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MADRAS ORIENTAL SERIES No. 3.

TOLKĀPPIYAM

The Earliest Extant Tamil Grammar

With a short commentary in English

BY

P. S. SUBRAHMANYA SASTRI, M.A., Ph.D.,

PROFESSOR OF ORIENTAL STUDIES, BISHOP HEBER COLLEGE, TRICHINOPOLY
(ON LEAVE) AND ASSISTANT EDITOR, TAMIL LEXICON, UNIVERSITY
OF MADRAS.

VOLUME I

ELUTTATIKĀRAM



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THE JOURNAL OF ORIENTAL RESEARCH
MADRAS

1930

Inland Re. 1.]

[Foreign 2 S.]

Office of the
Director of Archaeology
Madras

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VOLUME I

ALUTTAIRAM

PRINTED AT

THE MADRAS LAW JOURNAL PRESS,
MYLAPORE, MADRAS.
1930.



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SCHEME OF TRANSLITERATION.

This scheme is the same as that followed in the Tamil Lexicon of the University of Madras except for the last four ; k is used there for ḥ, but I prefer to have the same ḥ in transliteration also since the k may give a mistaken notion that it is a guttural sound, while in fact it is guttural only when it is followed by the guttural. Its pronunciation is determined by the succeeding consonant. Refer to sūtra 38.

அ = a	க் = k	ல் = l
ஆ = ā	ங் = ṅ	வ் = v
இ = i	ச் = c	ழ் = ḷ
ஈ = ī	ஞ் = ñ	ள் = ḷ
உ = u	ட் = ṭ	ற் = ṛ
ஊ = ū	ண் = ṇ	ன் = ṇ
ஏ = e	த் = t	குற்றியலிகரம் = i
ஐ = ai	ந் = n	குறிற்றியலிகரம் = ü
ஒ = o	ப் = p	ஆய்தம் = .
ஓ = ō	ம் = m	மகரக்குறுக்கம் = ṁ
ஔ = au	ய் = y	anusvāra = ṁ
	ர் = r	

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7. Uṇmayāṅkiya

8. Pūṇmayāṅkiya

9. Kūṇmayāṅkiya

Index of Sūtras

Index of words

PREFACE.

In 1919 when I was Professor of Sanskrit in the S. P. G. College (Now Bishop Heber College) Trichinopoly, I was entrusted by the Rev. Allan. F. Gardiner, M. A., my Professor and the then Principal with the charge of the Tamil Department in addition to my duties. I had, then, to lecture on the Comparative Grammar of the Dravidian Languages. In the course of my preparation for this work, I saw that most of the scholars did not refer to any grammatical treatise in Tamil anterior to Nannūl and certain sūtras in it were against phonological rules. At once I took to the study of Tolkāppiyam which was generally neglected by students of the Tamil language. I was so much taken away by its contents and the method of treatment that I came to cherish a desire to publish the sūtras of Tolkāppiyam with a short commentary in English so that English educated scholars might learn it easily. I am glad the Executive Committee of the Journal of Oriental Research willingly undertook it, for which I heartily thank them.

Tolkāppiyam is divided into *three* sections, the first of which is now published as Volume I. It deals with Phonology. It contains nine chapters, the first dealing with the enumeration and classification of the Tamil sounds, contiguous consonants and the symbols for certain sounds; the second with the secondary sounds and the consonants that can stand at the commencement and the end of words;

the third with the production of sounds; and the remaining six with *sandhi*.

A study of this section throws much light on the condition of the Tamil language in the ancient period. Eleven sūtras (*viz.*, 1, 5, 19, 20, 54, 55, 91, 101, 102, 141 and 482) deserve special mention. Sūtra 1 states that there were only 30 primary sounds and sūtras 19 and 20 state that *k*, *c*, *ṭ*, *t*, *p* and *r* are *valleluttu* and *ṇ*, *ñ*, *ṇ*, *n*, *m* and *ṇ* are *melleluttu* and hence it is evident that the sounds *g*, *j*, *ḍ*, *ḍ* and *b* did not exist in the ancient Tamil language. This fact will enable every scholar to modify the theory of Convertibility of Surds and Sonants expounded by Dr. Caldwell since it does not hold good for the Tamil language of the ancient period. Sūtra 91 says how *ṭ* and *ṇ* in Tamil were produced; the place of their production was so different from that of *ṭ* and *ṇ* in Sanskrit that Dr. Caldwell's theory that the Sanskrit cerebrals had their origin in the Dravidian cerebrals cannot stand. Sūtra 5 mentions that no *single* sound in Tamil has 3 mātras; hence according to Tolkāppiyaṇār *a* in *āa* is a separate sound; but *āa*, *īi*, etc. began to be taken as *single* sounds having 3 mātras by the later Tamil grammarians on the analogy of Sanskrit Pluta. Sūtras 54 and 55 clearly show that the diphthongs *ai* and *au* in Tamil are not identical with *āi* and *āu* in Sanskrit. Sūtra 101 enables us to infer that āytam had six different sounds in the ancient period and in the later period its guttural sound alone became generalised throughout. Sūtra 102 clearly exhibits Tolkāppiyaṇār's acquaintance with Vedas. Sūtra 141 is very important since it says that the insertion of intervocalics was not compulsory, but optional. The word *Kurai-c-cor-kilavi* in the sūtra 482 helps us in determining the nature of *uricol*.

Besides the mention of the initial and the final consonants of words is similar to that in the *Prātiśākhya*¹ and the identity in meaning of the sūtras 89, 90, 93, 97 and 98 with certain sūtras in *Taittirīya* and *Atharva Veda Prātiśākhya* is very striking.²

So also is the parallelism between the sūtras '*Aukāra viruvāyp-Pannīr eluttu muyir eṇa molīpa*' (Tol. 8), '*Nakāra viruvāyp-Patinen neluttu meyyeṇa molīpa*' (Tol. 9) and the lines '*akārādyāḥ svarāḥ jñēyāḥ aukārāntāḥ caturdaśa*' (B. N. p. 170, 8), '*hakārāntāni kādīni vyañjanāni vidur budhāḥ*' (B. N. p. 170, 8). But we cannot say whether the extant text of *Nāṭyaśāstra* is anterior or posterior to *Tolkāppiyam*. The phrase "*cārntu varinallatu*" in Tol. 101 conveys the same idea as "*parāśritāu*" of the *Pāṇini śikṣā*.

It is a peculiarity of Tamil and some other Dravidian languages that the final *u* at the end of certain words (cf. Tol. 36) is not only short in quantity, but also differs in its organ of articulation from the ordinary *u*. It is called *Kurriyal-ukaram* in Tamil. In the modern Tamil all *u*'s at the end of words are so pronounced, but in sandhi they are generally guided by the ancient rules. In this edition

¹ *Nāṇanama nayarala .. pulḷi-yiruti* (Tol. 78).

² (i) *Kakāra ṇakāra mutanā vaṇṇam* (Tol. 90).

(ii) *Cakāra ṇakāram iṭainā vaṇṇam* (Tol. 90).

(iii) *Aṇṇam ... nānuṇi parantu piṇṇakkuṇ takāra nakāram* (Tol. 93).

Ūṣmāntaḥstha - sōṣma - cakāra - vargā nāntam yānti anytra visarjanīyāt (R. V. P. 12, 1).

Hanumūlē Jihvāmūlēna kavargē sparśayati (Tai. p. 2, 35).

Tālu jihvāmadhyēna cavargē (Tai. p. 2, 36).

Tālavyanām madhyajihvam (Athar. p. 1, 21).

Jihvāgrēṇa tavargē dantamūlēṣu (Tai. p. 2, 38).

Dantyanām jihvāgram prastīrṇam (Athar. p. 1, 24).

Kurriyal-ukaram is not uniformly represented by ù. Sūtra 36 may be referred to for guidance.

In numbering the sūtras I have followed Ḥampūraṇar. I have, in editing this book, made use of the commentaries of Ḥampūraṇar and Naccinārkkiniyar, Tolkāppiyamutarcūttiravirutti by Civañānamunivar and the treatises on Vēdic grammar.

66-A, Bell's Road,
Triplicane,
19—9—1930.

P. S. SUBRAHMANYA SASTRI.

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- (iv) *Italiyaintu pirakkum pakāra makāram* (Tol. 97). *Ōṣṭhābhyām pavargē* (Tai. p. 2, 39).
- (v) *Pallita liyaiya vakāram pirak-* *Ōṣṭhāntābhyām dantaiḥ vakārē* (Tai. p. 2, 43).

Athar. P.: Atharvavēda Prātiśākhya.

B. N.: Bharata's Nāṭyaśāstra.

p: page.

R. V. P.: Rgvēda Prātiśākhya.

Tai. p.: Taittiriya Prātiśākhya.

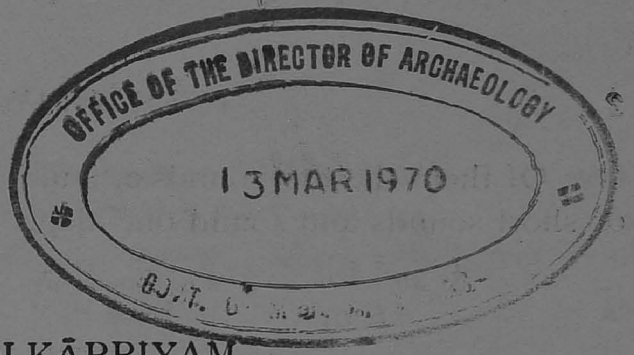
Tol.: Tolkāppiyam Eluttatikāram.

ERRATA.

Page	Line	For	Read
17	29	<i>nilaiyum</i>	<i>nilaiyu</i>
19	18	<i>arre</i>	<i>arrē</i>
20	6	... nūl ... nūl	... kūtṭu ... kkūtṭu
..	28	<i>Ṭitainin</i>	<i>Ṭitainiṇ</i>
21	4	<i>varre</i>	<i>varrē</i>
..	18	<i>nettelut</i>	<i>netteluṭ</i>
22	11	<i>Yicaiyīr</i>	<i>Yicaiyiṛ</i>
..	34	m, y or	m, y, v or
..	12	Words	Words in combination
24	3	mu : . ṭitu	muṭṭiṭu
..	19	or u	v or ū
25	32	<i>Māikāra</i>	<i>Maikāra</i>
32	11	tān ... tannai, tannoṭu	tām...tammai, tam- moṭu
..	26	<i>vēṇṭum</i>	<i>vēṇṭum</i>
..	28	<i>mēna</i>	<i>mēna</i>
33	5	<i>Alanē pulanē</i>	<i>Alanē pulanē</i>
36	29	<i>ponanna</i>	<i>ponanna</i>
39	15	<i>Manroli</i>	<i>Tanroli</i>
40	3	<i>Kuriyatan</i>	<i>Kuriyatan</i>
40	34	ā-n-talai	ā-a-n-talai
..	24	piṭā-a-tōl	piṭā-a-t-tōl
..	24	talā-a-tōl	talā-a-t-tōl
41	3	<i>Āṇney</i>	<i>Āṇey</i>
43	11	usage	usage
45	21	<i>Lakāra</i>	<i>Lakāra</i>
46	22	225	226
47	18	<i>makaṭū</i>	<i>makaṭūu</i>
49	22	<i>yirre</i>	<i>yirre</i>
50	8	<i>vēṇava</i>	<i>vēṇavā</i>
52	18	<i>Takāra</i>	<i>Takāra</i>
55	10	as	is
56	21	<i>Iyyitai</i>	<i>ṛiyitai</i>
..	31	<i>nummen</i>	<i>nummiṇ</i>
57	8	īm-uk-	īm-u-
58	3	-rēṛē	-rēṛē
..	17	<i>vēṇṭum</i>	<i>vēṇṭum</i>
59	3	<i>māna</i>	<i>māna</i>
..	16	<i>Mannār</i>	<i>Mannār</i>
60	20	ēṇ	pēṇ
63	26	vāl	āl
64	23	<i>Lakāra</i>	<i>Lakāra</i>
66	29	<i>Kuṇavum</i>	<i>Kuṇavum</i>

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
67	13	!	ñ
..	24	usage	usage
..	26	9...punarlyal	9...punariyal
69	4	in itaial	initial
..	5	Kāli	Kāl
..	12	Omit 'is'	
..	19	e :.k	e :.kū
..	23	mellor	mellor
71	11	atu	atu
73	14	pattū	by pattū
..	30	is	are
..	35	a :.tū	pa :.tū
77	11	nukarañ	nukarañ
78	14	standing	coming
78	21	Yavayi	Yāvayi

168.5



TOLKĀPPIYAM.

Eluttatikāram (Phonology)

1. Nūṇmarapū¹ (Ancient Terminology.)

1. *Eluttenappa!uṣa*

Akaramutal

Nakara viṇuvāy muppaṣ tenṣa

Cārntuvaran marapiṇ mūṇṇralaṇ kaṭaiyē.

The thirty (sounds) from a to ṇ except the three secondary ones are termed *Eluttu*.

Note.—Iḷampūraṇar, the earliest commentator on Tolkāppiyam and Nacciṇārkkīṇiyar, another commentator on the same opine that this sūtra deals with the name, number and order of sounds. But Civaṇāṇamuṇivar in his Tolkāppiyamutarcūttiravirutti condemns their opinion and says that this sūtra deals only about the term *Eluttu*.

2. *Avaitām,*

Kurriya likaram kurriya lukaram

Āytamenṇa

Muppār pulliyu meluttō raṇṇa.

They (secondary sounds) are *i*, *u* and *ṣ* which are represented by dots (in script).

Note.—Civaṇāṇamuṇivar takes muppārpulliyum to qualify all the three, viz., kurriyalikaram, kurriyalukaram and āytam. But Iḷampūraṇar and Nacciṇārkkīṇiyar take muppārpulliyum to qualify only āytam.

3. *Avarṇu!*

A i u

E o enṇu mappā laintu

Mōraḷa picaiḱkuṇ kurrelut tenṣa.

1. This chapter deals with the classification of sounds, contiguous consonants and the symbols for certain sounds,

Of them the five sounds a, i, u, e and o are called *kuṛṛeluttu* or short sounds and sound one *aḷapu* or *mātrā* each.

4. *Ā ī ū*

Ē ai

Ō au ennu maḥḥā lēlu

Mīraḷa piḥaiḥḥu neṭṭelut tenḥa.

The seven ā, ī, ū, ē, ai, ō and au are called *neṭṭeluttu* or long sounds and sound two *mātras* each.

5. *Mūvaḷa piḥaitta lōrelut tinṛē.*

One *eluttu* never sounds three *mātras*.

6. *Niṭṭam vēṇṭi naṇvaḷa puṭaiya*

Kūṭṭi elūta lenmanār ḥulavar.

Learned men say that, to lengthen the sound, a short vowel or vowels should be produced after the long vowel according to the quantity needed. Ex. āa, īi etc.

7. *Kaṇṇimai noṭiyēṇa vaṇvē māṭṭirai*

Nuṇṇiti nuṇarntōṛ kaṇṭa vārē.

One *mātrā* is the time taken for one wink of the eyes or one snap of the fingers. This is the view of accurate grammarians.

8. *Aukāra viruvāḥḥ-*

Paṇṇi reluttu muṇireṇa moḷiḥa.

The twelve letters (beginning with a and) ending with au are called *uyir* or vowels.

9. *Nakāra viṇuvāḥḥ-*

Paṭiṇēṇ neluttu meyyēṇa moḷiḥa.

The eighteen letters (beginning with k and) ending with *ṇ* are called *mey* or consonants.

10. *Meyyō ṭiyaiyṇu muṇiriya ṛiriya.*

The nature of vowels is not altered even when pronounced after consonants (*i.e.*) ka, ca, etc. has each only one *mātrā*.

11. *Meyyi naḷavē yaraiyēṇa moḷiḥa.*

The quantity of a consonant is half a *mātrā*.

12. *Avviya ṇilaiyu mēṇai mūṇṛē.*

The other three too (the secondary vowels) are of the same nature; (*i.e.*) the quantity of i, ū and *ṣ* is half a *mātrā* each.

