-2: Kali 104)

niraiyā (Puram 325) punaiyā (Netu 147)
 ninaiyā (Akam 305: Puram 221) iraiyā (Patir 4-9)
 nuraiyā (Puram 177) piraiyā (Akam 93: 182, 188; 392
 K.T. 318 etc.) viraiyā (Akam 286) tilaiyā (Kuri 132)
 kalaiyā (Patir 5-4: Malai 314: Netu 179: Puram 353)
 vilaiyā (Ciru 45: Akam 400) ulaiyā (Puram 169: Akam
 216) nilaiyā (Akam 348: Narr 138) tolaiyā (Akam 204:
 Patir 6-2: Malai 70 etc.) ataiyā (Puram 206: 261)
 tataiyā (Poru 66) amaiyā (K.T. 218: 377: Pari 5-29:
 Narr 1, etc.) imaiyā (Pari 5-30: Tirum 153: Puram 62)
 acaiyā (Akam 272: Patir 9-2) citaiyā (Akam 220)

When ā is added to the roots ending in -u, the -u is
 elided. Sometimes an euphonic -a is added to such ā ending
 forms: EX:

atu - ā = atā or atāa: totu + ā = totā or totāa:
 atāa (Patir 2-10: Kali 147) itāa (Patir 3-4:
 9-1) totā (Puram 299) totāa (Akam 342) patā (Kali 46)
 patāa (Akam 125: K.T. 289: Poru 141 etc.) etāa
 (Puram 340) ketāa (Akam 220: 342: Patir 2-4: 9-1:
 Puram 145) koṭāa (Puram 392: 272) naṭāa (Kali 112)
 viṭāa (Akam 126: K.T. 112: Kali 66: 61 etc.)
 arā (Paṭṭ 8, 158) arāa (Akam 44: 267: Patir 3-3:

Kali 147: Pari 13-57 etc.) urāa (Aink 128: Kali 147: Narr 75) karāa (Kali 147) cerāa (Pari 13-57) marāa (Patir 6-10 etc.) perā (Kali 81) perāa (Akam 6, Patir 9-1: Kali 105 etc.) porāa (Puram 58) pukāa (Aink 374) pakā (Kali 142) erā (Puram 253) urāa (Puram 139: Narr 331) erāa (Patir 9-10. Puram 99: 389) varāa (Ciru 241. Kuri 260) irāa (Akam 219)

Amarā (Akam 253: Narr 122: Akam 378: K.T.

312) unarā (Akam 200. Pari 7-36: Poru 38) punarā (Akam 270) malarā (Puram 33) talarā (Poru 169: Ciru 78: Perum 242) peyarā (Patir 9-10: Pari 15-2) nikarā (Aink 67) patarā (Puram 181) uvarā (Puram 201) tuvarā (Akam 12, 241, Patir 9-9) pularā (Patir 7-1: Pari 8-45: Akam 206: 222: 296: 397) valarā (Akam 324: Narr 356) atirā (Puram 158) mutirā (Akam 187: Kali 117: Narr 219: 337) imirā (Perum 481) tavirā (Akam 29: Puram 3, Akam 148) ārā (Pari 8-40: Kali 93: Akam 75: 273 etc.) tārā (Puram 157) vārā (K.T. 137: Patir 7-1: Pari 17-32 etc.) ĩrā (Puram 381) tīrā (Akam 28: Kali 71) ūrā (Perum 249: Akam 67: Puram 168) ōrā (Kali 9, Malai 62) cārā (Netu 75) cērā (Akam 65: Pari 5-74: Kali 30)

Ceyyā (Kali 31, 92) eyyā (Akam 192: Tirum 61:
 Narr 198) uyyā (K.T. 69: Kali 143: 139: Kurī 11)
 koyyā (Akam 28) poyyā (K.T. 9: Aink 181: Narr 142:
 Puram 168, etc.) kāyā (Akam 156: Pari 11-76) māyā
 (Patir 9-10: Pari 3-11: 3-85) cāyā (Mātu 480:
 Puram 3) pāyā (K.T. 121: Kali 86: Narr 359) iyā
 (Patir 2-9: Puram 381: 168: 322) nīyā (Pari 3-84)
 ciyā (Puram 316) viyā (Puram 122: 15, Akam 135:
 Patir 4-5) tēyā (Akam 370: Patir 8-7: Kali 103)
 vēyā (Perum 348) tōyā (Narr 162: Tirum 15) toyyā
 (Akam 246: Puram 214: Perum 434 etc.)

ikarā (Akam 25: Pari 4-15) avirā (Akam 147: 24)
 makirā (Narr 297) tārā (Puram 369) vārā (Akam 54:
 Narr 234: Puram 307) vīrā (Narr 174)

Celāa (Akam 157) cellā (Akam 38: 55: K.T. 159.
 Kali 93: 62 etc.) nillā (Akam 2, 79, 122, 208: Patir
 6-4: Poru 176) villā (Narr 146) kalla (Akam 74: 83:
 107: Patir 5-8: K.T. 69 etc.) akalā (Akam 224:
 Narr 242: Patt 103: Puram 34) muyalā (Puram 182)
 navilā (Akam 16: 299: Narr 221) tuyilā (Puram 247)
 nūlā (Patir 2-2) nōlā (Akam 220) tōlā (Puram 179:
 Narr 339)

Nalkā (Akam 217: Narr 89: Kali 147) alkā
 (Puram 98: Kali 104: Puram 293) arukā (Puram 165:
 240: 233) kurukā (Puram 390) merukā (Akam 167)
 ākā (K.T. 263: Narr 131: 109) pōkā (Poru 36:
 Kali 61, 65. Puram 222) ataṅkā (Perum 418: Narr
 281) maṭaṅkā (Akam 233. Kali 104: Puram 71, 200)
 iraṅkā (Akam 268) iyaṅkā (Puram 217: Kali 92)
 kalaṅkā (Akam 259: Puram 396: 230) tulaṅkā (Perum
 253) varaṅkā (Akam 291: Puram 365: Kali 4, 7, 112
 etc.) vaṇaṅkā (Patir 7-10) aruṅkā (Narr 341) otuṅkā
 (Patir 8-10. Narr 156) otuṅkā (Patir 4-1: Kali 65,
 40. Puram 8, 265) muruṅkā (Akam 136) tāṅkā (K.T.
 29: Puram 24) tūṅkā (Perum 146) nīṅkā (Akam 313.
 Puram 68, 5: 214)

Āncā (Patir 9-2: Pari 5-6: Puram 373) ēncā
 (Puram 378: Narr 214: 83) tuṅcā (Akam 9, 35, 122:
 Patir 9-1: Narr 98, etc.) ūcā (Patir 3-10) mūcā
 (Tirum 43)

eruta (K.T. 156) eytā (Akam 308) tiruntā (Puram
 391) poruntā (Akam 77: 167: 201: K.T. 353: Puram
 372: Malai 488) varuntā (Akam 173: Puram 120)
 nantā (Paṭṭ 247) tiruttā (Kali 109)

Nirampā (K.T. 33: Aink 326: Akam 53 etc.)
 ōmpā (Patir 5-2: Malai 400: Puram 8: 24: 152)
 kūmpā (Perum 446: Narr 195)

ātā (Akam 123: Patir 8-1: Narr 141) nātā
 (Patir 3-4: Ciru 82) vātā (Akam 253: Patir 3-4:
 Puram 39, 62: 126, etc.) ūtā (Narr 25) ōtā (Akam
 334: Patir 3-10: 5-5: 6-7: Tirum 247 etc.) kōtā
 (Akam 168: 215: Patir 2-10: etc.) tantā (Akam 29:
 183: 332: Aink 278: Patir 2-5 etc.) vēntā (Puram
 320: Akam 186: 192: Narr 254) muttā (Patt 204:
 218) kūttā (Narr 90)

ērā (Patir 5-3) nārā (Puram 270) mārā (Akam 220:
 231: Patir 2-9 etc.) kuṇṇārā (Tirum 266) tōṇṇārā (Patir
 6-5: Puram 282) eṇṇārā (Kali 85) mūrārā (Akam 85: 322:
 Pari 20-52: Narr 86, etc.) parrārā (Puram 29) iyarārā
 (Tirum 17. Puram 150) ārrārā (Akam 104) mārārā (Puram
 353) tērrārā (Akam 267: Puram 135: 140)

Cāvā (Pari 2-71) tāvā (Kali 81: K.T. 36)
 tūvā (Narr 90: Puram 4, Kali 81) pūvā (Puram 153)
 mūvā (Akam 335: 54: Pari 2-70) ēvā (Puram 27) ōvā
 (Pari 2-70: Narr 227: Kali 70: 103 etc.) utavā
 (Narr 225) acāvā (Puram 399. Narr 363) ucāvā (K.T.

145: 159) tavāa (Patiṛ 5-3) tuvvā (Akam 121)

vēlā (Kali 68) kēlā (Patiṛ 7-10) arulā (Kali 120)
 ullā (Kali 145: 83: 84: 89, etc.) tallā (Puram 398:
 Pari 9-25) kollā (Patiṛ 5-8: 8-9: 9-1: Pari 21-8:
 Kali 19 etc.)

pūnā (Patiṛ 2-6) mānā (Kali 91: Narṛ 73: Patiṛ
 2-9) kānā (Akam 179: Pari 10-2: Kali 134 etc.) umā
 (Akam 336: 337: 357: Aink 128: Kali 131 etc.)

onnā (Patiṛ 9-5, Perum 419: Puram 335) mannā
 (Akam 30: 73, 173: Narṛ 42: 94 etc.) ennā (Kali 56:
 Puram 237) ānā (Akam 338: K.T. 97: Patiṛ 7-4 etc.)
 īnā (Puram 372: Narṛ 127) nōnā (Akam 29: Narṛ 270)
 ollā (Kali 10: Narṛ 98) orāa (Akam 265: Puram 4)

The Negative Adjectival participle ending in -āta:

ariyāta (Kali 53: Pari 19-2) paṭāta (Kali 70)
 keṭāta (Puram 27) ceyyāta (Kali 81: 91)
 olkāta (Kali 42) maṇṭāta (Kali 90: 108) mārāta
 (Kali 83) tāvāta (Kali 86)

The Negative adverbial participle ending in -ātu:

viṭāatu (Malai 383) koṭātu (Narr 136) miḱātu (Matu 424) urātu (Poru 2) urāatu (Patir 8-9) perātu (Kali 109) perāatu (Poru 119) cerāatu (Matu 748: Kali 61) verāatu (Pari 1-35) uṛātu (Patir 2-3) iravātu (Kali 34) karavātu (Ciru 104) cinavātu (Narr 100) oṭiyātu (Patir 8-4: Puram 306) tiriyātu (Netu 62: Malai 33) naliyātu (Patir 3-2) ulaiyātu (Kali 26) paṭarātu (Aink 305) tavirātu (Kali 136: Malai 210) cellātu (Aink 457) nillātu (Malai 165) koḷlātu (Kali 142) ennātu (Kali 21) kānātu (Kali 90) kēlātu (Malai 166) koḷātu (Paṭṭ 210) pāyātu (Malai 103) vīyātu (Malai 76) pārātu (Kali 142) vārātu (Perum 100: K.T. 155) kāvātu (Puram 22) toyvātu (Malai 122)

pōkātu (Kali 65) arukātu (Puram 329) kurukātu (Malai 267) āṭātu (Perum 85) ōṭātu (Patir 3-3) taṇṭātu (Matu 68: Puram 379) kāṭṭātu (Kali 27) oṭṭātu (Malai 397) muṭṭātu (Ciru 105) kūrāatu (Patir 3-3) ōmpātu (Puram 22) cīvātu (Matu 732) nīvātu (Patir 4-10) acāvātu (K.T. 269) nānātu (Kali 115) pēnātu (Paṭṭ 196: Malai 19) paṇṇātu (Malai 417) mulkātu (Narr 165) olkātu (Narr 165)

The Negative adverbial participle ending in -āmal:

paṭāmal (Kali 4) perāmal (Kali 65) uraiyāmal
(Kali 77) naiyāmal (Kali 145) tīrāmal (Kali 38)
vārāmal (Kali 77) kāṇāmal (Kali 39, 108) teruḷāmal
(Kali 38)
pōkāmal (Kali 109) varuntāmal (Kali 121) kūrāmal (Kali 1)
murrāmal (Kali 19) nānāmal (Pari 20-74)

With the exception of the compound form toy-paṭāmal
(Malai 365) all the forms ending in -āmal occur only in the
later texts especially in Kalittokai.

Negative participles compounded with māru, ūṅku, āṅku
or kāl.

māru:

'māru' is a suffix denoting 'cause'. It is added
to the affirmative as well as negative participles. An
expletive -e often appears suffixed to 'māru': māru + ē =
mārē.

The following are the negative participles in -ā
compounded with the causative suffix 'māru'.

vārā mārē (Akan 336) aviya mārē (K.T. 375)
eytāmārē (Narr 280) nīnkā mārē (Narr 231) vallāmārē
(K.T. 309).

Though the first member of the compound is a negative adjectival participle, the compound fills the place of an adverbial participle (negative).

'yān̄ avan̄ vārāmārē, varin̄...'

(Akam 336, line 17) means 'because I did not come (yān̄ vārāmārē) there (avan̄), and if I come (varin̄)...'

In this context 'vārāmārē' is used in the sense 'because (I) did not come'. It is essentially an adverbial expression denoting the 'cause'. The conditional form 'varin̄' used in the sense 'If I come' supports the view that the preceding form 'vārāmārē' denotes the cause.

Ūṅku:

'ūṅku' is an adverb meaning 'before'. In the Caṅkam texts, it appears compounded only with the negative adjectival participles ending in -ā, and like the 'vārāmārē' type, the compound gives the meaning of an adverbial participle.

'tērōr nammoṭu nakāa ūṅkē (Narr 135, line 9)

means 'just before the charioteer and myself begin to laugh'. Here 'nakāa ūṅkē' means 'just before ... begin to laugh'. It is an idiomatic expression, as such, the negative participle 'nakāa' cannot be separated from

'ūñkē'. It does not function here as a distinct negative expression. Both forms 'nakāa' 'not laughing' and 'ūñku' 'before' coalesce and emerge as a new expression with the meaning 'just before laughing'. Similar is the use of the other forms.

The following are the negative forms in -ā compounded with ūñku: nakā ūñkē (Narr 299) nakā vūñke (K.T. 226:

Narr 135) maṇavā vūñke (K.T. 357: Narr 31)

taṇavā vūñkē (K.T. 388) kaṇā vūñkē (Puram 88:

141: K.T. 352: Narr 101: 160: 199) uṇarā vūñkē (K.T. 297)

ākā vūñkē (K.T. 339) paravā vūñkē (Patir 3-9)

The -ē- suffixed to 'ūñku' (ūñku + ē = ūñkē) is an expletive and the letter -v- appearing between -ā and -ñ (kāṇā-v-ūñku) is a semi-vowel.

āñku:

Two negative participles ending in -ā and -ātu, compounded with the particle of similarity -āñku meaning 'like' occur in the Caṅkam texts. EX:

enṇā + āñku = enṇāvāñku (Puram 106)

varaṇkātu - āñku = varaṇkā tāñku (Akam 148)

The structure of the forms in -āṅku is similar to that explained in p. 179-187. The difference is seen in the affirmative and negative meanings only.

kāl:

The affirmative adverbial participles of time formed by adding -kāl - the suffix denoting time, to the adjectival past and present-future participles have been analysed in p. 292-296. The following are the corresponding negative forms:

iravākkāl (Kali 53) erākkāl (Aink 131)
 maṇavākkāl (Akam 292) unākkāl (Pari 19-94) aṇaiyākkāl
 (Akam 342) uraiyākkāl (Kali 73) kalurākkāl (Kali 53)
 nalkākkāl (Aink 178) ārrākkāl (Kali 43, 53) varuttākkāl
 (Akam 74)

In the following cases, -kāl is added to the participles formed from roots meaning negation 'al-' 'not so':
 'il' - 'non-existent'.

allā + kāl = allākkāl (Kali 64: 124)

illā + kāl = illākkāl (Kali 124)

Negative IIFinite Verbs:IndicativeSingularFirst person:

en: pariyalen (K.T. 203) piriyalen (Kali 21, Aink 18)
amaiyalen (Kali 47: 128) uyyalen (Akam 253) nīyalen
(K.T. 36) kāṇalen (Puram 260) ceppalen (Akam 356)
vēṇṭalen (K.T. 280)

ēn: nīyalēn (Kali 137) vāṇalēn (Kali 47: Narr 117)
muyāṇkalēn (Kali 144) ārṇalēn (Kuri 29)

an: cūṇalan (K.T. 300) ārṇalan (Narr 82)

The suffix -ku appears in the form amaikalan (Narr
141: 260) (amai + ku + al + an = amaikalan)

Second person:

ai: ariyalai (Patir 7-3) amaiyalai (Narr 52) nillalai
(Akam 342) kāṇalai (K.T. 355) tēṇalai (Puram 10)
ārṇalai (K.T. 377) pōṇṇalai (Patir 8-9) tōṇṇalai
(Patir 9-10) tuṇṇalai (Kali 146) ōvalai (Akam 342)
mēvalai (Puram 7: Patir 2-9)

Third person: Mas:

an: piriyalan (Aink 39) moriyalan (Puram 138: 239:
 349: Akam 352) ariyalan (Akam 178: Puram 34) poyyalan
 (Patir 2-8) nillalan (Puram 215) taralan (Puram 109)
 varalan (K.T. 176) atankalalan (Aink 68) añcalalan (Puram
 361) veñtalan (Puram 216) eñlalan (Kali 145)

Fem:

al: ariyalal (Puram 208) varalal (Akam 12) teralal
 (Narr 342)

PluralFirst person:

am: piriyalam (Akam 1, 205) viñliyalam (Narr 377)
 amañliyalam (Aink 423) ceñlalam (Puram 101) toñyalam
 (Kali 77) añcalalam (Puram 398) tuñcalalam (K.T. 132)
 uñlalam (K.T. 209) veñtalam (Puram 205) mañralam
 (Aink 227)

The suffix -ku appears in toñtuñkalam (Akam 196)

Second person: -Third person: Mas-Fem.

ar: ariyalara (Aink 13) pañriyalara (Puram 204) piriyalara
 (K.T. 267) piñravalara (Puram 210) tavariñlara (Narr 115.
 Akam 91) teralara (Narr 302) poyyalara (Narr 246)

ceyyalar (Nar̥r 133) koḷḷalar (Puram 182) taṅkalar
 (Akam 127: 251) tāṅkalar (Akam 27) varaṅkalar
 (K.T. 21) nīṭalar (Akam 69, 311, K.T. 253) ārralar
 (K.T. 305: Nar̥r 69) alkalar (Nar̥r 329)

Neuter:

a: kariyala (Puram 65) vātala (Nar̥r 359) aṭaṅkala
 (Puram 31) uṇaṅkala (Aink 207) varuntala (Puram 348)
 tōṇr̥ala (Akam 1)

Imperative Negative

Singular:

As in the case of the affirmative, the imperative negative singular forms do not have personal terminations. These are formed by adding the negative suffix -al to the root. EX:

añc + al = añcal 'do not be afraid!'

It has been explained earlier (Ref. p. 535) that the verbal roots forming weak stems in Tamil, form the verbal noun generally by adding the suffix -al. Therefore one need not be surprised to see that the same form is used in the Caṅkam texts both as verbal noun and Imperative negative second person singular. EX:

<u>V.N.</u>	<u>Imp. Neg. 2nd Sing:</u>
kurukal (Puram 128)	(Pari 9-39)
ancal (Kali 108)	(Kali 21)
pullal (Kali 94, 108)	(Kali 79)

'ātu makal kurukin allatu
 piṭu keru manṇar kurukal-ō-v-arit(u)-ē
 (Puram 128: line 6-7)

Meaning: (not literal) 'It is difficult for the illustrious kings, and not for the dancing girls to approach (i.e. approaching) it.'

In this context 'kurukal' (kuruku + al) 'approaching' is used as a verbal noun.

'varuntal(!) ena-v-avarku mārp(u) alippālai
kurukal (!) enru(u) oḷḷirai kōtai kōlāka...'
 (Pari 9-38-39)

In this context 'varuntal: ena' means 'saying "do not be distressed"' and 'kurukal: enru' means 'saying "do not approach (her)"'. Thus both 'varuntal' and 'kurukal' are used in the imperative negative second person singular. The same form 'kurukal' thus functions both as affirmative and negative verb. This view is in line with the general

principle advocated in these pages that one should judge the nature of the Tamil verb of the Caṅkam language, not merely from the structure of the form but from the context used. In the post-Caṅkam language one form is not generally used for more than one purpose.

The following are the imperative negative second person singular forms ending in -al occurring in the Caṅkam texts.

mōriyal (Narr 380) pariya_l (Narr 121: Aink 392)
 tuniya_l (K.T. 252) ina_lya_l (Kali 27. Narr 64) ura_lya_l
 (Kali 90, 92, Akam 226) ka_laiya_l (Pari 10-52) pu_lna_lya_l
 (K.T. 191) ce_lla_l (Aink 77: 332: Akam 21: K.T. 179)
 ci_lna_lva_l (Kali 81) mā_lya_l (Pura_lm 231) ko_lla_l (Narr 290:
 Kali 35: Pura_lm 253) pe_lya_lra_l (Pura_lm 3) ū_lra_l (Kali 96)
 ā_lra_l (Narr 197: 309: Akam 85: 209: 223) ā_lnc_la_l
 (Kali 21) ku_lru_lka_l (Pari 9-39) va_lru_lnta_l (Narr 88.
 Pari 9-38) kū_lra_l (Pari 8-71) e_llla_l (Akam 6) pu_llla_l
 (Kali 79) tā_lra_l (K.T. 258).

The root 'vā' forms two bases: 'var' and 'vār'.
 va_lra_l (Narr 168) vā_lra_l (Kali 49, 76). The expletive
 'mā' which usually appears suffixed to the optatives
 ending in -ka (Ref. p. 466.) appears here in 'mu_lniya_l(mā)
 (Narr 140)

Forms ending in -āl and -ēl

The commentator Naccinarkkiniyar says that the negative second person singulars used in the imperative, end in -āl and ēl¹ apart in -al. The examples given by him are 'maṛāl' and 'arēl'. The forms occurring in the Caṅkam texts throw much light on the structure and history of these -āl and -ēl ending forms.

āl:

arāal (K.T. 82: Akam 233) torāal (Nar 380)
 oraal (Poru 62) totāal (Kali 90) viṭāal (Akan 26)
 paṭāal (Akan 7) nakāal (K.T. 253).

If one looks into the structure of these forms, it becomes evident that the negative suffix is -al and not -āl. Analyse the forms:

arāal = aru + al: torāal = toru + al
 oraal = oru + al: totāal = totu + al
 viṭāal = viṭu + al: paṭāal = paṭu + al
 nakāal = naku + al.

It is important to note that all these roots end in -u. When -al is added to the roots ending in -u- the -u- changes into -ā. Thus aru + al becomes arāal. In the

1. Tolkāppiyam - Collatikāram with comm. Ed. Madras 1941.
 p. 227;

modern Tamil aru + al should be combined as aru+v+al. Why such a combination did not take place in these cases, is due to two reasons. Firstly, the insertion of the semi vowel -v- between two vowels to avoid hiatus was unknown in the Old Tamil period. Secondly, even if such combination had taken place, forms like 'aruuval' would be identified with the affirmative future first person singular forms such as 'aruuval' formed by adding the first person singular termination -al to the future stem aruv- (Ref. p. 349). Thus in order to distinguish the Imperative Negative second person singular form from the future first person singular, the language, it looks like, used a new device forming the negative.

The statement of Naccinārkkinīya that the imperative negative second person singular forms end in -āl, is correct as far as the post-Caṅkam forms are concerned, for, as the example 'marāl' given by Naccinarkkiniyar shows, the original -a- of -al is lost in the post-Caṅkam era. Thus maru + al = marāal > marāl. The fact that the Caṅkam Tamil has not a single form like 'marāl' clearly proves that the 'marāal' type is earlier than the 'marāl' type. Again the existence of 'nakān min' (naku + al + min) in Kalittokai (145) shows

that at the end of the Caṅkam age the original 'nakāal' was modified to 'nakāl' as a necessity to reduce the vowel when the plural termination -min was suffixed to the form.

From this evidence, it is clear that the suffix is -al and not -āl.

ēl:

citaiyēl (Narr 387) arēl (Akam 97) cūlēl

(Pari 8-68) kūlēl (Pari 8-69)

These are the only forms ending in ēl. It has been explained earlier (Ref. p. 481) that ēl is a conditional suffix.

There, in the conditional, ēl is suffixed not to the root but to the finite form. Neg. 2nd Sing. Cond.

kāṭṭāy + ēl = kāṭṭāyēl. (p. 563)

In the Imperative Negative singular forms, it is certain, that the suffix is -al and not ēl. The contexts in which these four forms occur show that the change of -a- into -ē is due to, as elsewhere, mere phonetic reasons.

'Arma nālum tonṇalañ citaiyēl'

(Narr 387, line 2). In this context 'citaiyēl' means 'do not crush'. If 'citaiyal' stands in the place of 'citaiyēl' then the line ends abruptly. In the language of poetry it is generally the case to lengthen the sound of the vowel preceding the final consonant.

vantāy > vantōy

arivān > arivōn etc.

Therefore no importance needs be attached for the change of -a into -ē.

citaiyal > citaiyēl.

Plural:

The imperative negative second person plural forms are formed by adding the termination -min- to the singular forms in -al. These are the corresponding negative forms of the imperatives in-min explained in p. 436: 441.

maṭiyal + min = maṭiyanmin

The final -l- of maṭiyal is changed to -n- when followed by the nasal -m-. The following are the forms occurring in the texts:

maṭiyan min (Kali 140)

piriyamin (Kali 92) paṭaranmin (Malai 192)

kollanmin (Puram 216) kurukanmin (Kali 68) kalaṅkanmin (Kali 143) nōkkanmin (Kali 147)

niṭanmin (Pari 14-9) viṇavanmin (Kali 147).

These forms mainly occur in the later texts.

It has been pointed out in the previous section that no imperative negative second person singular form ending in -āi occurs in the Caṅkam texts. But in the plural there occurs one form in -āl - min:

nakānmin (Kali 145). The origin of the later -āl ending form can be traced from nakāl - min. The real form should be nakāal - min = nakāamin. But when the termination -min is added it is natural that the vowel preceding the final consonant -l- should disappear. Thus naku - al - min becomes nakāal - min > nakāmin on the analogy of punarum + ār > punarumār > punarmār (Ref. p. 345)

Optative Negative

The Optative negative is formed by adding -ka or -iyar to the negative stem in al. EX:

(a) ariyal - ka = ariyarka.

arāal - ka = arāarka

(b) arāal - iyar = arāaliyar

marāal - iyar = marāaliyar

Analyse the optative negatives formed from roots ending in -u-. As in the case of the imperative negatives the final vowel -u- of the roots changes into ā when followed by -al.

aru - al - ka = arāal - ka = arāarka

aru - al - iyar = arāal - iyar = arāaliyar

The following are the forms occurring in the texts.

-ka: ariyarka (Pari 2-76) vārarka (Nar 151: E.T.

198: 360) cellarka (Kali 56) ōyarka (Pari 10-128)

ākarka (Aink 4) vātarka (Pari 6-106)

arāarka (Pari 16-55) marāarka (Pari 16-54)

-iyar: arāaliyar (Akam 338: 40) irāaliyar (Patir 4-10)

marāaliyar (Puram 388)

tavāaliyar (Patir 2-4: Akam 338) is formed from
the root tavu < tapu.

These optative negatives are used mainly in reference
to the second person.

Forms ending in -al - mār = amār

The optative negative forms of the masculine-feminine
plural are formed by adding -mār to the negative stem ending
in -al.¹ EX:

pāt + al + mār = pātammār.

The -l- of -al changes into n when followed by -m-. The
structure of these forms is very much similar to that of

1. Tolkāppiyam - Collatikāram with comm. by Naccinarkkiniyar.
Ed. Madras 1941, p. 202.

the imperative negative second person plural forms ending
in min: $n\dot{i}t - al - min = n\dot{i}tanmin$

(Ref. p. 593)

Only four forms occur in the Caṅkam texts.

kāṇaṇmār (Narṇ 84) kēlaṇmār (Puram 389) pāṇaṇmār
(Puram 378) nilavaṇmār (Puram 375)

These are archaic forms occurring in the earliest poems
extant. The following context may show the exact nature
of these forms.

'peru maṇai kaṇar parantaṇk(u) yānum
oru nin-n-uḷḷi vantaṇen atanār
pulavar pukkil āki nilavarai
nilḷiyar attai nīyē-y-onrē
nin-n-inru vaṇuvitakiya-v-ulakattu
nilavan mārō pulavar tunni-p-
periya-v-ōtiṇuñ ciṇiya-v-unarā-p-
pīt(u) inru perukiya tiruvir
pātin manṇarai-p- pāṇaṇmār emarē

(Puram 378: line 13-21)

Meaning: (Substance) 'Oh king! just as the clouds descend
to the ocean to gether water, I came here with the desire
of meeting you - the Only One. Therefore, may you (thou)

ever live (nilīiyar) in this world, as the only resort of the poets. May there be no (nilavanmār) poets in a world empty of you. May our fellow poets not sing (pāṭanmār) those ill-famed rich kings turning deaf ears to repeated advice.

In this context 'nilīiyar' (may you ever live) is used in the second person singular as an optative (affirmative). But both 'nilavanmār' (may they not live) and 'pāṭanmār' (may they not sing) are used as optative negative masculine-feminine plural. This peculiar way of expressing the optative negative through -al-mār forms is a unique feature of the Caṅkam Tamil.

The function of -al- as a verbal root:

Apart from functioning as negative suffix in the verbal forms, al also functions as a verbal root. The personal terminations are directly added to the root and there is no tense sign in the form. Except in the neuter singular, the -l- of -al- is always doubled. EX:

al + an = allaṇ; al + ai = allai.

Neu: Sing: al + tu = anru

'anru' is an irregular form. Compare al + tu = anru with

the past stem formed from nil. nil + tu = ninru.
 'al + tu' should be combined as 'arru' on the analogy
 of kal + tu = 'karru'. Since there occurs another form
 'arru' formed from the foot 'an' 'like' (Ref. p. 93)
 the irregular formation al - tu = anru is justified.

Conjugation

<u>Sing</u>	<u>Plu:</u>
1st: all <u>a</u> n	1st: allam
all <u>e</u> n	allēm
all <u>ē</u> n	
2nd: allai	2nd: allir
3rd M: all <u>a</u> n	3rd M.F. allar
F. allal	
N. an <u>r</u> u	N. alla.

A peculiarity in the use of these forms could be seen. An interrogative -ō- is often suffixed to these forms and such forms do not express the negation. Only those forms ending in terminations with initial long vowel, such as allēn, allēm, etc. always express the meaning 'no' emphatically. The interrogative -ō- is not suffixed to such forms. Compare the use of the following:

'Mara niral arra iyavir curan irantu
ulluvai-y- allai-y-ō marre'

(Akam 353: lines 15-16)

Meaning: 'Is not it (allaiyō) that you will think (ulluvai) of her, when you cross (irantu) the desert region (curan) where the trees with no shades (mara niral arra) appear by the side of the roads (iyavin)

Here 'ulluvai' means 'you will think' and 'allaiyō' 'Is not so' or 'Is not it'. As the English emphatic interrogative expression 'Is not so', the Tamil form 'allaiyō' emphasises and confirms the idea expressed by the preceding form 'ulluvai' 'you will think'. Therefore the negatives formed from the root -al- do not give the negative sense when used as interrogatives.

'īyāy āyinum irankuvēn allēn'

(Puram 209, line 13) means 'even if you will not give (īyāy āyinum), I will not feel sorry (irankuvēn allēn)'

In this context 'allēn' expresses the negation of 'irankuvēn'.

Thus all the forms with initial long vowel in the termination and all the other forms not used in the interrogative express the negation.

The difference between the -al- suffix and the -al root can be seen from the structure of the following forms:

vārkuval allal (Akam 18)

vāralal (Akam 12)

When -al- functions as a root as in the case of 'allal' the -l- of al is always doubled. On the other hand when -al- is suffixed to the verbal root, the -l- is not doubled. vār + al + al. This rule is strictly followed in the Cankam language, as such there occur no forms like

*vārkuval alal' and *vārallal'

The following are the forms occurring in the Cankam texts. In order to assess the nature and use of the al negatives, the preceding affirmative verbs are also given together with the al forms:

(a) With past finite verbs:

Singular

First person:

ullinen allanō (Narr 3)

muyankinen allanō (Puram 19)

pēninen allanō (Akam 16)

parintanen allanō (E.T. 52)
 nakkanen allanō (Akam 22)
 kalañkinen allanō (Puram 220)
 ullinen allanō (Narr 62)
 ketticin allanō (Narr 115)
 ullinen allenō (E.T. 99)
 maruntanen allenō (E.T. 99)
 ninaittanen allenō (E.T. 99)
 uraittanen allenō (Aink 280)
 maruntanen allēn (Pari 8-4)
 utalinēn allēn (Aink 66)

Second person:

vēttanai allai (Narr 395)

Third person:

pirintanan allanō (Aink 18)
 arunḡkinan allanō (Akam 66)
 malaintōn allan (Puram 45)
 Fem: arintanal allai (Akam 98)
 Neu: nōkkinrō anrē (Puram 141)

Plural:

First person:

kaṇṭanam allamō (Aink 69)
 torutanam allamō (Puram 60)
 kantikum allamo (Aink 121-128)

Second person:

arintanir allirō (Narṛ 276)

Third person:

Mas-Fem: uyntanar allar (Puram 100)

Neu: amainta alla (Akam 153)

(b) With future finite verbs:SingularFirst person

varuntuvēn allanō (Kali 107)

unarkuven allen (Akam 226)

irankuvēn allēn (Puram 209)

irakkuven allēn (Aink 159)

amaiku allēn (Kali 104)

vitukkuven allēn (Akam 396)

Second person:

irankuvai allaiyō (Akam 379)

eytuvai allaiyō (Akam 33)

ulluvai allaiyō (Akam 353)

cēkkuvai allai (Narṛ 254)

irukkuvai allai (Puram 222)

Third person Mas:

- elvān allan (Puram 37)
 amaikuvān allan (Kali 41)
 tunikuvan allan (K.T. 230)
 ikuvan allan (Puram 338)
 perukuvan allan (Narr 119)
 vitukuvan allan (Poru 177)
 turakuvan allan (Kali 41)

Fem:

- āncuval allalō (Akam 158)
 cāykuval allalō (Kali 79)
 kāykuval allalō (Kali 79)
 pulakkuval allalō (Kali 79)
 vāṛkuval allal (Akam 18)
 olvāl allal (K.T. 43)

- Neu: poykuvatu anru (K.T. 26)
 puraivatō anrē (Narr 238)

Plural:First person:

- varuntuvam allamō (Akam 183)
 celvēm allēm (Puram 31)
 pulakkuvam allēm (Aink 80)

Second person:

nīttuvir allirō (Akam 239)

Third person: Mas-Fem.

celvar allar (Narr 208)

celvār allar (K.T. 43)

amaikuvar allar (Aink 461: Puram 350, 351)

peyarkuvar allar (Puram 124)

nōnmār allar (Narr 208)

Neu: takuvana alla (Puram 157)

cōrkuva alla (K.T. 282)

(c) With Agent nouns:

Mas-Fem. Plu:

kollunar allar (Akam 90)

uraiyunar allar (Akam 159)

vāttunar allar (Aink 462)

marakkunar allar (Aink 464)

urainar allar (Akam 201)

nītunar allar (Akam 375)

Neu: Plu: varuna alla (Puram 161)

(d) With Negative Verbs:First person:

Sing: onrēn allēn (K.T. 208)

Plu: ariyēm allēm (Aink 240)

kānēm allēm (Kali 9)

pakaiyēm allēm (Akam 186)

When a negative verb is used to express the negation of the preceding negative verb, the result is that an affirmative sense is produced. EX:

'kānēm allēm kaṇṭanam kaṭattitai'

(Kali 9, line 9) means 'in the forest region (kaṭattu itai), not that we have not seen (kānēm allēm) them; (certainly) we saw (kaṇṭanam)...'

Here the affirmative form 'kaṇṭanam' expresses the same meaning as that expressed by 'kānēm allēm'. In order to emphasize the meaning the poet selects two negative forms and uses them to bring out an emphatic affirmative sense.

The use of 'allāl' and 'allatu'

Both 'allāl' and 'allatu' mean the same 'except' or 'unless'. These are adverbs formed from the root al- by adding āl and atu respectively.

al + āl = allāl: al + atu = allatu.

Of these, -āl is the conditional suffix and the -tu of -atu is the adverbial participial termination. Both 'allāl' and 'allatu' appear suffixed to the conditional forms ending in -in. EX:

allāl: perin - allāl = perinallāl

(Kali 88): irappin - allāl =

irappinallāl (Kali 109)

allatu: kurukin - allatu = kurukin allatu

(Puram 128): kētpin - allatu =

kētpin allatu (Puram 133)

ceyin - allatu = ceyin allatu (Narr 252)

The nature and use of these forms can be seen from the following illustration:

'Mel-l-iyal virali nī nal-l-icai ceviyin

kētpin allatu kānp(u) ariyalai-y-ē'

Meaning: 'Oh 'virali!' (dancing girl) with soft features (Mel-l-iyal virali'), you (ni) have hardly ever seen him (kāṇpu ariyalai-) except hearing (kēṭpin allatu) his fame (nal-l-icai) through your ears (ceviyin)...'

In this context 'kēṭpin allatu' occurs in the sense 'except hearing'. Literally it means 'except if (you) hear'. The other forms are used in similar contexts.

Conjugation of il

The function of the negative suffix or root -il is very different from that of -ai, 'il' is used to denote the 'non-existent' of a thing, action or an idea. Therefore il- forms are used like the ordinary verbs: EX:

tavaru ilēn (Kali 87, 90) means 'I have no fault'
is I am not to be blamed.

1st Sing: ilēn (Kali 83)

2nd Sing: tavaru ilai (Kali 56, 84)

nāp ilai (Aink 136)

3rd M.F. Plu: ninaivu ilar (Narr 130) etc.

In all these compounds the first member is a noun:

tavaru - fault: tītu - danger:

nāp - shame: ninaivu - memory.

The second member is the conjugated form of *il-* the final consonant of which is never doubled when the personal terminations are added.

il-ēṇ = *ilēṇ*: *il - ai* = *ilai*.

il-ar = *ilar*: *il - an* = *ilan* etc.

Sometimes these *il* forms appear compounded with participles or stems.

1st Sing: *irantu - ilēṇ* = *irantilēṇ*

(Kali 146) means 'I did not loose'

2nd Sing: *ninaittu - ilai* = *ninaittilai*

(Narṛ 297) means 'You did not remember'.

In both these instances *ilēṇ* and *ilai* are compounded with the past participles. It should be pointed out that *ai* forms are never added to the participles.

Compare *ninaittanēṇ allenō* (K.T. 99)

(p. 60!) with *ninaittu - ilai* (Narṛ 297)

There is marked difference between *ai-* and *-il* both in meaning and in expression.

In the following cases '*ilēṇ*' and *ilar* appear compounded with the stems:

1st Sing: *ariku - ilen* = *arikilēṇ*

means 'I do not know'.

3rd Mas-Fem. Plu: *ariku - ilar* = *arikilar*

(K.T. 152) means 'They do not know'.

The -ku of 'ariku' has nothing to do with the future time. It functions only as a phonetic suffix and nothing more. This -ku- appears in the al- verbs as well. EX:

amaiku - al - an = amaikalan (Narr 141. 260) (Ref. p.585)

The optative form il -iyar = iliyar (Puram 6: 29) is seen sometimes compounded with roots:

kāṇ - iliyar = kāṇiliyar (Patir 5-4)

inaṇ - āku - iliyar = inaṇākiliyar (Puram 29)

The al- and il- forms functioning in Tamil as independent verbs will be treated along with the Appellative verbs, under Appendix A.

CHAPTER XXV

Transitives and intransitives.

The nature of the Old Tamil verb has been explained in p. 56 . From the analysis of the Caṅkam Tamil verb, it is possible to say a few words on the origin and structure of transitive and intransitive verbs in Tamil.

It is likely that the first verbal forms formed in Tamil are the past tense forms. The imperative second person singular forms are identical with the verbal root, as such, the past tense forms were formed merely by lengthening the sound of the final syllable or letter of the root. That is how, the archaic past forms like *acaii*, *acaiyū* and *uṇṇi* and *uṇṇū* were formed. It has been explained earlier (Ref. p. 198) that these forms became archaic in the Caṅkam period. There are no suffixes in these forms. Only the vowels *i*, *u* and *ā* (in forms like *acaiyā* and *uṇṇā*) stand as the final element of the past tense forms. It is clear that during this early or root period the Tamil verb did not, and in fact could not, distinguish itself as transitive and intransitive. The evidence in the Caṅkam texts proves beyond any doubt that

the same form 'acaii' functioned both as transitive and intransitive.

It is only during the second stage or the suffix period the transitive and intransitive forms came into existence. Thus in the place of 'acaii' two forms 'acaintu' and 'acaittu' were to be used. In the latter forms the suffix is -tu and when it was added to 'acai' the form began to be pronounced soft and hard.

soft or weak: acai - tu = acaintu

hard or strong: acai - tu = acaittu.

While 'acaintu' means 'having left or moved', 'acaittu' means 'having caused to move or shaken'. The same principle applies to the formation of the present-future and the future forms. In the present-future the weak form acai - um = acaiyum denoted the intransitive meaning and the strong form acai - um = acaikkum denoted the transitive meaning. Thus for the first time the suffix -kk- appears in the strong form of the present-future not as a symbol of the tense but as the mark or sign of the strong character. When the suffix -ku was added to the root to form the future verb, there also arose two forms:

The weak intransitive: acai - ku = acaiku.

The strong transitive: acai - ku = acaikku.

However, this principle of softening or hardening the suffix should not be interpreted as solely intended to distinguish between the intransitive and transitive.

Though this is the general principle, there are other factors which compelled the emergence of such forms.

For example, the phonetic structure of the verbal root also contributed its share in shaping weak and strong forms. A root like 'cey' 'to do' never softens or hardens the suffix tu or ku. There is only one form cey + tu = ceytu or cey + ku = ceyku. This root 'cey' gives the transitive meaning only. Compare similar roots: pey, ney, and koy. The past tense forms are peytu, neytu and koytu respectively. From these examples it follows that only certain types of verbal roots can form intransitive and transitives.

Again compare the following two forms: 'etuttu' and 'paruttu'. The former is a transitive, meaning 'having taken' while the latter is an intransitive, meaning 'having ripened'. Though both 'etuttu' and 'paruttu' are strong forms, it does not follow that they

should be transitive verbs. There is another principle at work, i.e. when -tu is added to the roots ending in -u, -t- is generally hardened and it is nasalized when added to the roots ending in -a. EX:

u: etu - tu = etuttu: aru - tu = aruttu.

a: nata - tu = natantu: kara - tu = karantu.

From these examples, it will be clear for any one that no hard and fast rule can be framed to differentiate the transitive form from that of the intransitive. The nature of the form should be judged both from its structure and the context used. However, an attempt is made here to divide the forms into transitives and intransitives.

Roots of the First Conjugation:

Group I.

The roots of this group are conjugated the same way. -nt- is the characteristic of the past stem, and -v- of the future. The present-future stem is identical with the root. The verbal noun generally ends in -al and seldom in -tal. The places unfilled or left blank indicate that forms are lacking in the literature of the period.

<u>Root</u>	<u>Past S.</u>	<u>Fut. S.</u>	<u>Pre-Fut. S.</u>	<u>V.N.</u>
<u>Intransitive:</u>				
an̄i	an̄int-			
aṭar	aṭarnt-			
atir	atirnt-	atirv-	atir-	
alar	alarnt-			
arai	araint-			
āy	āynt-			
ār _"		ār _" v-	ār _" -	
ikar _"	ikarnt-	ikar _" v-		
imir	imirnt-		imir-	imirt-
imir _" -	imirnt _" -		imir _" -	
iyai-	iyaint-	iyai _" v-	iyai-	
iri _" -	irint-			
ivar-	ivarnt-		ivar-	
iri _" -	ir _" int-	ir _" iv-		
īy-	īynt-		iy-	
umir-	umirnt-			
ulai-	ulaint-			
ular-	ularnt-		ular-	
ulai-	ulaint-			
uray _" -	uray _" nt-		uray _" -	
ūr-	ūrnt-	ūrv-	ūr-	ūrt-

etir	etirnt-			
eru "	erunt-		eru-	erut-
kaci	kacint-			
kaṭai	kaṭaint-			
katar "	katarnt-	katarv-	katar-	
kamar "	kamarnt-		kamar-	
kari	karint-			
karai	karaint-			
kalir "	kalirnt-	kalirv-	kalir-	
kalur "	kalurnt-		kalur-	kalurt-
kavir "	kavirnt-			
kani	kanint-			
kuṭai	kuṭaint-	kuṭai v-		
citar-	citarnt-			
curi-	curint-			
cori	corint-	coriv-		corit-
cori	corint-			
cōr	cōrnt-	cōrv-	cōr-	
ñemar	ñemarnt-			
ñemir	ñemirnt-			
tatai	tataint-			
tavar "	tavarnt-		tavar-	
tār "	tārnt-			

tī	tīnt-			
tīy	tīynt-			
tunar	tunarnt-			
tutai	tutaint-			
tunai	tunaint-			
teri	terint-	teriv-		
tēr	tērnt-		tēr-	
toṭar	toṭarnt-			
nali			nali-	
nikar	nikarnt-		nikar-	
nimir	nimirnt-			
nēr	nērnt-	nērv-		
pakar	pakarnt-	pakarv-	pakar-	
paṭar	paṭarnt-		paṭar-	paṭart-
paṭi	paṭint-		paṭi-	
paṇi	paṇint	paṇiv-		
payir	payirnt-		payir-	
parai	paraint-			
pāy	pāynt-	pāyv-	pāy-	pāyt-
pitir	pitirnt-			
pirar	pirarnt-		pirar-	
purai		purai-	purai-	
poṭi	poṭint-	poṭiv-		

poti	potint-			
poli	polint-	poliv-	poli-	
pori	porint-		pori-	porit-
pōr	pōrnt-		pōr-	
makir	makirnt		makir-	makirt-
mati	matint-			
mali	malint-	maliv-		
mari	marint-			
mitai	mitaint-			
milai	milaint-			
mukai	mukaint-			
mutir	mutirnt-			
muri	murint-			
mulī	mulint-		mulī-	
muri	murint-			
meli	melint-		meli-	
vanar	vanarnt-			
vati	vatint-		vati-	
vār	vārnt-			
vār	vārnt-	vārv-		vārt-
virai	viraint-	viraiiv-		
vilai	vilaint-		vilai-	

vi <u>ru</u>	virunt-	vi <u>ru</u> v-	vi <u>ru</u> -	
vī	vīnt-			
vīy.	vīynt-			
akal	akanr-	akalv-		akar(t)
amal	amanr-			
a <u>ra</u> l	a <u>ra</u> nr-			
āl	ānr-			
iyal	iyalnr-			
u <u>ta</u> l	u <u>ta</u> nr-			
u <u>ra</u> l		u <u>ra</u> lv-		
ka <u>ra</u> l	ka <u>ra</u> nr-			
ka <u>na</u> l	ka <u>na</u> nr-		ka <u>na</u> l-	
kāl	kanr-			
kuyil	kuyinr-			
cāl	cānr-		cal(n)-	
cel	cenr-	celv-	cell-	cēr(t)
~nāl	~nānr-			
tuyil	turinr-		tuyil-	
tuval	tuvanr-			
ni <u>ra</u> l	ni <u>ra</u> nr-			
payil	payinr-		payil-	

pukal	pukanr-	pukalv-	
māl	mānr-		
muyal	muyanr-	muyalv-	muyal
vel	venr-		
irul	irunt-		
urul	urunt-		
kīl	kīnt-	kīlv-	
tiral	tirant-		
nol	nont-		
marul	marunt-	marulv-	marul
māl	mānt-		
mīl		mīlv-	
vil	viñt-		
vekul	vekunt	vekulv-	

Transitive:

akar-	akarnt-	akary-	akar-	
ari	arint-	ariv-	ari-	arit-
katī	katint-	kativ-	katī-	katit-
kalai	kalaint-	kalaiy-		
koṇar	koṇarnt-			
cār	cārnt-			

tati	tatint-		tati-	
timir	timirnt-		timir-	
tular	tularnt-			
nacai	nacaint-	nacai-		
nukar	nukarnt-	nukar-	nukar-	
picai	picaint-	picai-		
pukar	pukarnt-	pukar-		
puri	purint-			
punai	punaint-	punai-		
micai	micaint-		micai-	
munī	munint		munī	
morī	morint-	morī-	morī-	morīt-
varai	varaint-	varai-	varai-	
vanai	vanaint-			vanait-
viṛai			viṛai-	
vēy	vēynt-			
ayil	ayinr-			
kol	konr-			
navil	navinr-			
nuval		nuval-	nuval-	
mel	menr-			
āl	ānt-			
kol	kont-	kol-	koll-	kol-

The following belong to the category of irregular roots. Their nature has been explained in p. 19 - 21. . Their conjugation is somewhat similar to that of the Group I.

Intransitive

vā	vant-	varuv-	var-	(varut- (var- nōt-
nō	nont-	nōv-	nō-	
vē	vent-		vē	
pō	pōnt-	pōv-		
mō	mōnt-			

Transitive

tā	tant-	taruv-	tar-	(tarut- (tar-
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Group 2

The roots of this group may be divided into three divisions.

- (a) The roots of this section form only weak forms and conjugate the same way. While the Group I forms have -nt- in the past stem, these forms of 2 (a) have -t-.

These are mainly intransitives:

aru	arut-	aruv-	aru-	arut-
uru	urut-			
toru	torut-	toruv-	toru-	

poru	porut-	poruv-	poru-	
cey-	ceyt-	ceyv-	ceyy-	ceyt-
koy-	koyt-		koyy-	(koyt- (koy-
ney-	neyt-			
pey-	peyt-		peyy-	(peyt- (pey-

(b) The roots of this section add -p- instead of -v-, to form the future stem. Some of these roots add -k- to form the present-future stem. Like the section (a) roots these add -t- to form the past stem but it is modified to r or t in combination. Though structurally weak forms, they express mainly the transitive.

en	enr-	enp-	enn-	enr-
tin	tinr-			
in	inr-			
kal	karr-			
ēl	ērr	ērp-	ēr̥k-	
nūl	nūrr-			
nōl	nōrr-			
tōl	tōrr-			
un	unt-	unp-	unn-	unt-
kān	kant-	kānp-	kān-	kānt-

pū̄	pū̄nt-			
kē̄l	kē̄tt-	kē̄tp-		kē̄tt-
tal	tatt-		tatk-	
nal	natt-			
vē̄l	vē̄tt-			

The root 'nil' form the past stem in -nt- (nr)

nil	nin <u>r</u> -	nir <u>p</u> -	nir <u>k</u> -	nirr <u>-</u>
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(c) The roots of this section double their final consonant to form the past stem. puk(u)- mik(u)- vit(u)- and ar(u)- form past stem in -nt- as well. These weak forms express generally the intransitive.

puk-	pukk-	pukuv-	puk-	pukut-
	pukunt-			
mik-	mikk-	mikuv-	mik-	
	mikunt-			
vit	vitt-	vituv-	vit-	vitut-
	vitunt-			vit-
ar	arr-		ar-	
	arunt-			
uk	ukk-	ukuv-	uk-	ukut-
tok	tokk-		tok-	

tak	takk-		tak-	
nak	nakk-	nakuv-	nak-	nakut-
at	att-		at-	atut-
it	itt-	ituv-	it-	
ket	kett-	ketuv-	ket-	
cut	cutt-	cutuv-	cut-	
tot	tott-	totuv-	tot-	tot-
pat	paṭṭ-	paṭuv-	paṭ-	paṭut-
ir	irr-			
ur	urr-	uruv-	ur-	urut-
kur	kurr-	kuruv-		
cer	cerr-	ceruv-	cer-	
tur	turr-			
ter				(terut-
per	perr-	peruv-	per-	(ter- perut-

Group 3:

The roots of this group are conjugated in the same way:

Past -nt-, Fut: -pp-, Pre-Fut: -kk- V.N. -tt-.

Thus except the past all the other stems are strong. A majority of these are intransitives.

Intransitive:

ana	anant-			
ala	alant-	alapp-		
ala	alant-			
ika	ikant-			
ita	itant-			
uka	ukant-	ukapp-	ukakk-	ukatt-
ula	ulant-		ulakk-	
uva	uvant-	uvapp-	uvakk-	uvatt-
ura	urant-	urapp-		uratt-
ul-	ulant	ulapp-		
kara	karant	karapp-	karakk-	karatt-
kala	kalant-	kalapp-		
kiṭa	kiṭant-	kiṭapp-	kiṭakk-	
cina	cinant-			
civa	civant-	civapp-	civakk-	
cira	cirant-	cirapp-		
cura	curant-		curakk-	curatt-
tana	tanant	tanapp-	tanakk-	tanatt-
tula	tulant-			
naṭa	naṭant-	naṭapp-	naṭakk-	(naṭatt (naṭakk
nina	ninant-		ninakk-	
nira	nirant-			

niva	nī vant-	nivapp-	nivakk-	
paca	pacant-	pacapp-	pacakk-	
paya	payant-		payakk-	
para	parant-	parapp-	parakk-	paratt-
para	parant-			
pila	pilant-		pilakk-	
pira	pirant-		pirakk-	
pula	pulant-	pulapp-	pulakk-	pulatt-
maṇa	maṇant-		maṇakk-	maṇatt-
mita		mitapp-		
vala	valant-			
vara	varant-	varapp-		
viya	viyant-		viyakk-	
<u>Transitive</u>				
ira	irant-	irapp-	irakk-	iratt-
ira	irant-	irapp-	irakk-	
ira	irant-	irapp-	irakk-	iratt-
kata	katant-		katakk-	
kara	karant-			
kila	kilant-		kilakk-	
cuma	cumant-	cumapp-		
tira	tirant-	tirapp-	tirakk-	
tura	turant-	turapp-	turakk-	turatt-

tura	turant-			
tura	turant-	turapp-	turakk-	turatt-
naya	nayant-		nayakk-	
pura	purant-	purapp-	purakk-	
mara	marant-	marapp-	marakk-	maratt-
muka	mukant-	mukapp-	mukakk-	mukatt-

All the above roots end in -a. iru- is the only root (intransitive) ending in -u belonging to this group.

iru-	irunt-	irupp-	irukk-	irutt-
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Group 4.

A majority of the forms of this group is transitive. Some of these transitive forms may give the causative meaning as well. They conjugate the same way.

Past: -tt-, Fut: -pp-, Pre-Fut: -kk-, V.N. -tt-

These are essentially strong in character.