13. *Araiyaḷaḷu kuṟukaṇ makara muṭaittē*
Icāiyiṭa narukun teriyuṇ kālai.

The quantity of *m* is shortened to quarter of a *mātrā* when it follows some consonants. Ex. pōṇm.

14. *Uṭṭeru pulḷi yuruvā kummē.*

Its symbol is that of *m* (ṁ) with a dot within.

Note.—Iḷampūraṇar and Naccinārkkiniyar interpret this sūtra to mean that the symbol of *m* (ṁ) is that of *p* (ṡ) with a dot within. But since the 13th sūtra deals with *shortened m*, it is but proper to mention about *its* symbol and not that of *ordinary m*. The commentator on Vīracōḷiyam has the same view.

15. *Meyyi niyarkai pulḷiyotu nilaiyal.*

The nature of the consonant symbol is that it is provided with a dot. viz., ḱ, ḥ etc. for *k*, *c* etc.

16. *Ekara okarat tiyarkaiyu marrē.*

E and *o* also are of the same nature, (i.e.) the short *e* and the short *o* should be written as ḛ and ȝ.

Note.—At the time of Tolkāppiyaṇār *e*, *ē*, *o* & *ō* were written as ḛ, ḛ, ȝ, & ȝ, while they are now written as ḛ, ḛ, ȝ & ȝ.

17. *Pulḷi yillā vellā meyyu*
Muruvuru vāki yakaramō tuyirttalu
Mēnai yuyirō ṭuruvutirin tuyirttalu
Māyī riyala vuyirtta lārē.

All consonant symbols without dots as ḱ, ḥ, ḥ, ḥ etc. represent consonant sounds followed by *a* and those for consonants followed by other vowels are different.

18. *Meyyin vaḷiya tuyirtōṇru nilaiyē.*

Vowel follows a consonant in *uyir-mey* or consonant-vowels as *ka*, *ki*, *ku* etc.

19. *Valleḷut tenṇa kacata taṇara.*

K, *c*, *ṭ*, *t*, *p* and *ṛ* are called, *valleḷuttu* or *hard* or *voiceless* consonants.

20. *Melleḷut tenṇa naṇaṇa namaṇa.*

Ṇ, *ṇ*, *ṇ*, *n*, *m* and *ṇ* are called *melleḷuttu* or *nasals*.

21. *Iṭaiyeḷut tenpa yarala valāḷa.*

Y, r, l, v, l and ḷ are called iṭaiyeḷuttu or semi-vowels.

22. *Ammū vārum valaṅkiyaṅ maruṅkiṅ
meymmayaṅ kuṭaṇilai teriyuṅ kālai.*

The above eighteen (consonants), when carefully examined in their usage, are followed by the same consonants or by different consonants and the former is called *uṭaṇilaimayakkam* and the latter *meymmayakkam*.

Note.—Naccinārkkiniyar interprets the sūtra to mean ‘the above consonants when carefully examined, are followed by other consonants, or they being followed by vowels are followed by other consonants followed by vowels; the former is called *meymmayakkam* and the latter *uṭaṇilaimayakkam*. Iḷampūraṇar’s interpretation seems to be better.

23. *Ṭaralāḷa vennum ṭuḷḷi munṇark
Kaṭpa venṇu mūveḷut turiya.*

Only k, c and p can follow ṭ, r, l and ḷ. Ex. kaṭka, kaṭci, kaṭpa; kaṛka, muyarci, kaṛpa; celka, valci, celpa; koḷka, niḷciṇai and kolpa.

24. *Avarruḷ
Laḷaṅkāṇ munṇar yavavun tōṇrum.*

Y and v also can follow l and ḷ. Ex. kolyāṇai, celvam; velyāru and kaḷvaṇ.

25. *Naṇaṇana maṇavenum ṭuḷḷi munṇart
Tatta micaika ḷottana nilaiyē.*

Ṇ, ṇ̄, ṇ̄, n, m and ṇ are followed by their corresponding voiceless consonants. Ex. kaṇkaṇ, kaṇcaṇ, kaṇṭaṇ, kantaṇ, kampaṇ and kaṇṇū.

26. *Avarruḷ
Naṇaṅkāṇ munṇark
Kacaṇṇaṇ mayavav vēlu muriya.*

K, c, ṇ̄ p, m, y and v also can follow ṇ and ṇ. Ex. eṇkū, veṇcāntū, veṇṇāṇ paṇpū, veṇmai, maṇyārū, eṇvaṭṭū; puṇkū, puṇcey, eṇṇāṇ, aṇpū, vaṇmai, iṇyāl and puṇvarakū.

27. *Ṇanamava vennum ṭuḷḷi munṇar
yaṅkā ṇirraṇ meyper ranrē.*

Y also may follow ñ, n, m and v. Ex. uriñyātū, porunyātū, tirumyātū and tevyātū.

28. *Maṣkāṇ pullimūṇ vavvun tōṇrum.*

V also can follow m.

Note.—Iḷampūraṇar gives nilam valitū as the example for this sūtra, while Nacciṇārkkīṇiyar says that, in his time, examples for this sūtra had died out.

29. *Yarala venṇum pulḷi munṇar*
Mutalā keluttu ṇakaramoṭu tōṇrum.

Y, r and ḷ can be followed by those consonants which can stand as the initial member of a word (*i.e.*) k, t, n, p, m, c, v, ñ, y and ṇ. Ex. āyka, ārka, āḷka, etc.; vēyṇṇaṇam, vēṇṇaṇam, etc.

Note.—Iḷampūraṇar gives vēykaṭitū, vērkaṭitū etc. as examples under this sūtra, while Nacciṇārkkīṇiyar, vēyka, ārka, etc. in their place and criticises Iḷampūraṇar that his examples are not single words.

30. *Meynnilai cutṭi nellā veluttun*
Tammur rāṁvarūm ralaḷalaṇ kaṭaiyē.

All consonants except r and ḷ can be followed by the same consonant. Ex. kākkai, eṇṇaṇam, paccāi, etc.

31. *A i u am mūṇruṇ cutṭu.*

Demonstratives are the three (sounds) a, i and u. Ex. avaṇ, ivaṇ and uvaṇ.

32. *Ā ē ō am mūṇrum viṇā.*

Interrogatives are the three (sounds) ā, ē, ō. Ex. uṇkā, uṇkē and uṇkō.

Note.—Iḷampūraṇar and Nacciṇārkkīṇiyar add yā also to the above list; but it might have been omitted by Tolkāppiyaṇār since it is not a single sound.

33. *Aḷapīraṇ tuyirttalū morricai nūṭalū*
Muḷaveṇa moḷipa vicaiyoṭu civaṇiya
Narampiṇ maraiya venmaṇār pulavar.

Learned men say that the words and consonants have their quantity increased in music, vocal and instrumental.

(Nūṇmarapū ends.)

2. Molimarapū.¹ (Wordology).

34. *Kurriya likara nirral vēṇṭum*
Yāven cinaimicai uraiyacaik kiḷavik
Kāvayin varūu makara mūrntē.

Ī stands after m and before yā in the itaiccol miyā used with a verb when a person is addressed. Ex. kēṇmiyā, cēṇmiyā etc.

35. *Puṇariya nilaiyiṭaik kuṛukalu murittē*
Yuṇarak kūrin muṇṇart tōṇrum.

Ī may also stand as the final member of the first of two, words in sandhi; more about it is dealt with later on (*i.e.*) in Kurriyalukarappuṇariyal. Ex. nākū + yātū = Nākiyātū.

36. *Neṭṭelut tinparun toṭarmoli yīrruṇ*
Kurriya lukaram vallā rūrntē.

Ū appears as the final member after a hard consonant in words having a long vowel before it (like nākū) or in toṭarmoli, (like teṅkū, varakū, etc.).

37. *Itaiṇṇaṭir kuruku miṭaṇṇmā ruṇṭē*
Kaṭappā ṭarinta puṇariya lāṇa.

Ū is further shortened in sandhi and it is dealt with in Kurriyalukarappuṇariyal. Ex. cukkū + kōṭū = cukkūkkōṭū.

38. *Kurriyatan muṇṇa rāyṭaṇ pulḷi*
Uyiroṭu puṇarntaval lāraṇ micaittē.

ḷ is always preceded by a short vowel and followed by a hard consonant. Ex. eḷkū, kaḷcū, aḷtū, kaḷrū, etc.

Note.—The nature of ḷ is similiar to that of Jihvāmūliya in Sanskrit if it precedes a guttural and Upadhmāniya, if it precedes a labial (*i.e.*) its organ of articulation is determined by the succeeding consonant. Air is allowed to pass till the place of articulation of the succeeding consonant and suddenly arrested.

1 This chapter deals with the secondary sounds since they are not found as independent entities outside words, the vowels and consonants that can stand as the initial member of a word and those as the final member.

In modern times it is pronounced even before c, ṭ, t, p and r as it is done before k. When this mistake began to creep in is not easily traceable.

39. *Īriyaṇ maruṇkiṇu micaimai tōṇrum.*

◌ appears in sandhi even when the final member of the preceding word combines with the initial member of the succeeding word. Ex. kal + tītu = ka◌rītu, muḷ + tītu = mu◌tītu.

40. *Uruviṇu micaiyiṇu marukit tōṇru*
Moḷikkurip pellā melutti niyalā
Vāyta ma◌kāk kālai yāṇa.

◌ is rarely used in words denoting color, and in onomatopœic words with more than its usual quantity of half a mātrā.

Note.—This is the meaning given by Iḷampūraṇar; but Nacciṇārkkīṇiyar says that ◌ occurs with more than half a mātrā not only in words denoting color and onomatopœic words, but also in others and quotes examples for them from the works of Iṭaiccaṅkam. Most probably such examples did not exist at the time of Tolkāppiyaṇār.

41. *Kuṇṛicai molivayi niṇṛicai niṇaikku*
Neṭṭelut timpa rottakur reluttē.

Whenever a vowel is so lengthened as to have three mātrās or more, it is represented in script by the symbol for the long vowel followed by one or more symbols for the short vowel of the same class. Ex. āa, īi, ; āaa, īii etc.

42. *Aiau veṇṇu māyī reluttir*
Kikara vukara micainiṇai vākum.

When ai and au are lengthened in such a way as to have three mātrās, they are respectively represented in script by one or more symbols of i and u after those of ai and au. Ex. aii, auu, etc.

43. *Neṭṭelut tēlē yōrelut torumoli.*

The seven long vowels alone can stand as single lettered words.

44. *Kurrelut taintu moliniṇai pilavē.*

No one of the five short vowels can stand as a word by itself.

45. *Ōrelut torumoli yirelut torumoli*
Yiraṇṭiraṇ ticaikkun toṭarmoli yulaṇṇa
Mūṇṇē molinilai tōṇṇiya neṇṇiyē.

From usage, words may be classified in three ways:—One-lettered word, two-lettered word and word having more than two letters. Ex. ā; maṇi; varaku; korraṇ.

46. *Meyyi niyakka makaramoṭu civaṇum.*

The nature of consonants is that they are pronounced with a (to facilitate pronunciation). Refer to sūtras 19, 20 and 21.

Note :—Nacciṇārkkīṇiyar says that all consonants have sprung from a.

47. *Tammiyal kiḷappi nellā veluttu*
Meynṇilai mayakka māṇa millai.

When a sound denotes itself, it is not a mistake if it does not follow the grammatical rules of assimilation. Ex. valleḷut-tiyaiyiṇ ṭakāramākum. (the use of ṇ before ṭ.)

Note.—The last part of the sūtra is split by the publishers as *mayakkam māṇam illai* and in the commentary it is said that māṇam means kurraṇ or fault; but māṇam the Sanskrit tatsama never means fault; if it is split as āṇam (the tadbhava of Sanskrit hānam), it suits well.

48. *Yaraḷa veṇṇu mūṇṇu moṇṇak*
Kacataṇa ṇaṇanama vīroṇ ṇākum.

Y, r and ḷ may be followed by k, c, t, p, ṇ, ṇ, n and m. Ex. vēykkurāi, vēyṇkurāi; vērkkurāi, vērṇkurāi; vīlkkurāi, vīlṇkurāi etc.

49. *Avarṇuḷ*
Rakāra ḷakāraṇ kurroṇ ṇākā.

Of them r and ḷ cannot be the final member of a word when preceded by a short vowel.

50. *Kuṇumaiyu neṭumaiyu maḷaviṇ kōṭalir*
Roṭarmoli yellā neṭṭelut tiyala.

R or ḷ at the end of toṭarmoli is considered in the same way as if it follows a long vowel irrespective of its being followed by short or long vowel. Ex. akar, akal etc.

Note.—Nacciṇārkkiniyar gives a different meaning.

51. *Ceyyu ḷirutiṭ pōli molivayi*
Nakāra makāra mīroṟ ṛākum.

In literary composition the word pōlum is changed to pōnm̃.

52. *Nakārai munṇar makāraṇ kuṛukum.*

M after ṇ in the above case is shortened (to quarter of a mātrā).

53. *Molippaṭut ticaipṇun terintuvē ṛicaipṇu*
Meluttiya ṛiriyā venmanār pulavar.

Learned men say that the nature or the quantity of a sound is not altered whether it conveys sense in a word, or is used simply for the sake of metre.

54. *Akara ikara maikāra mākum.*

A and i when pronounced together sound like ai.

55. *Akara ukara maukāra mākum.*

A and u when pronounced together sound like au.

56. *Akarat timṇar yakaraṭ pulḷiyu*
Maiye neṭuñcinai meyperat tōṇrum.

A and y also when pronounced together sound like ai.

57. *Ōraḷa pāku miṭaṇumā ruṇṭē*
Tēruṇ kālai molivayi nāṇa.

In certain positions in words the above-mentioned 'ai' has only one mātrā. Ex. Iṭaiyaṇ, maṭaiyaṇ etc.

Note.—Iḷampūraṇar and Nacciṇārkkiniyar say that 'au' also sometimes has one mātrā in the same way as ai.

58. *Ikara yakara miruti viravum.*

The symbol i is sometimes used for y at the end of words. Ex. Nāi for Nāy.

59. *Paṇṇī ruyiru molimuta lākum.*

All the twelve vowels can each stand as the initial member of a word.

60. *Uyirmey yallāṇa molimuta lākā.*

Any consonant, unless it is followed by a vowel, cannot stand as the initial member of a word.

61. *Katana ꣳamaveṇṇu māṽvain teluttu*
Mellā vuyiroṭuñ cellumār mutalē.

K, t, n, p and m can be followed by any vowel when they stand initially.

62. *Cakarak kiḷaviyu mavarrō rarrē*
A ai auveṇṇu mūṇṛalañ kaṭaiyē.

C can similarly stand initially except when it is followed by a, ai and au.

63. *U ū o ō veṇṇu nāṇkuyir*
Va eṇ neluttotu varuta lillai.

V is not followed by u, ū, o and ō when it stands initially.

64. *Ā e*
Oeṇu mūṽvuyir ñakārat turiya.

Ñ is followed only by ā, e or o when it stands initially.

65. *Āvō ṭallatu yakara mutalātu.*

Y does not stand initially unless it is followed by ā.

66. *Mutalā vēṇa taṃṭeyar mutalum.*

All consonants can stand initially whatever be the vowels that follow them when they denote themselves.

67. *Kurriya lukara muraiṭṭeyar maruṅki*
Norriya nakaramicai nakaramoṭu mutalum.

Ū follows the initial n of personal pronouns followed by words denoting relationship. Ex. Nūntai. (Num + tantai)

68. *Murriya lukaramoṭu poruḷvēru paṭāa*
Tapṭeyar maruṅki ṇilaiyiya lāṇa.

Ū in words like nūntai serves the same purpose as u without altering the meaning as it does elsewhere.

69. *Uyirau vēñciya viṛuti yākum.*

All vowels except au can each stand as the final member of a word.

70. *Kavavō ṭiyaiyi ṇauvu māḱum.*

(But) even au can stand finally if it is preceded by k or v.
 Ex. kau, vau.

71. *Eeṇa varumuyir meyyī rākātu.*

E cannot stand finally if it is preceded by a consonant.

72. *Ovvu marrē navvalaṅ kataiye.*

O too cannot similarly stand finally if it is preceded by any consonant except n. Ex. No in 'no korrā'.

73. *Ē Ō eṇumuyir ṇakārat tillai.*

Ē or Ō cannot stand finally if it is preceded by ṇ.

74. *Uū kāra navavoṭu navilā.*

U and ū cannot stand finally if each is preceded by n and v.

75. *Ucca kāra mirumolik kurittē.*

U preceded by c stands finally only in two words. Ucu, mucu.

76. *Uppa kāra monreṇa molipa*

Viruvayi ṇilaiyum poruṭṭā kummē.

U preceded by p occurs only in one word; it gives active sense or causal sense according to the way in which it is pronounced. Ex. Tapu. When it is pronounced in high tone, it means 'make another die'; but when it is pronounced in low tone, it means 'die'.

77. *Eṇciya vellā meṇcuta lilavē.*

There is no objection to use the vowel-consonants that cannot stand as final members of words, as final members if they denote themselves.

78. *Ṇaṇanama ṇayarala valaḷa venṇu*

Mappati nonrē pulḷi yiruti.

Only the eleven consonants ṇ, ṇ, n, m, ṇ, y, r, l, v, ḷ and ḷ can stand finally.

79. *Ucca kāramoṭu nakāraṅ civaṇum.*

N can stand finally only in two words as u preceded by c. Ex. Porun, verin.

80. *Uppa kāramoṭu ṇakāraiyu marrē*

yapporu ḷiraṭṭā tivaṇai yāṇa.

Ṇ can stand finally only in one word as u preceded by p, but, unlike it, it has only one meaning. Ex. Uriṇ.

81. *Vakarak kiḷavi nānmoli yirratu.*

V can stand finally only in four words. Ex. Av, iv, uv and tev.

82. *Makarat toṭarmoli mayañkutaḷ varainta*
Nakarat toṭarmoli yonṇaḥ tenṇa
Pukaraṇak kiḷanta vaḥṇinai mēna.

It is said that there are nine words of neuter gender in which n stands finally without having the chance of being substituted by m. Ex. Ekin, cekin, vilan, payin, kuyin, alan, pulan, kaṭān and vayān.

(Wordology ends.)

3. Pirappiyal (Chapter on production of sounds).

83. *Unti mutalā muntuvaḷi tōṇrit*
Talaiyiṇu miṭarrinu neñciṇu nilaiṇ
Pallu mitaḷu nāvu mūkku
Maṇṇamu muḷappaṭa venmuṇai nilaiyā
Nuruppur ramaiya nerippaṭa nāṭi
Yellā veluttuṇ colluṇ kālaiṇ
Pirappi nākkam vēruvē riyala
Tirappaṭat teriyuṇ kāṭci yāna.

It will be evident on careful observation that all the sounds (in Tamil language) are but the results of the modifications which the air undergoes in starting from navel and passing through the eight parts chest, neck, head, tongue, hard palate, teeth, lips and nose.

Note.—It may be interesting to note that the eight parts mentioned above exactly coincide with those mentioned in the Pāṇiniya śikṣā :—

Aṣṭāu sthānāni varṇānāmuraḥ kaṇṭhaḥ śirastathā
Jihvāmūlaṇca dantāśca nāsikōṣṭhāu ca tālu ca

But Jihvāmūla is translated above as nākku instead of nākkiṇ aṭi.

84. *Avvaḷi*
Pannī ruyirun tannilai tiriya
Miṭarruṇ piṇanta vaḷiyi nicaikkum.

All the twelve vowels are produced by the air starting from navel and passing through the neck without undergoing any modification,

85. *Avarru!*

Aā āyiraṇ ṭaṅkān tiyalum.

Of them a and ā are produced by opening the mouth (*i.e.*) a and ā are open sounds.

86. *I ī e ē aiyēṇa vicaikku*

Maṭṭā laintu mavarṛō raṇṇa

Vavaitā

Maṇṭaṇ mutanā viḷimpura luṭaiya.

The five sounds i, ī, e, ē and ai are similarly open sounds and are produced by the tip of the tongue approaching the upper gums.

87. *U ū o ō auveṇa vicaikku*

Maṭṭā laintu mitalḷuvin tiyalum.

U, ū, o, ō and au (being similarly open) are produced by rounding the lips.

88. *Tattan tiripē ciṛiya veṇṭa.*

It is said that the difference among themselves [(*i.e.*) the sounds having the same organ of articulation] is slight.

89. *Kakāra ṇakāra mutanā vaṇṇam.*

K and ṇ are produced by the contact of the root of the tongue with the root of the hard palate.

90. *Cakāra ṇakāra miṭainā vaṇṇam.*

C and ṇ are produced by the contact of the middle of the tongue with the middle of the hard palate.

91. *Ṭakāra ṇakāra nuṇinā vaṇṇam.*

Ṭ and ṇ are produced by the contact of the tip of the tongue with the front of the hard palate.

Note.—These two sounds ṭ and ṇ are alveolar according to Tolkāppiyāṇār; but at present they are pronounced by rounding the tongue and allowing it to touch the uppermost part of the hard palate exactly in the same way as ṭ and ṇ are pronounced in Sanskrit. Hence it is worth investigation whether the Sanskrit ṭ and ṇ were borrowed from the Dravidian languages. The original pronunciation of Tamil ṭ and ṇ is preserved even now in Malayalam.

The six melleluttu noted above (*i. e.*) ñ, ñ̃, ɳ, n, m and ɳ have the nose as an additional organ of articulation.

101. *Cārntuvari ñallatu tamakkiyal pilaveṇat*
Tērntuvelip paṭutta vēṇai mūṇṇun
Tattañ cārpiṛ piṛappoṭu civaṇi
Yotta kāṭciyir ṛammiyal piyalum.

The three secondary sounds (*i. e.*) ī, ū and ̣ have the same organ of articulation as the consonant which stands as their support (*i. e.*) the consonant which precedes them in the case of ī and ū and that which succeeds it in the case of ̣.

102. *Ellā veluttum velippaṭak kiḷantu*
Colliya paḷli yelutaru vaḷiyir
Piṛappoṭu viṭuvali yuralcci vārat
Takattelu vaḷiyicai yarirapa nāṭi
Yaḷapir kōṭa lantaṇar maraittē.

The nature of the origin of the air which starts from navel and the modifications which it undergoes before it comes out as an articulated sound and of its quantity therein is clearly discussed in the scriptures of Brahmans.

103. *Aṣṭiva ṇuvalā teluntupurat ticaikku*
Meyteri vaḷiyicai yaḷavunuvaṇ ṛicinē.

I have here mentioned only about the quantity of the articulated sounds without mentioning anything about what is mentioned in detail in the scriptures of Brahmans.

Note.—Iḷampūraṇar takes the sūtras 102 & 103 as two while Nacciṇārkkīṇiyar as one.

(Piṛappiyal ends.)

4. Puṇariyal¹ (Chapter on Sandhi).

104. *Mūṇṇutalai yiṭṭa muṇṇaṭir reḷutti*
Ṇiraṇṇutalai yiṭṭa mutalā kirupaṣ
Taṛunāṇ kīṛroṭu neṛiniṇ ṛiyalu
Mellā molikku miṛutiṇu mutalu
Meyyē uyireṇ ṛāyī riyaḷa.

¹ This chapter deals only with the classification, and the general principles, of Sandhi.

Of the thirty three sounds consisting of vowels and consonants, twenty-two can stand as the initial member of words and twenty-four as the final member.

105. *Avarru!*

Meyyī rēllām pulḷiyotu nilaiyal.

Of them, the final consonants are each provided with a dot.

Note.—This sūtra deals with the symbol of final consonants, but its purpose may, as well, be served by 15th sūtra in Nūn-marapu.

106. *Kurriya lukaramu marrena molīḥa.*

The same is the case with Kurriyalukaram.

Note.—Iḷampūraṇar and Naccinārkkiniyar interpret this sūtra to mean that kurriyalukaram allows the succeeding vowel to take its place as final consonants. It seems that this does not suit the context.

107. *Uyirmey yīru muyirīṛ riyarṛē.*

The final vowel-consonant is of the same nature as the final vowel.

Note.—This sūtra, though unnecessary, finds a place here since Tamils sometimes take vowel-consonants too as unit sounds.

108. *Uyirīru coṇmu nuyirvaru valīyu*
Muyirīru coṇmun meyvaru valīyu
Meyyīru coṇmu nuyirvaru valīyu
Meyyīru coṇmun meyvaru valiyumen
Rivvenā varīyak kiḷakkuṇ kālai
Nirutta collē kurittuvaru kiḷaviyen
Rāyī riyala puṇarnilaic cuttē.

Sandhi takes place between the final member of a word and the initial member of the succeeding word and it is classified under four heads :—Vowel following a vowel, consonant following a vowel, vowel following a consonant and consonant following a consonant.

109. *Avarru!*

Nirutta colli nīrā keluttotu

Kurittuvaru kiḷavi mutalelut tiyaiyap

Peyaroṭu peyaraip puṇarkkuṇ kālum
Peyaroṭu tolīlaiṭ puṇarkkuṇ kālun
Toliloṭu peyaraip puṇarkkuṇ kālun
Toliloṭu tolīlaiṭ puṇarkkuṇ kālū
Mūnrē tiripīṭa nonrē yiyalpeṇa
Vāṇkan nāṅkē molipuna riyaalpē.

When sandhi takes place between the final member of the 'standing word', and the initial member of the succeeding word, both the standing word and the succeeding word or either of them may be nouns and verbs; there are four cases of sandhi in three of which change takes place and there is no change in the fourth.

110. *Avaitām*

Meypiri tātaṇ mikutaḷ kuṇralen
Rivveṇa molipa tiriya mārē.

They [(i.e.) sandhi with change] are assimilation, insertion and elision. Ex. maṇ + kuṭam = maṭkuṭam; yānai + kōṭu = yānaik-kōṭu; maram + vēr = maravēr.

111. *Niṇutta colluṇ kuṇittuvaru kiḷaviyu*

Maṭaiyoṭu tōṇriṇum puṇarnilaik kuriya.

Sandhi (in Tamil language) admits the insertion of a particle between the final letter of the standing word and the initial letter of the succeeding word. Ex. āyiram + oṇru = āyirattonru.

112. *Maruviṇ rokuti mayāṅkiyaṇ moliyu*

Muriyavai yulavē puṇarnilaic cuṭṭē.

In sandhi the order of certain *marūu* or colloquial words is sometimes inverted. Ex. il + muṇ = muṇril.

113. *Vērrumai kuṇitta puṇarmoli nilaiyum*

Vērrumai yalvaliṭ puṇarmoli nilaiyum

Meluttē cāriyai yāyiru paṇṇi

Nolukkal valiya puṇaruṇ kālai.

Sandhi may take place both when the standing word and the succeeding word stand in case-relation to each other and when they are not in case-relation to each other. In sandhi either letter or *cāriyai* (flexional increment) may be inserted between the two words.

114. *Aioṭu kuiṇ atukaṇ ṇeṇṇu*
Mavvā reṇṇa vērrumai yurupē.

Case suffixes are six in number viz. ai, oṭu, ku, iṇ, atu, and kaṇ.

115. *Valleḷuttu mutaliya vērrumai yurupir*
Kolvali yorriṭai mikutal vēṇṭum.

A voiceless consonant or a nasal must be inserted between the base and the case-suffix that commences with a voiceless consonant (*i.e.*) Ku of the fourth case and Kaṇ of the seventh case. Ex. maṇi + ku = maṇikku; maṇi + kaṇ = maṇikkaṇ; nam + kaṇ = naṇkaṇ.

Note.—In nam + kaṇ, m is dropped and ṇ is inserted.

116. *Āra nūrupi ṇakarak kiḷavi*
yīrā kakaramuṇaik keṭutal vēṇṭum.

The a of atu, the sixth case suffix, is dropped if the base ends in a. Ex. nama + atu = namatu.

Note.—A is added to nam according to the sūtra 162.

117. *Vērrumai valiya peyarpunar nilaiyē.*
 Case-suffix is suffixed to the base.

118. *Uyartiṇaiṭ peyarē yaṣṣiṇaiṭ peyareṇ*
Rāyiraṇ teṇṇa peyarnilaic cutṭē.

Nouns denoting objects are of two kinds :—Uyartiṇai and Aṣṣiṇai.

Note.—Nouns denoting rational beings are uyartiṇai and the rest aṣṣiṇai.

119. *Avarruvali maruṇkiṇ cāriyai varumē.*

Flexional increment or cāriyai is suffixed to them [(*i.e.*) the above-mentioned nouns].

120. *Avaitām*
Inṇē varrē yattē yammē
Yorṇē. yāṇē yakkē yikkē
Yannēn kiḷavi yulappaṭaṭaṭ piṇavu
Maṇṇa veṇṇa cāriyai moliyē.

The flexional increments are iṇ, varru, attu, am, on, ān, akku, ikku, aṇ etc.

121. *Avarruḷ*

Inni nikara māvi niruti .

Munṇark keṭuta lurittu mākuṁ.

I of *in* is optionally dropped after the final *ā* of the base or standing word. Ex. *ā + in + ai = ānai* or *āvinai*.

122. *Aḷavāku molimuta nilaiya vuyirmicai*

Naṣkāṇ raṣkā nākiya nilaittē.

N of *in* is changed to *r* before words denoting measure.
Ex. *pattu + in + ulakku = patirruḷakku*.

123. *Vaṣkāṇ meykeṭac cuṭṭumuta laimmu*

Naṣkāṇ nirra lākiya paṇṇē.

V of *varru* is dropped after the words beginning with the demonstrative root (*a, i, u*) and ending in *ai*. Ex. *avai + varru + ai = avarrai*.

124. *Naṣkāṇ raṣkā nānka nurupirku.*

N of *in, on, ān* and *an* is changed to *r* before *ku*, the fourth case suffix. *viḷa + in + ku = viḷavirku*.

125. *Āni nakaramu matanō rarre*

Nāṇmun varūum vanmutar roḷirkē.

N of *ān* is similarly changed to *r* when it comes between a noun denoting a star and a verb beginning with a voiceless consonant. Ex. *paraṇi + ān + koṇṭān = paraṇiyārkoṇṭān*.

126. *Atti nakara makaramunai yillai.*

A of *attu* is dropped after words ending in *a*. Ex. *makam + attu + kai = makattukkai*.

Note.—The final *m* of *makam* is dropped according to the sūtra 332.

127. *Ikki nikara mikaramunai yarrē.*

I of *ikku* is dropped if the base or the standing word ends in *i*. Ex. *āti + ikku + koṇṭān = āṭikkukkoṇṭān*.

128. *Aiṇ munnaru mavviya nilaiyum.*

I of *ikku* is dropped even if the base or the standing word ends in *ai*. Ex. *cittirai + ikku — koṇṭān = cittiraikkukkoṇṭān*.

129. *Eppeyar munṇarum valleluttu varuvali*
Yakki nirutimeym micaiyoṭuṇ keṭumē
Kurriya lukara murrat tōṇrātu.

Kku of akku is dropped when the latter is inserted between any noun and a word beginning with a voiceless consonant. Ex. *Tamiḷ + akku + nūl = tamiḷanūl.*

130. *Ammi nirutī kacatak kālait*
Taṇmey tirintu ṇaṇana vākum.

M of am is changed to ṇ, ñ and n when it is followed by k, c and t respectively. Ex. *puli + am + kōṭu = puliyaṅkōṭu*; similarly, *puliyañcētiḷ*, *puliyantōl*.

131. *Meṇmaiṇu miṭaimaiyum varūuṇ kālai*
Yiṇmai vēṇṭu menmanār pulavar.