Transitive

atu	atutt-			
alai	alaitt-	alaipp-	alaikk-	alaitt-
ali	alitt-	alipp-	alikk-	alitt-
iku	ikutt-	ikupp-	ikukk-	
icai	icaitt-	icaipp-	icaikk-	
iti	ititt-		itikk-	
inai	inaitt-			

imai		imaipp-	imaikk-	imaitt-
iru	irutt-	irupp-	irukk-	
irai		iraipp-		
ukai	ukaitt-	ukaipp-	ukaikk-	
utu	ututt-	utupp-		
utai	utaitt-			utaitt-
uri	uritt-			
uru	urutt-	urupp-		
urai	uraitt-	uraipp-	uraikk-	(uraitt- (uraikk
uvar			uvarkk-	
etu	etutt-	etupp-	etukk-	(etutt- (etukk-
ey	eytt-		eykk-	
ēy		ēypp-	ēykk-	
oti	otitt-			
oru		orupp-		
o	ott-	opp-	okk-	ott-
ōr	ōrtt-	ōrpp-	ōrkk-	
kaṭu	kaṭutt			kaṭutt-
kaṭi	kaṭitt-		kaṭikk-	
kari	karitt-			
karu	karutt-			
kā	kātt-	kāpp-	kākk-	kātt-

kilai	kilaitt-			
kuti			kutikk-	kutitt-
kurai		kuraipp-		
kuri	kuritt-			
kai		kaipp-		
ko <u>tu</u>	ko <u>t</u> utt-	ko <u>t</u> upp-	ko <u>t</u> ukk-	ko <u>t</u> utt-
ko <u>ri</u>	ko <u>r</u> itt-	ko <u>r</u> ipp-	ko <u>r</u> ikk-	
kō	kōtt-	kōpp-		
cī	cītt-	cīpp-	cīkk-	
cuvai	cuvaitt-			
ceku	cekutt-		cekukk-	cekutt-
ceyir	ceyirtt-			
ce <u>ru</u>	ce <u>r</u> utt-			
coli	colitt-			
takai	takaitt-	takaipp-		takaitt-
ta <u>tu</u>	ta <u>t</u> utt-	ta <u>t</u> upp-		
tapu	taputt-			
tilai	tilaitt-	tilaipp-	tilaikk-	
tutai	tutaitt-	tutaipp-	tutaikk-	
tunai	tunaitt-	tunaipp-		
tuy	tuytt-	tuypp-		tuytt-
tuval	tuvalitt	tuvaipp-	tuvaikk-	
tun <u>i</u>	tun <u>i</u> tt	tun <u>i</u> pp-		

ter <u>i</u>		ter <u>i</u> pp-		
ter <u>u</u>		ter <u>u</u> pp-		
navai	navaitt-			
narai		naraipp-		
nikar			nikarkk-	
nirai	niraitt-			
nir <u>u</u>	nir <u>u</u> tt-	nir <u>u</u> pp-	nir <u>u</u> kk-	(nir <u>u</u> tt-
nī	nītt-	nīpp-		(nir <u>u</u> kk-
ner <u>i</u>	ner <u>i</u> tt-			nītt-
nai	naitt-	naipp-		naitt-
no <u>ṭ</u> i	no <u>ṭ</u> itt-			
no <u>ṭ</u> u	no <u>ṭ</u> utt-			
paku	pakutt-		pakukk-	
pa <u>ṭ</u> ai	pa <u>ṭ</u> aitt-			
pa <u>ṛ</u> i	pa <u>ṛ</u> itt-	pa <u>ṛ</u> ipp-	pa <u>ṛ</u> ikk-	
pa <u>r</u> i	pa <u>r</u> itt-		pa <u>r</u> ikk-	
pa <u>n</u> i		pa <u>n</u> ipp-	pa <u>n</u> ikk-	
pār		pārpp-	pārkk-	
pāri	pār <u>i</u> tt-			
pi <u>ṭ</u> i	pi <u>ṭ</u> itt-			
pi <u>ṇ</u> i	pi <u>ṇ</u> itt-	pi <u>ṇ</u> ipp-	pi <u>ṇ</u> ikk-	
pi <u>ṛ</u> ai	pi <u>ṛ</u> aitt-			
pu <u>ṭ</u> ai	pu <u>ṭ</u> aitt-	pu <u>ṭ</u> aipp-		

putai	putaitt-			
puy			puykk-	
pū	pūt̄tt-	pūpp-	pūkk-	
poy	poytt-	poypp-	poykk-	poytt-
poru	poritt-			
poru	porutt-	porupp-		porutt-
pōr	pōrtt-	pōrpp-		
maṭu	maṭutt-	maṭupp-		maṭutt-
mati	matitt-		matikk-	
maru	marutt-	marupp-	marukk-	marutt-
miti	mititt-	mitipp-	mitikk-	
mukir	mukirtt-	mukirpp-		
moy	moytt-	moypp-		
yā	yātt-	yāpp-		
vaṭṭi	vaṭṭitt-	vaṭṭipp-		
vari	varitt-	varipp-	varikk-	
vali	valitt-	valipp-		
vāy	vāytt-	vāypp-		
vici	vicitt-			
vitir	vitirtt-	vitirpp-		
veru	verutt-			
vai	vaitt-	vaipp-	vaikk-	

Intransitive:

ayir	ayirtt-		
āvi	āvitt-		
irai			iraikk-
ilai	ilaitt-		
uyir	uyirtt-	uyirpp-	uyirkk-
ūr	ūrtt-	ūrpp-	ūrtt-
katir	katirtt-		
kali	kalitt-	kalipp-	
kali		kalipp-	
kuli	kulitt-	kulipp-	kulikk-
koti	kotitt-		
ciri	ciritt-		
cilai	cilaitt-	cilaipp-	cilaikk-
tikai	tikaitt-		
telir		telirpp-	
teri	teritt-	teripp-	terikk-
paci	pacitt-		
panai	panaitt-		
patai		pataipp-	
paru	parutt-		
pār	pārtt-		

pul _i			pulikk-
mul _i	mulaitt-		
mur _u	murutt-		
mū	mūtt-		
vak _u	vakutt-		
vic _i	vicaitt-		
viyar		viyarpp-	
vil _a	vilartt-		
viṛ _i		viṛipp-	viṛikk-
veyar		veyarpp-	

Group 5

The characteristic of the roots of this group is that each root forms two stems i.e. weak and strong.

ari- to perish.

Weak stem: Past: ar_int- Fur: ar_iv- Pre-Fut: ar_i-

V.N. ar_it-

Strong stem: Past: ar_itt- Fut: ar_ipp- Pre-Fut:

ar_ikk: V.N. ar_itt-

The weak forms are generally intransitives and the strong forms are transito-causitives.

acai	acaint-			acait-
	acaitt-	acaipp-		
atai	ataint-			
	ataitt-	ataipp-		
anai	anaint-			
	anaitt-			
amai	amaint-	amai v-	amai-	amait-
	amaitt-	amaipp-	amaikk-	
avi	avint			
	avitt-	avipp-		
avir _"	avir _" nt-			
	avir _" tt-	avir _" pp-	avir _" kk-	
ari _"	arint-	ari v-	ari-	
		aripp-	arikk-	aritt-
irai _"	iraint-			
	iraitt-		iraikk-	
inai	inaint-		inai-	
		inaipp-		
ir	irnt-			
	irtt	irpp-	irkk-	
utai	utaint-			
	utaitt-		utaikk-	utaitt-

utir-	utirnt-	utirv-		
	utirtt-	utirpp-	utirkk-	
uyar	uyarnt-			
	uyartt-			
eri	erint-			
				eritt-
oci	ocint-			
	ocitt-		ocikk-	
oli	olint-			
	olitt-	olipp-	olikk-	
ori	orint-	oriv-		
	oritt-		orikk-	
kavi	kavint-			
	kavitt-	kavipp-	kavikk-	
kari	karint-		kari-	karitt-
	karitt-		karikk-	
kiri	kirint-			
	kiritt-	kiripp-	kirikk-	
kilar	kilarnt-			
		kilarpp-	kilarkk-	
kuvi	kuvint-			
	kuvitt-			

kuri	kurint-		
	kuritt-		
kurai	kuraint-		
	kuraitt-	kuraiipp-	
kurai	kuraint-		
	kuraitt-		
cāy	cāynt-		
	cāytt	cāypp-	
citai	citaint-		
	citaitt-	citaipp-	citaikk-
ceri	cerint-		ceri
	ceritt	ceripp-	
cēr	cērnt-		cēr-
	cērtt-		cērt-
			cērtt-
nekir	nekirnt-		
	nerkirtt-		
tani	tanint-		
	tanitt-	tani-	tanit-
talar	talarnnt-		
			talart-
		talarkk-	
tini	tinint-		
	tinitt-		

tiri	tirint-			
	tiritt-	tiripp-	tirikk-	
tīr	tīrnt-			
	tīrtt-	tīrpp-	tīrkk-	
tunī	tunint-			
			tunikk-	
tum i	tumint-			
	tumitt-	tumipp-		
tūr	tūrnt-			
		tūrpp-	tūrkk-	
tēy	tērynt-		tēy-	
	tēytt-			
tolai	tolaint-			tolait-
	tolaitt-			
nanai	nanaint-			
		nanaipp-	nanaikk-	nanaitt-
nirai	niraint	nirai v-		nirait-
		niraipp-		niraikk-
nurai	nuraint-			
	nuraitt-	nuraipp-		
nekir	nekirnt-		nekir-	nekir t-
	nekir tt-	nekirpp-		

neri	nerint-			
	neritt-			
pati		pativ-		
	patitt-			
pinai	pinaint-			
	pinaitt-			
piri	pirint-	piriv-		pirit-
	piritt-			
pukai	pukaint-			
		pukaipp-		
pular	pularnt-			
				pulartt-
peyar	peyarnt-	peyarv-	peyar-	peyart-
	peyartt-	peyarpp-	peyarkk-	peyartt-
malar	malarnt-			
		malarpp-		
marai	maraint-		marai-	
	maraitt-	marai ^u pp-	marai ^u kk-	maraitt-
māy	māynt-		māy-	māyt-
		māypp-	māy ^u kk-	
milir				
		milirpp-	milir ^u kk-	

muri	mutint-	mutiv-		
	mutitt-	mutipp-	mutikk-	mutitt-
vati	vatint-			
	vatitt-			
valar	valarnt-	valarv-		
	valartt-	valarpp-		
virī	virint-			
	viritt	viripp-		
vīr	vīrnt-	vīrv-	vīr-	
	vīrtt-	vīrpp-	vīrkk-	

The following roots are intransitive, in their strong as well as weak forms.

kanai	kanaint-	kanai-
	kanaitt-	
kūr	kūrnt-	
	kūrtt-	
nalī	nalint-	
	nalipp-	
mukai	mukaint-	
		mukaikk-

The following roots are transitives in their weak as well as strong forms.

ari	arint-		ari-	
		aripp-		aritt-
ī		iv		it-
	itt-			
cūr	cūrnt-	cūrṽ-	cūr-	
		cūrpp-		
ninaī	ninaint	ninaiv-	ninaī-	ninaīt-
	ninaitt-	ninaipp-	ninaikk-	(ninaitt- (ninaikk-
poli	polint-			
			polikk-	
mēy	mēynt-		mēy-	
		mēypp-		
vaci	vacint-			
	vacitt-			

In the following cases, the roots acquire so many meanings and thus express the transitive or intransitive according to the context. Some of them express the causative meaning as well.

akai¹ (to burn bright or sprout) intra:
 akaint - (Akam 106: Poru 159)
 caus. akaitt (Puram 159) akaipp (Narṛ 5)

akai ²	(to break) trans. akaitt (Malai 429)
amar ¹	(to abide) intra. amarnt (Tirum 102)
amar ²	(to be at strife) intra. amartt (Narr 66)
ayar ¹	(to worship) trans. ayarnt (Kali 119)
	(do, perform) trans. ayarnt (Akam 46: Narr 295) ayar-(um) (Malai 322)
	(to decorate) trans. ayarpa (Kali 92)
	(to drive as chariot) trans. ayar (Kali 30)
ayar ²	(to forget) trans-caus. ayartt (Kali 14)
ār ¹	(to eat, drink) trans. ārnt- (Narr 183)
	(to fill) trans. caus. ārtt(u) (Puram 22)
ār ²	(to roar) intra. ārtt (Perum 419)
	ārpp- (Akam 41) arkk (Puram 22)
ārtt	(to give) trans-caus. ārtti (Poru 174)
unar	(to be conscious of, know) trans.
	unarnt (K.T. 297)
	(to pacify) caus. unarpp (Kali 131)
unartt	(to wake from sleep) caus.
	unartti (Puram 28)
uy ¹	(to be relieved from distress)
	intra: uynt (Narr 17) uyt- (Puram 181)

- uy² (to direct, send) trans: uyt (Puram 78)
 uypp (Pari 7-74) uykk (Puram 98)
- urai¹ (to live, reside) intra: V.N. urait (Tirum 77: 189)
- urai² (to resemble) trans. uraikk (Aink 185)
- urai³ (to drop as rain) intra: uraipp-
 (Akam 25: 56) uraikk (Kali 15)
- eri¹ (to fall) intra: erint (Akam 68)
 (to flow) intra: eri(ya) (Narr 171)
 (to drive as a nail) trans: erint
 (Puram 15)
 (to shower) trans: erint (Pari 3-1)
 (to kill) trans: erint (Narr 114)
 (to cut) trans: eri(ka) (Patir 2-8)
- eri² (to shine) intra: eritt- (Akam 53)
 (to suffocate as smoke) intra:
 eritt (Puram 6)
- oli¹ (to grow well, prosper, to shoot forth)
 intra: olint- (Patir 4-1) olikk-
 (Puram 137)
- oli² (to sound, roar) intra: olitt (Kali 134)
 olipp- (Akam 45) olikk (Kali 121)

- oli³ (to cause to shine, clean)
trans: olipp (Kali 51)
- kavar¹ (to separate into) intra: kavar- (Puram 35)
(to fork, bifurcate) intra kavartt (Akam 151)
- kavar² (to seize, catch, steal) trans:
kavar (Patir 9-4) kavart (Narr 336)
- kavar³ (to call or summon) trans:
kavar (Malai 510)
- kāy¹ (to become dry) intra. kāy (Aink 321)
(to be angry) intra-trans:
kāyuv (Kali 79)
- kāy² (to bear fruit) intra kāytt (Aink 286)
- cē¹ (to remain, stay) intra: cēnt
(Malai 420: 452) cēkk- (Patṭ 249)
(to sleep) intra: cēkk (Puram 209)
- cē² (to obtain) trans: cēpp (Pari 8-104)
- tavir (to stay, remain) intra. tavirnt-
(Akam 376)
(to discontinue, prevent) trans:
tavirtt (Puram 353) tavirpp-
(Matu 466) tavirkk (Puram 157: 381)
(to avoid) trans: tavir(ka) (Narr 325)

- tel₁¹ (to become clear) intra. tel₁int
 (Akam 214)
 trans - caus: tel₁itt (Kali 147)
 tel₁ipp (Kali 98)
 (to understand, know) trans: tel₁int-
 (Aink 466)
 (to take an oath) intra. tel₁ipp (Kali 81)
- tel₁² (to sprinkle, scatter) trans: tel₁itt-
 (Kali 144)
- tōy¹ (to become wet) intra. tōynt (Ciru 74)
- tōy² (to wash, cleanse) trans: tōytt (Nar₁ 90)
- tōy³ (to reach, touch) trans: tōy(ka) (Akam 259)
 (to resemble) trans: tōy (Malai 558)
 (to embrace) trans tōynt (Akam 9)
- pari¹ (to break off) intra: parint (Puram 229)
 (to cut) trans: parint (Aink 95)
- pari² (to run, proceed) intra: parit-
 (Puram 97) parikk (K.T. 401)
- pari³ (surround) trans: parikk (Akam 9, 112)
 paripp (Akam 31: 236)
- pari⁴ (to bear: conduct) trans: parikk (Puram 75)
- pari⁵ (to suffer: distress) intra. parint
 (K.T. 52: Kali 90)

- pun̄ar** (to suit, fit) intra: pun̄ar (Puram 11)
 (to join, unite) trans: pun̄arnt
 (Narr 303)
- pun̄artt** (to cause to fasten) caus:
 pun̄artt (Narr 192) pun̄arpp- pun̄arkk-
- malai¹** (to wear: decorate) trans:
 malaint (Narr 361)
- malai²** (to become opposed: fight)
 intra: malaint (Puram 179)
 intra: malaitt (Puram 36)
 malaikk (Puram 197)
- moci¹** (to swarm) intra: mocint (Patir 7-1)
- moci²** (to eat) trans. mocitt (Puram 96, 285)
 mocikk (Akam 257)
- var̄i¹** (to overflow) intra: var̄int (Perum 340)
- var̄i²** (to smear) trans: var̄itt (Netu 157)
- vili¹** (to die) intra: vil̄int (Puram 93)
- vili²** (to call, sing) trans: vil̄ipp (Aink 311)
 vil̄ikk (Malai 405)

There occur in the Caṅkam texts many more roots of the First conjugation. Since such roots have inflected forms neither in the past nor in the future they are not included here.

Roots of the Second Conjugation

The roots of the Second conjugation conjugate only one way. They form the past stem by adding -i-, the future by adding -v-. The present-future and the verbal nouns are formed by adding the termination -um and -al respectively to the verbal root directly. There is no -kk- suffix in the present-future forms of the roots of the second conjugation. In short, the stems of this conjugation with the exception of the following, do not distinguish between the transitive and the intransitive. The transitive and the intransitive nature of the form is to be found out from the meaning of the root alone.

The following roots ending in k, ṭ, and ṛ form transitive-causative stems by doubling the final consonant.

āk-	ākk-	pōk-	pōkk-
ilak-	ilakk-	uruk-	urukk-
muṭuk-	muṭukk-	oṛuk-	oṛukk-
āt-	ātt-	vāt-	vātt-
nīt-	nītt-	vīt-	vītt-
ōṭ-	ōtt-	kūṭ-	kūtt-
cūṭ-	cūtt-		

<u>ā</u> r	<u>ā</u> rr-	<u>ē</u> r-	<u>ē</u> rr-
<u>tē</u> r-	<u>tē</u> rr-	<u>pī</u> lir-	<u>pī</u> lirr-

The following roots form transito-Causative stems by hardening the nasal preceding the final consonant.

aṭaṅk-	aṭakk- ,	iyaṅk-	iyakk-
uṇ aṅk-	uṇakk- ,	oṭuṅk-	oṭukk-
kalaṅk-	kalakk- ,	vayaṅk-	vayakk-
naṭuṅk-	naṭukk- ,	ōṅk-	ōkk-
ūṅk-	ūkk- ,	curuṅk-	curukk-
ñemūṅk-	ñemukk- ,	tulaṅk-	tulakk-
toṭaṅk-	toṭakk- ,	nīṅk-	nīkk-
nuṭ aṅk-	muṭakk- ,	puṛuṅk-	puṛukk-
mayāṅk-	mayakk- ,	murūṅk-	murukk-
vaṇaṅk-	vaṇakk- ,	vilaṅk-	vilakk-
viḷaṅk-	viḷakk- ,		
muraṅc-	muracc- ,		
arunt-	arutt- ,	tirunt-	tirutt-
varunt-	varutt- ,	aṛunt-	aṛutt-
ēnt-	ētt- ,		
niramp-	nirapp- ,	kūmp-	kūpp-
tīnt-	tītt- ,		
onr-	orr- ,	tōnr-	tōrr-

Causatives

In the language of the Caṅkam texts, the causative is expressed by two types of forms:

- (1) the transito-causative form.
- (2) the pure causative form.

Transito-Causatives

The transito-causative form is one that functions in one context as a transitive and in another as causative. The same form is capable of denoting both the transitive and the causative meaning. The following are the main principles of the formations of transito-causatives treated already in these pages.

- (a) By hardening or doubling the tense sign -t- -k- and -p-, the transito-causative meaning is expressed. The Group 5 roots of the First conjugation treated in p. 633-639, belong to this category.

EX: utir- to fall.

The ordinary intransitive forms are:

Past- utir-nt- Fut: utir-v-

Pre-Fut. utir-(um). But the stems utir-tt-

utir-pp- and utir-kk- give the causative meaning

'to cause to fall'.

In the case of the past stem, the nasalized tense sign -nt- of the intransitive stem is hardened to -tt-. Thus utir-nt changes into utir-tt. In the case of the future, utirv- changes into utirpp-. Here also by hardening the sound of -v- it is possible to get -pp-, but in the present-future forms there can be no such thing: 'utir-um' changes into 'utir-kk-um'. Here the suffix -kk- appears in the causative, and it is not the doubled -k- of the intransitive form. It has been pointed out in p. 253 that the suffix -kk- appearing in some of the present-future forms is not a tense sign but an euphonic suffix. This is an important factor to take into consideration for the hardening of tense sign cannot be attributed to the verbal nouns as well. The verbal noun 'utir-tt-al' means 'causing to fall'. The verbal nouns do not indicate tense. Therefore the general belief that transito-causative forms are formed by doubling the tense sign, is incorrect.

On the other hand the principle of adding suffixes such as -tt- -pp- -kk- -cc- -tt- etc. should be introduced. It is interesting to see that some of these suffixes became associated with the tense. Now it is

difficult to accept the view that the tense sign is hardened to indicate the transito-causative nature of the form.

The following forms formed from the class I roots of the First conjugation are different in structure from the rest, as such they have not been analysed under the transitives.

<u>Root</u>	<u>Past S.</u>	<u>Fut-S.</u>	<u>Pre-Fut:</u>	<u>V.N.</u>
puk-	pukutt-			
mik-	mikutt-			
uk	ukutt			ukutt-
tok	tokutt-	tokupp-	tokukk-	
vit	citutt-	vitupp-	vitukk-	vitutt-
keṭ	keṭutt-	keṭupp-	keṭukk-	
toṭ	toṭutt-	toṭupp-		toṭutt-
paṭ	paṭutt-	paṭupp-	paṭukk-	
ar	arutt-	arupp-	arukk-	
ur	urutt-	urupp-	urukk-	

The causative meaning is emphasized in these forms, and roots like 'aru' 'viṭu' etc. do not have transitive meaning. The peculiarity of these roots is that they form the past stem by doubling the final consonant in addition to -tt- stems. Some of these have -nt- stem

also, in the past (p. 10). Thus puk- pukk(u),
puku-nt(u) are the intransitive past stems.

- (b) By adding the suffix -tt- to the roots of the First conjugation transito-causative stems are formed. The stems thus formed belong to the category of derivatives, secondary or causative stems of the second conjugation. EX:

ār-	ārtt-	cār-	cārtt-
cēr-	ceṛtt-	uṇar-	uṇartt-
puṇar-	puṇartt-	pular-	pulartt-
cel-	celutt-		

In the last form a -u- appears between the root and the causative suffix -tt-. In the following forms -tt- is changed into -rr-.

akal + tt = akarr	iyal + tt = iyarr-
uṭal + tt = uṭarr-	payil + tt = payirr-
cural + tt = curarr	tuyil + tt = turirr-

Similarly transito-causative stems are formed by adding the suffixes -cc- and -pp-. These forms are not necessarily causatives and sometimes express the transitive meaning only.

-cc-

viri + cc = viricc aṭai + cc = aṭaicc-
 tolai - cc = tolaicc- milai + cc = milaicc-

-pp-

ala - pp = alapp- kiṭa - pp = kiṭapp-
 para - pp = parapp- eṭu - pp = eṭupp-
 kaṛi + pp = kaṛipp-

'kuruti-c- centinai parappi' (Tirum 242)

'maṇi vayir kalāpam parappi' (Ciru 15)

In these contexts, the past adverbial participle 'parappi' means 'having caused to spread'. Here 'parapp-' is purely a causative stem. Though it is the nature of these stems to express the transito-causative meaning with more emphasis on the causative side, instances like the following show that sometimes they denote only the transitive meaning:

'kaṇṇi, nalam peru cenni nām ura milaicci' (Kuri 116)

means 'having worn (milaicci) the garland (kaṇṇi) round his head (cenni) that brings victory (nalam peru) so that he (the enemy) may be afraid of (nām ura)...'

In this context 'milaicci' 'having worn' is used in the transitive meaning which is denoted generally in the literature of the period by 'milaintu'.

'neṭuṇ koṭi-y- urinaḷ-p-pavarotu

milaintu (Puram 77, line 3)

These transito-causative stems or bases are inflected like the roots of the Second conjugation.

	<u>Past-S:</u>	<u>Fut- S.</u>	<u>Pre-Fut. S.</u>
unartt	unartti-	unarttuv-	unartt-
akarr	akarri-	akarruv-	akarr-
milaicc	milaicci-	milaiccuv-	milaicc-
parapp	parappi-	parappuv-	parapp-

(c) By doubling the final consonant of the root transito-causative stems are formed: (Ref. p.646)

Only a few roots of the Second conjugation ending in -k- ṭ and ṛ belong to this group.

āk-	ākk-	aṭ-	ātṭ-
ār-	ārr-		

For the other roots refer p: 646 .

(d) By hardening the nasal preceding the final consonant of the root, transito-causatives are formed:

atank-	atakk-
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See p. 647.

Pure Causatives

The pure Causative stems are formed by adding -vi, -pi or -ppi to the root. Such forms occur mainly in the later texts. In the post-*Caṅkam* literature these forms are more common. These are the genuine causatives both in the structure of the forms and the meaning they express.

EX: ari + vi = arivi means
 'to cause to know i.e. inform'
 kal + pi = karpi means
 'to cause to learn i.e. teach'
 mara + ppi = marappi means
 'to cause to forget'.

These causative bases conjugate like the roots of the First conjugation forming strong stems:

<u>Past-S.</u>	<u>Pre-Fut. S.</u>	<u>V.N. S.</u>
<u>arivi</u> <u>arivitt-</u>	<u>arivikk-</u>	<u>arivitt-</u>
<u>karpi</u> <u>karpitt-</u>	<u>karpikk-</u>	<u>karpitt-</u>
<u>marappi</u> <u>marappitt-</u>	<u>marappikk-</u>	<u>marappitt-</u>

No causative future forms in -vi-pp- pi-pp and -ppi-pp occur in the *Caṅkam* texts. Such forms, however, occur in the post-*Caṅkam* literatures.

The origin of the causative suffixes -vi- -pi- and -ppi is easier to understand. An -i- is added to the future tense signs -v- -p- and -pp-

Future S.

ariv-

karp-

marapp-

Causative B.

arivi-

karpi-

marappi-

It is likely that this -i- is the same as the second person singular termination -i- appearing in the imperative forms. For it is natural that the causative forms should be used originally in the second person imperative.

'cōrupaṭa naṭatti (Puram 22, line 38)

Here 'naṭa-tt-i' 'go!' or 'march on' is used as an imperative.

Again the -i- appearing in the past stems ending in īi and -aii may be compared with the it appearing in the causative suffixes vi, pi and -ppi. It has been explained in p. 56. that the Old -īi and -aii forms are causatives in as much as they are intransitives and transitives.

The causative stem koluvi (Kurī 224) may be compared with kolīi (Puram 55)

'ōṅku malai-p-peruvir pāmpu ṇāṇ kolīi'

(Puram 55, line 1)

'aravuraṇ aṇ cilai kolīi' (Kurī 158)

'kāṇ akil ampukai kolīi' (Kurī 110)

In all these context 'kolīi' is used as a causative and means 'having caused to hold'. The same meaning is expressed by 'koluvi' in the context.

pūntoti makalir cuṭar talai-k-koluvi'

(Kurī 224)

It is also important to note that both the commentators of Pattuppāṭṭu and Puranānūru interpret the meaning of 'koluvi' and 'kolīi' by the same Tamil word kolutti¹

Again Mr. Auvai Turaicamippillai explains 'kolutti' as the modified form of 'kolvittu'². These views of the various commentators explain the origin and nature of the causative forms:

kolīi > koluvi > kolvittu-

All these three are past tense forms. It is not yet clear the exact nature of ī and i in kol - ī + i = kolīi.

1. Pattuppāṭṭu, Ed. Madras 1889, p. 284.

Puranānūru, vol. I. Ed. Madras 1952, p. 144.

2. " " " " p. 145.

which is

Is it either \bar{i} or i a causative - denoter? Compare the following:

'eṇ varavu arīi' (Puram 398, line 18)

means 'having known my arrival'. Here 'arīi' functions only as a transitive.

'eṇ kaṇ itumpai arīiyinen' (Kali 140, line 30)

means I informed (arīiyinen) him, the nature of my disease (eṇ kaṇ itumpai).

Here 'arīiyinen' 'informed' or 'caused to know' functions as a causative. In the stem 'arīiyi' there appears an additional -i- arīi - (y)i-. The difference between arīiyi- and arīi in these particular instances is seen clearly.

Since it is not certain whether the -i- appearing in the suffixes -vi- pi and -ppi, is a causative-denoter, a past-tense sign or the imperative second person singular termination, no conclusion can be reached regarding the origin of the pure causative forms in Tamil.

The following forms occur in the Cankam texts.

-vi-

Neg. 1st Plu: arīviyēm (Akam 52)

Nominal form of the 3rd Fem. Past: paṭarvittaval
(Kali 141)

Verbal noun: puṇarvittal (Pari 20-110)

cērvittal (Pari 12-74)

inaivittal (Kali 147)

-pi-

Pre-Fut. 3rd Neuter: ērpikkum (Pari 20-96)

Nominal: past: 3rd Mas. koṭpittān (Kali 145)

karpittān (Kali 149)

Mas-Fem. Plu: karpittār (Kali 112)

Infinitive: ērpikka (Pari 19-61)

-ppi-

Pre-Fut: 3rd Neu: tārppikkum (Pari 6-75)

Conditional: 2nd Sing: Past:

marappittāy āyin (Kali 50)

Neg: pōr^ppittu - ilatu = pōrppittilatu
(Puram 286)

Nominal: Past: 3rd Mas-Fem; Plu:

pirappittōr (Pari 3-72)

pacappittōr (Aink 67)

Verbal noun: unarppittal (Pari 18-13)

Past Part. adv: koṭuppittu (Patir p. 6)

Pre-Fut: Part: kalippikkum (Kali 72)

CHAPTER XXVI.

Compound and Auxiliary Verbs.

The authors of the 'Outline of Linguistic Analysis' give some valuable hints as to how the structure of a compound should be analysed. They say:

'To describe the construction of a compound, we must identify not only the class (part of speech, etc.) to which it belongs, but also the class of each component member, and we must tell how these are put together by stating the order in which they are uttered, the features of juncture and accent which characterize them, and the phonetic modifications, if any, to which the component words are subjected in the process of compounding.'¹

As the subject under discussion is 'compound verb' and not mere compound, the second member of the compound verb is a verbal root inflected or not. This verbal root is generally of an auxiliary in nature, as such there

1. Outline of Linguistic Analysis by Bernard Bloch and George L. Trager, Baltimore 1942, p. 66.

faces a difficulty in making distinction between the structurally loosely connected auxiliary verb and the auxiliary in the compound.

All the compounds formed from root + root or root-noun - root may be considered 'compound verbs' for there exists a 'unity' in such combinations. This 'unity' in sound and sense brought into force as the result of the non-inflection of the first member, is the main characteristic of the 'compound verb'. EX:

$iṛi + tā = iṛitā$ means 'to descend'.

Literally 'iṛi' means 'to go down' and 'tā' 'to give'.

When both these verbal roots are compounded, only $tā$ is inflected and $iṛi$ is not.

Past: $iṛitantu$ (Patir 9-8)

Fut: $iṛitar(um)$ (K.T. 200)

In these 'compound verbs' the role of the first member is seen in the predominance of its sense or meaning, and that of the second member in its inflectional capacity.

The compound form $vantittanar$ (Kali 86) is the combination of 'vantu' - a past participle formed from the root $vā$ - to come, and $ittanar$ - a past finite, formed from

the root ī- to give. 'vantīttanar' means 'they came'. The essential difference between the previous compound and this is seen in the role played by the first member. While 'irī' remains unaffected by the inflection of tā, here 'vā' is inflected in the past tense like the other root ī. Therefore forms like 'vantīttanar' though compounds, are to be treated here under the 'Auxiliary verbs' for the simple reason that as a result of the inflection of both the members of the compound they are loosely connected.

Compound Verb

Compound verbs are more common in the Cankam Tamil than in that of the Post-Cankam. An analysis of the forms occurring in the Texts show that the Dravidian root is not essentially verbal in its entirety. All the compound verbs can be divided into two main groups: 'verbal' and 'nominal'.

Verbals

An essential characteristic of the compound verbs of this group is that the first member of the Compound is a verbal root meaning 'action' or 'motion'. EX:

pō + tā = 'pota' to go.

kāṇ + vā = kāṇvā to see.

Here both the roots are verbal in nature. Less than one third of the forms occurring in the literature of the period belong to this group. Either the inflected form of the root tā or vā forms the second member of these compounds. Sometimes the semi-Appellative root tak- to fit: forms the second member. kāntaka (Narr 86)

The rise of these compound verbs, it seems, is to modify the meaning of the verbal root which form the first member. The significance of the use of these forms is entirely lost in the course of the centuries. For example 'iritantu' 'having descended' means the same as 'irintu'. Prof. Jules Bloch observes:

"The details are mainly a matter of phraseology and etymology; it is, however, convenient to note some cases, the more so, as they can be used as a basis¹ for the explanation of the apparently simple forms."

Suniti Kumar Chatterji attaches much importance to these compound verbs and reviews the background of the rise of

1. The Grammatical structure of Dravidian languages.
Eng. trans. Poona 1954, p. 90.

the compounds (including the forms treated here under the Auxiliaries) as follows:

"With the want of prepositions to modify meanings of verb-roots both NIA and Dravidian have developed the use, in a most curious and idiomatic way, of conjunctives and participles, an adverbial function, giving rise to what is known as the 'compound verb... The importance attached to the conjunctive with the sense of 'having performed' or 'finished an act', and its lavish use, e.g. Tamil *konṭu va* ... 'having taken, come' to mean simply 'bring' is common to both Dravidian and NIA and is undoubtedly an idiom borrowed by Aryan from Dravidian very early in the history of Aryan."¹

This statement of Dr. Chatterji seems to be correct as far as the 'puku + ta = 'pukuta' and 'pukuntu - ī = 'pukuntī' types are concerned.

In both these types of 'compound verb' and 'auxiliary verb' respectively both the component elements are verbal roots, as such, it is natural that the second root acting

1. The Origin and Development of the Bengali language. Calcutta University Press, 1926, p. 174-175.

like a prefix of the Indo-Aryan languages, should modify or strengthen the meaning of the preceding root.

Nominals

An essential characteristic of the compound verbs of this group is that the first member of the compound is a root-noun or an ordinary noun. Nearly two thirds of the compound verbs occurring in the Caṅkam texts belong to this group. EX:

puram + tā = 'purantā' 'to defeat' or 'to be defeated'

maṭam + vā = 'matava' 'to feel shy'

kai + patu = 'kaippatu' 'to be caught'

tunpu + uru = 'tunpuru' 'to suffer'

kār + cey = 'kārcey' 'to rain'

puṇ + kūr = 'puṇkūr' 'to suffer'

urai + ātu = 'uraiyātu' 'to converse'

pāyal + kol = 'pāyalkol' 'to sleep'

taḷai + viṭu = 'taḷaiviṭu' 'to offshoot'

These are the main types of the compound verbs formed from root-nouns and nouns. The designation 'root-noun' applies to those roots used in Tamil both as verb and noun. EX:

'urai' as a verbal root means 'to speak' and as a noun it means 'speech'. Forms like 'pāyal' meaning 'bed' are used in Tamil only as nouns.

Compound verbs of these type are rare in the Post-Caṅkam Tamil; it is because the old idiomatic expressions became meaningless in the later periods. The Old Tamil liberally converted nouns into verbs. The traces and the rare forms collected in the Caṅkam texts fully support this statement. A detailed study of the structure of these forms is of utmost importance, especially to understand the nature of the Old Tamil verb. Roots like the following, widely used both as noun and verb, have been treated in the earlier pages:

ikaḷ - 'battle' or 'to fight'

āvi - 'life' or 'to sigh'

irul - 'darkness' or to dark.

kāy - 'unripe fruit' or 'to bear fruit'.

kiḷai - 'branch' or 'to branch'

kurai - 'want' or 'to diminish'

cūḷ - 'oath' or 'to take an oath'

kai - 'hand' or to feed with hand'

tuyil - 'sleep' or 'to sleep'

urai - 'speech' or 'to speak'

pai - 'hood' or 'to spread the hood'

pū - 'flower' or 'to blossom'

vacai - 'blame' or 'to blame'

talai - 'head' or 'to be on the front'

Some of these roots are originally nouns and later used as verbs. Analyse the root kai - hand: "Historians happen to know that 'hand' was used as a noun for many centuries before it was first used as a verb."¹ This principle or statement is applicable to Tamil forms as well.

kaii - 'having done with the hand' i.e. to decorate.

'kaii mellitin otuñki kai-y-erintu'

(Matu 419). Here kaii- is used as a past adverbial participle with the meaning 'she, having decorated herself'. Again 'kai-y-erintu' is a compound form meaning 'having clasped the hands'

'kārōr kaṭuñ kaliru kavalañ kaippa'

(Matu 658-659)

'kallā-v-ilaiñar kavalañ kaippa'

(Mul 36)

In both these contexts 'kaippa' meaning 'while feeding with

1. 'Outline of Linguistic Analysis' by Bernard Bloch and George L. Trager, Baltimore, 1942, p. 62.

the hand' is used as an infinitive: Thus 'kaii' and 'kaippa' formed from the noun kai- hand occur in the Caṅkam texts used as verbs 'to refer the action done by the hand'. No forms of 'kaii' and 'kaippa' type occur in the Post-Caṅkam Tamil. Instances like these point out that the Old Tamil attempted to use the nouns as verbs without any modifications and failed in that attempt. What had been employed as an alternative device to use the nouns as verbs, may be seen in the following compound verbs: Here are four nouns used generally to refer the various parts or limbs of the human body:

kai - hand: mukam - face:

talai - head: puram - back.

The Caṅkam texts have preserved compound verbs formed from these distinct nouns.

kai + paṭu = 'kaippaṭu' to be in the hand: to be
caught:
= 'kaippaṭuttu' to cause to be in hand:

to catch:

kaippaṭṭōr (Puram 81)

kaippaṭuttēm (Pari 18-18)

kaippaṭuttēn (Kali 98)

kaippaṭukkappaṭṭāy (Kali 93)

- kai + viṭu = 'kaivitu' 'to leave from the hand':
to abandon.
kaivittānan (Akam 358)
kaivittirukkō (Kali 114)
kaivittānar (Puram 358)
kaivittukalan (Akam 193)
- mukam + cey: 'mukañcey' 'to do the face': 'to appear'
mukañceytana (Akam 7)
- talai + paṭu: 'talaippaṭu', to be on the top:
to be on the front: to appear:
talaippaṭum (Narr 134)
talaippaṭuvāy (Kali 58)
talaippāṭanru (Puram 70)
- talai + tā = 'talaittā' 'to give the top or front':
to extend (the hand)
talaittantu (Tirum 216)
- talai + vā = 'talaivā' 'to come in the front':
to hand: to appear.
talaivara (Kali 129)
- puram + tā = 'purantā', 'to give the back',
to fly away: to defeat.
puran tantu (Patir 6-5)
puram taruti (Akam 230)

puram + patu = 'purappatu' 'to go forward'

purappattanr(u)ō ilan (Puram 333)

These illustrations may show two aspects of the Old Compound verb.

(1) The primary purpose of the combination of the verbal root with the noun, is to convert the 'nominal aspect' of the latter. EX: 'mukañcey' 'to do the face'. Here 'cey' is not giving any shades of meaning, but simply making the 'noun' a 'verb' English 'Face': 'to face'.

(2) In addition to the above purpose, some roots strengthen or modify the meaning of the noun.

EX: 'kaippatu' 'to be in the hand'.

'kaivitu' 'to be away from the hand'.

Here 'patu' gives the meaning of the English preposition 'in' and 'vitu' gives the meaning 'out'.

A similar difference as between the English noun and verb exists in Tamil. Compare the following:

Noun

The hand - kai

The face - Mukam

The head - Talai

Verb

kaivitu - To hand over (the key)

mukañcey - To face (the assembly)

talaivā - To head (the team)

The usefulness of the verbal root in these compound verbs formed from nouns can be seen from the following inflection.

Past Tense

kaivittān	He handed over
mukān ceytān	He faced (the assembly)
talai vantān	He headed (the team)

An important feature of many of these compound verbs is that they generally refer to various states of the mental feeling. The Cankam language lacked ordinary verbs to describe various stages and types of the human feeling. Just as the origin of the 'Appellative verbs' is due to express the qualities and aspects of things, many of these compound verbs with a noun as their first member originated, it seems, to express the 'feeling': 'to desire', 'to be happy', 'to be sorrowful', 'to face danger', 'to love', 'to forget', 'to hate', 'to be shy', etc. The following are some of those compound verbs used to denote the meaning 'to be distressed'.

allal + paṭu	=	allarpatṭu	(Kali 120)
tunpu + uru	=	tunpurrār	(Kali 148)
kalakku + uru	=	kalakkuruuntu	(Puram 343)

vītuppu + uru	=	vituppurru	(Puram 342)
veytu + uru	=	veyturranai	(K.T. 165)
añar + uru	=	añarurrārai	(Kali 120)
tuyar + uru	=	tuyarurrān	(Akam 209)
paṭar + kūr	=	patarkūrnticin	(K.T. 216)
nōy + cey	=	nōyceytān	(Kali 40)

Combination changes:

The nature of the compound may be seen from the number of changes and additions brought in when the verbal root is compounded with a verbal root, root-noun or noun.

The following phonetic changes are important:

Whether there should be any change when two words are compounded, is generally decided by the case relations of the component elements, the metrical requirement, and the rhythm of the line concerned. Therefore the principles given below may be applied if/when there arises a necessity.

- (1) The initial hard consonants t, k and -ṇ of the second member of the compound is sometimes doubled when compounded to forms ending in vowels or the consonants -r or -y.

EX: para + tantu = parattantu.

piṇi + koḷ = piṇikkol

maru + paṭu = maruppaṭu

kai + paṭu = kaippaṭu

pō + tanta = pōttanta.

uy + tara = uytara.

uyir + paṭu = uyirppaṭu.

(2) When l, ḷ or ṇ is followed by -p-

l + p = rp: pāl - paṭu = pārpaṭu

ḷ + p = ṭp: kōḷ - paṭu = kōṭpaṭu

ṇ + p = rp: piṇ - paṭu = pirpaṭu.

(3) When l is followed by -t-

l + t = rr: nil - tara = nirrara.

(4) When a nasal is followed by a hard consonant it may change, may not, or may disappear.

puram + taruti = puramtaruti (Akam 230)

puram + tantu = purantantu (Patir 6-5)

akam + paṭu = akappaṭu (Kali 147)

(5) The final -u- of the first member is generally dropped when followed by another -u-

inpu + uru = inpuru

pētu + uru = pēturu.

The following are the main compound verbs occurring in the Cankam texts. As stated earlier, though all the forms are verbal in 'force' they are grouped below as verbal and nominal in view of the nature of their first component part.

Verbals:

+ tā - to give:

Past finite: kar̥itantōy (Akam 337)
 talaittantōy (Akam 258) pōtantān (Kali 39)
 pukutantōn (Akam 56: 66) peyartantōn
 (Aink 118: 355) paṭartantōn (Puram 301:
 Akam 7) aṭaitantōl (Akam 62) iruttantatu
 (Kali 27) pukutantār (Kali 31; 50)

Past participle adverbial:

parattantu (Narr 230) talaittantu
 (Tirum 216) pōttantu (Kali 84) peyarttantu
 (Pari 10-50) irittantu (Patir 9-8) kalaittantu
 (Akam 208) pukutantu (Akam 86: 102)
 mēytantu (K.T. 394) paṭartantu (Akam 303)
 peyartantu (Puram 263)

Adjectival: pōttanta (Kali 58)

Present-future: iṛitarum (K.T. 200) pukutarum

(Aink 400) neritarūm (Pari 11-15)

Future: pukutarvāy (Kali 98) eytaruvēm

(Narr 316)

Infinitive: iṛitara (Kuri 172) coritara

(Kali 44) neritara (K.T. 66: 149: Puram

330: Kuri 132) urutara (Akam 258: 373)

pukutara (Kuri 218) aṭaitara (Kuri 184)

citaitara (Pari 10-48) pāytara (Aink 40)

ūrtara (Kali 71) etirtara (Kuri 165) imirtara

(Kali 36) nimirtara (Ciru 150)

iruttara (Matu 406) ikattara (Kali 59) uyttara

(Mul 16) tūrttara (Pari 11-23) pularttara

(Pari 11-86) niṛrara (Matu 522)

Negative: vitutarār (Kali 33)

+ vā - to come

Past finite: taivantanaṇ (K.T. 30) āncuvantanru

(Puram 355)

Present future: taivarum (Puram 235)

Infinitive: amaivara (Tirum 227: Malai 38)

talaivara (Kali 129) taivara (Ciru 33: Akam 9)

āncuvara (Paṭṭ 257) teruvara (Narr 305)

veruvara (Tirum 241) aṇavara (Pari 1-2)

celvara (Nar̥r 163) tikaṇvara (Pari 2-16)
 tuyaivara (Poru 164: Akam 111) kāṇvara
 (Tirum 165: Perum 404: Matu 698: Kali 127)

+ tak - to fit, to be

Past finite: cerutakkāṇ (Kali 84)

nōtakkanru (K.T. 78)

Present-future: nōtakum (Aink 153)

Infinitive: aṇitaka (Kali 142: 143: Akam 123)

ceritaka (Nar̥r 289) anittaka (Akam 20)

munitaka (Akam 98) mētaka (Kali 26: 296:

69) viraitaka (Nar̥r 302: Patir̥ 3-1: Kur̥i 195)

mārutaka (Puram 360) māntaka (Puram 384)

kāntaka (Nar̥r 86: Kali 128: Puram 76: 367:

Akam 256: Tirum 250) paṭartaka (Kali 81)

āncutaka (Nar̥r 154: Puram 353) nōtaka

(Kali 26: Akam 71: 364: Patir̥ 3-6)

cīrttaka (Kali 98: Kur̥i 162)

Nominals

The compound verbs of this category have a root-adjective, root-noun or noun as their first member:

It is not possible to differentiate in this Old Tamil, between the root-adjective and root-noun. The same

root functions both as adjective and noun. Only in the later stages some suffixes were added to the root-adjectives to convert them into nominals in form.

The following remarks of Prof. Louis H. Gray is much in agreement with the nature of these Cankam Tamil forms:

He says:

"Originally there were neither nouns nor adjectives, but only descriptive words. Grammatically nouns and adjectives are identical; their functional differentiation, whereby nouns become names of beings or things, and adjectives words modifying nouns, was a later development, even though it appeared before the dawn of history. Instead of the adjective being derived from the noun, the noun would seem to be derived from the adjective if we are to rely, as it would seem that we must, on the term descriptive as a characteristic common to them both. We may, accordingly, group them together as epithetologues ('epithet-words')¹

1. Foundations of Language by Louis H. Gray, New York. Second Printing 1950, p. 169.

The following compound verbs belong to this category:

+ patu

Past finite: kalipattān (Kali 101)

mēmpattānan (Aink 76) utānpattāl (Kali 63)

pārpattānal (Narr 207) akappattatu

(Kali 147) purappattānru (Puram 333)

mācupattānru (Narr 380) valaipattār

(Kali 47) kalipattār (Kali 72) kaippattōr

(Puram 81) maruppattāna (Puram 4)

kaippattuttēn (Kali 98) kaṭippattuttānai

(Narr 351) kaippattukkappattāy (Kali 93)

kaṭippattuttānal (Akam 150) kaippattuttēm

(Pari 18-18)

onrupattavar (Pari 6-21)

acc: akappattānai (Kali 104)

Past participle: adverbial:

varipattī (Kali 9) pārpattu (Aink 317)

kōtpattu (Kali 105) karaippattu (Kali 65)

allarpattu (Kali 120) utāmpattu (Narr 310:

Kali 113) nerippattu (Kali 114)

itāmpattuttu (Narr 209)

Adjectival: mēmpatta (Pari 1-27: Puram 55)

varipatta (Kali 132) atarpatta (Kali 5)

ilaippatta (Akam 3) meypatta (Puram 359)

uyirppatta (Narr 240) ārruppatutta (Akam 22, 71)

Present-future: talaippatum (Narr 134)

Future: talaippatuvāy (Kali 58)

mārupatukuvir (Mala 241) akappatuvatu

(Puram 58) kaṭanpatuvōr (Pari 8-106)

varipatuvōr (Puram 10)

akappatuppēn (Kali 142) ōmpatuppan

(Kali 145)

Optative: varipatuka (Puram 239)

mēmpatuka (Puram 158) itampatal (Kali 138)

Infinitive: ūrupata (Narr 217)

inaipata (Kali 72) utpata (Kali 144)

Narr 345)

Verbal noun: atippatuttalin (Patir 9-1)

Root: ilampatu (Puram 155)

Negative: matampatān (Puram 142)

pirpatār (Pari 12-42)

talaippatānru (Puram 70)

+ uru

- Past finite: ēmur_rāy (Kali 74) pēturrana_i
 (Narr 88: Akam 16) aṇaṅkur_rana_i (Aink 58)
 veytur_rana_i (K.T. 165) ēmur_rān (Kali
 74: 144) tuyarur_rān (Akam 209) ceruvur_rān
 (Pari 7-75) pēturrana_i (Akam 310)
 vituppur_ran_{ru} (K.T. 131) kalakkur_ran_{ru}
 (Puram 41) pēturran_{ru} (Puram 336)
 ēmur_ran_{ru} (Kali 74: K.T. 214) aṇpur_rār
 (Kali 148) inpur_rār (Kali 148) tunpur_rār
 (Kali 148) ēmur_rār (Kali 74: 112)
 aṇaṅkur_rōr (Aink 173) kalakkur_rana
 (Puram 345) pēturr_ricin (Akam 135)
- acc: vituppur_rā_i (Kali 99)
 aṇarur_rā_i (Kali 120)
- Dat: inpur_rār_{ku} (Kali 148)
- Past participle: adverbial:
 muntur_i (Kali 39) tiripur_i (Kali 13)
 aṇarvur_i (Kali 58)
 ēmur_{ru} (Narr 116) pēturr_{ru} (Narr 109)
 vituppur_{ru} (Puram 342) avāvur_{ru}
 (Kali 71) ārur_{ru} (Akam 1) tattur_{ru}
 (Narr 110)

Adjectival: kāmurra (Kali 82)

Present-Future: naṭukkurūm (Narr 273)

pulampurum (Akam 187) pūkkurūuntu

(Puram 339) kalakkurūuntu (Puram 343)

Future: pēturaval (Narr 6)

arivuruppēn (Kali 139)

Agent-noun: kāmurunan (Puram 238)

Infinitive: muntura (Aink 393: Malai 282)

naṭukkura (Kali 24)

Negative: kuraiyurāan (Aink 228)

mayakkurāa (Akam 233)

+ cey

Past finite: pārceytanai (Puram 15)

nōyceytān (Kali 40) kar ceytanru (Akam 4)

mukañ ceytana (Akam 7)

Present-future: makirceyum (Kali 4)

Future: uraiceyvōr (Pari 19-52)

+ kūr

Past: paṭarkūrnticin (K.T. 216)

punkūrntar (Kali 101) nalkūrntār (Kali

50: 56) nalkūrntōr (Akam 151)

Varaṅkūrnta (Narr 230)

+ kol

Past finite: meykkontānan (Puram 274)

pinikkontāl (Narr 284) ūrkontanru

(Akam 2) iraikontāna (Narr 67)

Past participle: adverbial:

kurikkontu (Malai 200) pāyalkontu

(Kali 24) utkontu (Narr 237)

+ vitū

Past finite: kaivittānan (Akam 356)

kaivittānar (Puram 358)

Past participle: adjectival: talaivitṭa (Kali 69)

Future: kaivittirukkō (Kali 114)

Negative: kaivitukalan (Akam 193)

+ ātu or + ātṭu

Past finite: pārāṭṭināy (Kali 22)

Past participle: parāṭṭiya (Akam 26)

Future: parāṭṭuvāy (Kali 118)

vilaiyāṭuvān (Kali 30) uraiyāṭuval

(Narr 134)

+ tā

Past participle: purantantu (Patir 6-5)

Future: purantaruti (Akam 230)

Infinitive: ērtara (Puram 229: 398)

* vā

Past: maṭavantanaḥ (K.T. 100)

The exact significance and nature of the component elements of the following compound verbs is not clear:

Past finite: ulamantāy (Kali 76)

ēmārntanam (Narr 49) viṛumāntanar

(Narr 320) allāntār (Kali 29)

Past participle: alamantu (Puram 31)

ulamantu (Akam 106) terumantu (Kali 39)

aṇṇāntu (Narr 34: Puram 47) allāntu (Narr 55) (Kurī 143)

ēmārttu (Narr 142)

Present-future: ulamarum (Akam 397)

Future: ulamaruvōr (Puram 51: 207)

Of these 'aṇṇāntu' and 'allāntu' are of similar type. 'Aṇṇāntu' is used in the sense 'having looked upward' and 'having held the head erect'. Therefore the root or the first member is 'aṇ' - a noun meaning upperpart or top. And -ā- it seems, a verbal root meaning 'to be' or 'to do'. Similarly the first member of 'allā' 'to be in distress' is 'al' the same root as in the noun 'allal' distress. Again -ā- is added to convert the noun 'al' to the verbal meaning 'to be in distress'.

'virumāntanar' is used in the sense 'they attained eminence'. Here also the noun is 'virum' an earlier form of 'virumam' (Akam 170) meaning 'eminence' and again 'ā' is added to it to convert to the verbal nature.

It is likely that 'ulamantu' and 'ulamaru' are formed from the compound form 'ulam' 'agitation' + vā - to come: ulam + vā > 'ulamantu' past: 'ulamaru' - future. Similar is the formation of 'alamantu' used even in modern Tamil, 'alam' - a noun meaning 'fear', 'whirling round' or agitation + vā - to come.

alam + vā > alamā + ntu = alamantu.

'ēmārntu' is the compound of 'ēm' 'fear' or confusion and ārntu < ār + ntu; ār - to become.

Auxiliary Verb

The distinct characteristic of the Auxiliary verbs to be analysed here, is that both the members of the compound are inflected and as the result of which are generally loosely knitted. It is obvious that these inflected members of the compounds should be made of entirely verbal roots. There occur some auxiliaries such as 'vēntum' 'should

'kūṭum' 'may' etc. which are more of independent nature generally go with finite verbs or nouns with the purpose of modifying their tense, meaning etc. EX:

'vāṛṭal vēṇṭum' 'should live'. These expressions cannot be grouped under the compounds.

All the Auxiliary verbal expressions can be grouped into two.

(a) Auxiliaries compounded to the participles or infinitives.

(b) Auxiliaries following finite verbs or nouns.

(a) Auxiliaries compounded to the participles and infinitives:

(i) Participle + Auxiliary

Auxiliaries formed from the roots 'itu' 'iru' and 'ī' belong to this group. Inflected forms of 'itu' 'iru' and 'ī' are compounded to the past adverbial participles.