Learned men say that m of am is dropped when it is followed by a nasal or a semivowel. Ex. *puli + am + ṇeri = puliya-ṇeri*; similarly *pulīyanuṇi*, *pulīyamuṭi*, *pulīyayāl* etc.

Note.—Iḷampūraṇar adds that the same is the case even when m is followed by a vowel. Ex. *puliyavilai*.

132. *Inṇeṇa varūum vērrumai yurupir*
Kiṇṇeṇ cāriyai yiṇmai vēṇṭum.

The flexional increment in is dropped before the case suffix in. Ex. *viḷavin*.

133. *Peyarun tolilum pirintoruṇ kicaipṇa*
Vērrumai yurupṇu nilaiṇeru valiyun
Tōrram vēṇṭāt tokutik kaṇṇu
Moṭṭutar kolukiya valakkoṭu civaṇic
Corcitar maruṇkin valivantu viḷaṅkā
Ṭiṭainin riyaluṇ cāriyai yiyarkai
Yuṭaimaiṇu miṇmaiṇu moṭuvayi nokkum.

When a noun is followed by a verb or a verbal noun, flexional increment is inserted, in sandhi, according to usage between the base of the noun and the case suffix or after the base if the case suffix is dropped, though when the two words (noun and verb or noun and verbal noun) are separately read, the flexional increment disappears. Between the base and the case suffix *oṭu*,

it (flexional increment) both appears and disappears. Ex. viḷa-viṇai-k-kuraittān, viḷaviṇai-k-kuraittavaṇ; nilāttu-k-konṭān, nil-āttukkonṭavaṇ; pūviṇoṭuvirinta-kūntal, pūvoṭuvirinta-kūntal.

134. *Attē varre yāyiru molimē*
Lorrumey keṭuta rerren rarrē
Yavarrumuṇ varūum valleluttu mikumē.

The consonant that precedes the flexional increments attū and varṛu is dropped, while that which follows them is doubled. Ex. kalam + attū + kurai = kalattu-k-kurai; av + varṛu + kōṭu = avarṛu-k-kōṭu.

135. *Kāramuṇ karamuṇ kāṇoṭu civaṇi*
Nērat tōṇru meluttin cāriyai.

Kāram, karam and kāṇ are the flexional increments used when naming a letter. Ex. akāram, ikāram etc.

Note.—Iḷampūraṇar says that āṇam and ōṇam were used instead of ākāram, ōkāram.

136. *Avarṛu!*
Karamuṇ kāṇu nettelut tilavē.

Of them karam and kāṇ are not used along with long vowels.

137. *Varaṇmurai mūṇruṇ kurṛelut tuṭaiya.*

All the above three are used along with short vowels.

138. *Aikāra aukāraṇ kāṇoṭun tōṇrum.*

But kāṇ also is used along with ai and au.

139. *Puḷli yīrrumuṇ nuyirtaṇit tiyalātu*
Meyyoṭuṇ civaṇu mavviyal keṭuttē.

Vowel following a consonant cannot stand by itself, but mingles itself with the preceding consonant.

Note.—This sūtra evidently deals with symbols and not sounds. Ex. மாம் + அது = மாமது.

140. *Meyyuyir nīṅkir raṇṇuru vākum.*

The consonant takes its original form when it is separated from the vowel which follows it. Ex. மாமுண்டு = மாம் உண்டு.

Note.—This sūtra also deals with symbols.

141. *Ellā molikku muyirvaru valiyē*
Yuṭampatu meyyi nuruvukoḷal varaiyār.

It is not prohibited to write a suitable consonant between words of which the preceding one ends in a vowel and the succeeding one begins in a vowel. Ex. puli + aṅkē = puli(y) aṅkē.

Note.—Tolkāppiyaṇār has not clearly stated here what those consonants are. But they are generally the semi-vowels y and v, as is seen from the later sūtras.

142. *Eluttō raṇṇa poruṭeri puṇarcci*
Yicaiyīr ririta nīlaiya paṇṇē.

Words though similar in form take different kinds of sandhi according to the way in which they are pronounced.

143. *Avaitām*
Muṇṇaṭ poruḷa puṇarcci vāyi
Niṇṇa veṇṇu meluttukkata nīlavē.

Since the meaning of such words is determined from the context, they are not bound to a particular rule of sandhi.

(Puṇariyal ends.)

5. Tokaimarapu.

(Chapter on the traditional sūtras on sandhi taken collectively.)

144. *Kacatapa mutaliya molimēr rōṇṇu*
Melleḷut tiyarkai colliya muraiyān
Nāṇanama veṇṇu morrā kummē
Yaṇṇa maraṇṇi molivayi nāna.

The nasal sound that can appear before k, c, t and p is respectively ṇ, ñ, ṇ and m. Ex. Vilaṅkōṭu, viḷaṅcetiḷ, viḷantōḷ, viḷampū.

145. *Nānama yavaveṇṇu mutalāku moliyu*
Muyirmuta lākiya moliyu muḷappaṭa
Vanri yaṇaittu mellā valiyu
Niṇṇa coṇṇu niyalpā kummē.

When the initial member of the succeeding word is ñ, n, m, y or any vowel, no change takes place in sandhi whatever be

the final member of the standing word. Ex. Viḷa nāṇratu, viḷa nīṇratu etc.

146. *Avarruḷ*
Mellelut tiyarkai yuralinūm varaiyār
Colliya toṭarmoli yiruti yāṇa.

None prevents the optional insertion of a nasal after the final member of a toṭarmoli and before the letters mentioned in the previous sūtra.

Note.—For the meaning of toṭarmoli, refer to sūtra 45.

147. *Naṇaven pulḷimū yāvu nāvum*
Vinaiyō raṇaiya venmaṇār pulavar.

Learned men say that if y is the initial member of a verb and if it stands after a word which ends in ṇ or ṇ̄, ñ is optionally substituted for it. Ex. Maṇ yātta or maṇ ñātta.

148. *Molimuta lāku mellā veluttum*
Varuvali ninra vāyiru pulḷiyum
Vērrumai yalvalit tiripita nilavē.

No change takes place if ṇ or ṇ̄ is the final member of a word and it is followed by another which does not stand in case relation to it. Ex. Maṇ kaṭitu etc.

149. *Vērrumaik kaṇṇum valḷelut talvali*
Mērkū riyaṅkai yāvayi nāṇa.

Similar is the case even when the succeeding word stands in case-relation to the standing word if the former does not begin with a voiceless consonant. Ex. Maṇ nīṭci.

150. *Laṇa veṇavarūm pulḷi munṇart*
Tana veṇavarir raṇavā kummē.

If t and n are the initial member of the succeeding word and l and ṇ are the final member of the standing word, the former are respectively changed to ṛ and ṇ̄. Ex. kal + tītu = kaḷṛītu; kal + naṇru = kaṇṇaṇru; poṇ + tītu = poṇṛītu; poṇ + naṇru = poṇṇaṇru.

Note.—For the change of the final l and n of the preceding word, refer to the corresponding sūtras in *Pulḷimayaṅkiyal*.

151. *Naḷaven pulḷimū taṇavenat tōṇrum.*

The same *t* and *n* are changed to *ṭ* and *ṇ* if they are preceded by *ṇ* and *ḷ*. Ex. Maṇ + *ṭitu* = maṇṭṭitu; Maṇ + nanru = maṇṇanru; Muḷ + *ṭitu* = muḷṭṭitu; Muḷ + nanru = muṇṇanru.

152. *Uyirī rākiya munṇilaik kiḷaviyum*
Puḷḷi yiruti munṇilaik kiḷaviyu
Miyalṭā kunavu muraḷā kunavumen
Rāyī riyala valḷeluttu variṇe.

If the standing word is a verb of the second person ending in a vowel or a consonant and the initial member of the succeeding word is a voiceless consonant, there is either no change in sandhi or the latter voiceless consonant is optionally doubled. Ex. Eṛi korrā ; uṇ korrā ; naṭa korrā, naṭa(k)korrā; īr korrā, īr(k)korrā.

153. *Auveṇa varūu muyiriru collum*
Ṇanamava venṇum puḷḷi yirutiyuṇ
Kurriya lukarat tirutiyu muḷaṭṭaṭa
Murrat tōnrā munṇilai moḷikke.

If the final member of the standing word mentioned in the previous sūtra is *au*, *ñ*, *n*, *m*, or *u*, the change mentioned there does not operate completely. Ex. kau + korrā = Kau(vu)(k)-korrā; uriñ + korrā = uriñ(u)korrā or uriñ(u)(k)korrā etc.

Note.—For the insertion of *u* refer to the corresponding sūtras in *Uyirmayaṅkiyal* and *Puḷḷimayaṅkiyal*.

154. *Uyirī rākiya yuyartiṇaiṭ peyarum*
Puḷḷi yiruti yuyartiṇaiṭ peyaru
Mellā vaḷiyu miyalpeṇa moḷiṭa.

No change takes place in sandhi when the standing word is *yuyartiṇai* whether the succeeding word is in case-relation to it or not. Ex. nampi kuṛiyan, nampi māṇṭān, nampi yāvan, Nampi aṭaintān; Avan kuṛiyan, Avan māṇṭān, Avan yāvan, Avan aṭaipu; Nampi kai etc.; Avan kai, etc.

155. *Avarruḷ*
Ikara viruṭpeyar tiripita nuṭaitte.

Of them some of the nouns ending in 'i' undergo change in sandhi. Ex. Eṭṭi + pū = Eṭṭippū.

Note.—Here Eṭṭi is not the name of a tree, but a local title.

156. *Aṣṟiṇai viravuppeya riyalḥumā ruḷavē.*

Such of those uyartiṇai nouns which are used as aṣṟiṇai also do not, sometimes, have the change. Ex. Cāttan̄ kuṟiyaṇ̄, etc.

Note.—Cāttan̄ is the name of a person here given to an animal.

157. *Puḷli yirutiṇu muyiriṟu kiḷaviyum
Valleḷuttu mikuti colliya muṟaiyār
Rammī nākiya toḷircon̄ mun̄varin̄
Meymmāi yākalu muṟalat tōṇṟalu
Mammurāi yiraṇṭu muriyavai yuḷavē
Vēṟṟumai maruṇ̄kir pōṟṟal vēṇṭum.*

If a noun (with its third case-suffix dropped) ends in a vowel or consonant and is followed by a verb which denotes its action and which begins with such a letter as admits its doubling (according to the rules mentioned in *Uyirmayaṇkiyal* and *Puḷli-mayaṇkiyal*), there is no change or the doubling of the initial letter of the succeeding word is optional. Ex. Nāykōṭpaṭṭāṇ̄, pulikōṭpaṭṭāṇ̄; cūrkōṭpaṭṭāṇ̄, cūr(k)kōṭpaṭṭāṇ̄.

158. *Melleḷuttu mikuvali valip̄poṭu tōṇṟalum
Valleḷuttu mikuvali melip̄poṭu tōṇṟalu
Miyarkai maruṇ̄kin̄ mikarkai tōṇṟalu
Muyirmika varuvali yuyirkeṭa varutaluṇ̄
Cāriyai yuḷval̄ic cāriyai keṭutaluṇ̄
Cāriyai yuḷval̄it tann̄urup̄u nilaiyaluṇ̄
Cāriyai yiyarkai yur̄alat tōṇṟalu
•Muyartiṇai maruṇ̄ki noliyātu varutalu
Maṣṟiṇai viravuppeyark kavviya nilaiyalu
Meyp̄iri tākitat tiyarkai yātalū
•Manna p̄iravun tann̄iyaṇ̄ maruṇ̄kin̄
Meyper̄ak kiḷantu p̄oruḷvarain ticaikku
Māikāra vēṟṟumait tirip̄ena mol̄iḥa.*

The different kinds of sandhi which take place between the standing word and the coming word when the former is of the second case with the case-suffix ai or without it are as follows:—

(1) Insertion of a voiceless consonant for the nasal or (2) *vice versa*; (3) insertion (of a letter or letters) when there should be no change; (4) absence of a vowel which ought to have been inserted; (5) absence of flexional increment where it ought to be; (6) presence of 'ai' itself along with the flexional increment; (7) optional insertion of letters instead of flexional increment; (8) invariable presence of 'ai' at the end of uyartiṇai words and viravuppeyar; (9) absence of change when there ought to have been assimilation and substitution etc. Ex. (1) viḷakkuraittāṇ for viḷaṅkuraittāṇ (viḷa + am + kuraittāṇ); (2) maraṅkuraittāṇ for marakkuraittāṇ (maram + kuraittāṇ); (3) tāy(k)kolai for tāykolai; (4) palākkuraittāṇ for palāakkuraittāṇ; (5) vaṇṭukonaṇrtāṇ for vaṇṭuṅkonaṇrtāṇ; (6) vaṇṭiṇaikkonaṇrtāṇ for vaṇṭuṅkonaṇrtāṇ; (7) puḷikuraittāṇ or puḷikkuraittāṇ for puḷiyaṅkuraittāṇ; (8) nampiyaikkonaṇrtāṇ; koṛṛaṇaikkonaṇrtāṇ; (9) poṅkonaṇrtavaṇ for poṅkonaṇrtavaṇ.

159. *Vērrumai yalvali iai yennu*
Mīrruppeyark kiḷavi mūvakai nilaiya
Vavaitā
Miyalpā kunavum valleluttu mikunavu
Muralā kunavu menmaṇār pulavar.

If the standing word ends in i or ai and if it does not stand in case-relation to the succeeding word, there are 3 possible cases of sandhi:—(1) absence of any change; (2) insertion of a voiceless consonant and; (3) optional insertion of the same. Ex. (1) Parutti kuṛitu, kārai kuṛitu; (2) Māci(t)tiṅkaḷ, cittirai(t)tiṅkaḷ; (3) kiḷi kuṛitu, kiḷi(k)kuṛitu; tiṇai kuṛitu, tiṇai(k)kuṛitu.

160. *Cuṭṭumuta lākiya vikara viṛutiyu*
Mekaramutal viṇāvi ṇikara viṛutiyuṇ
Cuṭṭuccinai nīṭiya vaiye nīṛutiyum
Yāveṇ viṇāvi ṇaiye nīṛutiyum
Valleluttu mikunavu muralā kunavuṇ
Colliyaṇ maruṅki ṇuḷaveṇa molipa.

When the standing word begins with a demonstrative root or the interrogative root 'e' and ends in i, or when it begins with the lengthened form of the demonstrative root or yā, the initial

member of interrogative pronouns, and ends in ai, a voiceless consonant is inserted between it and the succeeding word either primarily or optionally. Ex. Atōli(k)koṇṭāṇ, etōli(k)koṇṭāṇ; Īṇtai(k)koṇṭāṇ, yāṇtai(k)koṇṭāṇ; Avvalikoṇṭāṇ, avvali(k)koṇṭāṇ; evvali koṇṭāṇ, evvali(k)koṇṭāṇ.

161. *Neṭiyatan munna roṛrumey keṭutaluṇ*
Kuṛiyatan munṇart taṇṇuru virattalu
Maṛiyat tōṇriya neṛiyiya lenḇa.

It is said that, in usage, the consonant that stands as the final member of the standing word or base of a word is dropped or doubled according as it respectively follows a long or short vowel. Ex. tāṇ + nallaṇ = tāṇallaṇ; poṇ + akal = poṇṇakal.

162. *Āra nuruṇinu nāṇka nuruṇinuṇ*
Kūriya kurroṛ rirattā lillai
Yīrāku ṇuḷḷi yakaramoṭu nilaiyu
Neṭumutal kuruku molimun nāṇa.

If the base of words which shorten their long vowel in oblique cases are followed by the fourth, or sixth, case-suffix, their final consonants are not doubled, but 'a' is inserted after them. Ex. tam + ku = tam(a)kku; tam + atu = tam(a)atu = tamatu. (The a of atu is dropped by sūtra 116).

Note.—The words which shorten their long vowel in oblique cases are tāṇ, yāṇ, tām, nām, yām and nī; nī becomes niṇ.

163. *Numme nīrutiṇu manṇilai tiriyātu.*

The same is the case with num. Ex. numakku, numatu.