EX: valarntu + itṭa = valarntitṭa (Narr 344)

tiraṇṭu + irunta = tiraṇṭirunta (Netu 121)

vantu + īka = vantīka (Narr 221)

itu

The root 'itu' meaning 'to place', 'to put' etc. does not give that meaning when it acts merely as an Auxiliary. On the other hand it strengthens the meaning of the previous

member, which is always a past adverbial participle. Such participles generally refer to an action completed long ago or completed fully. For example 'vaḷarntiṭṭa' (Narr 344) means 'that had grown', in other words, the process of the growing is over. Here 'iṭṭa' is interpreted by the auxiliary verb 'had'. Tamil has no 'pluperfect' tense as such. Generally 'iṭu' or 'iru' is added to the participles to convey the sequence of time denoted in the other languages by the 'pluperfect form'. The following forms occur in the Texts:

Past adverbial participle:

iṭantitṭu (Kali 101: 103) piḷantitṭu (Kali 101)

pakuttitṭu (Kali 103) vitirttitṭu (Kali 115)

Past adjectival:

piḷantitṭa (Narr 107: Akam 129) vārntitṭa

(Puram 320) pōrntitṭa (Puram 246)

vaḷarntitṭa (Narr 344) taṭintitṭa (Puram 61)

piṛintitṭa (Puram 114) melintitṭa (Akam 192)

menritṭa (Puram 114) kīntitṭa (Akam 121)

milirntitṭa (Puram 42) peytitṭa (Malai 316)

pukuttitṭa (Kali 103) kilaittitṭa (Puram 325)

peyarttitṭa (Puram 130)

Infinitive: mayankiṭa (Puram 359)

iru

'iru' meaning 'to sit' or 'to be' does not give that sense when it acts as an Auxiliary. In the latter verbs its meaning is the same as that of 'itu'.

ninaintu - irukkum = ninaintirukkum

(Kali 63) means 'he would have thought'. ninaintān (ninaintu + ān) gives the meaning 'he thought' which refers only to the past tense. But here 'ninaintu + irukkum' really denotes 'the past in past'. Thus the absence of simple pluperfect verbs is compensated in Tamil by the Compound-Auxiliaries. The following forms occur in the Texts:

Past finite:

ninaintirukkum (Kali 63)

varaintiruntanal (Puram 340)

Past participle: adjectival:

ikantirunta (Ciru 40) avintirunta (Akam 100)

kuvintirunta (Narr 312) ataintirunta

(Akam 171: 103) tiraṇṭirunta (Neṭu 121)

vīrrirunta (Narr 84)

Compound: aruntupattirunta (Matu 342)

" "

In the following cases the first member is a negative participle.

piriyātirukka (Pari 18-56)

cerāatiruntu (Matu 748)

-ī-

Like 'itu' and 'iru' 'ī' is compounded to the past adverbial participle. EX:

nontu + īvār = nontīvār:

pulli + īyāy = pullīyāy:

The final vowels -u- and i of the first member of the compound is elided before ī:

-ī- generally means 'to give' but here as in the case of 'itu' and 'iru' it does not give any meaning. On the other hand the inflection of 'ī' is important, because the tense or mood of the 'compound', is indicated only by the inflected forms of ī as such, the past time indicated by the participle - the first member, has no significance in the context. This is an important characteristic of the -i verbs. EX: vantū + ī = vantī (Kali 85) is an imperative second person singular form meaning 'come!' It is an imperative form, for, 'ī' is in the imperative.

similarly 'ninru - īyal = 'ninrīyal' meaning 'standing' is a verbal noun, because 'īyal' is a verbal noun. Thus it is clear that the first member which is a past participle in its structure, has no reference to the tense denoted by the 'compound', but it is only responsible for the sense or meaning expressed by the form. These -ī verbs are more common in the language of Kalittokai. -ī- is fully inflected in almost all the tenses and moods: its conjugational forms are given below:

Indicative:

Past finite:

2nd Sing: marantīttōy (Kali 128)

compound with 'tantu': vantū + ītantu + ōy

= vantīttantōy (Kali 96)

3rd Mas-Fem. Plu: vantīttanar (Kali 86)

Future finite:

2nd Sing: kaḷaintīvāy (Kali 100)

cenrīvāy (Kali 83) alaittīvāy(o) (Kali 69)

compound: collukuttīvāy(o) (Kali 69)

1st Plu: ayanntīkam (Kali 32)

Future nominal:

2nd Sing: irantivāy (Kali 56: 59)

veṭṭivāy (Kali 93)

3rd Mas-Fem Plu: kaṭintīvār (Kali 73)

nontīvār (Kali 73) uraittīvār (Kali 73)

Imperative

More inflected forms occur in the Imperative than in the other moods. The nature of the Imperative terminations such as i, ai, āy, -m- mō, mē, min etc. have been analysed in detail in p. 430 - 439.

Sing: (a) cenrī (Akam 46: Narr 360:

Kali 79, 91, 93, 110) kaṭṭī (Pari 6-64:

Kali 91) koṭṭī (Kali 147) vantī

(Kali 85) kēṭṭī (Kali 47) ceppī

(Kali 93)

(b) When -ai is added to ī, an euphonic suffix

-tt- enters between them. ī + tt + ai = ittai.

uṇṭittai (Kali 85) ninrīttai (Kali 94)

matittittai (Kali 14) parukittai

(Kali 85). ī of ittai is shortened

to -i in pātittai (Kali 40: 43: 131)

(c) kaṭṭīyāy (Kali 88)

vantīyāy (Kali 114) pullīyāy (Kali 94)

(d) pukkīmō (Kali 71: 78)

ceytīmō (Puram 145) kaṭṭīmō (Kali

144: 147) cenrīmō (Kali 64) ninrīmō

(Narr 45) iruntīmō (Puram 319)

arulīmō (Kali 94)

compound with 'paṭu': oriyappattīmō
(Kali 147). This should be split as
oriyappattu - a compound used as past
participle + īmō.

(e) vantīmē (Akam 80: 218)

peytīmē (Aink 86)

Plu: kalaintīmin (Kali 142)

kēttīmin (Kali 138: 143: 25)

Imperative forms in -īmō etc. (īyum + ō =
iyumō > īmō) compounded to the negative
stems such as viṭātu - īmō = viṭātīmō etc.
have been analysed under the Imperative
negatives, p. 561.

Optative: vantīka (Kali 86: Narr 221)

cenrīka (Akam 124) tanintīka (Kali 16)

The ī of īka is shortened to i in cenrīka

(Narr 321)

Conditional: uraittīyin (Kali 111)

kēttīvāyāyin (Kali 93)

Infinitive: vantīya (Kali 93)

Verbal noun: *ninriyal* (Kali 145)

tēriyal (Kali 98) *aruliyal* (Kali 61)

Negative:

Finite: 2nd Sing: *uḷaintiyāy* (Kali 95)

uṇarntiyāy (*āyinaḷ*) (Kali 3)

3rd Mas: *vantiyān* (Kali 71)

Fem: *urriyāl* (Kali 104)

Neg: Cond: *kāṭṭiyāyāyin* (Kali 144)

Neg: Part: *aṇintiyātu* (Kali 58)

urriyā (Kali 94)

(ii) Infinitive + Auxiliary.

Very seldom an auxiliary verb is compounded to an infinitive. Probably 'paṭu' is the only such auxiliary. It has been explained under the 'Compound verbs' that 'paṭu' is compounded to root-adjectives, root-nouns and nouns. The peculiarity is that it is compounded neither to the verbal roots nor to the finite forms. Instead it appears compounded to the infinitives ending in -a. EX: *ena + paṭu = 'eṇappaṭu'* means 'to be said'.

These forms are generally used to express the passive. The following forms occur in the Texts:

Past finite: unappaṭtāl (Kali 48)

uraiyappaṭtōl (Aink 370), enappaṭtatu

(Kali 92) vitappaṭtōr (Puram 358)

unappaṭtōr (Kali 23) turakkappaṭtōr

(Kali 23)

Past participle: unappaṭtu (Kali 15)

terappaṭtu (Kali 12) mayakkappaṭtu

(Kali 14)

unappaṭta (Narr 178)

Present-Future: ullappaṭum (Akam 391)

enappaṭum (K.T. 194: Narr 168)

In the following cases 'um' meaning 'even' is
 suffixed to the infinitives. nōkka + um = nōkkavum:

nōkkavum paṭum (Aink 290) ōppavum paṭum (Aink 290)

Future: enappaṭuvatu (Kali 133: Puram 18, 35)

viyakkappaṭūmōr (Puram 197)

Imperative: oriyappaṭtīmō (Kali 147)

Verbal noun: enappaṭarku (Aink 83)

Negative: enappaṭāar (K.T. 283)

(b) Auxiliaries of more independent character:

The following roots belong to this group: koḷ - to take: āku - to be: or to become: kūtu - to happen: vēṇtu - to desire.

Of these 'koḷ' is compounded either to the participle or to the finite verb. 'āku' is generally used to denote the future time. 'kūtu' by suffixing -um is used in the optative and denotes the meaning 'may' 'possible' etc. vēṇtu suffixes 'um' and is used in the optative; 'vēṇtum' means 'should'. These Auxiliaries are not of much importance structurally.

koḷ

'koḷ' 'to take' is not used in the following contexts. As an Auxiliary it merely strengthens the meaning expressed by the preceding form, whether a participle or finite.

EX:

etuttu-k-koḷvatu (Kali 71) ērru-k-koḷpavar

(Kali 104) mukantu koṇtu (Poru 128.

Perum 27: Puṇam 161) koytu koṇtu (Perum

216) murañcu koṇtu (Malai 144)

ñemiti-k-koṇtu (Nar̥r 22)

ullināṇ koṇṭu (Kurī 200)
 nayantaṇaṇ koṇṭa (K.T. 264)
 varaintaṇaṇ koḷarkē (Kali 38)
 kāṭṭinaṇ koḷarku (Puraṁ 181)
 nayantaṇai koṇmō (Akam 259)
 varaintaṇai koṇmō (Aink 180: 196: 289)
 ōmpinaṇ koṇmē (Kali 23)
āku

The following expressions might be semantically important and not so much structurally.

eytiṇaṇ ākinru (Aink 24)
 pulavēṇ ākuvai (Kali 75)
 ceytaṇai ākuvai (Akam 288)
 nalkinaṇ ākumatī (Patir 6-3)
 celvai ākuvai (Puraṁ 70)
 ceytēṇ ākuka (Puraṁ 71)
 uyirttana ākuka (Nar 163)

'kūṭum'

'kūṭum' generally denotes what 'may' or 'might' denotes in English. vārtai kūṭum (Aink 213) means 'may live'. A verbal noun generally precedes 'kūṭum'.

EX:

vāṛṭṭal kūṭum (Aink 213) peral kūṭum
 (Puram 17) oruṅkal kūṭum(ō) (Pari 20-87)
 pulattal kūṭum(ō) (Akam 26)
 marattal kūṭum(ō) (Akam 301)

Sometimes the suffix 'um' meaning 'even' is suffixed to the verbal nouns ending in -tal, -cci or -mai.

cāṭalum kutum (Kali 61)
 uytalum kūṭum (Puram 193)
 nukarcciyum kūṭum (Puram 214)
 inṁaiyum kūṭum (Puram 214)

However, it is important to note that though 'kūṭum' generally functions as an auxiliary, the negative verb formed from 'kūṭu' expresses the 'prohibition'.

naccal kūṭātu (Kali 8) pāṭal kūṭātu
 (Narr 380). The latter means 'should not sing'.

'vēṇṭum'

'vēṇṭum', as stated earlier, is the equivalent of the English 'should'. This is generally preceded by a verbal noun, and rarely by the infinitive ending in -a or -iyar. The following forms occur in the Texts:

vāṛtal vēṇṭum (Puram 367)
 pirital vēṇṭum (Kali 21) peyartal vēṇṭum
 (Akam 10) puraital vēṇṭum (Akam 45)
 varutal vēṇṭum (Akam 148: 182)
 māyṭal vēṇṭum (Akam 71) arital vēṇṭum
 (Akam 242) cūrṭal vēṇṭum (Narr 122)
 ōmputal vēṇṭum (Kali 50) kararutal
 vēṇṭum (Kali 100) ānṛal vēṇṭum (Akam 168)
 niṛuttal vēṇṭum (Narr 338) karattal vēṇṭum
 (Narr 382)
 tāṅkal vēṇṭum (Akam 173) ullal
 vēṇṭum (Akam 129: K.T. 81) collal
 vēṇṭum (Akam 170) ūtal vēṇṭum (Akam
 318) kūṛal vēṇṭum (Akam 382)
 arulal vēṇṭum (Parl 1-36: Narr 342)
 enal vēṇṭum (Puram 207) ākal
 vēṇṭum (Puram 226)
 irṭ^kukal vēṇṭum (Puram 97)
 tērīyal vēṇṭum (Kali 98)
 niṇṛīyal vēṇṭum (Kali 145)

In the following cases 'vēṇṭum' is preceded by an infinitive.

vaḷara vēṇṭum (Puram 339) ceyya

vēṇṭum (Kali 107)

celīiyar vēṇṭum (Akam 326: Narr 390)

uṇīiyar vēṇṭum (K.T. 27)

koṭīiyar vēṇṭum (K.T. 51)

The negative form 'vēṇṭa' 'should not' expresses the 'prohibition'.

viṭal vēṇṭā (Kali 28)

varunta vēṇṭā (Puram 101)

ninaikka vēṇṭā (Puram 70)

CHAPTER XXVII

Intensive and Onomatopoetic Expressions.(a) Intensive

Certain verb-forms are doubled in the Caṅkam Tamil to indicate repeated, intense or continuous action. The meaning or sense is still intensified by suffixing 'um' to the first form which is generally either a verbal noun or conditional. This type of expression is peculiar to the Cankam Tamil only. EX:
To stress the meaning of ul- to think, the following expression is used:

'uḷḷalum uḷḷupavō' (Kali 150) means

'Will he definitely think of it?'

Here the finite form 'uḷḷupavō' (masculine feminine plural used in the singular) means 'will he think of it?'

To stress it further, 'uḷḷalum' is prefixed to it.

The following forms occur in the Texts:

aritalum aritiyō (Nar 106)

amaitalum amaikuvam (Aink 36)

nakutalum nakūum (Kali 147)

- ar_utalum ar_uum (Kali 147)
 var_utalum var_uum (K.T. 88)
 ar_italum ar_itiro (Akam 8)
 k_an_atalum k_an_apavō (Kali 150)
 nu_var_alum nu_valpa (K.T. 89)
 mu_yar_alum mu_yalpa (Akam 356)
 ni_na_ittalum ni_na_itiro (Nar_r 318)
 n_ittalum n_ippavō (Kali 150)
 uy_irttalum uy_irttan_an_an (Kali 54)
 va_ra_nkalum va_ra_nkum (Nar_r 67)
 na_kkalum na_kkuvar (K.T. 37)
 to_ralum to_rut_an_an (Kali 55)
 ul_lalum ul_lupavō (Kali 150)
 to_talum to_tṭ_an_an (Kali 55)
 ā_lalum ā_lipa (K.T. 251)
 a_ni_yalum a_ni_ntan_ru (Puram 1)
 ma_ru_tṭ_alum ma_ru_tṭ_inan (Kali 54)
 pa_yi_rra_lum pa_yi_rru_m (Nar_r 246)
 mō_kkalum mō_ntan_an_an (Kali 54)

In the following cases the finite form is in the negative:

- ar_italum ar_iyār (K.T. 276)
 ta_rutalum ta_rukallāy (Kali 148)

unṇalum unṇēn (Kali 23)

ariyalum ariyēn (Narr 147)

viṇavalum viṇavām (K.T. 268)

uḷḷalum uḷḷām (K.T. 218)

cēralum cellātu (Kali)

ninaikkalum ninaittilai (Narr 297)

ō instead of 'um' is suffixed to the verbal noun
in māralō māruka (Akam 144)

The conditional forms suffixed with 'um' are used
slightly differently from the above expressions.

'munipaṭar kaḷaiyiṇuṁ kaḷaipa' (Narr 392, line 10)
means 'Even if he intends to remove the disease that
afflicts me, he will remove it'. Here also the repetition
of the root kaḷai - to remove, intensifies the meaning
but the meaning is in the 'concessive'. EX:

kurukinum kurukuka (Puram 231)

nīlinum nīlka (Puram 231)

eḷḷinum eḷḷuka (Akam 115)

tola iyinum tolaika (Narr 350: Akam 115)

amaiyinum amaika (K.T. 117)

ariyinum arika (Akam 110: 218)

nekirinum nekiṟka (Akam 46)

kaḷaiyinum kaḷaipa (Narr 392)

nōkkinum nōkkum (Kali 61)

cellinum cellum (Puram 332)

kētpinum kēṭka (Akam 218)

cekuppinun cekukka (Puram 57)

kiṭappinum kiṭakkum (Puram 156)

karakkinum karakkum (Puram 1)

kiṭakkinum kiṭakkum (Puram 332)

In the following case the finite form is in the Negative.

arulinum arulāl (Nar 140)

In the following expressions the negative finites are preceded or prefixed with infinitives which in turn are suffixed with 'um'.

cellavum cellātu (Puram 365)

aṭakkavum aṭaṅkān (Akam 126)

(b) Onomatopoetic Expression

There occur about sixteen onomatopoetic roots in the literature of the period. These are simple roots producing the imitative sound of the action. A verbal form formed from the root en - 'to say' is compounded to the onomatopoetic root. For example the sound of

'humming' or 'rustling' is expressed by 'immenal' meaning
im - to hum: 'enal' - the act of producing the sound.

Generally either the infinitive or the finite, formed from
this root 'en' appears compounded to the root denoting the
imitation of the sound.

EX: kal - ena = kallena

kal - enranru = kallenranru

EX:

im: Expression of humming; rustling,
immena (Kali 119, 123. Puram 372.
Akam 172: 318)

kam: Expression of (1) indistinct sound:
(2) Being calm: still: silent:
(3) Emitting of fragrance.

kammena (Akam 11, 23: 200)

kammenranru (Akam 23: Narr 154)

kom: An imitative sound.

kommena (Pari 19-44)

irum: (1) Sound as that of a drum.

(2) Sweet, pleasant, agreeable sound.

irumena (Puram 3, 93, 159, 176; K.T. 345)

tutum: Signifies roaring or jumping sound -
as into water:

tutumena (Puram 243: Aink 61)

katum: Expresses quickness.

katumena (Poru 101: 241)

kal: Expresses excitement.

kallena (Puram 160: 301: 351: Akam

17: 20: 227: 228) **kallenranru**

(Narr 320) **kallenravve** (K.T. 24: Puram 296)

ol: The sound of the bell: sound of the
drum etc. **ollena** (Puram 144: 170:

Aink 233: Akam 143: 160)

tan: Expression of being cool.

tannena (Puram 150: 160: 337: K.T.

344: 398: Akam 17: 78: 125: 165: 228)

tannenricinē (Aink 73)

tun: Expression of suddenness of startling:

tunnena (Akam 87)

oy: Expression of quickness.

oyyena (Puram 98: 150: 174: Akam 153.

165: 192: 253: 199: Kali 37)

ai: Expression of wonder or haste.

aiyena (Akam 151: 304)

pai: Expression of being slow or gentle.

(2) being dim or dull.

(3) being distressed.

paiyena (Akam 307: Puram 257.

Kali 118) **paiyenranavē** (Puram 238)

tau: Expression of dimness or dullness.

tauvenranu (Narr. 319)

tutk: Expression of sudden fear or dismay:

tutkenranu (K.T. 157)

kukkū: This is the only expression where the root is repeated to produce the sound.

Signifies hooting noise as of an owl.

kukkūvenratu (K.T. 157)

APPENDIX

Appellative Verb.

No attempt has been made within the frame of the present work to define the nature of the Old Tamil verb. It is due to the fact that the generally accepted definition of the 'verb' as a word denoting an action or motion could not be applicable to the entire verbs of the Caṅkam Tamil. The verbal forms analysed hitherto belong to the general category of verbs denoting action or motion. But Tamil, especially the Old Tamil possesses, another category of verbs called 'Appellative verbs'. These are formed not from the verbal roots, but from root-adjectives, abstract nouns, pronouns and nouns. Here is the view of Dr. Caldwell:

"The agreement between the Dravidian languages and those of the Ugrian family with respect to the formation of appellative verbs of the character referred to is very remarkable, and has been admitted to be very remarkable by Professor Hunfalvy, though in other particulars he fails to see much resemblance between the Finno-Ugrian and the Dravidian languages.

Any Dravidian noun and any adjective may be converted into a verb in the more ancient dialects of each of the Dravidian languages, and in some connections even in the colloquial dialects, by simply suffixing to it the usual pronominal fragments: and not only may nouns in the nominative case be thus conjugated as verbs, but even the oblique case-basis or virtual genitive, may in classical Tamil, as in Mordvin, be adopted as a verbal theme."¹

Innumerable illustrations can be given from the Cankam Tamil to uphold every point of this statement. Again, one may note that, as Dr. P.S. Subramanya sastri rightly points out,

"the presence of Appellative verbs in Tamil and the absence of similar verbs in Sanskrit is one of the salient points to prove that Tamil and Sanskrit belong to different families of languages."²

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1. Comparative Grammar of the Dravidian languages.
Third ed. London 1913, p. 477.
 2. Tolkappiyam - Collatikaram, English Commentary
Ed. Annamalai University 1945, p. 167.

It is regretted that no proper study has been undertaken by anybody so far to analyse these verbs. Probably such neglect is due to the fact that the Cankam language which possesses many Appellative verbs, has not been analysed. The Dravidian as a distinct family could be characterised from the study of these Appellative verbs alone. An analysis of these verbs in detail, may also help one to understand the origin and structure of the verbs in general. Of those scholars who made detailed analysis of the 'verb' mention should be made of the Late Rev. Richard Garnett of the British Museum. In more than six papers read before the Philological Society, London (1846-1848) 'on the Nature and analysis of the verb', Rev. Garnett, after a detailed study of the verbs in Indo-European, Semitic, Ugrian and other chief families (no mention is made of the Dravidian) characterises the verbs in general. It is interesting to note that the Ancient Tamil Grammarian Tolkāppiyar's (date: according to the traditional schools, 4th cen. B.C. or a contemporary of Panini) characterisation of the Old Tamil verb is almost the same as that of Rev. Garnett. If one could follow the views of Rev. Garnett about the nature of verbs in general and the views of Tolkāppiyar about the nature of

Tamil verbs in particular, it is felt that the different types of the Appellative verbs occurring in the Cankam texts need no introduction. As such, it is proposed to give points from the writings of Rev. Garnett in the section I, the views of Tolkāppiyar in the section II, the analysis of the Caṅkam forms in the section III.

Section I

The nature of verbs in general as characterised

by Rev. Garnett.

- (a) "There is again much discrepancy of opinion as to what constitutes a verb, and in what essential particular it differs from a noun. The definitions most commonly given are, that its essence consists in expressing 'motion' or 'action' or 'existence', and most grammarians seem to be possessed with the idea that the verb is endowed with a sort of inherent vitality, making it to differ from a noun much in the same way that an animal does from a vegetable. It is believed that not one of the above theories will bear examination. There are many verbs which express neither motion, action nor existence, but their exact opposites, while

at the same time many other words express those ideas with precision without being verbs.

It is believed that much of the misapprehension and error prevalent on this subject has originated in confounding the 'finite verb' with the root from which it is formed. It has been admitted that the essence of this part of speech consists in predication or assertion, a view to which no objection can be made. But this immediately destroys its claim to be considered as a primitive element of speech. There can be no predication in the concrete without a given 'subject': every verb therefore must have its subject: that is, speaking grammatically it must be in a definite person. The term expressing this person is an element perfectly distinct from the root; and when it is taken away, there is no predication and consequently no verb. In short, a verb is not a simply, but, 'ex necessario', a complex term, and therefore no primary part of speech."¹

(b) "An attempt has now been made to show that the basis or root of the verb is a simply predicate, usually an abstract noun, and that its supposed distinctive

1. P.P.S. London, 1848, vol. III, p. 159-160.

character arises entirely out of its combination with a subject, commonly a personal pronoun in an oblique case."¹

(c) "The truth is, that the definition of a verb, as a word intrinsically denoting action or motion, is exactly on a par with the old one of a bird as a creature whose essential characteristic is to fly, of which the production of an ostrich or an apteryx is a sufficient refutation. The following appears to the writer a more legitimate view of the question. All words denote relations, and every relation is capable of being predicated of a suitable subject. When this is done according to certain grammatical forms, the combined predicate and subject, become a verb, whatever the nature or import of the former may be. Some languages, as was observed in the first paper of the present series, can carry this principle of formation to an almost illimitable degree; in others it is more restricted in general practice. There are, however, abundant traces in the latter class of the original operation of the principle. Almost every Indo-European language

1. Ibid., p. 183.

furnishes instances of verbs formed from nouns, adjectives, pronouns and particles, and those secondary and tertiary formations are found capable of expressing all the same modifications of idea as their supposed primitives - in some cases still more emphatically. On the other hand, the roots of those primitives are found in whole classes of languages to be identical with simple nouns of cognate meaning, while in others the noun only differs from the assumed root in an adventitious termination, commonly of pronominal origin. We may therefore rationally conclude that the simple verb is formed from a simple noun, pronoun or particle, and the derivative one from a form taat has received some augmentation; but that, as to the original and characteristic principle of structure, there is not¹ the smallest difference between the two."

Section II

The nature of the Old Tamil verb as characterised by Tolkāppiyar

Tolkappiyar's view on the nature of the ordinary Tamil verb formed from verbal roots has been given throughout

1. Ibid., vol. IV, p. 182.

the earlier pages. The following statements represent his views on the nature of 'kurippu vinai' 'appellative verb'. (The numbers referring to the aphorisms (cūttiram) are of the Cunnākam Edition of the Collatikāram.)

According to Tolkāppiyar the verb is one that denotes tense but expresses no case-relation. (Cū 198) The verbs have as their base or origin

- (1) roots denoting 'quality or abstraction.'
- (2) roots denoting 'action' or 'motion'.

EX:

kurippinūm vinaiyinūm nerippata-t-tōnri
kālamotu varūm vinai-c-col-l-ellām

(Cū 201)

Meaning: 'All the verbs (vinai-c-col ellām) originated (nerippata-t-tōnri) from the 'abstract roots' i.e. roots giving abstract meaning (kurippinūm) and roots denoting action (vinaiyinūm) and also expressing the tense (kālamotu varūm) ...

Two important aspects of the Tamil verbs are pointed out in these lines:

- (1) Verbs originate from two types of roots 'kurippu' and 'vinai'.
- (2) Both these types of verbs denote the tense.

The author uses the word 'kālam' 'time' in such a way to qualify both the types of the verbs. He uses the term 'vinai-c-col' to denote 'the verb' but 'vinai' to denote 'the root expressing action'. Again it may be of interest to note that the author uses the term 'vinai-y-iyal' to refer to 'the chapter (iyal) on verbs'. If one could follow these statements it is not difficult to understand that one is not contradictory to the other. What is important to note here, is that Tolkāppiyar himself admits the principle that verbs are originated mainly from roots denoting action (vinai). But he does not subscribe to the view that verbs originate only from the roots denoting action. This is clearly seen from the statement

"all the verbs indicating time, and originated from roots denoting 'action' (vinai) and roots denoting quality or abstraction (kurippu)."

Again the meaning of 'kurippu' as 'the root or base denoting abstract sense' is given by Tolkāppiyar himself in a different chapter.

uri-c-cor kilavi virikkun kālai

icaiyinum kurippinum paṇpinum tōṇri

(Cū 297)

As regards the verbal terminations, he says "Appellative verbs do not differ from the ordinary verbs (teri nilai) mentioned above in taking verbal terminations of the different persons" (Cū 215)

Thus having identified the terminations of the Appellative verbs with that of the ordinary verbs, and having divided the verbal roots or bases into two broader divisions, the author of Tolkāppiyam proceeds to make further sub-divisions of the Appellative bases.

"The Appellative verbs will have for their stem words denoting possession which is the meaning of the sixth case, words denoting place which is the meaning of the seventh case and words denoting comparison and quality." (Cū: 213)

Here Tolkāppiyar classifies the types of forms coming into the category of appellative verbs. Thus the stems are words denoting (1) possession, (2) place, (3) comparison and (4) quality. Forms belonging to all these four categories occur in the Caṅkam texts. Most of the forms formed from root-adjectives or 'abstract roots' denote 'quality' and also 'comparison'. And the forms from 'nouns' and 'pronouns' base from words belonging to the groups 'place' and 'possession'.

Tolkāppiyar makes many more classifications of the Appellatives.

"The words used in the following meanings also belong to the Appellative verbs: (1) ntt to be so (al) (2) to be non-existent (il) (3) to exist (uḷ) and (4) to be able (val)" (Cū: 214)

In another category he includes the following words:

'inru' 'ila' 'utaiya' 'anru' 'utaittu' 'alla' 'ula'

(Cū: 220) Thus the author of Tolkāppiyam makes many divisions in order to include all the Appellative verbs of his day into his descriptive grammar. However, he did not emphasize the particular tense that these verbs denote. The reason is obvious. As these verbs express the quality or nature of things only they denote the present tense.

Section III

Appellative verbs occurring in the Cankam Texts

The Old Tamil lacked real adjectives. One of the reasons for the rise of the Appellative verbs formed from roots denoting 'quality', is to fill up this gap. EX:

'He is good'

'Avan nallan'

In the English expression 'is' is the predicate and 'good' is an adjective. But in the Tamil expression 'is good' is expressed by one word 'nallan' which forms the predicate of the sentence. Speaking in the language of Rev. Garnett, the "predication" of the form 'nallan' is derived by combining the "subject" 'an' with the predicate 'nal'.

According to Prof. Louis H. Gray, there are traces of the existences of similar forms in the other languages of the world: He says:

"In many languages the adjective frequently assumes verbal form, particularly when it serves as a predicate, as in 'the land is broad'. Thus we find in Hupa tcūwindas 'he was heavy'; in Maya keel-kan 'is cold, snake' = 'cold snake'; in Japanese yokatta 'it was good' (yoi 'good'); in Hebrew āṭōn 'be small'; in Arabic kabura 'be large'; and in the languages of West Africa any part of speech used in a qualifying sense must be considered a verb unless there is conclusive evidence to the contrary.

In Indo-European this phenomenon is comparatively rare, though it is occasionally found in denominative verbs, as in Latin albeo¹ 'be white'; superbio 'be proud'.