164. *Ukaramoṭu ṇuṇarum ṇuḷḷi yīruti*
Yakaramu muṇirum varuvali yiyarkai.

The words which are capable of having 'u' inserted after their final consonant and the succeeding word, do not have it if the succeeding word begins with a vowel or y. Ex. Uriṇ yāṇā, uriṇātā.

Note.—For the words which are capable of taking u after their final consonant, refer to sūtras 297, 299 etc.

165. *Uyirum ṇuḷḷiyu mīruti yāki*
Yalavu nīraiṇu meṇṇuṇ cutṭi

Yulavenap paṭṭa vellāc collun
Tattaṇ kiḷavi tammakap paṭṭa
Muttai varūuṇ kālān tōṇṇi
Notta tenpa vēyeṇ cāriyai.

It is said that ē is the proper *cāriyai* or flexional increment after the words that denote measure, weight or number if they are followed by a similar word denoting lesser measure, weight or number. Ex. *ulakku + ālākku = ulakkēyālākku*; *toṭi + kaḥcu = toṭiyēkaḥcu*; *kāṇi + muntiri = kāṇiyēmuntiri*.

166. *Araiyeṇa varūum pālvarai kiḷavikkup*
Puraiya tanṇār cāriyai yiyarkai.

The above ē is not inserted if the succeeding word is *arai*. Ex. *Ulakkarai, toṭiyarai* and *onṇarai*.

167. *Kuraiyeṇ kiḷavi muṇṇvaru kālai*
Niraiyat tōṇṇum vēṇṇumai yiyarkai.

If the word *kurai* follows a word denoting measure, weight or number, the sandhi that takes place there, is the same as that when the two words stand in case relation to each other. Ex. *urikkurai, kalakkurai* etc.

168. *Kurriya lukarak kinṇē cāriyai.*

If *kurai* follows a word denoting measure, weight or number whose final letter is *kurriyalukaram*, the flexional increment *in* is inserted between them. Ex. *Ulakkinṇurai, kaḥcinṇurai, onṇinṇurai*.

169. *Attitai varūuṇ kalame ṇalavē.*

Attu is inserted if *kurai* follows *kalam*. Ex. *kalattukkurai*.

170. *Paṇaiye ṇalavuṇ kāve niraiyu*
Ninaiyuṇ kālai yinṇoṭu civaṇum.

On careful consideration it is seen that the *cāriyai in* is inserted if *kurai* follows the word 'paṇai' denoting measure and *kā* denoting weight. Ex. *paṇaiyiṇ kurai, kāviṇ kurai*; sometimes *paṇaikkurai* and *kākkurai*.

171. *Alavirku niraiyirku molimuta lāki*
Yulavenap paṭṭa vonpatir reluttē
Yavaitāṇ

Kacataṭa venṛā namava venṛā
Vakara vukaramō ṭavaiyeṇa molīṭa.

There are only nine letters that stand at the beginning of words denoting measure and weight and they are, k, c, t, p, n, m, v, a and u. Ex. kalam, cāṭi, tūtai, pānai, nāli, maṇṭai, vaṭṭil, akal, ulakku; kaḷaṅcu, cīrakam, toṭi, palam, nīrai, mā, varai, antai.

Note.—The word beginning with u and denoting weight was not extant even at the time of Iḷampūraṇar. In his time there were words like immi, ōrātai denoting measurement, and not beginning with the above-mentioned letters.

172. *Īriyaṇ maruṅki nīvaiyivar riyalṭenak*
Kūriya kiḷaviṭ pallā rellā
Meyttalaiṭ ṭaṭṭa valakkoṭu civaṇi
Yottavai yuriya puṇarmolī nilaiyē.

All those changes in sandhi other than those that have been mentioned here must be determined from usage.

173. *Palarari coṇmun yāva renṇum*
Peyariṭai vakaraṅ keṭutalu mēṇai
Yonṛari coṇmun yāten vināviṭai
Yonṛiya vakaram varutalu miranṭu
Maruviṇ ṭāttiṭiṭ ririyumaṇ payinṛē.

In usage the 'va' of yāvar when it follows a plural noun is dropped and 'va' is inserted between yā and tu of the interrogative pronoun yātu when it follows neuter singular. Ex. Avar + yāvar = Avar yār; Atu + yātu = Atu yāvatu.

(Tokaimarapu ends.)

6. Urupiyal.

(Chapter on the sandhi between the base and the case-suffixes.)

174. *Aā uū ēau venṇu*
Mappā lāra nīlaimolī munṇar
Vērrumai yurupir kinṇē cāriyai.

The inflexional increment 'in' is inserted between the noun base ending in a, ā, u, ū, ē and au and the case-suffixes. Ex.

vila + ai = vila(v)inai, viḷaviṇoṭu, viḷaviṇku, viḷavinatu, viḷaviṇkan;
 palā + ai = palā(v)inai, palāviṇoṭu etc.; kaṭu + ai = kaṭu(v)inai,
 kaṭuviṇoṭu etc.; kalū + ai = kalūu(v)inai, kalūu(v)inōṭu etc.; cē +
 ai = cē(v)inai, cē(v)inoṭu etc.; vau + ai = vau(v)inai, vauviṇoṭu
 etc.

175. *Pallavai nutaliya vakara viṇuṇṇeyar*
Varroṭu civaṇa lecca minṇē.

The words which denote *many* and which end in 'a' may also take the cāriyai varṇu. Ex. palla + ai = pallavarrai, palla-varroṭu; cila + ai = cilavarrai, cilavarroṭu etc.

176. *Yāven viṇāvu māyiya ririyātu.*

Yā also is of the same nature (*i. e.*) it takes varṇu after it before the case-suffix. Ex. yāvarrai.

177. *Cuṭṭumuta lukara mannoṭu civaṇi*
Yoṭṭiya meyyolīt tukaraṇ ketumē.

The words which begin with a demonstrative root and end in u take 'an' before the case-suffix and drop their final u. Ex. atu + ai = at + an + ai = atanai, atanoṭu etc.; itanai itanoṭu etc.; utanai, utanoṭu etc.

178. *Cuṭṭumuta lākiya vaiye nirutti*
Varroṭu civaṇi nirralu murittē.

The words which begin with a demonstrative root and end in 'ai' may also take varṇu before the case-suffix. Ex. Avai + ai = avai + varṇu + ai = avaiyarrai, avaiyarroṭu etc.; ivaiyarrai, ivaiyarroṭu etc.; uvaiyarrai, uvaiyarroṭu etc.

Note.—v of varṇu is dropped by sūtra 123.

179. *Yāven viṇāvi naiye niruttiyu*
Māyiya ririyā tenmaṇār pulava
Rāvayin vakara maiyoṭuṇ ketumē.

Learned men say that the interrogative yāvai is of the same nature (*i. e.*) it takes varṇu after it before case-suffix. Then 'vai' of yāvai is dropped.

180. *Niye noruṇṇeyar neṭumutal kuruku*
Māvayi nākara morrā kummē.

Ī of nī is shortened before case-suffix, when n is inserted between them. Ex. ninnnai, ninnnoṭu, ninnakku etc.

181. *Ōkāra virutik konrē cāriyai.*

On is the cāriyai that is inserted between the base ending in ō and the case-suffix. Ex. kō onai.

182. *Aā vennu marappēyark kilavik
Kattoṭun civanu mēla nrupē.*

Attu also is inserted between the base of words ending in a or ā and denoting trees and the seventh case-suffix. Ex. vila + kan = vilavattukkan.

183. *Ūnanavēn pullik kinnē cāriyai.*

In is the cāriyai that is inserted after the base ending in ũ and n. Ex. Urininai, Urininoṭu; poruninai, poruninoṭu.

184. *Cuṭṭumutal vakara maiyu meyyun
Keṭṭa viruti yiyarriri pinrē.*

There is no difference in nature between the words beginning with the demonstrative roots and ending in v (*i.e.*) av, iv and uv and the word (yāvai) which drops its vai (when it takes the cāriyai varru). (*i.e.*) Av, iv and uv take the cāriyai varru when their final v is dropped. Ex. av + ai = av + varru + ai = avarrai, avarroṭu etc.; ivarrai, ivarroṭu etc.; uvarrai, uvarroṭu etc.

185. *Ēnai vakara minnoṭu civanum.*

Word that ends in v other than those mentioned in the previous sūtra takes the cāriyai in. Ex. Tev + ai = tev + in + ai = tevvinai.

186. *Maṣkān pullimu nattē cāriyai.*

The base that ends in m takesattu before case-suffix. Ex. maram + ai = maram + attu + ai = marattai.

187. *Inniṭai varū moliyumā rulavē.*

Some bases ending in m take in instead ofattu before case-suffixes. Ex. Urum + ai = uruninai, uruninoṭu etc.; tiruninai, tiruninoṭu etc.

188. *Numme n̄iruti yiyarkai yācum.*

Num takes the case-suffix directly without the insertion of any flexional increment. Ex. Nummai, nummoṭu etc.

189. *Tānā men̄nu makara virutiyum*
Yāme n̄irutiya maṭanō ran̄ṇa
Ā ey yācum yāme n̄iruti
Yāvayin̄ yakaramey keṭutal vēṇṭu
Mēnai yiraṇṭu neṭumutal kuṛukum.

Of the bases ending in m, tām and nām have their vowels shortened before case-suffix and yām is changed to em before the same. Ex. tān + ai = taṇṇai, taṇṇoṭu etc.; nammai, nammoṭu etc.; yām + ai = emmai, emmoṭu etc.

190. *Ellā men̄nu miruti mun̄ṇar*
Var̄reṇ cāriyai mur̄rat tōn̄ru
Mummai nilaiyu miruti yāṇa.

The base ellām takes var̄ru before case-suffix and um is added after the case-suffix. Ex. ellām + ai = ellām + var̄ru + ai + um = ellāvar̄raiyum, ellāvar̄roṭum, ellāvar̄riṇum etc.

191. *Uyartiṇai yāyi nammiṭai varumē.*

Nam is inserted instead of var̄ru in the previous case if ellām refers to uyartiṇai. Ex. Ellānammai-yum, ellānammiṇum etc.

192. *Ellāru men̄num paṭārkkai yirutiyyu*
Mellīru men̄nu mun̄ṇilai yirutiyyu
Mor̄ru mukaramuṇ keṭumēna moliṇa
Nir̄ral vēṇṭum rakarap̄ ṭulli
Yummai nilaiyu miruti yāṇa
Tammiṭai var̄ūum paṭarkkai mena
Nummiṭai var̄ūum mun̄ṇilai molikkē.

‘Ellārum’ which denotes the third person and ‘ellīrum’ which denotes the second person have tam (followed by the case-suffix) and num (followed by the case-suffix) inserted between ellār and um, and ellīr and um respectively. Ex. ellār-tammai-y-um, ellīrnummai-y-um.

193. *Tānyā nen̄nu māyī rirutiyyu*
Mēṇmuṇ peyarōṭum vēṇṭupā ṭilavē.

Tān and yān undergo the same change as the above three words tām, nām and yām (before case-suffixes). (*i.e.*) tān is changed to taṇ in oblique cases and yān to eṇ. Ex. taṇnai etc.; eṇnai etc.

194. *Alanē pulanē yāyiru molikku*
Mattu minṇu muraḷat tōṇra
Lotta teṇṇa vūṇaru mōrē.

Learned men say that the cāriyai attu and iṇ are optionally added after the words alaṇ and puḷaṇ in oblique cases. Ex. alaṇṇai, alaṇṇai; puḷaṇṇai, puḷaṇṇai etc.

195. *Aṇṇen cāriyai yēla nīruti*
Muṇṇart tōṇru miyarkait teṇṇa.

The cāriyai aṇ is added after the number ēḷ. Ex. ēḷaṇai, ēḷaṇoṭu etc.

196. *Kurriya lukarat tīruti muṇṇar*
Murrāt tōṇru minṇen cāriyai.

The flexional increment 'iṇ' is inserted after the base ending in ū.

197. *Neṭṭelut timpa rorrumikat tōṇru*
Maṇṇān molika ḷalvaḷi yāṇa.

If the consonant that precedes ū is preceded by a long vowel, it is doubled wherever possible (only ṭ and ṛ are doubled).

198. *Avaitām*
Iyarkaiya vākuñ ceyarkaiya veṇṇa.

It is said that the flexional increment 'iṇ' is not added in the above case. Ex. yāṭu + ai = yāṭṭai.

Note.—Since the sūtra 196 says that the flexional increment 'iṇ' is added and the sūtra 197 says that the consonant preceding the final ū is doubled, there arises a doubt whether the flexional increment is added or not, in cases where the consonant preceding ū is doubled. This sūtra 198 clears that doubt.

Since the word 'ceyarkaiya' is unnecessarily found in the sūtra, the commentators think that the flexional increment is sometimes added even when the consonant is doubled. But it

seems to me that they may say so since the word 'enpa' is found in the sūtra.

199. *Enṇi nīruti yaṇṇoṭu civaṇum.*

All numbers ending in ū take the flexional increment 'aṇ'

Ex. onṛū + ai = onṛaṇai etc.

200. *Onṛu mutalākapaṭṭūṛntu varūu*

Mellā veṇṇuṇ colluṇ kālai

Yāṇṭai variṇu māṇa millai

Yaṣṭen kiḷavi yāvayir keṭumē

Yuytal vēṇṭum paṣṭkāṇ meyyē.

In compound words having the numbers one to eight (*i.e.*, onṛū, iraṇṭu etc.) as the first member and paṣṭu as the second member, there is no harm if the flexional increment 'āṇ' also is added, and in that case aṣṭu of paṣṭu is dropped. Ex. irupaṣṭu + ai = irupāṇai etc.

Note.—Since it is said that 'āṇ' also may be added, the flexional increment 'aṇ' may also be added by the sūtra 199. Hence we have the form irupaṣṭaṇai also.

201. *Yāte nīrutiyaṇ cutṭumuta lākiya*

Vāyta viṛutiya maṇṇoṭu civaṇu

Māytaṇ keṭuta lāvayi nāṇa.

The word yātu and the words (aṣṭu, iṣṭu and uṣṭu) which commence with a demonstrative letter and have āytam in the middle take the increment aṇ; and the āytam in the latter case is then dropped. Ex. yātaṇai, ataṇai, itaṇai etc.

202. *Ēla nurupīrkut ticaipṭeyar muṇṇarc*

Cāriyaik kiḷavi yiyarṭkaiyu māku

Māvayi nīruti meyyoṭuṇ keṭumē.

Words denoting direction, when followed by the seventh case-suffix, do not optionally take the increment in (mentioned in sūtra 196), in which case, the final ū with the preceding consonant is dropped. Ex. vaṭakkū + kaṇ = vaṭakkaṇ or vaṭakkiṇkaṇ.

203. *Pulli yirutiya muyiriru kiḷaviyuṇ*

Colliya valla vēṇaiya vellān

Tēruṇ kālai yuruṭoṭu civaṇic
Cāriyai nilaiyuṇ kaṭaṭṭā ṭilavē.

All words ending in consonants or vowels, not mentioned above sometimes take flexional increments and sometimes not.

(Urupiyal ends.)

7. *Uyirmayaṇkiyal.*

(Chapter dealing with sandhi when the standing word ends in a vowel.)

204. *Akara viṛuṭiṭ peyarnilai munṇar*
Vēṛṛumai yalvalik kacataṭaṭ tōṇṛiṛ
Ratta motta vorṛiṭai mikumē.

If the standing word is a noun ending in 'a', and if it is followed by k, c, t or p, k, c, t or p is respectively inserted in *non-case-relation sandhi*. Ex. viḷa + kuṛitu = viḷa-k-kuṛitu etc.

205. *Viṇaiyeṇcu kiḷaviyu muvamak kiḷaviyu*
Meṇave neccamuṇ cuṭṭi nṛiṛutiṇ
Māṇka venṇu muraiyacaik kiḷaviyu
Ṇāṇkark kiḷanta valleluttu mikumē.