The use of the Appellative verb in Tamil is extensive and in the earlier literatures, sometimes poets use only these Appellative verbs in order to convey their ideas precisely. Here is the first couplet from the immortal work - Tirukkāl^{ur}:

'Akara mutala erutt(u) ellām ātipakavan
mutarr(u)ē ulaku'

Meaning: 'The letters (erutta ellām) have 'a' (Akara) as the first (mutala). The world (ulaku) has the creator-God (ātipakavan) as the first (mutarru).'

In this verse there occur only two verbs, incidently both of them are used as predicates of the two sentences.

'mutala (mutal + a) meaning 'have as the first' is the predicate of the first sentence 'Akara mutala eruttu ellām. Similarly 'mutarru' (mutal + tu) meaning 'has as the first' is the predicate of the second sentence,

'ātipakavan mutarru ulaku'.

1. Foundations of Language, Ed. New York, Second Printing 1950, p. 169-170.

Ordinarily 'mutal' means 'the first'. By combining the neuter terminations *tu* (sing) and *-a* (plu) two Appellative verbs are formed from this numeral: 'mutarru' and 'mutala' respectively. As Rev. Garnett pointed out (p. 709.) 'all words denote relations, and every relation is capable of being predicated of a suitable subject'. Thus in the Caṅkam Tamil any word is capable of being predicated. Here is another Appellative verb formed from the noun 'antaṇar' meaning 'saints' or 'Brahmins'.

'... kārī! nin nāt(u)ē
aral puram tarūm antaṇaratu-v-ē'
(Puram 122: line 2-3)

Meaning: 'Oh King Kārī! your country (nin nātu) belongs to the saints (antaṇar + atu) protecting (puram tarūm) the sacrificial fire (aral)'

In this context the subject is 'nātu' 'country' and the predicate is 'antaṇaratu' 'belongs to the saints' or 'is that one belonging to the saints'. Here the predicate 'antaṇaratu' is formed by adding the neuter singular pronoun 'atu' to the noun 'antaṇar'. There is no element in the verbal form 'antaṇaratu' to denote the meaning 'belonging'.

This meaning is derived entirely through its predication. In Tolkāppiyar's category verbs of this nature express the 'possession'.

The following forms occur in the Caṅkam texts:

(a) Verbs formed from 'abstract roots' or root-adjectives

The following are the main roots. Each of these roots is capable of forming both abstract noun and Appellative verb.

aru - to be rare	(verb - aritu etc.) (Abst. N. - arumai)
al - not to be so	(verb - (al+tu) = anru etc.) (abst. N. - anmai)
ali - to be of sympathetic nature	(verb - alitu etc.)
an - to be of that nature	(verb - arru etc.) (verb - anaittu etc.)
il - to be non-existent	(verb - inru etc.) (abst. N. - inmai)
innā - to be of bad or sorrowful nature	(verb - innātu etc.) (abst. N. - innāmai)
ini - to be sweet	(verb - initu etc.) (abst. N. - inimai)
utai - to possess	(verb - utaittu etc.) (abst. N. - utaimai)
uri - to be rightful	(verb - urittu etc.) (abst. N. - urimai)
ul - to exist	(verb - untu etc.) (abst. N. - unmai)
eli - to be easy	(verb - elitu etc.) (abst. N. - elimai)
koṭ - to be bad	(verb - kotitu etc.) (abst. - kōṭumai)

nal - to be good	(verb - nanru etc.) (abst. N. - nanmai)
net - to be long	(verb - netitu etc.) (abst. N. - netumai)
ciru- to be short	(verb - ciritu etc.) (abst. N. - cirumai)
per - to be great	(verb - peritu etc.) (abst. N. - perumai)
val - to be able or strong	(verb - vallatu etc.) (abst. - vanmai)
var - to be poor	(verb - varitu etc.) (abst. N. - varumai)

There occur more roots of these type. Of the roots mentioned, val- to be able or strong is of importance. It is conjugated only in certain persons and also it forms verbs of the ordinary type. The following belong to the latter type.

2nd Sing. Fut: valluvai (Akam 257)

3rd Fem. Fut: valluval (Kali 24)

Agent noun: 2nd Sing: vallunai (Aink 231)

Fem: vallunal (Narr 29)

1st Plu: vallunam (Narr 171); 3rd Mas-Fem. Plu:

vallunar (Puram 24: 57)

Concessive: 1st: Plu: vallunamāyinum

(Akam 299): Imp: Neg: vallātīmē

(Aink 149: 304); Opt: valiyar (Aink 334)

SingularFirst person

en: ulen (K.T. 133: 310) utaiyen (Akam 376)

ēn: utaiyēn (Kuri 142: Akam 72: Kali 8:

16: 20: 84) vallēn (Narr 275: Kali

140: Puram 255) aliyēn (Narr 289:

K.T. 293) nallēn (Kali 108)

tīyēn (Aink 204)

allēn (Puram 209: Kali 94: Aink 151:

K.T. 224) ilēn (Kali 89: 146: 145: 87: 90)

Second person:

ai: ariyai (Puram 20) uriyai (Narr 16:

Akam 2) utaiyai (Aink 365: Patir

4-9) vallai (Aink 287: Puram 59)

nallai (Puram 187) iniyai (Puram

94: 167) kotiyai (Narr 244)

allai (Akam 73: Kali 19: Puram 222)

ilai (Kali 98 etc.)

āy: vallāy (Aink 287: Patir 6-2)

allāy (Kali 118)

Third person: Mas:

an: uriyan (Aink 302: Malai 107: Puram
 69: Tirum 77: 176: 189) utaiyan
 (Kali 37: 47: Aink 253) anaiyan
 (Patir 4-1) ulan (Narr 199: K.T. 125)
iniyan (K.T. 85)
allan (Aink 15: K.T. 230: Poru 177:
Puram 338) ilan (Kurī 244: Kali
 84: 69: Akam 316: Puram 333: 257: 361)

Fem:

al: ariyal (Kali 140: Aink 191) utaiyal
 (Aink 57: Narr 399) anaiyal (Kali 9)
allal (Akam 18) ilal (K.T. 115)

Neu:

aritu (Kali 107: 137: Aink 260: Narr
 203: Puram 121: 154) alitu (K.T. 149.
Puram 109 etc.) ulatu (Puram 244: 140)
elitu (Puram 121: 123: 154) petitu
 (Puram 169) initu (Akam 58: 184:
 K.T. 362) varitu (Puram 124: Ciru 50)
ciritu (Kali 137) vallatu (Pari 12-75)
anaiyatu (Kali 68) innātu (Kali
 49: Patir 9-3: K.T. 349)

untu (Akam 46: 120: 398: Puram 107: 110)

nanru (Puram 183: Kali 62) anru

(K.T. 204: 366: 26: Puram 76: 45:

Kali 57) inru (K.T. 179: 390: Puram 319)

arru (Patir 4-1: Puram 22) irru

(Puram 337)

The combination changes such as:

al + tu = anru, il + tu = inru

an - tu = arru, in + tu = irru etc.

have been explained in p. 62 and 93.

When -tu is added to roots ending in i and -ai the -t- of tu is doubled.

urittu (Aink 210: 302: Kali 106)

utaittu (Kali 4: Pari 13-13: Narr 173)

anaittu (Pari 19-27: Puram 196)

Similar neuter singular forms are sometimes used as adverbs. EX: netitu (Puram 172)

Plural:

First person:

am: iryam (Akam 80) uriyam (Akam 113)

periyam (Puram 78) ulam (Puram 110)

utaiyam (Narr 131: 374) anaiyam

(Aink 70)

allam (Puram 60) ilam (K.T. 168: Puram
112: Narr 239: 150)

em: utaiyēm (Puram 112: 384)

anaiyēm (K.T. 164)

allēm (Puram 144: Akam 186: Aink 80:

240: Narr 380: Patir 6-8: Kali 9: K.T. 244)

Second person:

-ir: uriyir (Malai 187)

allir (Akam 239) ilir (Kali 147)

ir: uriyir (Akam 200) ulir (K.T. 118)

allir (Pari 15-34)

Third person: Mas-Fem.

ar: ular (Narr 50: 104: K.T. 86)

utaiyar (Kali 112: K.T. 29: 213)

aliyar (Malai 494: Puram 51) iniyar

(Narr 1, Puram 167) vallar (Puram 27)

allar (Akam 85: K.T. 43: Narr 208:

Aink 464: 64) ilar (Narr 261: 130:

Akam 237: 247: Kali 56: 137)

Neu:

ariya (Akam 2) aliya (Aink 455)

uriya (K.T. 225) utaiya (Puram 156.

Akam 267) ula (Puram 56: 167: K.T. 117)

anna (K.T. 358) kaṭiya (Kali 11)

eliya (Narr 141) iniya (Aink 146: 398)

nalla (Aink 120: 166) alla (Kali 96:

Puram 157)

In the Post-Can̄kam period many of these neuter plural finites are used also as adjectives.

(b) Verbs formed from nouns:

The following Appellative verbs have nouns as their stems. When the pronominal terminations are suffixed to nouns there occur many changes:

- (1) The inflexional increment in or -tt- generally enters between the final letter of the noun-stem and the termination. Both 'in' and -tt- also function as possessive suffixes.

maṇ + in + ai = manninaṭ 'you who possess the land' or you possess the land.

maruntu - in - ēn = maruntinēn

uyir - in + an = uyirinan.

In forms like 'maruntinēn', the final vowel -u- of 'maruntu' is elided. Similarly, when -tt- is suffixed to nouns ending in consonants generally that consonant is elided.

uḷlam + tt + ai = uḷlattai

perumitam + tt + ai = perumitattai

Changes like the following have been explained in the earlier pages (p. 62 and 92).

mutal - tu = mutarru

cirappu - in - tu = cirappirru

Sometimes the pronoun -at and not the pronominal termination -tu is suffixed to the noun-stems:

kaṇ - atu = kaṇṇatu.

pulam - tt - atu = pulattatu

Rarely both the suffixes 'in' and 'tt' appear in the same form.

mukam + tt + in + ai = mukattinaḷ

Singular

First person:

ēn: paricilēn (Puram 209) maruntinēn

(Kali 60) mānpinēn (Narr 128)

Second person:

ai: maṭavai (Narr 34) kavinaṭ (Puraṁ 4)
 maṇṇinaṭ (Puraṁ 20)
 ullattai (Kali 12) perumittattai (Puraṁ 122)

Third person: Mas:

an: uyirinaṇ (Narr 115) anṇinaṇ (Akam 352)
 iyalinaṇ (Patir 6-1) ellinaṇ (K.T. 45)
 mutirvinan (Puraṁ 159)

ōn: aṭṭilōṇ (Narr 120)

Fem:

al: kāppinaṭ (Narr 253: 201) mukattinaṭ
 (Narr 122)

Neu:

atu: kaṇṇatu (Puraṁ 309) tiṭaiyatu
 (Puraṁ 132) pulattatu (Puraṁ 117)
 -tu: ceṇṇarru (Kali 40: Pari 8-27:
 (Puraṁ 33) mallarru (Narr 93)
 mēvarru (Patir 6-10) mutarru (Puraṁ 55)
 paṭirru (Kali 108) paṇṇirru (Kali 43)
 ciṇṇappirru (Pari 8-46) puṇavirru
 (Narr 121) varakkirru (Pari 11-71)
 mākkattu (K.T. 159)

alarāṅkaṭṭu (Aink 279) is a peculiar form.

Probably this may be split alar + āṅkaṇ + tu =
alarāṅkaṭṭu

In the following forms the -t- of the suffix -tu is doubled:

nilaittu (Pari 15-32) vakaittu

(Pari 21-45) uraittu (Puram 5)

nīrttu (Kaḷi 92) anittu (Puram 173)

cēyttu (Puram 173) aruvittu (Kaḷi 41)

kutumittu (Puram 32) putuvōrttu

(K.T. 385)

Plural:

First person:

am: nacaḷiyinam (K.T. 75) kaṇṇinam

(Akam 92: Narr 344) maruṅkinam

(K.T. 370) virumiyam (Puram 78)

ēm: kaṇṇēm (Kuri 61)

Second person: -

Third person: Mas-Fem:

ar: aṇṇinar (Narr 208)

Neu:

a: pāṅkina (Akam 141) anpina

(Aink 284)

kanna (Puram 31)

(c) Verbs formed from pronouns:

Two forms formed from the demonstrative pronouns
avan- 'that place' and īṇtai - 'this place' occur in the
Texts:

1st Sing: īṇtaiyēn (K.T. 54)

3rd Mas-Fem Plu: avanar (Narr 64)

One form formed from the interrogative pronoun
yāvan - 'which place' occurs: Neu: Sing:
yāvanat(u)ō (Narr 306)

Compounds

(i) Appellative - Auxiliary verb.

As the Appellative verbs usually indicate only the
'present', conjugated forms of āku - 'to be' were com-
pounded to the Appellatives to express the past or the
future tenses.

EX: ariya - āyina = ariyavāyina

means 'they became rare'.

aritu - ākum = aritakum means

'it will be rare'

Similarly optative forms 'ākuka' 'ākiyar' formed from the auxiliary root 'āku' were compounded to the Appellatives.

Even in the Modern Tamil these forms are in use.

aritu - ākuka = 'aritākuka' means

'may it be so rare'

The following forms occur in the Texts:

Past:

Neu. Sing: peritākinru (Aink 403)

varitākinru (Aink 17)

illākinru (Kali 120: 144)

A peculiarity of these compounds is that the root 'il' when it forms the first member, is not conjugated.

Neu: Plu: ariyavāyina (Narr 352)

Present-Future:

aritākum (Akam 28: K.T. 207)

ariyavākum (Narr 4: Akam 283)

Future:

illākutum (K.T. 290)

Optative

(a) aritākuka (Puram 246) illākuka

(Aink 5) annavāka (Puram 135)

In the compound valvatāka (Akam 271), the first member is 'valvatu' - a future singular form formed from the root val- an appellative root in Tolkāppiyar's view. (Ref. p. 714)

anaittākiyar (Puram 196) ilākiyar

(Puram 190: 232) ulavākiyar (Puram 190)

(b) kōlēn ākuka (Puram 72)

matavamāka (K.T. 20)

(c) avanatāka (Akam 337)

avanarākuka (Nar 64)

(ii) Appellative + Appellative

In the following cases the Appellative neuter singular form anru - 'it is not so' is compounded to Appellative affirmatives, in order to negate the affirmative meaning.

EX: aritu means 'it is rare'.

aritu - anru = aritanru means

'it is not rare'

aritanru (Narr 138) urittanru

(Malai 240: Puram 213)

alavaittanru (K.T. 102)

urivatanru (K.T. 143)

INDEXVerbal roots of the Caṅkam Tamil.

A o° k	(a o° ki) to be reduced; compressed.
akai	(akanru, akalv) to leave: to separate.
akar _r	(akarri) caus: to remove: expel.
akav	(akavi, akavuv) to sing: to utter sound.
akar _u	(akarntu, akarv) to dig out, excavate. (akar _u kkuv) to dig out.
akai ¹	(akaintu) to flourish: to sprout: to burn: (akaittu, akaipp) caus. to sprout.
akai ²	(akaittu) to break.
acā	(Neg. acāvā) to droop: languish.
acai ¹	(acaintu) to move, stir. (acaittu, acaipp) caus. to shake: stir.
acai ²	(acaii - K.T. 303: Tirum 176) to stay, remain.
añc	(añci, añcuv) to fear.
aṭṭ	(aṭṭi) to place: put.
aṭaṅk	(aṭaṅki, aṭaṅkuv) to submit, to obey.

aṭakk	(aṭakki) caus. to control.
aṭar	(aṭarntu) to fashion: mould by beating.
aṭu ¹	(aṭṭu) to cook, to kill, to pound.
aṭu ²	(aṭuttu) to be next, near.
aṭukk	(aṭukki) to pile up: arrange in series.
aṭai	(aṭaintu) to join: become close. (aṭaittu, aṭaiṭṭu) caus. to shut, close.
aṭaicc	(aṭaicci) to put: plant.
aṇṇā	(aṇṇāntu) to look upward: to hold the head erect.
aṇa	(aṇāntu) to lift the head.
aṇaṅk	(aṇaṅki) to suffer: to interlace in growing together as bamboos.
aṇi	(aṇintu aṇikuv) to be beautiful, decorate, to join with, surround.
aṇuk	(Part. aṇukupu) to draw near, approach.
aṇai	(aṇaintu) to approach: (aṇaittu) caus: to tie up in a bunch.
aṭir	(aṭirntu, aṭirv) to echo, roar.
app	(appi) to stick as sandal paste etc.
amar ¹	(amarntu) to abide.

amar ²	(amarttu amarpp) to be at strife.
amal	(aman <u>ru</u>) to be close; thickly grown.
amai	(amaintu amai <u>v</u>) to become still, to crowd. (amaittu, amaipp, amaikk) caus. to effect: accomplish.
ayar ¹	(ayarntu) to worship: do: perform: to decorate.
ayar ²	(ayarttu) to forget.
ayir	(ayirttu) to suspect.
ayil	(ayin <u>ru</u>) to eat: drink.
arakk	(arakkuv) to wipe off.
ararr	(Pre-Fut. ararr <u>um</u>) to shout with excitement.
ari	(Pre-Fut: ariyum) to cut. (arittu) to gnaw, as white ants.
arukk	(arukki) to appreciate, value.
aruk	(Neg. arukā) to happen rarely, to disappear.
arunt	(arunti) to eat: to contain, hold.
arutt	(arutti) caus: to feed: to cause to experience.
arump	(arumpi) to bud: to sprout.
arul	(aruli aruluv) to be gracious, favour.

allā	(allāntu) to suffer: to rejoice.
alk	(alki alkuv) to stay abide.
ala	(alantu, alapp) to suffer.
alañk	(alañki) to move: shake.
alapp	(alappi) caus: cause to suffer.
alar	(alarntu) to open up: to become large: to blossom.
alar	(alari) to spread out; to bellow; bleat.
alai	(alaittu, alapp, alaikk) caus: to harass: afflict: to roll down.
avi	(avintu) to diminish: to be subdued; to blow: stoop; to cease. (avittu, avipp) caus: to subdue, cease.
avir	(avirv) to shine.
avir	(avirntu) to open: expand. (avirttu, avirpp, avirkk) caus: to loosen: open.
aral	(ararntu) to burn.
ari	(arintu ariv) to perish, to be ruined. (aripp, arikk) caus: to leave off.
aru	(arutu, aruv) to weep, cry.
arunk	(arunki arunkuv) to be disfigured, to dispense with.

arunt	(arunti) to become pressed: to sink.
arutt	(arutti) caus: to shoot.
ala	(alantu) to consider: to define.
ali	(alittu, alipp, alikk) to be gracious to give.
alai	(alaii) to mix up.
ari	(arintu ariv) to know.
aru	(arru) to cease: become extinct. (aruntu) to break. (aruttu, arupp, arukk) caus: to excel, break off.
arai	(araintu) to sound, to beat upon.
ā	(āv. Pre-Fut: ām; Puram 134) to become.
āk	(āki ākuv) to occur: to become: etc.
ākk	(ākki) caus. to effect: make.
āt	(āti, ātuv) to wallow in: to go: to proceed: to dance.
ātṭ	(ātṭi, āttuv) caus: to harass: afflict: move.
āy	(āyntu) to examine; seek out, praise.
ār ¹	(ārntu, ārkuv) to eat: to experience.
ār ²	(ārttu, ārpp, ārkk) to roar, to vilify.

ārtt	(ārtti) caus: to give; to cause to experience.
āl ¹	(āli) to make noise; roar, dance.
āl ²	(ānru) to be fit, to be subdued.
āvi	(āvittu) to sigh.
ār	(ārv) to be immersed.
āl	(āntu) to rule; reign over.
ār	(āri) to be appeased; to rest.
ār	(ārri ārruv) caus: to appease.
ika	(ikantu) to go beyond.
ikal	(ikali) to disagree; to hate.
ikaṛ	(ikaṛntu, ikaṛv) to despise.
iku	(ikuttu, ikupp, ikkuk) to pour forth, to hang down; to sound; to beat, as a drum.
icai	(icaittu icaipp icaikk) to sound. to signify.
iṭa	(iṭantu) to dig, to be broken.
iṭar	(iṭari) to stumble.
iṭi	(iṭittu iṭikk) to roar; to thunder.
iṭu	(iṭṭu iṭuv) to put; to hit against.
inaṭ	(inaṭittu) to fasten together; to tie.
imir	(imirntu) to sound; hum.

imir	(imirntu) to sound: to sprout.
imai	(imaipp, imaikk) to wink, shine.
iyank	(Pre-Fut: iyan̄kum) to move, go.
iyakk	(iyakki) caus: to cause to sound.
iyamp	(Pre-Fut: iyampum) to sound.
iyal	(iyanru or iyali) to dance, to happen, approach.
iyai	(iyaintu iyaiṽ) to agree.
ira	(irantu irapp, irakk) to pray, seek aid.
irank	(iranki, irankuv) to repent, feel pity.
iratt	(Pre-Fut: irattum) to double.
irarr	(Pre-Fut: irarrum) to utter a shriek, as a bird.
iri	(irintu) to flee away.
iru	(iruntu irupp, irukk) to exist, to remain.
irul	(iruntu or iruli) to become dark.
irai	(iraukk) to hiss.
ilank	(ilanki) to shine.
ilirr	(Pre-Fut: ilirrum) to flow, to fall in drops.
ivar	(ivarntu) to move about: spread: leap.
ira	(irantu, irapp, irakk) to lose.

ir̥i	(ir̥intu ir̥iv) to descend.
iruk	(iruki) to spread: to blow.
irukk	(irukki) to lose: to suffer: to slip.
irai	(iraintu) to rub against.
"	(iraittu iraikk) caus: do: construct grind into powder.
ilak	(Inf. ilaka) to become tender.
ilakk	(Pre-Fut; ilakkum) caus: to make less firm.
ilai	(ilaittu) to be emaciated.
ira	(irantu irapp irakk) to go beyond: depart: to excel.
irank	(Inf. iranka) to descend.
irā	(irāyinir. Malai 249) to scrape off.
iru	(irru) to break: to end in. (iruttu irupp, irukk) to pierce through.
irai	(iraipp) to scatter: strew.
iraiñc	(iraiñci, iraiñcuv) to bow, bend.
inai	(inaintu inaikuv) to be afraid. (inaipp) caus: to torment: destroy: consume.
i	(iv) to give: agree. (ittu) caus: to give: distribute.

<u>īnt</u>	(<u>īntī</u> <u>īntuv</u>) to be close together: to abound.
<u>īṭṭ</u>	(<u>īṭṭī</u>) caus: to acquire: earn.
<u>īy</u>	(<u>īyntu</u>) to give.
<u>īr</u>	(<u>īrntu</u>) to be drawn out. (<u>īrttu</u> , <u>īrpp</u> , <u>īrkk</u>) caus: to draw.
<u>īn</u>	(<u>īnru</u>) to bring forth.
<u>uka</u>	(<u>ukantu</u> <u>ukapp</u> <u>ukakk</u>) to be glad.
<u>ukal</u>	(Pre-Fut. <u>ukalum</u>) to leap, frisk.
<u>uku</u>	(<u>ukku</u> <u>ukuv</u>) to melt: languish, to fall. (<u>ukuttu</u>) caus: to let fall: to cast.
<u>ukai</u>	(<u>ukaittu</u> <u>ukaipp</u> <u>ukaikk</u>) to stir up, to drive.
<u>ucav</u>	(Pre-Fut: <u>ucavum</u>) to ponder.
<u>ucā</u>	(Fut. <u>ucātir</u> - Kali 143) to inquire of.
<u>ucāv</u>	(<u>ucāvuv-</u>) to inquire of, investigate.
<u>uñarr</u>	(Pre-Fut: <u>uñarrum</u>) to urge, incite.
<u>utk</u>	(<u>utki</u>) to be afraid: to feel shy.
<u>uṭal</u>	(<u>utanru</u> or <u>uṭali</u>) to be enraged. to wrangle.
<u>utarr</u>	(<u>utarri</u>) caus: to provoke, enrage, fight.
<u>utu</u>	(<u>ututtu</u> <u>utupp</u>) to surround, encircle.

uṭai	(uṭaintu) to break: to be dispirited. (uṭaittu uṭaikk) caus: to break.
uṇ	(uṇtu uṇp) to eat.
uṇaṅk	(inf. uṇaṅka) to dry.
uṇakk	(uṇakki) caus: to cause to dry.
uṇar	(uṇarntu uṇarv) to be conscious of, know. (uṇarpp) caus: to pacify, to cause to do, instruct.
uṇartt	(uṇartti) caus: to wake from sleep.
utav	(utavi) to help.
utar	(Pre-Fut: utarum) to shake off.
utir	(utirntu utirv) to drop off. (utirttu utirpp utirkk) caus: to cause to drop.
utai	(utaittu) to kick.
unt	(unti untuv) to push forward.
umir	(umirntu) to emit.
uy ¹	(uyntu uykuv) to live: to be relieved from troubles.
uy ²	(uyttu uypp uykk) to direct, send.
uyaṅk	(uyaṅki) to grow thin: become emaciated.

uyar	(uyarntu) to rise; to vanish. (uyarttu) caus. to elevate.
uyav	(Pre-Fut: uyavum) to suffer.
uyir	(uyirttu uyirpp uyirkk) to revive bring forth.
urav	(Root. Perum 350) to be in constant motion.
ura ^r	(urari) to resound; roar.
urā ^v	(urāy) to move away, spread.
uri	(urittu) to strip off.
uriñ	(uriñi) to rub.
uriñc	(uriñci) to scrape.
uru	(uruttu urupp) to burn; to get angry.
uruk	(uruki) to melt.
urukk	(urukki) caus. to destroy.
uruv	(uruvi or urīi) to unsheath.
urul	(uruntu or uruli) to turn about; go.
urai ¹	(urail - Akam 128: 222) to move about; spread. (urail) caus: to rub into a paste.
urai ²	(uraittu, uraipp, uraikk) to speak.
ula	(ulantu ulakk) to become. diminished: pass away.

ulamp-	(Pre-Fut. ulampum) to roar.
ular	(ulari) to dry up: wither.
ulav	(ulay) to move about.
ulai	(ulaintu) to be dispersed: to be disordered.
uva	(uvantu uvapp uvakk) to rejoice.
uvar	(uvarkk) to dislike: abhor.
uvar	(uvari) to spring up.
uvarr	(uvarri) caus: to cause to swell up: to flow.
uvi	(uvittu) to boil.
ura	(urantu urapp) to suffer.
urakk	(urakki urakkuv) to trample down: devastate: to play.
ural	(uralv) to whirl, to wander.
uru	(urut) to dig up: plough.
ull	(ulli ulluv) to think of: recollect.
ulk	(ulki) to think of.
ula	(ulantu ulapp) to suffer.
ulamp	(Pre-Fut. ulampum) to stir up, to howl: to make noise.
ular	(ularntu or ulari) to adjust: to shake: shake: to draw the fingers over to stir.

uḷai	(uḷaintu) to disperse: to suffer:
uraṅk	(Inf: uraṅka) to sleep.
urar ¹	(urarntu) to change:
urar ²	(urarntu) to resemble.
uru	(urru uruv) to occur: befall. (uruttu urupp urukk) caus. to put up: afflict.
urai ¹	(uraiṽ) to live: reside.
urai ²	(uraikk) to resemble.
urai ³	(uraipp, uraikk) to drop, as rain, to fall down: increase: grow:
unn	(unni) to consider.
uṅk	(uṅki) to swing.
uṅk	(uṅki) caus: to swing: shake. to miss the mark.
ūc	(ūci) to shave, cut off in slices.
ūt	(ūti ūtuv) to feign displeasure, to be sulky.
ūtt	(ūtti ūttuv) caus. of un; to feed.
ūt	(ūti) to feed on as bees honey.
ūr	(ūrntu, ūrv) to mount: to be relaxed.
ūr	(ūrntu ūrpp) to decay, to blossom.

ūr	(urī) to spring.
ūnr	(ūnrī) to stop in a place; to plant, to press down.
ekk	(ekki ekkuv) to rise up; to throw up.
eñc	(eñci) to be spoiled; injured. to transgress, to go beyond.
eṭu	(eṭuttu eṭupp eṭukk) to bear; carry, to produce.
eṭupp	(eṭuppi) caus. of eru- to raise; to banish.
enn	(enni ennuv) to think
etir	(etirntu or etiri) to be opposed; to join together.
ey	(eyttu eykk) to fail in strength.
eyt	(eyti eytuv) to approach, obtain.
eri	(erintu) to burn, to flame.
erukk	(erukki) to harass; trouble; to cut; to strike; to destroy.
eru	(eruntu) to rise; to spread.
erut	(eruti) to produce by art, to sculpture.
ell	(elli elluv) to ignore, ridicule; to equal.
err	(erri) to cut; cleave.

<u>er</u> i ¹	(<u>er</u> intu) to fall, to blow, to drive as a nail: to shower; to kill. to cut.
<u>er</u> i ²	(<u>er</u> ittu) to shine; to suffocate as smoke.
<u>en</u>	(<u>en</u> ru <u>en</u> p <u>en</u> kuv) to say, utter.
<u>ē</u>	(Imp. <u>ē</u> mati) to go.
<u>ē</u> k	(<u>ē</u> kuv) to go.
<u>ē</u> ñk	(<u>ē</u> ñki <u>ē</u> ñkuv) to long for; to be in fear: to be panic-stricken.
<u>ē</u> c	(<u>ē</u> cuv) to abuse.
<u>ē</u> nt	(<u>ē</u> nti <u>ē</u> ntuv) to rise high: to be elevated.
<u>ē</u> tt	(<u>ē</u> tti <u>ē</u> ttuv) to praise.
<u>ē</u> mā	(<u>ē</u> māntu <u>ē</u> māpp) to desire. to be overjoyed: to be distressed. to make certain.
<u>ē</u> y	(<u>ē</u> yī) to be fit. (<u>ē</u> ypp <u>ē</u> ykk) caus. to resemble.
<u>ē</u> r	(Part. <u>ē</u> rpu) to rise.
<u>ē</u> l	(<u>ē</u> n <u>r</u> u or <u>ē</u> r <u>r</u> u, <u>ē</u> r <u>p</u>) to oppose in battle: to awake.
<u>ē</u> v	(<u>ē</u> vī) to command.
<u>ē</u> r	(<u>ē</u> rī <u>ē</u> r <u>v</u>) to ascend.

<u>ērr</u>	(<u>ērr</u> i) caus. to lift up.
<u>o</u>	(<u>ott</u> u, <u>opp</u> <u>okk</u>) to resemble: to be suited to.
<u>oci</u>	(<u>ocintu</u>) to break: to bend. (<u>ocittu</u> , <u>ocikk</u>) caus. to break.
<u>ott</u>	(<u>ott</u> i) to betake one'self to, as for protection.
<u>oti</u>	(Neg. <u>oti</u> yā) to break (intra) (<u>otittu</u>) caus. to break.
<u>otunk</u>	(<u>otunk</u> i) to be inactive: to become reduced.
<u>otukk</u>	(<u>otukk</u> i) to subdue.
<u>otunk</u>	(<u>otunk</u> i <u>otunkuv</u>) to step aside, to walk.
<u>oy</u>	(<u>oyv</u> -) to give: to drag along: to send. to escape.
<u>oru</u>	(<u>orī</u> i, Neg. <u>orā</u> al, Inf. <u>oru</u> va) to escape: to abandon.
<u>oll</u>	(<u>olluv</u> or <u>olv</u>) to agree: to tolerate.
<u>olk</u>	(<u>olki</u> <u>olkuv</u>) to be disheartened: to be injured: to shake: to come in contact.
<u>oli</u> ¹	(<u>olintu</u>) to grow well: to shoot forth. (<u>olikk</u>) to shoot forth.
<u>oli</u> ²	(<u>olitt</u> <u>olipp</u> <u>olikk</u>) to sound, roar.

oli ³	(olipp) to cause to shine; clean.
ovv	(Neg. ovvā) to be similar.
ori	(or _u intu or _u iv) to cease, die. (or _u ittu or _u ikk) caus. to destroy.
oruk	(or _u uki or _u ukuv) to be in order, to behave.
orukk	(or _u ukk) to drop.
oli	(ol _i intu) to hide: to fail. (ol _i ittu ol _i ipp ol _i ikk) caus. to conceal.
olir	(ol _i iruv) to shine.
oru	(or _u upp) to rebuke: to reprove: punish.
orr	(or _u ri) to spy out, to attack. to embrace: to fell down: to approach. to decide.
onr	(on _u ri on _u ruv) to be on intimate terms with: to agree.
onn	(Neg. onnā) to agree.
ōnk	(ōn _k i) to rise high: to expand.
ōkk	(ōk _k i) caus. to raise.
ōcc	(ōcc _i) to drive away: cause to go.
ōt	(ōt _i ōt _u v) to run: flee away, to suffer.
ōtt	(ōt _t i) caus. to drive.

ōt	(ōti) to sing.
ōpp	(ōppi) to drive away.
ōmp	(ōmpi) to preserve: to nourish.
ōy	(Neg. ōyarka) to cease: change.
ōr	(ōrttu ōrpp ōrkk) to think, to listen attentively.
ōv	(Neg. ōvalai)
kaci	(kacintu) to ooze: to grow tender hearted
kañal	(kañali) to be close: crowded.
kaṭṭ	(kaṭṭi) to bind, to tie.
kaṭa	(kaṭantu kaṭakk) to measure, openly resist.
kaṭav ¹	(kaṭavi) to enquire: urge.
kaṭav ²	(kaṭavi or kaṭaii) to drive a vehicle.
kaṭāv	(Inf. kaṭāva) to enquire
kaṭi ¹	(kaṭintu kaṭiv) to discard: reject.
kaṭi ²	(kaṭittu) to bite: hurt, pinch.
kaṭu ¹	(kaṭuttu) to run fast.
kaṭu ²	(kaṭuttu) to resemble.
kaṭuk	(kaṭuki) to move fast: increase: blow.
kaṭai	(kaṭaintu) to churn.
kann	(kanni) to consider: to be attached to.

katar _"	(katar _" ntu katar _" v) to be hasty. to be furious.
katar _u	(Inf. katar _u) to roar: cry.
kati	(katitt) to be angry with.
katir	(katirtt) to shine: to increase.
katuv	(katuvi) to grasp.
kamar _"	(kamar _" ntu) to appear: spread, smell.
kara	(karantu, karapp, karakk) to conceal.
kari	(karintu) to be charred.
karut	(karuti) to intend.
karai	(karaintu) to call, invite.
kal	(kar _u) to learn.
kala	(kalantu kalapp) to mis, to copulate.
kalañk	(kalañki kalañkuv) to be agitated, perplexed.
kalakk	(kalakki) caus. confuse: cause to suffer.
kalāv	(Inf. kalāva) to mix, unite: to be perturbed.
kali	(kalittu kalipp) to grow luxuriantly, to increase, to rejoice, to grow arrogant.
kalir _"	(kalir _" ntu kalir _" v) to weep: troubled: to change position; to shine forth.

kalur _"	(kalur _" ntu) to shine forth.
kalai	(kalaii) to disperse.
kavv-	(kavvi) to seize; grasp with eagerness.
kavar ¹	(Root Malai 510) to call: summon.
kavar ²	(V.N. kavart) to seize: catch.
kavar ³	(kavarttu) to separate into: to fork.
kavav	(kavai) to embrace; to copulate.
kavar _r	(Inf. kavarr _a) caus. to cause anxiety or sorrow.
kavi	(kavintu) to cover: to crash: fall. (kavittu kavipp kavikk) caus. to cover.
kavir _"	(kavir _" ntu) to turn down
kavin _"	(kavin _" ru or kavini) to be beautiful, gracious.
kavai	(kavaii) to include: contain, surround: to embrace, to fork.
karal _"	(karan _" ru) to run away, to protrude, to become loose.
karar _"	(karar _" i karar _" uv) to thunder: to be angry with.
kari _"	(karintu) to pass through; to finish. (karittu karikk) caus. to unsheath: reject.

karipp	(karippi) caus. to spend time, to complete.
karu	(karī - Narr 42: 366: Puram 311. Akam 368: Malai 48. V.N. karāl - Akam 356. Inf. karuva) to remove: to wash: to purify.
kali	(kalipp) to rejoice.
kalai	(kalaintu kalai v) to weed, to remove.
kara	(karantu) to milk.
karank	(Pre-Fut. karankum) to sound.
kari	(karittu) to chew: to eat by nibbling.
karu	(karuttu) to mature: come to a climax. to get angry with.
kanr	(kanri) to mature: to be scorched, to suffer.
kanal	(kananru) to glow, as fire: to be angry.
kanarr	(Inf. kanarra) caus. to render warm. cause to burn.
kanav	(kanavuv) to dream.
kani	(kanintu) to become complete.
kanai ¹	(kanaintu) to be intense: to sound.
kanai ²	(kanaittu) to mature, to grow round.

kā	(kāttu kāpp, kakk) to guard, to preserve
kātt	(kātti kāttuv) to show: to prove.
kān	(kantu kānp) to see.
kāy ¹	(kaykuv) to become dry, to be angry: to be wearied.
kāy ²	(kāyttu) to bear fruit. (Kānru) to leap forth: as water fall: to reveal.
kiṭa	(kiṭantu kiṭakk) to lie.
kiṭapp	(kiṭappi) caus. to cause to lie down.
kint	(kinti) to poke: to dig up.
kiṛi	(kiṛintu) to be torn: broken (kiṛittu kiṛipp kiṛikk) caus. to cut, to consume.
kill	(killi) to pluck: nip.
kila	(kilantu kilakkuv) to express clearly (kilarpp kilarkk) caus. to rouse.
kilai	(kilaittu) to branch out, to excavate.
kīl	(kīntu kīlv) to split: to burst into.
kīr	(kīri) to pass beyond.
kuti	(kutiikk) to drink.
kuṭai	(kuṭaintu kuṭaiv) to churn: to work through.

kutt	(kutti) to plant.
kumur	(kumuri) to gush out: to burst with.
kuyil	(kuyinru) to bore: perforate: to tunnel.
kurai	(kuraipp) to jubilate; shout.
kulav	(Root. Puram 11: Aink 153) to bend: to lie heaped.
kulai	(kulai) to bend.
kuvav	(Root. Puram 24: Malai 108) to heap up.
kuvi	(kuvintu) to close: to decrease. (kuvittu) caus. to heap up.
kuvai	(kuvaii) to heap up: to become round.
kurar	(Inf. kurara) to cry as bird.
kur	(kurintu) to be hollowed out. (kurittu) caus. to inscribe: engrave.
kurum	(kurumi) to gather together: to roar in company.
kuru	(kurii) to crowd: to assemble.
kurai ¹	(kuraintu) to melt: troubled: to bend.
kurai ²	(kuraittu kuraipp) caus. to cause to sprout.

kulī	(kulittu) kuḷipp kuḷikk) to bathe: to hide: to enter the thick of a fight.
kurr	(kurri) to strike: pound: crush.
kuri	(kurittu) to intend: contemplate.
kuru	(kurru kuruv) to pluck, pull up.
kuruk	(kuruki) to grow short: to approach.
kurai	(kuraintu) to diminish. (kuraittu) caus. to lessen: to cut.
kunr	(Neg. kunrā) to diminish.
kū	(Pre-Fut- kūm) to crow.
kūṭ	(kūṭi kūṭuv) to join, to increase.
kūṭṭ	(kūṭṭuv) caus. to unite: to gather up.
kūmp	(kūmpi) to loose courage: to close.
kūpp	(kūppi) caus. to join hands: to heap up.
kūr	(kūrntu) to be abundant: to bend: to contract. (kūrntu) to be abundant: to be sharp.
kūv	(kūvi kūvuv) to crow: to trumpet.
kūr	(kūri kūruv) to say.
kūn	(kūni) to curve: to bend down.

keṭu	(keṭṭu keṭuv) to perish: to decay. (keṭuttu, keṭupp, keṭukk) caus. to destroy, injure.
keṇṭ	(keṇṭi) to dig: to cut.
keṛu	(keṛi(yi) to unite.
keṛum	(keṛumi) to attain: join. to become ripe.
kēl	(kēṭṭu kēṭp) to hear.
kai	(kaipp) to feed with the hand.
koṭk	(koṭkuv - or koṭp-) to whirl. round: revolve.
koṭṭ	(koṭṭi) to beat.
koṭu	(koṭuttu, koṭupp koṭukk) to give.
koṇar	(koṇarntu) to bring.
koti	(kotittu) to burn: to boil.
koy	(koytu koykuv) to cut: reap: to bristle as manes of a horse.
kol	(konru) to kill.
kolai	(kolaii) to kill.
koṛi	(koṛittu koṛipp koṛikk) to rise up.
koṛut	(koṛuti) to pluck: to rend; tear.
kol	(koṇṭu kolv) to grasp; to take. (kolii or koluvi, koluvuv) caus. to cause to hold: to urge on.

kō	(kōttu kōpp) to join: to string
kōt	(kōṭi) to bend.
kōṭṭ	(kōṭṭi) caus. to bend, break.
kōl	(kōli) to enclose: to stretch round.
cavatṭ	(cavatṭi) caus. to chew: masticate.
cā	(cettu - Aink 151-160: Pre-fut. cām) to become dry: die.
cāṭ	(cāṭi) to trample: to tear open. (cātṭi) to put on; to wear: to smear: to close.
cāmp	(cāmpuv) to wither, droop, to perish.
cāy ¹	(cāyi cāykuv) to be troubled: to grow thin.
cāy ²	(cāyntu) to hang down: to bend. (cāyttu cāypp) caus. to cause to bend. to destroy.
cār	(cārntu) to unite.
cārtt	(cārtti cārttuv) caus. to join.
cāl	(cānr̄u) to be great.
cār̄r ¹	(cār̄ri cār̄ruv) to announce:
cār̄r ²	(cār̄ri) to fill with water:
citar	(citarntu) to be strewn: to scratch.
citar̄	(citar̄i) to disperse: to give liberally.

- citai** (citaintu, citaikuv) to be spoiled.
decay, to be dispersed: to be broken.
(citaittu citaipp citaikk) caus.
to waste: to injure.
- cinti** (Neg. cintiyēn Puram 376)
to think over.
- cirar** (Part cirapupu) to sulk, to disagree,
- ciri** (cirittu) to laugh.
- cilk** (cilki) to become few, dwindle.
- cilamp** (Inf. cilampa) to make a tinkling
noise; to echo: resound.
- cilai** (cilaittu cilaipp cilaikk) to roar.
to beat: as a drum.
- civa** (civantu civapp civakk) to be red:
become angry.
- civan** (civani) to go with.
- cira** (cirantu cirapp) to be illustrious,
abundant.
- ciruk** (ciruki) to diminish, shrink.
(cinantu) to be enraged.
on the analogy of torutta (Patir 2-3)
- cinav** (cinavi or cinaii, cinavuv)
to be angry.

cī ¹	(cīi. Neg. civatu) to scrape off: clean.
cī ²	(cīttu cīpp cīkk) to sweep off: remove.
cīr	(cīri) to be infuriated.
cutt	(cutti) to point out, consider: honour.
cutar	(Inf. cutara) to shine. (cutarntu - Akam 68)
cutu	(cuttu cutuv) to burn.
cuma	(cumantu cumrapp) to hear: support.
cura	(curantu curakk) to give abundantly. spring forth.
curi	(curintu) to curl: to whirl.
curunk	(curunki) to shrink.
curukk	(curukki) caus. to reduce.
curutt	(curutti) caus. to roll up: twist.
cuval	(Inf. cuvala) to shine: burn.
cuval	(cuvaittu) to eat: suck.
cural	(Pre-Fut. curalum) to whirl.
curarr	(curarruv) caus. to whirl.
curr	(curri curruv) to revolve.
cūt	(cūti) to wear: bear.
cūt	(cūtti cūttuv) caus. to adorn: to spread over.

cūl	(cūli) to become pregnant.
cūr ¹	(cūrntu cūrṽ) to consider: to construct.
cūr ²	(cūrpp) to wind: to wrap round.
cūl	(Imp. cūl) to take an oath.
ceku	(cekuttu cekukk) to destroy.
cett	(cettu p. 140 : 221.) to think: consider.
cetu	(Root. Puram 261: Akam 63) to be weak, lose lustre.
cepp	(ceppi) to say: to agree.
cey	(ceytu ceyv) to do: perform.
ceyir	(ceyirttu) to be angry with: to afflict. commit an offence.
ceru	(cerīi) to put in: insert. ('ceru' is the earlier form of 'ceruku')
cerukk	(cerukki) to be proud: vain: to be infatuated.
cel	(cenru celv) to go: spread.
celutt	(celutti) caus. to drive: cause to go.
cerr	(cerri) to kill: cut: to set.
ceri ¹	(cerintu) to be joined: to increase.

ceri ²	(cer <u>i</u> ntu) to be tight: to be controlled. (cer <u>i</u> ttu cer <u>i</u> pp) to block, sut: suppress, fasten.
ceru ¹	(c <u>e</u> rru ceru <u>v</u>) to prevent: torment.
ceru ²	(cer <u>u</u> ttu) to comprise: to contain.
ceru ³	(cer <u>u</u> ttu cer <u>u</u> pp cer <u>u</u> kk) to be angry at: to kill: overcome.
cē ¹	(cēntu cēkkuv) to dwell: remain: to sleep.
cē ²	(cēntu) to redden.
cē ³	(cēep - Pari 8-104) to obtain.
cēr	(cērntu) to be in contact with, to reach.
cērtt	(cērtii or cērttu) caus. to join.
cori	(corintu cori <u>v</u>) to flow down.
coll ¹	(colli collu <u>v</u>) to say: speak.
coll ²	(colli) to remove: alleviate.
coli	(colittu) to strip off: peel off.
cori	(cor <u>i</u> ntu) to scratch in order to allay itching.
cōr	(cōrntu cōr <u>v</u>) to droop: to fade: to trickle down.
ñamar	(Inf. ñamara) to spread.
ñaral	(Inf. ñarala) to sound: make noise.

ñāi	(ñāru) to decline: descend.
ñekir	(ñekirntu to nekiri, nekirv) to become loose: to melt: to blossom. (nekirttu) caus. to lessen.
ñemar	(ñemarntu) to spread: extend.
ñemal	(Root. Pari 8-44) to wander.
ñemi	(Inf. ñemiya) to break: to give way.
ñemit	(ñemiti) to crush: to rub.
ñemir	(ñemirntu or ñemiri) to spread. compressed.
ñemuñk	(Inf. ñemuñka) to be squeezed: pressed.
ñemuk	(ñemukuv) caus. to press hard.
ñeli	(Pre-Fut. ñeliyum) to rub.
ñolk	(ñolki) to diminish.
taku	(takk(u)) to be fit.
takai ¹	(takaii. Inf. takaiya) to be beautiful.
takai ²	(Neg. takaiyātān) to stop: resist. (takaittu takaipp) to stop: check. to bind: to wind round.
tañk	(tañki) to stay.

taṭk	(pre-Fut. taṭkum) to remain: to bind.
tatṭ	(taṭti) to obstruct: hinder.
taṭav	(taṭaii - Neṭu 69 etc. Part. taṭavupu) to sway to and fro.
tati	(taṭintu) to cut off; kill.
tatu	(taṭuttu taṭupp) to hinder: obstruct.
tatai	(taṭaii - Neṭu 149: K.T. 134 etc.) to become larger: to grow.
taṇṭ	(taṇṭi taṇṭuv) to trouble: to be eager.
tana	(taṇantu taṇapp taṇakk) to depart: remove.
taṇi	(taṇintu taṇikuv) to be appeased. (taṇittu) caus. to relieve.
tatt	(tatṭi) to go by leaps and jumps.
tatump	(tatumpi tatumpuv) to increase. to overflow: to be satisfied.
tatai	(tataintu) to be crowded: to be shattered.
tapp	(tappi) to err: to escape.
tapu	(taputtu) to destroy.
tayaṅk	(tayaṅki) to sway: move to and fro.
talai	(talaii, Neg. talaiyātu (Patiṛ 2-10) to join: mix: spread: give: to rain.

tavar ["]	(tavar ["] ntu) to extend: spread over: to creep.
tavir ¹	(tavirntu) to stay: remain.
tavir ²	(tavirttu tavirpp tavirkk) to avoid.
tavu	(Neg. tavāa - Patir 5-3; tavāaliyar - Patir 2-4: Akam 338)
	tavu < tapu - to destroy, perish.
tarāṅk	(Root. Akam 24) to sound: roar
taruv ["]	(taruvi or tarīi taruvuv) to contain, to surround: to compress.
tal ¹	(tattu) to prosper: Prob. from talai
tal ²	(Neg. tallā) to decrease: loose.
ta ¹ lar	(ta ¹ larntu) to droop: faint. (talarkk) caus. to loosen.
tal ¹ i	(talittu) to drip as rain.
tal ¹ ir	(talirkkuv) to prosper: to grow luxuriantly.
tā ¹	(tantu taruv) to give.
tā ²	(tāyi, Inf. tāva) to leap: to spread: to be luxuriant.
tāk ¹ k	(tāk ¹ ki tāk ¹ kuv) to attack: to beat: to cut.

tāṅk	(tāṅki tāṅkuv) to protect: guard. to bear.
tār	(tārntu) to be low: to obey.
tikaṇ	(tikaṇntu) to contain: hold.
tikai	(tikaittu) to be perplexed.
tinī	(tinintu) to be crowded: dense. (tinittu) caus: to stuff: set.
timir	(timirntu or timiri) to rub. to apply to: to throw: scatter.
tiraṅk	(tiraṅki) to dry up: to faint: droop:
tiraḷ	(tirantu) to accumulate: to abound.
tiri	(tirintu) to be twisted: to change. to be confused. (tirittu tiripp tirikk) caus. to turn: to break.
tiruk	(tiruki tirukuv) to be intense: severe.
tirunt	(tiruntī) to be perfect: to be elegant.
tirut	(tirutti tiruttuv) caus. to correct; improve.
tirai	(tiraikk) to cover: contain.
tilai	(tilaittu, tilaipp, tilaikk) to play.

tira	(tirantu tirapp tirakk) to open.
tiramp	(tirampi) to change: deviate.
tin	(tinru) to eat.
tī	(tīntu) to perish: to be burnt.
tīnt	(tīnti) to beat: to touch.
tīt	(tīti) caus: to rub: to smooth as the hair.
tīy	(tīyntu) to be burnt: perish.
tīr	(tīrntu tīrkuv) to be non-existent: to be over (tīrttu tīrpp tīrkk) caus. to remove: to cure.
tīrr	(tīrrī) to feed.
tuñc	(tuñci tuñcuv) to rest, to stay: to abide: to be indolent: to die.
tuṭakk	(tuṭakki) to tie: bind: to entangle.
tuṭai	(tuṭaittu tuṭaipp tuṭaikk) to wipe: to polish.
tunar	(tunarntu) to cluster, as flowers.
tun ¹	(tunintu) to cut. (tunikk) caus. to cut.

tun ⁱ ²	(tunintu tunikuv) to become clear, to resolve.
tunai	(tunaittu tunaipp) to string, as a garland
tutai	(tutaintu) to be crowded: intense.
tumm	(Pre-Fut. tummum) to sneeze.
tumi	(tumintu) to be cut off: to perish: (tumittu tumipp) caus. to cut off: to obstruct: to saw.
tuy	(tuyttu tuypp) to experience, to eat: to feed.
tuyar	(Pre-Fut: tuyarum) to grieve: lament.
tuyal	(Root. ciru 265) to sway: wave.
tuyil	(tuyinru) to sleep.
tuyir ^r	(turyirri) caus. to put to sleep.
tura	(turantu turapp turakk) to drive. to beat, to be active.
tula ^ñ k	(Root. Kali 13) to hang: to swing.
tuvar	(tuvari) to dry: to wipe off moisture.
tuval	(tuvanru) to be full.
tuval	(Neg. tuvalā) to be flexible: to shrink.
tuvan ^r	(tuvanri) to fill up: to be heaped up.
tuvarr	(Pre-Fut. tuvarrum) to scatter drops. sprinkle.

tuva _i	(tuvai _{ttu} tuva _i pp tuva _i kk) to make great noise; to be praised.
tuvv	(Neg. tuvvā) to eat; enjoy.
tura _i	(tura _{ntu}) to stir; as with a ladle.
tura _v	(Pre-Fut. tura _v um) to pass through; review in mind.
tura _v	(Pre-Fut. tura _v um) to seek.
tura _i	(tura _i i) to propel by oars.
tull	(tulluv) to leap, tremble.
tula	(tula _{ntu}) to stir, as with a ladle.
tula _{nk}	(tula _{nk} i) to move; shake; to be uprooted.
tula _{kk}	(tula _{kk} i) to move; shake.
tula _r	(tula _r ntu) to hoe; to spread.
tula _i	(tula _i pp) to rain.
tula _{ump}	(Pre-Fut. tula _{ump} um) to shake. agitated.
tura _r	(tura _r i) to eat.
tura	(tura _{ntu} tura _{pp} tura _{kk}) to avoid. to abandon.
turu	(tura _{ru}) to undertake.

tunn	(tunni) to approach, to be near.
tuni	(tunittu tunipp) to abhor: to be sulky. as in a love-quarrel.
tunai	(tunaintu) to hasten.
tũnk	(tũnki tũnkuv) to swing: to dance: to abide: to walk: to be crowded.
tũkk	(tũkki) to lift: raise: to hang.
tũnt	(Root: Akam 9) to pound.
tũr	(tũrntu) to be filled up: to be closed. (tũrpp tũrkkuv) caus. to fill up. to insert.
tũv	(Inf. tũva) to sprinkle: strew.
tũrr	(tũrri) to spread: to defame.
teri	(terintu teriv) to know: to choose.
terul	(Inf. terula) to be clear: lucid.
tev	(tevi. Pre-Fut: tevvum) to obtain: to fill.
tevil	(Inf. tevila) to overflow: increase.
teviṭṭ	(Pre-Fut. teviṭṭum) to chew the cud: to make noise.
tevụṭṭ	(Pre-Fut. tevụṭṭum) to chew the cud.
teṛi	(teṛipp) to utter threats, to subdue.