If verbal participles and particles denoting comparison that end in 'a', the particle 'eṇa', the demonstrative root 'a' and the particle 'āṇka' happen to be standing words, k, c, t or p is inserted after them as in the case mentioned in the previous sūtra (when they are followed by k, c, t or p respectively). Ex. uṇa + koṇṭāṇ = uṇa-k-koṇṭāṇ; pulipōla + koṇṛāṇ = pulipōla-k-koṇṛāṇ; kolḷeṇa + koṇṭāṇ = kolḷeṇa-k-koṇṭāṇ; a + koṇṛāṇ = a-k-koṇṛāṇ; āṇka + koṇṭāṇ = āṇka-k-koṇṭāṇ etc.

206. *Cuṭṭiṇ munṇar ṇanamāt tōṇṛi*
Ṇoṭṭiya vorṛiṭai mikutaḷ vēṇṭum.

If the demonstrative letter 'a' is followed by ñ, n or m, ñ, n or m is respectively inserted after it. Ex. a + ñālam = a-ñ-ñālam; a-n-nūl; a-m-maṇi etc.

207. *Yavamunṇ varinē vakara morṛum.*

(If the demonstrative letter 'a') is followed by y or v, v is inserted after it. Ex. a + yāl = a-v-yāl; a + vaḷai = a-v-vaḷai.

208. *Uyirmunṇ varinu māyiya ririyātu.*

(If the demonstrative letter 'a') is followed even by a vowel, the same is the case. [(i.e.) v is inserted after it.] Ex. a + ātai = a-v-vātai; a + ilai = a-v-vilai etc.

209. *Nīta varutal ceyyulu ĩurittē.*

(The demonstrative letter 'a') may be lengthened to ā in poetry. Ex. āyiru tinaiyi nicaikkumaṇa collē. (Tol. col. 1.)

210. *Cāva venṇuṇ ceyave neccat*

Tiruti vakaraṇ ketutalu murittē.

The verbal participle 'cāva' optionally loses its final 'va' (when it happens to be the standing word). Ex. cāva + kuttināṇ = cāva-k-kuttināṇ or cā-k-kuttināṇ.

211. *Anṇa venṇu muvamak kiḷaviyu*

Maṇmai cutṭiya viḷinilaik kiḷaviyuṇ

Ceymmaṇa venṇun toliliru collu

Mēval kaṇṇiya viyaṅkōṭ kiḷaviyuṇ

Ceyta venṇum peyareṇcu kiḷaviyuṇ

Ceyyiya venṇum vinaiyeṇcu kiḷaviyu

Mamma venṇu muraipporuṭ kiḷaviyum

Palavar rirutiṭ peyarkkoṭai yulappaṭa

Vanri yaṇaittu miyaḷpeṇa molipa.

It is said that no change takes place in sandhi if any of the following words that end in 'a' happen to be the standing words :—(1) 'anṇa', the particle of comparison (2) vocatives addressed to persons near at hand (3) finite verbs of the type 'ceymmaṇa' (4) verbs of the imperative mood (5) noun participles of the type 'ceyta' (6) verbal participles of the type 'ceyyiya' (7) amma, the particle used in addressing a person and (8) palla, pala etc. that are always plural pronouns. Ex. (1) poṇ + anṇa + kutirai = poṇanṇa kutirai (2) ūra (vocative of ūraṇ) + koḷ = ūra koḷ (3) uṇmaṇa + kutirai = uṇmaṇa kutirai (4) celka + kutirai = celka kutirai (5) uṇṭa + kutirai = uṇṭa kutirai (6) uṇṇiya + koṇṭāṇ = uṇṇiya koṇṭāṇ (7) amma + korṛā = amma korṛā (8) pala + kutirai = pala kutirai.

Note.—Iḷampūraṇar interprets *palavarṛiruti-ṭ-peyar* as the pronoun pala which ends in 'a' and denotes plural number; while Naccinārkkiṇiyar interprets the same word as the nouns,

palla, pala, cilla, cila, uḷla etc. which end in 'a' and denote plural number. Naccinārkkiniyar's interpretation is better in the light of the sūtras 214 to 216.

212. *Vāliya venṇuṇ ceyaven kiḷavi*
Yiṛuti yakaraṇ keṭutalu murittē.

'Ya' of the optative vāliya is sometimes dropped when it is the standing word. Ex. vāliya + korṛā = vālikorṛā.

213. *Uraipporuṭ kiḷavi nūṭṭamum varaiyār.*

None prevents the lengthening of the *uraipporuṭkiḷavi* (i.e.) the word 'amma' mentioned in sūtra 211. Ex. ammā korṛā.

214. *Palavar riṛuti nūṭumoli yulavē*
Ceyyul kaṇṇiya toṭarmoli yāṇa.

The final 'a' of palla, pala etc. is sometimes lengthened in compound words in poetry.

Note.—Iḷampūraṇar says (1) that, since the sūtra contains the word uḷa (plural number) instead of uṇṭu (singular number), the word cila also must be added to pala (2) that, since the expression *toṭarmoli* is found in the sūtra, pala must be followed by cila and (3) that, since the expression *ceyyul kaṇṇiya toṭarmoli yāṇa* is found in the sūtra instead of *ceyyulāṇa*, a followed by ñ will follow ā of palā and a followed by m will follow cila. Ex. 'Palā aṇcilā amenmaṇār pulavar' for pala cila venmaṇār pulavar.

Note.—Naccinārkkiniyar agrees with him in points (2) and (3).

215. *Toṭara liṛuti tammur rāṁvarin*
Lakaram rakaravoṛ rākalu murittē.

'La' of the standing word may sometimes be changed to r, if those of the above-mentioned words that are not *toṭarmoli* (i.e., pala and cila) are followed by the same words. Ex. pala + pala = paṛpala; cila + cila = ciṛcila.

Note.—For the definition of *toṭarmoli*, refer to sūtra 45.

216. *Valleḷut tiyaṛkai yuralat tōṇrum.*

The insertion of c, or p after the words pala and cila if they are followed by the same words is only optional. Ex. pala + pala = palapala or pala-p-pala; cila + cila = cilacila or cila-c-cila.

Note.—1. Sūtra 204, enjoins the insertion of c or p and this sūtra makes it optional.

Note.—2. The sūtras 204 to 216 deal with the changes in *non-case-relation sandhi* when the standing word ends in 'a'.

217. *Vērrumaik kaṇṇu mataṇō rarrē.*

The same change takes place in *case-relation sandhi* (i.e.) if the standing word is a noun ending in 'a' and if it is followed by k, c, t or p, k, c, t or p is respectively inserted in case-relation sandhi in the same way as in *non-case-relation sandhi* mentioned in sūtra 204.

218. *Marappēyark kiḷavi melleḷuttu mikumē.*

If the standing word that ends in 'a' denotes a tree, a nasal (i.e.) ṇ, ñ, n or m is inserted if it is followed by k, c, t or p respectively. Ex. viḷa + kōṭu = viḷa-ṇ-kōṭu; viḷa-ñ-cetiḷ; viḷa-n-tōl; viḷa-m-pū.

219. *Makappēyark kiḷavik kinṇē cāriyai.*

If 'maka' is the standing word, it takes the increment 'in' after it. Ex. maka-v-in-kai etc.

220. *Attavaṇ variṇum varainilai yinṇē.*

It is not objectionable if the increment 'attu' is added after 'maka' instead of in. Ex. maka + attu + kai = makattu-k-kai.

Note.—The a of attu is dropped by the sūtra 126 and k is inserted after it by the sūtra 134.

221. *Palavar riṇuti yurupiya ṇilaiyum.*

The words palla, pala etc. take (the increment 'varru' if they are followed by k, c, t or p) in the same way as when they are followed by case-suffixes. Ex. pala-varru-c-cevi.

Note.—The sūtras 211 to 221 deal with the changes in *case-relation sandhi* when the standing word ends in 'a'.

222. *Ākāra viṇuti yakara viyarṇē.*

The changes (in *non-case-relation sandhi*) when the standing word is a noun and ends in ā are the same as those when it ends in 'a' (if it is followed by k, c, t or p). Ex. tāṛā + kaṭitu = tāṛā-k-kaṭitu etc.

223. *Ceyyā vennum vinaiyeñcu kīlaviyu*
Mavviya ririyā tenmanār ṣulavar.

Learned men say that the same is the case if the standing word is the verbal participle of the type *ceyyā*, (*i.e.*) *k*, *c*, *t* or *p* is respectively inserted if it is followed by *k*, *c*, *t* or *p*. Ex. *uṇṇā-k-koṇṭāṇ*.

224. *Ummāi yeñciya viruṣeyart tokaimolī*
Meymmai yāka vakara mikumē.

In *ummai-t-tokai* or *dvandva* compounds made up of two words of which the former member ends in *ā*, *a* is inserted after it. Ex. *irā + pakal = irā-a-p-pakal*.

225. *Āvu māvvum viḷip̄peyark kīlaviyum*
Yāven vināvum ṣalavar rirutiya
Mēval kuṛitta vuraiyacai miyāvun
Manṛolī luraikkum vināvin kīlaviyō
Tanṛi yanaittu miyalpeṇa molīṣa.

It is said that there is no change in sandhi if the standing words are (1) the noun *ā* or *mā* (2) nouns in the vocative case (3) the interrogative pronoun *yā* (4) the neuter plural finite verbs ending in *ā* (5) a verb in the imperative mood with the particle *miyā* suffixed to it and (6) interrogative verbs denoting the action of the speaker. Ex. (1) *ā kuṛitu*; *mā kuṛitu*; (2) *ūrā koḷ*; (2) *yā kuṛiya* (4) *uṇṇā kutirai* (5) *kēṇmiyā korṛā* (6) *uṇkā korṛā*.

Note.—1. *ḷampūraṇar* interprets *ṣalavar riruti* as the finite verbs (ending in *ā*) denoting neuter plural; while *Nacciṇārkkiniyar* interprets the same as noun participles denoting negation. *ḷampūraṇar*'s interpretation seems to be correct since one has to stop a little after pronouncing the finite verb and hence no change in sandhi is possible.

Note.—2. *uṇkā korṛā* means 'will I eat, Oh, korṛā?'.

Note.—3. The sūtras 223 to 225 deal with the changes in *non-case-relation sandhi* when the standing word ends in *ā*.

226. *Vērrumaik kaṇṇu mataṇō rarrē.*

The changes in case-relation sandhi (when the standing word is a noun and ends in *ā*) are the same as those when it

ends in 'a' (if it is followed by k, c, t or p) (*i.e.*) k, c, t or p is inserted. Ex. *tārā + kāl = tārā-k-kāl* etc.

227. *Kurīyatan munṇaru mōreluttu molikku*
Marīyat tōṇru makarak kiḷavi.

'A' is inserted after the standing word if it happens to be either a word ending in ā with a short vowel previous to it or a single-lettered word ā. Ex. *palā + kōṭu = palā-a-k-kōṭu*.

Note.—Examples for the second case are not generally found in current literature.

228. *Irāven kiḷavik kakara millai.*

But 'a' is not inserted if the standing word is 'irā'. Ex. *irā + kūttu = irā-k-kūttu*.

229. *Nilāven kiḷavi yattoṭu civaṇum.*

If 'nilā' is the standing word, it takes the increment 'attu' after it. Ex. *nilā + koṇṭāṇ = nilāttu-k-koṇṭāṇ*.

230. *Yāmarak kiḷaviyum piṭāvuṇ taḷāvu*
Māmuṇ peyaru melleluttu mikumē.

If the three nouns *yā* denoting tree, *piṭā* and *taḷā* are standing words, the nasal *ṇ*, *ñ*, *n* or *m* is inserted (after the inserted element *a* according to the sūtra 227). Ex. *yā + tōl = yā-a-n-tōl*; *piṭā-a-n-tōl*; *taḷā-a-n-tōl* etc.

231. *Valleluttu mikiṇu māṇa millai.*

There is no harm even if a voiceless consonant (k, c, t or p) is inserted (instead of a nasal). Ex. *yā-a-t-tōl*; *piṭā-a-tōl*; *taḷā-a-tōl* etc.

232. *Māmarak kiḷaviyu māvu māvu*
Māmuṇ peyaru mavarrō raṇṇa
Vakaram vallelut tavaiyava ṇilaiyā
Ṇakara morru māvu māvum.

If the nouns *mā* denoting tree, *ā* and *mā* are standing words the same is the change in sandhi as is mentioned in the sūtra 230 (*i.e.*) a nasal is inserted. Besides in the case of *ā* and *mā*, *ṇ* is inserted in the place of 'a followed by a nasal'. Ex. *mā + tōl = mā-a-n-tōl*, *māṇ-tōl*; *ā + talai = ā-n-talai*, *ā-ṇ-talai* etc.

233. *Ānōr rakaramoṭu nilaiyiṭa nūṭaittē.*

If the standing word is ā, it sometimes takes after it n followed by a. Ex. 'Āṇaneytelittunāṇanīvi' for 'Āṇneytelittunāṇanīvi.'

234. *Āṇmun varūu mīkāra pakaran
Tāṇmikai tōṇrik kurukalu murittē.*

If the standing word ā is followed by the word 'pī', p is inserted after ā instead of n and ī of pī is shortened to 'i'. Ex. ā-p-pi.

235. *Kurīyata nirutic cīnaikeṭa vukara
Marīya varutal ceyyulū ḷurittē.*

In poetry, the final ā of the standing word which has a short vowel previous to it is sometimes shortened to a and u is inserted after it. Ex. puravuppurat taṇṇa puṇkāyu kāy. Here pura-v-u is used for purā.

Note.—Sūtras 226 to 235 deal with the changes in case-relation sandhi when the standing word ends in ā.

236. *Ikara viṇuṭiṭ peyarnilai muṇṇar
Vērrumai yāyiṇ valḷeluttu mikumē.*

If the standing word is a noun and ends in 'i', a voiceless consonant (i.e. k, c, t or p) is inserted after it in case-relation sandhi (if the initial of the coming word is k, c, t or p). Ex. kiḷi + kāl = kiḷi-k-kāl, etc.

237. *Iniyaṇi yeṇṇuṇ kālaiyu miṭaṇum
Vinaiyeṇcu kiḷaviyuṇ cuṭṭu manna.*

The same is the case (i.e. k, c, t or p is inserted) after the words 'iṇi' and 'aṇi' respectively denoting time and place, verbal participles ending in 'i' and the demonstrative root 'i'. Ex. iṇi + koṇṭān = iṇi-k-koṇṭān; aṇi-k-koṇṭān; tēṭi-c-cenrān; i-t-tēvaṇ etc.

238. *Inri yeṇṇum vinaiyeṇ ciṇuṭi
Niṇra vikara mukara māta
Ronriyaṇ maruṇkiṇ ceyyulū ḷurittē.*

The final 'i' of *inri* is changed to 'u' in old poetry.
Ex. *uppinrupurkai yuṅkamākorkaiyōṇē*.

239. *Cuṭṭi niyarkai murkilaṅ tarre*.

The nature (of sandhi) after the demonstrative root 'i' is the same as that mentioned after 'a'. (i.e. a nasal is inserted if the coming word commences with a nasal and 'v' is inserted if it commences with 'y' or 'v'.) Ex. *i-ñ-ñāṅ; i-m-maṇi; i-n-nūḷ; i-v-yāl; i-v-vaṭai*.

240 *Patakkumun varinē tūṇik kiḷavi*
Mutarḷilaṅ tetutta vērrumai yiyarrē.

If the word 'tūṇi' is followed by the word 'patakku', the change in sandhi is the same as that in case-relation sandhi (i.e. the voiceless p is inserted between them). Ex. *tūṇi-p-patakku*.

241. *Urivaru kālai nālik kiḷavi*
Yiruti yikara meyyotuṅ keṭumē
Ṭakara morru māvayi nāṇa.

If the word 'nāli' is followed by the word 'uri', 'li' is dropped and ṭ takes its place. Ex. *nāli + uri = nā-ṭ-uri*.