<u>tel</u> i ¹	(<u>tel</u> intu <u>tel</u> ikuv) to be come clear. to understand. (<u>tel</u> ittu <u>tel</u> ipp) caus. to take an oath.
<u>tel</u> i ²	(<u>tel</u> ittu) caus. to sprinkle: scatter.
<u>tel</u> ir	(<u>tel</u> irpp) to sound: to be fertile: to be happy.
<u>ter</u> r	(<u>ter</u> ri) to stumble: to string up.
<u>ter</u> i	(<u>ter</u> ittu <u>ter</u> ipp <u>ter</u> ikk) to be springled. to leap: to be full.
<u>ter</u> u ¹	(Inf. <u>ter</u> a) to punish: destroy: to be angry at.
<u>ter</u> u ²	(<u>ter</u> upp) to heap.
<u>tē</u> ṭ	(<u>tē</u> tūu) to seek.
<u>tē</u> mp	(<u>tē</u> mpi <u>tē</u> mpuv) to fade: to wither. to grow thin: to suffer: to perish.
<u>tē</u> y	(<u>tē</u> yntu) to lessen: to be destroyed. (<u>tē</u> yttu) caus. to kill.
<u>tē</u> r	(<u>tē</u> rntu) to seek.
<u>tē</u> r	(<u>tē</u> ri <u>tē</u> ruv) to be clarified.
<u>tē</u> rr	(<u>tē</u> rrī) caus. to make clear: convince. to swear.
<u>tai</u>	(<u>tai</u> i) to make: create: to tie: weave: to string: to adorn: to enchase: to wear: to paint: to surround.

toku	(tokku) to accumulate. (tokuttu tokupp tokukk) caus. to bring together.
totānk	(totānki) to begin.
toṭar	(toṭarntu or toṭari) to follow uninterrupted: to increase: to hang. to be close-knit.
toṭu	(toṭṭu toṭuv) to put on: to dig: to pierce through: to play a drum: to fasten: insert: squeeze out. (toṭuttu toṭupp) caus. to bind: to shoot: to preserve: to surround.
toy	(Neg. toyyātu) to perish: to labour:
tolai	(tolaintu) to perish: become extinct. defeated. (tolaittu) caus. to destroy.
tolaicc	(tolaicci) to kill: to exhaust: to pay.
toru	(torut toruv) to worship.
toḷ	(toṭṭu) to perforate: bore with an instrument.
tōṇṭ	(tōṇṭi) to dig: to unload: to fetch water.

tōy ¹	(tōyntu) to become wet.
tōy ²	(tōyttu) caus. to wash: cleanse.
tōy ³	(tōyntu) to reach: to touch: to embrace: to resemble.
tōl	(tōrru) to be defeated: to lose.
tōnr	(tōnri tōnrūv) to be visible.
tauv	(tauvi) to be dim: to ruin.
nakk	(nakki) to burn.
naku	(nakku nakuv) to open: expand. to bloom as a flower: to laugh.
nacc	(nacci) to desire: long for.
nacai	(nacaintu nacaiv) to love: desire.
naṭa	(naṭantu naṭapp naṭakk) to walk.
naṭu	(Neg. naṭāa Kali 112) to plant.
naṭuṅk	(naṭuṅki naṭuṅkuv) to tremble. to nod one's head as a sign of appreciation.
nann	(nanni) to approach.
nant	(nanti nantuv) to be luxuriant, to prosper: to be proud.
namp	(nampi) to long for: desire:
naya	(nayantu nayakk) to rejoice.

narai	(Pre-Fut. naralum) to sound; roar: cry.
nalk	(nalki nalkuv) to give: to rejoice.
nali	(Pre-Fut. naliyum) to suffer: to perish: to yield before a foe.
navil	(navinru) to practise: to desire. to say.
navir	(Pre-Fut. navirum) to investigate
navai	(navaittu) to kill.
nal	(naṭṭu) to befriend: associate with.
naḷi	(naḷintu) to be close together, crowded. (naḷipp) caus. to be close together.
naṛai	(naṛaipp) to be fragrant.
nanai	(nanaintu) to become wet: to bud: to appear. (nanaipp nanaikk) caus. to wet.
nāṭṭ	(nāṭṭi) caus. to set up.
nāṭ	(nāṭi nāṭuv) to desire earnestly, to seek.
nāṇ	(nāṇi nāṇuv) to be shy.
nāl	(Pre-Fut. nālum) to hang.
nār	(nārri) caus. to hang.
nār	(nāri) to appear: arise: to emit fragrance.

nika <u>r</u> *	(nika <u>r</u> i) to be similar.
	(nika <u>r</u> kk) to be similar; to rival.
nika <u>r</u>	(nika <u>r</u> ntu) to happen; occur.
nina	(nina <u>n</u> tu nina <u>k</u> k) to tie up; fasten
nimi <u>r</u>	(nimi <u>r</u> ntu) to bend; shake; to be excessive; to become erect.
nira	(nira <u>n</u> tu) to spread.
nira <u>m</u> p	(nira <u>m</u> pi) to terminate; to become full.
nira <u>p</u> p	(nira <u>p</u> pi) caus. to fill.
nira <u>v</u>	(nira <u>v</u> i) fill up; to level.
nira <u>i</u>	(nira <u>i</u> ttu) to arrange; to crowd.
ni <u>l</u>	(ni <u>n</u> ru ni <u>r</u> p ni <u>r</u> kuv) to stand; to be subdued.
ni <u>l</u> av	(Opt. Neg. ni <u>l</u> avan <u>m</u> ar Pu <u>r</u> am 375) to exist; stay.
ni <u>l</u> ai	(ni <u>l</u> ai) to remain permanent; stay.
niva	(niva <u>n</u> tu niva <u>p</u> p niva <u>k</u> k) to rise; to grow; to spread; to overflow.
nira <u>t</u> t	(nira <u>t</u> ti) to wane; to lose; to reduce.
nira <u>l</u>	(nira <u>n</u> ru) to give shelter.
nira <u>r</u> r	(nira <u>r</u> ri) to shed radiance; to shade; to ring.

niru	(nir <u>u</u> ttu or nir <u>i</u> i nir <u>u</u> pp nir <u>u</u> kk) caus. of nil. to plant: to set; to decide.
nirai	(nir <u>a</u> intu nir <u>a</u> iv) to become full. (nir <u>a</u> ipp) caus. to fill: caus. to pervade.
ninai	(nin <u>a</u> intu nin <u>a</u> iv) to reflect: remember. (nin <u>a</u> ittu nin <u>a</u> ipp nin <u>a</u> ikk) to remember.
nī	(nī <u>t</u> tu nī <u>p</u> p) to separate from, leave.
nīñk	(nīñ <u>k</u> i) to leave: depart.
nīkk	(nī <u>k</u> ki nī <u>k</u> kuv) caus. to remove.
nīṭ	(nī <u>ṭ</u> i nī <u>ṭ</u> uv) to delay: lengthen.
nīṭṭ	(nīṭ <u>ṭ</u> i) caus. to lengthen.
nīnt	(nīnti nīntuv) to get over: to relinquish.
nīv ¹	(nīvi) to cease; to transgress; to break.
nīv ²	(nīvi, nīvuv) to stroke: rub gently. to wipe off: to smear.
nukar	(nukarntu nukarv) to experience. enjoy: to eat, drink.
nuñk	(nuñ <u>k</u> i) to swallow: to devour.
nuṭaṅk	(nuṭa <u>ṅ</u> k) to shake; wave.
nuṭakk	(nuṭa <u>k</u> ki) caus. to wash: destroy.
nuṇaṅk	(nuṇa <u>ṅ</u> k) to shake; move.

nuṇuk	(nuṇuki) to become thin.
nuval	(nuvalv) to say, to utter.
nuvar	(nuvarī) to file.
nurai	(nuraintu) to be keen: acute, to get into.
	(nuraittu nuraipp) caus. to put: insert:
nūkk	(nūkki) to break: cut down.
nūl	(nūrru) to spin: to compose.
nūr	(nūrī) to strike: destroy: cut down. to reduce to powder.
nekir	(nekirntu) to become loose: to slip off: (nekirnttu nekirpp) caus. to make loose: relax.
ney	(neytu) to string: to link together.
neri	(nerintu) to be crushed: to be crowded together. (nerittu) caus. to approach.
neli	(Inf. neliya) to be hollow: bend: suffer.
neri	(nerittu) to press firmly with the hands: to curl in ringlets, as hair.
nēr	(nērntu nērv) to seize: to agree.
nai	(naittu naipp) caus. to destroy: to burn.
noci	(Neg. nociyā) to bend: to suffer.

noṭi	(Inf. noṭiya) to tell: speak. (noṭittu) to speak of strange things.
noṭu	(noṭuttu) to sell.
noḷ	(noṇṭu - Akam 230) to walk lamely.
nō	(nontu nōv. Pre-Fut. nōm) to feel pain.
nōkk	(nōkki nōkkuv) to look at, to arrange.
nōl	(nōrru) to endure: to do penance.
nōṇ	(Neg. nōṇāṇ Akam 44) to endure: bear.
pakar	(pakarntu pakarv) to give: indicate.
paku	(Inf. paka) to be divided. (pakuttu pakukk) caus. to distribute: give.
pakai	(Neg. pakaiyēm: Akam 186) to hate, to be in enmity.
paca	(pacantu pacapp pacakk) to lose lustre: to turn pale.
paci	(pacittu) to be hungry.
paṭar ¹	(paṭarntu paṭarkuv) to reach: arrive at. to run.
paṭar ²	(paṭarntu) to think of: to sing: to suffer.
paṭi	(paṭintu paṭiv) to rest; to settle.

paṭu	(paṭṭu paṭuv) to rise; to enter. to rain: to set: to perish: to hang. to sound etc. (paṭuttu paṭupp paṭukk) caus. to smear, to cast down: to entrust to one's care.
paṭai	(paṭaittu) to get: obtain.
paṇṇ	(paṇṇi) to make suitable: to cook. to sing in an instrument.
paṇi	(paṇintu paṇiv) to be lowered: to be humble.
paṇai	(paṇaittu) to miss: to fail.
pati	(pativ) to be imprinted: to sink in: to fix. (patittu) caus. to impress: imprint. to plunge.
patai	(pataipp) to throb.
pamp	(pampi) to be thick.
paya	(payantu payakk) to blossom: to yield.
payir	(payirntu or payiri) to call: cry.
payil	(payinru) to be close: thick: to roam about.
payirr	(payirri) to repeat many times.
para	(parantu parapp parakk) to spread: to extend.

parapp	(parappi) caus. to spread: to establish.
parav	(paravi or paraii) to worship.
pari ¹	(parintu) to break off: to cut.
pari ²	(parikk) to run: proceed.
pari ³	(paripp parikk) to surround.
pari ⁴	(parikk) to bear: conduct.
pari ⁵	(parintu) to suffer: distress.
	(For the contexts of pari ¹ pari ² pari ³ pari ⁴ and pari ⁵ refer p. 644.)
paruk	(paruki) to drink, to enjoy.
palk	(palki palkuv) to increase.
parak	(paraki) to become acquainted.
pari	(parittu paripp parikk) to blame. revile.
paricc	(paricci) to praise: extol: adore: bless.
paru	(paruttu) to grow mature: to ripen.
parucc	(parucci) to praise.
parun	(paruni) to mature: to be full or perfect.
parun	(paruni) to mature.
parr	(parri parruv) to grasp.
para	(parantu) to fly.
pari	(parittu parikk) to unload: to pluck.

parai	(paraintu) to be wasted: worn out.
pani	(panipp panikk) to become cool. to shiver with cold: to tremble, to quake: to swell.
pāt	(pāṭi pāṭuv) to sing: praise: declare.
pāy	(pāyntu pāyv) to leap: to cut.
pār	(pārpp pārkk) to see: observe.
pāri	(pārittu) to arise: appear.
pār	(pārṭtu) to go to ruin.
pār	(pāri) to be scattered: to be torn: to be in disorder.
picir	(Inf. picira) to drizzle: sprinkle as rain.
pikai	(picaintu pikaiv) to rub: to strike against.
piṭi	(piṭittu) to grasp: to hold.
piṇakk	(piṇakkuv) caus. to intertwine. to fasten.
piṇi	(piṇittu piṇipp piṇikk) to tie: fasten.
piṇai	(piṇaintu) to unite: to be. crowded together. (piṇaittu) caus. to join: to clasp each other's hand.

pitir	(pitirntu) to fall to powder: to be torn.
piri	(pirintu piriv) to part: separate. (pirittu) caus. to divide.
pilirr	(Inf. pilirra) to drizzle: to spill.
piri	(Pre-Fut. piriyum) to pour: to shed.
pirai	(piraittu) to miss: to escape.
pila	(pilantu pilakk) to be split. to be pierced.
pilir	(pilirī) to trumpet: to roar.
pilirr	(pilirri) to make a roaring noise.
pira	(pirantu pirakk) to be born.
piraṅk	(piraṅki) to be high: lofty: to be abundant: to overflow: to grow large.
pirakk	(pirakki) to heap: pile up.
pirar	(pirarntu or pirarī) to lie in disorder: to flop: leap: to move: to break: to die.
pinn	(pinndi) to embrace: to bind.
pukal	(pukaṅgu pukalv) to desire.
pukar	(pukaṅntu pukarv) to praise extol.
puku	(pukku or pukuntu, pukuv)

	to reach, to enter: to mount upon.
	(pukuttu) caus. to cause to enter.
pukai	(pukaintu) to smoke: to fume with anger.
	(pukaipp) caus. to cause to smoke.
putai	(putaittu putaiipp) to beat: to roar.
punar ¹	(Root: Puram 11) to be fit: to suit.
punar ²	(punarntu punarv) to join: to unite.
	(punarttu punarpp punarkk) caus.
	to fasten: unite.
punartt	(punartti) caus. cause to unite.
putai	(Inf. putaiya) to be covered.
	(putaittu) caus. to bury: to close.
puy	(puyttu puykk) to pull out: uproot.
pura	(purantu or puraii, purapp purakk)
	to protect.
pural	(Pre-Fut. puralum) to roll over.
puratt	(Pre-Fut. purattum) caus. to roll.
	turn over.
puri	(purintu) to investigate: to abound.
	to shake: to be twisted.
purai	(puraiiv) to resemble: to occur.
pull	(pulli) to embrace: to copulate.

pula	(pulantu pulapp pulakk) to dislike: to sulk.
pulamp ¹	(pulampi pulampuv) to sound to speak.
pulamp ²	(pulampi) to be lonely: to fade.
pular	(pularntu) to mature: to fade. to dawn.
pulartt	(pularttuv) caus. to cause to dry.
pulav	(3rd Fut. pulavuti: <u>Puram</u> 219) to dislike: abhor.
puṟuṅk	(puṟuṅki) to boil: to be hot: angry.
puṟukk	(puṟukki) caus. to scorch: to boil.
puli	(pulikk) to turn sour: to ferment.
punaḍ	(punaitu punaiv) to make: to adorn: to paint: compose: plait, bind: wear: to put in order.
pū	(pūttu pūpp pūkk) to flourish: to blossom.
pūc	(pūcuv) to smear: to clean.
pūṭṭ	(pūṭṭi) to attach: to yoke: to put on.
pūṇ	(pūṇtu) to put on: wear.

pūri	(pūrittu) to fill.
peṭk	(Pre-Fut: peṭkum: Inf. peṭpa) to desire: to love.
pey	(peytu) to pour down: to draw water. to fasten: to spread: to wear.
peyar	(peyarntu peyarv) to turn about. shift: to be agitated. (peyarttu peyarpp peyarkk) caus. to remove: drive away: to absorb: to lead, to separate.
peruk	(peruki) to increase: to grow.
peru	(per <u>r</u> u per <u>u</u> v) to obtain: to know.
pēṇ	(pēṇi) to protect: to care for: to adorn: to worship etc.
pēr	(pērv) to move.
pai	(paitta - Poru 69 Prob. an. adj) to spread the hood: to become green.
poṅk	(poṅki) to shoot up: to jump.
poṭi	(poṭintu poṭiv) to be blighted, as grain: to despise: dislike.
pott	(potti) to light, as fire: to hide, to mend, to stitch.

poti	(potintu) to cover up: to contain.
potuḷ	(potuḷi) to prosper: to thrive.
poy	(poyttu poypp poykk) to fail: to go to ruin: to deceive.
pori	(Pre-Fut. poriyum) to be parched. to be dried.
poru	(porutu poruv) to fight: to compete. to blow: dash against:
porunt	(porunti poruntuv) to reach: approach.
poli	(polintu poliv) to increase: to be high: to shine.
pori	(porintu) to pour forth: shower: to settle.
poli	(polintu) to chisel: pick. (polikk) caus. to bore: to tear into strips.
pori	(porittu) to impress: to inscribe; to write
poru	(poruttu porupp) to bear with.
ponr	(ponri) to perish: to die.
pō	(pōntu pōv. Pre-Fut. pōm) to go: to separate: to spread:
pōk	(pōki) to go.

pōkk	(pōkki) caus. to send: to bind.
pōr	(pōrttu pōrpp) to wear: cover: to surround.
pōl	(pōnru) to resemble.
pōr	(pōrntu) to split: cleave.
pōrr	(pōrri) to praise: to desire: to protect.
makir	(makirntu) to rejoice: to take in: drink.
maṭaṅk	(maṭaṅki) to become bent.
maṭi	(maṭintu) to be inactive; to sleep.
	to shrink: to be dispirited: to die.
maṭu ¹	(maṭuttu maṭupp) to pierce.
	to obstruct (See Akam 17)
maṭu ²	(maṭuttu - K.T. 304) to be in
	front: to join.
maṇṭ	(maṇṭi) to move swiftly: to thrust in:
	to attack: to insert.
mann	(manni) to make: to polish:
	to wash: to smear: to immerse.
maṇa	(maṇantu maṇakk) to be mingled.
	to copulate with: to embrace.
mati	(matittu matikk) to decide: value
matai	(matai(ya) p. 178 , may be interpreted
	as adjective as well)
	to be arrogant: to be beautiful.

- mayank (mayanki) to be distressed.
to be disturbed: to be in doubt,
resemble, to engage in fight.
- mayakk (mayakki) caus. to mix up.
to destroy: disturb.
- maru (marīi) to arise: as a custom
to approach.
- marul (maruṇṭu marulv) to be afraid
to wonder.
- maruṭṭ (maruṭṭi) caus. to cause to be
changed.
- malar (malarntu) to be expanded: to be
wide open.
(malarpp) caus. to cause to flower.
to turn the face or mouth upward - as
of a pot.
- malī (malintu maliv) to be proud: to increase
- malir (Inf. malira) to come frequently,
to drop: to leak: to flood.
- malai¹ (malaintu) malai milai.
to wear: decorate.
- malai² (malaintu) to oppose, fight.

(malaittu malaikk) to fight: to oppose
to be confused.

maruk (maruki) to become blunt: to be dim:

maruṅk (maruṅki) to be blunt: to disappear
to be dim.

mara (marantu marapp marakk) to
forget.

maral (marali) to oppose.

marī (marintu) to return: to bend:
to be twisted.

maru (maruttu marupp marukk) to object.

maruk (maruki marukuv) to be distressed.
to wander.

marai (maraintu maraikuv) to disappear.

(maraittu maraipp maraikk) caus.

to hide: to cover.

mann (manni mannuv) to endure.

to be permanent.

māṭṭ¹ (māṭṭi) to fasten on: to light: burn.

māṭṭ² (māṭṭi) caus. of māḷ. to destroy.

māṇ (Neg. māṇā) to be great: to become
excellent.

mānt	(mānti) to eat, drink.
māy	(māyntu) to vanish, to die, to become lustreless: to forget. (māypp māykk) caus. to hide, destroy,
māl	(mānru) to be confused: perturbed.
mār _u	(mārki) to be bewildered: to be lost
māl	(māntu) to perish.
mār	(māri māruv) to become changed. to withdraw: to sell: to remove:
mār _u	(mārri) caus. to expel: to fail.
miku	(mikku or mikuntu, mikuv) to increase: to crowd. (mikuttu) caus. to surpass.
mical	(micaintu) to eat: to enjoy.
miṭai	(miṭaintu) to be crowded: to be distressed.
miṇt	(miṇṭi) to thrust: to uproot.
mita	(mitapp) to float: to rise high: to be in excess.
miti	(mitittu mitipp mitikk) to dash against: to tread on.
milai	(milaintu) to put on: wear.
milaicc	(milaicci) to wear.
mirar _u	(mirarri) to prattle.

mīlir	(Inf. mīlira) to be upset. (mīlirpp mīlirkk) caus. to roll: upset.
mīnn	(mīnni) to emit lightning: to shine.
mīl	(mīlv or mīlkuv) to return.
mukk	(mukki) to eat in large mouthfuls.
muka	(mukantu mukapp mukakk) to take up: to draw as water.
mukir	(mukirttu, mukirpp) to appear: to bud.
mukai	(mukaintu) to bud.
mutt	(mutti) to be hindered: to dash against.
mutānk	(mutānki) to lie down.
muti	(mutintu mutiv) to appear: to end. (mutittu mutipp mutikk) caus. to accomplish, to decorate with.
mutuk	(Inf. mutuka) to hasten.
mutukk	(mutukki) caus: to drive in: to plough: to bite off hurriedly.
munakk	(Inf. munakka) to contract: to bend.
munai	(munaii) to dislike: feel aversion to.
mutir	(mutirntu) to become mature.
munt	(munti - munticin̄or - Patir̄ 7-9) to go before: precede.

muyaṅk	(muyaṅki muyaṅkuv) to copulate with: to join: to cling to.
muyal	(muyanru or muyali: muyalv) to practise: to take pains.
murañc	(murañci) to be full: abundant.
mura'cc	(muracci) caus. to accomplish.
muraṇ	(muraṇi) to be at variance.
mural	(muralp) to sing: to cry.
muri	(murintu) to break off.
muruṅk	(inf. muruṅka) to break.
murukk	(murukki) caus. to destroy: to crush. to break.
muṛaṅk	(muṛaṅki) to roar.
muṛu	(muṛuttu) to be whole: entire.
muṛukk	(muṛukki) caus. to plunge: dip in.
mulk	(mulki) to embrace: to enter: to pierce.
mulṇi	(mulintu) to curdle: to dry: to burn.
mulai	(mulaittu) to spring: to rise: appear.
murr	(murri) to abide: to finish: to surround.
muri	(murintu) to break.
muruk	(Inf. muruka) to twist: to mature. to hasten.

<u>murukk</u>	(<u>murukki</u>) to break.
<u>mun</u> ¹	(<u>munni</u>) to think; contemplate.
<u>mun</u> ²	(<u>munni munuv</u>) to swell; rise; reach.
<u>mu</u> <u>ni</u>	(<u>munintu munikuv</u>) to dislike. to be angry with.
<u>mu</u> <u>ai</u>	(<u>munaii</u>) to dislike; to fight. to be angry with.
<u>mū</u>	(<u>mūttu</u>) to become old; to end.
<u>mū</u> <u>c</u>	(<u>mūci mūcuv</u>) to swarm about. to gather.
<u>mū</u> <u>ṭṭ</u>	(<u>mūṭṭi</u>) to put into; to cause to enter.
<u>mū</u> <u>y</u>	(<u>mūyi</u>) to cover; to fill.
<u>mū</u> <u>r</u>	(<u>mūrttu</u>) to close; as a bud; to swarm. round.
<u>mūr</u> <u>k</u>	(<u>mūrki mūrku</u>) to be hidden. to reach; enter; remain; to sink.
<u>mel</u> <u>k</u>	(Part: <u>melkupu</u>) to chew; to make soft.
<u>mel</u>	(<u>menru</u>) to chew; to chide.
<u>mel</u> <u>i</u>	(<u>melintu</u>) to be weak; to suffer.
<u>me</u> <u>ruk</u>	(<u>meruki</u>) to smear; to cleanse the floor.

mē	(Root: Kali 47: Past: mēna: Patir 2-3. me + i + n + a = meyina > mēna) to join: to exist: to be attached to.
mēy	(mēyntu) to graze: to roam: to feed: (mēypp) caus. to graze.
mēv	(mēvi) to join: to be attached to.
moci ¹	(mocintu) to swarm.
moci ²	(mocittu mocikk) to eat.
moy	(moyttu moypp) to crowd: to swarm.
mori	(morintu moriv) to say.
mō	(mōntu or mōyi) to smell: to faint.
yā	(yāttu yāpp) to bind: to tie.
vakir	(vakuntu) to split: to cleave.
vaku	(vakuttu) to divide: to distribute.
vakai	(vakaii) to divide: cut.
vaci	(vacintu) to split: cut. (vacittu) to wheedle.
vacai	(Agent-Noun: vacaiyunarkku) to censure: to blame.
vaṭṭi	(vaṭṭittu vaṭṭipp) to revolve: to tie.
vaṭi	(vaṭintu) to become beautiful. to be perfected.

	(vatittu) caus. to refine; polish; comb.
vaṇaṅk	(vaṇaṅki vaṇaṅkuv) to bend. to worship.
vaṇakk	(vaṇakki) caus. to bend; to make submissive.
vaṇar	(vaṇarntu) to bend; to curl as the hair.
vati	(vatintu) to dwell; to sleep.
vayaṅk	(vayaṅki) to shine, to be resplendent; to abound.
vayā	(Pre-Fut. vayāam) to desire.
vari	(varittu varipp varikk) to draw; to adorn; to run; to flow.
varuṭ	(Pre-Fut: varuṭum) to rub; to massage.
varunt	(varunti varuntuv) to suffer.
varutt	(varutti) caus. to cause pain; afflict.
varai	(varaintu varaiiv) to fix, to limit; to leave; to marry.
vala	(valantu) to encircle; to spin, to weave; to bind.
vali ¹	(valittu valipp) to seize; to become dry.

vali ²	(valittu) to decide: to execute with undivided attention.
vavv	(vavvi) to snatch: to carry off.
varaṅk ¹	(Pre-Fut. varaṅkum, Neg. varaṅkā)
"	to move, to walk about: to swing one's body: to dance.
varaṅk ²	(Neg. varaṅkā) to give, send.
vari ¹	(varintu) to overflow.
vari ²	(varittu) caus. to smear.
varu	(Neg. varāa) to err: to go astray: to slip.
varukk	(varukki) to err, commit a mistake.
varutt	(varutti) to bless: to praise.
valar	(valarntu valarv) to grow: to increase
valai	(valaii) to walk round: to surround, to paint.
vara	(varantu varapp) to dry up.
varal	(Inf. varala) to dry up.
vanai	(vanaintu) to form: shape: paint
vā	(vantu varuv) to come. (Neg. vārā K.T. 137: Patir 8-9, etc. on the analogy of tā - tārā Puram 157)

vāṅk	(vāṅki vāṅkuv) to dig up: to draw: pull: to break off: to bend.
vākk	(vākki) to pour.
vāṭ	(vāṭi vāṭuv) to wither: to perish. to be emaciated.
vāṭṭ	(vāṭṭi) caus. to dry: to destroy.
vāy ¹	(vāyv) to come true: to consent to.
vāy ²	(vāyttu vāypp) to join: unite.
vār	(vārntu) to overflow, spread: to be long: to comb to be upright, to peel off.
vāru	(Neg. vārātu) to sift: to play upon.
vār _u	(vārntu vār _u v) to live.
vārtt _u	(vārtti) to praise.
vikk	(vikki) to hiccup.
vici	(vicittu) to fasten: to bind: to become. swollen.
vicai	(vicaittu vicaipp) to leap: to be forceful.
viṭu	(viṭṭu or viṭuntu, viṭuv) to leave. to discharge, to pour, to express. to release: to increase. (viṭuttu viṭupp viṭukk) cause to send to receive permission.

vitt	(vitti) to sow: to impress on one's mind
vitir	(vitirttu vitirpp) to tremble, to scatter, to shake out: to cut into pieces.
vimm	(vimmi) to rejoice: to heave a sob.
viya	(viyantu viyakk) to esteem: admire.
viyar	(viyarpp) to sweat: perspire.
virav	(root. Neṭu 27) to mix: mingle.
viri	(virintu) to expand: to be loosened. (virittu viripp) caus. to spread: open.
viricc	(viricci) to wait for the utterance of an invisible speaker.
virump	(virumpi) to wish: long for.
virai ¹	(viraintu viraiṽ) to be swift.
virai ²	(viraii) to mix: pour.
vil	(Neg. villā - Narr 146) to sell.
vilank	(vilanki vilankuv) to be transverse. to destroy, to deviate from.
vilakk	(vilakki vilakkuv) caus. to forbid, prohibit.
viṛi	(viṛipp viṛikk) to open the eyes.
viru	(viruntu viruv) to fall.

virai	(virai _v) to wish: to covet.
vil	(vin _t tu) to open out; to unfold.
vilank	(vilanki) to shine.
vilakk	(vilakki) caus. to make clear, explain.
vilamp	(vilampuv) to speak.
vilar	(vilarttu) to become white or pale.
vili ¹	(vilintu) to die; to diminish: to cease.
vili ²	(vilipp vilikk) to call: to sing.
vilai	(vilaintu) to mature; to ripen.
vinav	(vinavi vinavuv) to question, to pay attention.
vinai	(vinaii - Akam 300) to question.
vi	(vintu) to perish; to cease; change, to die.
vin̄k	(vin̄ki vin̄kuv) to increase: to become tight.
vīc	(vīci) to throw: to strew: to spill, to fan: to give liberally.
vīt	(Inf. vīta) to cease; to perish.
vītt	(vītti) caus. to remove; destroy.
viy	(viyntu) to perish.
vi _r ¹	(vi _r ntu vi _r v) to fall: to hang down.

(vīrttu vīrpp vīrkk) caus. to cause
to fall: hang down.

vīr² (vīrntu - Narr 174 etc.) to desire.

ve .° k (ve .° ki) to desire ardently, to covet.

vekuļ (vekuntū vekuļv) to be angry, to hate.

vemp (vempi) to be very hot: to fade.

veyar (veyarpp) to perspire.

veruv (veruvuv) to be afraid.

vel (venru velkuv) to conquer: to subdue.

veri (Past-part. veriyā) to be frenzied.

to be frightened.

veru (veruttu) to abound.

vē (ventu - Pre-Fut. vēm) to burn,
to be angry.

vēnt (vēnti vēntuv) to want, to listen.
to request.

vēy (vēyntu) to wear: to be fitted with.

vēļ (vēttu vētkuv) to desire for.
to sacrifice.

vai (vaittu vaipp vaikk) to put: to possess.

vaik (vaiki) to dwell: stay, to dawn.

vauv (vauvi) to sieze: to snatch.

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