242. *Paṇiyēṇa varūṇ kāla vērrumaik*
Kattu miṇṇuṇ cāriyai yākuṁ.

The word 'paṇi' denoting season takes after it the increments 'attu' and 'in' in case-relation sandhi. Ex. *paṇi + koṇṭāṇ = paṇi-y-attu-k-koṇṭāṇ* or *paṇi-y-iṛ-koṇṭāṇ*.

243. *Valiyēṇa varūṁ pūtak kiḷaviyu*
Mavviyu ṇilaiyal cevvi tenpa.

It is said that the word 'vali' denoting one of the five elements is of the same nature (i.e.) it takes the increments 'attu' or 'in' after it in case-relation sandhi. Ex. *vali + pōyiṇāṇ = vali-y-attu-p-pōyiṇāṇ* or *vali-y-iṛ-pōyiṇāṇ*.

244. *Utimarak kiḷavi melleluttu mikumē*.

If the word 'uti' denoting a kind of tree (is followed by a voiceless consonant), the corresponding nasal is inserted after it. Ex. *uti + kōṭu = uti-ṇ-kōṭu* etc.

245. *Puḷimarak kiḷavik kammē cāriyai.*

The word 'puḷi' denoting tamarind tree takes after it the increment 'am' (if it is followed by a voiceless consonant *i.e.*, k, c, t or p). Ex. puḷi + cetiḷ = puḷi-y-añ-cetiḷ etc.

246. *Ēnaiṭ puḷippeyar melleluttu mikumē.*

A nasal is inserted after the word puḷi denoting anything other than the tamarind tree. Ex. puḷi + kūḷ = puḷi-ñ-kūḷ etc.

247. *Valleluttu mikiṇṇu māṇa millai*
Yalvali yarital valakkat tāṇa.

There is no harm if a voiceless consonant is inserted (instead of a nasal in the previous case) if it is so in usage. Ex. puḷi-k-kūḷ etc.

248. *Nāṇmur rōṇṇun toḷiṇilaik kiḷavik*
Kāṇiṭai varuta laiya miṇṇē.

Any noun (ending in 'i' and) denoting a star takes the increment 'āṇ' after it, if it is followed by a verb. Ex. paraṇi + koṇṭāṇ = paraṇi-y-ār-koṇṭāṇ etc.

249. *Tiṅkaṇ muṇṇvari ṇikkē cāriyai.*

Any noun (ending in 'i' and) denoting a month takes the increment 'ikku' after it (if it is followed by a verb). Ex. āṭi + koṇṭāṇ = āṭi + ikku + koṇṭāṇ = āṭi-kku-k-koṇṭāṇ etc.

250. *Īkāra viṇṇuti yākāra viyarṇē.*

The change in sandhi when the standing word ends in ī is the same as that when it ends in ā (in *non-case-relation sandhi*). Ex. tī + kaṭitu = tī-k-kaṭitu, tī-c-ciṭitu etc.

251. *Niyen peyaru miṭakkarṇ peyaru*
Miyēṇa marī.ya vi amvarai kiḷaviyu
Mavayin valleluttu tiyarkai yākum.

There is no change in sandhi when the standing word is nī, pī or mī denoting place and it is followed by k, c, t or p. Ex. nī kuriyai etc.; pī titu etc; mīkaṇ etc.

252. *Iṭamvarai kiḷavimūṇ valleluttu mikūṇ*
Muṭaṇilai molīyu muḷaveṇa molīṇa.

It is said that there are words before which a voiceless consonant is inserted when the standing word is *mī*. Ex. *mī-p-pal* etc.

Note.—Sūtras 250 to 252 deal with *non-case-relation sandhi*.

253. *Vērrumaik kaṇṇu mataṇō rarṛē.*

The same is the case in *case-relation sandhi (i.e.)* a voiceless consonant *k*, *c*, *t* or *p* is inserted after a standing word ending in *ī* and before the coming word commencing with a voiceless consonant. Ex. *ī + kāl = ī-k-kāl; ī-c-ciraku* etc.

254. *Nīye noruṇṇeyā ruruṇṇiya ṇilaiyu*
Māvayin vallelut tiyarkai yākum.

The single lettered word *nī* (when it stands as the standing word and when it is followed by *k*, *c*, *t* or *p* is changed to *niṇ*) as before case-suffixes. In that case no voiceless consonant is inserted after it. Ex. *nī + Kai = niṇkai*.

Note.—Sūtras 253 & 254 deal with *case-relation sandhi*.

255. *Ukara vṛuti yakara viyarṛē.*

The change in *non-case relation sandhi* when the standing word ends in *u* (and when it is followed by *k*, *c*, *t* or *p*) is the same as when it ends in *a*. Ex. *kaṭu + kuṛitu = kaṭu-k-kuṛitu* etc.

256. *Cuṭṭin munṇaru mattolir rākum.*

The same is the case after the demonstrative root *u*. Ex. *u-k-korṇan* etc.

257. *Ēṇavai varinē mēṇilai yiyala.*

If the demonstrative root *u* is followed by those other than *k*, *c*, *t* or *p* (*i.e.*, by *ñ*, *n*, *m*, *y* or *v*), the change in sandhi is the same as after the demonstrative root ‘*a*’ mentioned before. Ex. *u-ñ ṇāṇ*, *u-n-nūl*, *u-m-maṇi*; *u-v-yāl*; *u-v-vaṭai*.

258. *Cuṭṭumuta liruti yiyalpā kummē.*

There is no change in sandhi if the standing word is one commencing with a demonstrative root and ending in *u* (*i. e.*) *atu*, *itu* & *utu*. Ex. *atu kuṛitu* etc.

259. *Anṇuvaru kālai yāvā kutalu*
Maivaru kālai meyvaramintu keṭutaluṇ.
Ceyyūṇ maruṇki ṇurittenā molipa.

It is said that in poetry the final u of *atu*, *itu* or *utu* is changed to *ā* if it is followed by the word *anru* and it is dropped before the suffix 'ai'. Ex. *atu* + *anru* + *amma* = *atāanramma* etc.; *atu* + *ai* + *marru* + *amma* = *ataimaramma* etc.

Note.—Sūtras 255 to 259 deal with *non-case-relation-sandhi*.

260. *Vērrumaik kaṇṇu mataṇō varrē.*

The same is the case in *case-relation-sandhi* (i.e.) the change in *case-relation sandhi* when the standing word ends in u and is followed k, c, t or p, is the same as that when the standing word ends in a. Ex. *kaṭu* + *kaṭumai* = *kaṭu-k-kaṭumai* etc.

261. *Eruvuñ ceruvu mammoṭu civaṇit*
Tiripīṭa nuṭaiya teriyuñ kālai
Yammiṇ makarañ ceruvayir keṭumē
Tammozru inikūum vallelut tiyarkai.

When the standing words are *eru* and *ceru* and they are followed by k, c, t or p, the increment 'am' is added after the former and 'a' followed by the same consonant (i.e., k, c, t or p) after the latter. Ex. *eru* + *kuḷi* = *eru* + *am* + *kuḷi* = *eru-v-aṇ-kuḷi*; *eruvañcēru* etc. ; *ceru* + *kaḷam* = *ceru* + *ak* + *kaḷam* = *ceru-v-ak-kaḷam*; *ceru* + *cēṇai* = *ceru* + *ac* + *cēṇai* = *ceru-v-ac-cēṇai* etc.

262. *Lakara vukara nīṭiṭa nuṭaitlē*
Yukaram varuta lāvayi nāṇa.

If the standing word ends in *lu*, u may be lengthened to *ū* and another u is inserted after it. Ex. *palū-u-p-pallaṇṇa paruvu-kirppāvaṭi*.

263. *Oṭumarak kiḷavi yutimara viyarrē.*

The change in sandhi when the standing word is *oṭu* is the same when it is the word *uti* denoting a tree. Ex. *oṭu* + *kōṭu* = *oṭu-ñ-kōṭu* etc.

Note.—Cf. sūtra 244.

264. *Cuṭṭumuta liruti yurupiya nilaiyu*
Morriṭai mikāa vallelut tiyarkai.

If the standing word commences with a demonstrative root, ends in u, and is followed by k, c, t or p, it takes (the increment

an) as it does before a case-suffix and the succeeding consonant is not doubled. Ex. *atu + kōṭu = atankōṭu* etc.

Note.—Sūtras 260 to 264 deal with *case-relation sandhi*.

265. *Ūkāra viruti yākāra viyarṛē.*

The change (in *non-case-relation sandhi*) when the standing word is a noun and ends in *ū* is the same as that when it ends in *ā* (when it is followed by *k, c, t* or *p*). Ex. *koṇmū + kaṭitu = koṇmū-k-kaṭitu* etc.

Note.—Cf. sūtra 222.

266. *Viṇaiyeñcu kiḷavikku munṇilai moḷikku*
Niṇaiyuñ kālai yaṇvakai varaiyār.

None prevents the same change in sandhi when the standing word is a verbal participle ending in *ū* or finite verbs of the second person ending in *ū* (and when they are followed by *k, c, t* or *p*). Ex. *uṇṇū + koṇṭān = uṇṇū-k-koṇṭān* etc.; *kaitū + korṛā = kaitū-k-korṛā* etc.

Note.—Sūtras 265 & 266 deal with *non-case-relation sandhi*.

267. *Vērrumaik kaṇṇu matanō rarṛē.*

The same is the case in *case-relation sandhi* (i.e.) the change is the same when the standing word ends in *ū* as that when it ends in *ā*. Ex. *koṇmū + kuḷām = koṇmū-k-kuḷām* etc.

Note.—Cf. sūtra 225.

268. *Kurṛelut timṇaru mōreluttu moḷikku*
Nirṛal vēṇṭu mukarak kiḷavi.

When the standing word is one-lettered word ending in *ū* or when it has a short vowel previous to its final *ū*, *u* is also inserted. Ex. *tū + kuṛai = tū-u-k-kuṛai*; *uṭū + kuṛai = uṭū-u-kuṛai* etc.

269. *Pūve noruṇṇeya rāyiyal pinṛē*
Yāvayin valḷeluttu mikutalu murittē.

The same change does not take place when the standing word is *pū*; a voiceless consonant may also be inserted after it. Ex. *pū + koṭi = pū-k-koṭi*.

Note.—Iḷampūraṇar says that the expression 'āyiyalpinṛē' in the sūtra suggests that the change in sandhi must be different

from it and hence a nasal is inserted after ū as pūn-koti. But there is no mention of nasal in the previous sūtras. Perhaps he says so in analogy with oṭu-ñ-kōṭu, uti-ñ-kōṭu etc., mentioned in sūtras 244 & 263.

270. *Ūve noruṭpeya rāvoṭu civaṇum.*

The one-lettered word ū (takes n after it in *case-relation sandhi*) in the same way as the word ā (when it is the standing word). Ex. ū + kurai = ūṇkurai.

Note.—Cf. sūtra 232.

271. *Akken cāriyai perutalu murittē
Takkavali yarital valakkat tāṇa.*

Learn that, in usage ū takes the increment akku after n. Ex. ū + kurai = ūṇakkurai.

272. *Āṭūu makaṭūu vāyiru peyarkku
Minṇitai varinṇu māṇa millai.*

There is no harm if the increment in is inserted after the standing words āṭūu and makaṭūu. Ex. āṭūu + kai = āṭūu-v-in-kai; makaṭū-v-in-kai.

Note.—Sūtras 267 to 272 deal with *case-relation sandhi*.

273. *Ekara vokaram peyarkkī rākū
Muṇṇilai moliya venmaṇār pulavar
Tērramuṇ ciṟappu malvali yāṇa.*

E and o never stand as final members of nouns; they stand so only in the verbs of second person except when they are used as particles to denote certainty and superiority respectively. Ex. ē e, ō o; ē e koṇṭaṇ, ō o kōṇṭaṇ.

274. *Tērra vekaramuṇ ciṟappi novvu
Mērkū riyarkai valleluttu mikā.*

A voiceless consonant (k, c, t or p) is not inserted after the particles e denoting certainty and o denoting superiority. Ex. yāṇēe koṇṭēṇ; yāṇōo koṭiyaṇ.

275. *Ēkāra viruti yūkāra viyarre.*

The change in *non case-relation sandhi* when the standing word (is a noun), ends in ē (and is followed by a voiceless con-

sonant) is the same as that when it ends in ū. Ex. cē + kaṭitū = cē-k-kaṭitū etc.

276. *Māruko leccamum viṇāvu menṇuṇ*
Kūriya vallelut tiyarkai yākuṁ.

There is no change in sandhi if k, c, t or p follows the particle ē when the latter denotes negation, question or number. Ex. yānē koṇṭē etc.; nīyē koṇṭāy? nilanē, nīrē, tīyē etc.

277. *Vērrumaik kaṇṇu mataṇō rarṛē.*

The same is the case in *case-relation sandhi* (i.e.) the change is the same when the standing word ends in ē as that when it ends in ū. Ex. ē + kaṭumai = ē-k-kaṭumai etc.

278. *Ēye nirutik kekaram varumē.*

Ē will be followed by e. Ex. ēe-k-koṭṭil etc.

279. *Cēveṇ maraṇṇeya roṭumara viyarṛē.*

The sandhi when the standing word is cē denoting a tree is the same as that when it is oṭu denoting a tree. Ex. cē + kōṭū = cē-ṇ-kōṭū.

Note.—Cf. sūtras 244 & 263.

280. *Perṛa māyiṇ muṛṛa viṇvēṇṭum.*

If the standing word cē denotes *perṛam* (and is followed by k, c, t or p), it takes the increment *iṇ* after it. Ex. cē + kōṭū = cē-v-iṇ-kōṭū etc.

281. *Aikāra viṛutiṭ peyarnilai munṇar*
Vērrumai yāyiṇ valleluttu mikumē.

If the standing word ending in 'ai' is a noun (and is followed by k, c, t or p), k, c, t or p is respectively inserted after it. Ex. yānai + cevi = yānai-c-cevi etc.

282. *Cuṭṭumuta liṛuti yurupiya nīlaiyū.*

If the standing word ends in ai and commences with a demonstrative root, the sandhi is the same as that when it is followed by a case-suffix (i.e.) it takes the increment *varṛu* after it. Ex. avai + kōṭū = avai-y-arṛu-k-kōṭū.

Note.—Cf. sūtras 123 & 178.

283. *Vicaimarak kiḷaviyu ñemaiyu namaiyu*
Mūmuṣ peyaruñ cēmara viyala.

If the standing words are *vicai*, *ñemai* and *namai*, all denoting trees, the sandhi is the same as that when it is *cē* denoting a tree. Ex. *vicai-ñ-kōṭū*, *ñemai-ñ-cetiḷ*, *namai-n-tōḷ* etc.

Note.—Cf. sūtras 244, 263 & 279.

284. *Paṇaiyu maraiyu māvirai kiḷaviyu*
Ninaiyuñ kālai yammoṭu civaṇu
Maiye nīruti yaraivaraintu keṭumē
Meyyava ṇoliya veṇmaṇār ṇulavar.

Learned men say that, if the standing word is *paṇai*, *arai* or *āvirai*, it takes in sandhi the increment 'am' and in the case of *paṇai* and *āvirai*, their final *ai* is also dropped. Ex. *paṇai + kāy = paṇaṅkay* ; *āvirañ kōṭū*; *araiyaṅkōṭū*.

285. *Paṇaiyiṇ munṇa raṭṭuvaru kālai*
Nilaiyiṇ rāku maiye nuyirē
Yākāram varuta lāvayi ṇāṇa.

If *paṇai* and *aṭṭu* are respectively the standing word and the coming word, *ā* is substituted for *ai*. Ex. *paṇai + aṭṭu = paṇā-aṭṭū*.

286. *Koṭimun varinē yaiyava nīrpak*
Kaṭinilai yirre valḷuttu mikuti.

If the standing word *paṇai* is followed by the word *koṭi*, *ai* is not dropped and none prevents the insertion of the voiceless consonant (*k*) between them.

287. *Tiṅkaḷu nālu muntukilan taṇṇa.*

If the standing word ending in *ai* is the name of a month or a star, the sandhi is the same as that mentioned before (*i. e.*) in sūtras 248 & 249. Ex. *cittirai + koṇṭāṇ = cittiraikkuk-koṇṭāṇ*; *Paraṇi + koṇṭāṇ = paraṇi-y-ār-koṇṭāṇ*.

288. *Malaiyeṇ kiḷavi vaḷiyiya ṇilaiyum.*

The standing word *malai* behaves in sandhi in the same way as the word *vaḷi*. Ex. *malai + koṇṭāṇ = malai-y-attu-k-koṇṭāṇ* *malai-y-ir-koṇṭāṇ*.

Note.—Cf. sūtra 243.

289. *Ceyyūṇ maruṇkiṇ vēṭkai yeṇṇu*
Maiye nīṇuti yaṇāmuṇ varinē
Meyyōṭuṇ keṭuta leṇmaṇār pūlavar
Ṭakāra ṇakāra mālal vēṇṭum.

Learned men say that, in poetry, if the standing word is *vēṭkai* and the coming word is *avā*, ai with the preceding (k) is dropped and ṭ is changed to ṇ. Ex. *vēṭkai + avā + naliya = vēṇavanaliya*.

Note.—All the sūtras from 281 to 289 deal with *case-relation sandhi*.

290. *Ōkāra viruti yēkāra viyarṛē.*

The change in (*non-case-relation*) *sandhi* when the standing word ends in *ō* is the same as that when it ends in *ē*. Ex. *ō-k-kaṭitū*.

Note.—Cf. sūtras 222, 265 & 275.

291. *Māruko leccamum viṇāvu maiyamūṇ*
Kūriya valleḷut tiyarkai yākum.

There is no change in *sandhi* if the standing word ends in *ō* denoting negation, question, or doubt. Ex. *yānō koṇṭēṇ* etc.

292. *Ōlintata ṇilaiyu molintavar riyaṛṛē.*

The same is the case when *ō* is *oliyicai* (*i.e.*) suggests something that is left out. Ex. *Koḷalō koṇṭāṇ*.

Note.—Cf. sūtra 291.

293. *Vērrumaik kaṇṇu mataṇō rarṛē*
Yokaram varuta lāvayi nāṇa.

The same is the case in *case-relation sandhi* when the standing word ends in *ō* as when it ends in *ē* (*i.e.*) a voiceless consonant is inserted and o follows *ō*. Ex. *ōo-k-kaṭumai*.

294. *Illoṭu kiḷappi niyarkai yākum.*

If the word ending in *ō* (*kō*) is followed by the word *il*, there is no change in *sandhi*, (*i.e.*) o is not inserted. Ex. *kō + il = kō-v-il*.

295. *Urūpiya n̄laiyu moliyumā ruḷavē*
Yāvayin valḷeḷut tiyarkai yākum.

There are standing words ending in *ō* which, when they are followed by other words behave in the same way as when they are followed by case-suffixes (*i. e.*, they take the increment on after them). In such cases the following voiceless consonant is not doubled. Ex. *kō + kai = kō-on-kai*.

Note.—Cf. sūtra 181.

296. *Aukāra virutiḥ peyarnilai munna*
Ralvali yānum vērrumaik kaṇnum
Valḷeḷuttu mikutal varainilai yinrē
Yavviru vīrru mukaram varutal
Cervi tenpa cirantici nōrē.

None prevents the insertion of *k*, *c*, *t* or *p* between the standing word ending in *au* and the coming word commencing with *k*, *c*, *t* or *p* both in *non-case-relation sandhi* and in *case-relation sandhi*. Great men opine that it is preferable to insert *u* immediately after *au*. Ex. *kau + kaṭitū = kau-v-u-k-kaṭitū* etc.

Uyirmayaṅkiyal ends.

8. Pullimayaṅkiyal.

(Chapter on sandhi when the standing word ends in a consonant.)

297. *Ōakūrai yorriya toḷirpeyar munna*
Rallatu kiḷappinum vērrumaik kaṇnum
Valḷeḷut tiyaiyi navveluttu mikumē
Yukaram varuta lāvayi nāṇa.

If the standing word is a verbal noun ending in *ñ* and the coming word commences with a voiceless consonant, *u* followed by the respective voiceless consonant is inserted between them in *case-relation sandhi*. Ex. *uriñ + kaṭitū = uriñ-u-k-kaṭitū*; *uriñ + ciṭitū = uriñ-u-ciṭitū* etc.

298. *Ōanamava viyaiyinu mukara n̄laiyum.*

U alone is inserted when the coming word commences with *ñ*, *n*, *m* or *v*. Ex. *uriñ + valitū = uriñ-u-valitū* etc.

299. *Nakara virutiḥ matanō rarrē.*

The same is the case when the standing word ends in *n* (as when it ends in *ñ*). Ex. *porun* + *kaṭitū* = *porun-u-k-kaṭitū* ; *porun* + *valitū* = *porun-u-valitū* etc.

Note.—Cf. sūtras 297 and 298.

300. *Vērrumaik kukkeṭa vakara nilaiyum.*

In *case-relation sandhi* *a* is inserted instead of *u*. Ex. *porun* + *kaṭumai* = *porun-a-k-kaṭumai* etc.

301. *Verine nirutti mūlutuñ keṭuvali*
Varumiṭa nuṭaittē mellelut tiyarkai.

If *verin* is the standing word and is followed by a word commencing with *k*, *c*, *t* or *p*, the corresponding nasal is inserted between them in such cases where *n* is dropped. Ex. *verin* + *kurai* = *veri-ñ-kurai*.

302. *Āvayin valleluttu mikutalu murittē.*

The corresponding voiceless consonant also is inserted in the above cases. Ex. *veri-k-kurai*.

303. *Nakāra viṛuti vallelut tiyaiyin*
Takāra mākuṁ vērrumaip poruṭkē.

If the standing word ends in *ṇ* and the coming word commences with a voiceless consonant (*k*, *c*, *t* or *p*), *ṇ* is changed to *ṭ* in *case-relation sandhi*. Ex. *maṇ* + *kuṭam* = *maṭ-kuṭam*.

304. *Āṇum peṇṇu ma : riṇai yiyarkai.*

The words *āṇ* and *peṇ* behave in the same way in sandhi as *a : riṇai* words (*i.e.*) there is no change. Ex. *āṇ* + *kai* = *āṇkai*; *peṇkai*.

Note.—Cf. sūtras 148 and 156.

305. *Āṇmarak kiḷai yaraimara viyarṛē.*

The word *āṇ* denoting a tree is of the same nature as the word *arai* denoting a tree. Ex. *āṇ* + *kōṭu* = *āṇ* + *am* + *kōṭu* = *āṇ-añ-kōṭu*.

Note.—Cf. sūtra 284.

306. *Viṇṇeṇa varūuñ kāyaṭ peyarvayi*
Nuṇmaiṇu murittē yatten cāriyai
Ceyyūṇ maruñkiṛ roḷilvaru kālai.

If the word *viṇ* that denotes space is the standing word and if it is followed by a verb, the increment *attu* is also inserted in poetry. Ex. *viṇ-ṇ-attu-k-koṭkum vaṇṇattamarar*.

307. *Tolirpeya rellān tolirpeya riyala*.

All verbal nouns (ending in *ṇ*) are of the same nature (as those ending in *ñ*) (*i. e.*) if they are followed by words commencing with a voiceless consonant, *u* followed by the same voiceless consonant is inserted and if they are followed by words commencing with *ñ*, *n*, *m* or *v*, *u* alone is inserted. Ex. *maṇ + kaṭitū = maṇ-ṇ-u-k-kaṭitū*; *maṇ + valitū = maṇ-ṇ-u-valitū*.

308. *Kilaiṇpeya rellān koḷattiri pilavē*.

If words ending in *ṇ* and denoting groups are standing words, there is, in general, no change in sandhi.

309. *Vērrumai yalvali yenṇe nuṇavuppeyar*
Vērrumai yiyarkai nilaiyalu murittē.

The standing word *eṇ* denoting food is sometimes of the same nature in *non-case-relation sandhi* as in *case-relation sandhi*, (*i.e.*) *ṇ* is sometimes changed to *ṭ* if the coming word commences with a voiceless consonant. Ex. *eṇ + kaṭitū = eṭ kaṭitū* or *eṇ kaṭitū*.

310. *Muraṇeṇ roḷirpeyar mutaliya nilaiyum*.

The change in sandhi when the verbal noun *muraṇ* is the standing word is the same as is mentioned before (*i. e.*) in sūtras 148 and 303. Ex. *muraṇ + kaṭitū = muraṇ kaṭitū*; *muraṇ + kaṭumai = muraṭ-kaṭumai*.

Note 1.—The verbal noun *muraṇ* does not behave in the same way as other verbal nouns both in *case-relation sandhi* and in *non-case-relation sandhi*.

Note 2.—Cf. sūtra 307.

311. *Makara viṇṭi vērrumai yāyir*
Ruvarak keṭṭu valḷeḷuttu mikumē.

If the standing word ends in *m* and if the coming word commences with a voiceless consonant, *m* is dropped and the same voiceless consonant is substituted for it. Ex. *maram + tōl = mara-t-tōl* etc.

312. *Akara ākāram varūuñ kālai*
Yīrrumicai yakara nīṭalu murittē.

If the coming words commence with a or ā, the 'a' preceding the final 'm' of the standing words is optionally lengthened (in *case-relation sandhi*). Ex. maram + aṭi = marā aṭi ; kuḷam + āmpal = kuḷā ampal etc.

Note:—ā of āmpal is shortened to a.

313. *Mellelut turālu mōliyumā ruḷavē*
Celvaḷi yarital valakkat tāṇa.

There are words ending in m after which corresponding nasal also is inserted instead of voiceless consonant in *case-relation sandhi* when they are followed by words beginning with a voiceless consonant. Such words must be found out from usage. Ex. kuḷam + karai = kuḷa-n-karai or kuḷa-k-karai etc.

314. *Illa maraṇṇeyar vicaimara viyaṇṇē.*

The word *illam* denoting a tree is of the same nature as *vicai* denoting a tree. Ex. illam + tōl = illa-n-tōl etc.

Note.—Cf. sūtra 244, 263, 279 and 283.

315. *Alvaḷi yellā mellelut tākum.*

M is changed to the nasal corresponding to the succeeding voiceless consonant in *non-case-relation sandhi*. Ex. maram + ciritu = maraṇṇciritu etc.

316. *Akameṇ kiḷavikkuk kaimuṇ varinē*
Mutaṇilai yoliya muṇṇavai keṭutalum
Varainilai yinṇē yāciri yarkka
Melleluttu mikuta lāvayi nāṇa.

If *akam* is the standing word and *kai* the coming word, *kam* of *akam* is optionally dropped in the opinion of revered elders, when *n* is inserted before *kai*. Ex. *akam* + *kai* = *aṅkai* or *akaṅkai*.

317. *Ilameṇ kiḷavikkup paṭuvaru kālai*
Nilaiyalu murittē ceyyu lāṇa.

If *ilam* is followed by *paṭu*, *m* is also retained in poetry. Ex. *ilam-paṭu-pulavarēṇṇa-kai-niṇaiya*.

318. *Attoṭu civaṇu māyirat tiruti*
Yotta veṇṇu muṇṇvaru kālai.

If the word āyiram is followed by a suitable word denoting number, the increment attū is inserted between them (after m is dropped). Ex. āyiram + onrū = āyira + attū + onrū = āyirattonrū; āyirattonpatū etc.

319. *Aṭaiyoṭu tōnrinu matanō rarrē.*

The same is the case even if the word āyiram is preceded by a qualifying number. Ex. patināyirat-tonrū etc.

320. *Aḷavu niraikum vērrumai yiyala.*

If āyiram is followed by a word denoting measure or weight, the change in sandhi as the same as in *case-relation sandhi*. Ex. āyiram + kalam = āyira-k-kalam etc.

Note.—Cf. sūtra 311.

321. *Paṭarkkaiṭ peyaru muṇṇilaiṭ peyarun
Toṭakkaṇ kurukum peyarnilaik kiḷaiyum
Vērrumai yāyi nūrupiya ṇilaiyu
Melleluttu mikuta lāvayi nāṇa.*

If the third personal pronoun (ellārum), the second personal pronoun (ellīrum), and the pronouns that are shortened (tām, nām and yām) are standing words, they undergo the same change in *case-relation sandhi* as when they are followed by case-suffixes, when m is dropped and a nasal corresponding to the following consonant is inserted. Ex. ellārum + kai = ellār-tam + kai + um = ellār-taṇ-kai-y-um ; ellīr-nuṇ-kai-y-um ; taṇ-kai, naṇ-kai, eṇ-kai.

Note.—Cf. sūtras 189 and 192.

322. *Allatu kiḷappi niyarkai yākum.*

There is no change in *non-case-relation sandhi* (when the above-mentioned words are standing words). Ex. ellārum + cīriyar = ellāruṇ-cīriyar.

323. *Allatu kiḷappinum vērrumaik kaṇṇu
Mellā meṇumpeya ruruṇiya ṇilaiyum
Vērrumai yalvalic cāriyai ṇilaiyātu.*

If ellām is the standing word, the change in both *non-case-relation sandhi* and *case-relation sandhi* is the same as when it is followed by case suffixes, except that the increment is not

inserted in the case of *non-case-relation sandhi*. Ex. ellām + kōṭu = ellā-varru-k-kōṭum etc. ; ellām + kuṛiya = ellā-k-kuṛiya-v-um etc.

Note.—Cf. sūtra 190.

324. *Melleluttu mikiṇṇ māṇa millai.*

There is no harm if a nasal is inserted instead of a voiceless consonant (in the above case). Ex. ellām + kuṛiya = ellāṇ-kuṛiya-v-um.

325. *Uyartiṇai yāyi nuruṇiya ṇilaiyum.*

If ellām is uyartiṇai, the sandhi is the same as when it is followed by a case-suffix. Ex. ellām + kai = ellā-nam-kai-y-um = ellā-naṇ-kai-y-um.

Note.—Cf. sūtra 191.

326. *Numme noruṇeyar melleluttu mikumē.*

If num is the standing word, a nasal is inserted (instead of a voiceless consonant after the dropping of m in *case-relation sandhi*). Ex. num + kai = nuṇ-kai.

Note.—Cf. sūtra 311.

327. *Allataṇ maruṇkiṇ colluṇ kūlai*
Yukkeṭa niṇṇa meyvayī ṇivara
Iyyiṭai ṇilaii yīrukēṭa rakara
Nirral vēṇṭum puḷḷiyōṭu puṇarntē
Yappāṇ molivayī ṇiyarkai yākum.

In *non-case-relation sandhi*, u of num is replaced by ī, i is inserted after ī and, the final m is replaced by r, but no change takes place between the standing word and the coming word. Ex. nīyir kuṛiyīr.

Note.—Though Tolkāppiyāṇār himself has mentioned the word nīyir as the second person plural in peyariyal (Tol. Col. 188 & 190.), yet it is clear that he opines that it is the transformed form of num from the expression *nummeṇ riripeyar* in the sūtra Nummiṇ riripeyar viṇāviṇ peyareṇ—rammurai yiraṇṭu mavarriyal piyalum (Tol. Col. 143).

328. *Tolirpeya relḷān tolirpeya riyaḷa.*

All verbal nouns (ending in m) are of the same nature as those (ending in ṇ). Ex. cem + kaṭitū = cem-m-u-k-kaṭitū etc.

Note.—Cf. sūtra 297.

329. *Īmuṇ kamnu murumeṇ kiḷaviyu
Māmuṭ peyaru mavarrō ranna.*

The three nouns īm, kam and urum are of the same nature as the verbal nouns. Ex. īm-uk-k-kaṭitū, kam-m-u-k-kaṭitū, urum-u-k-kaṭitū.

330. *Vērrumai yāyi nēṇai yiraṇṭun
Tōrram vēṇṭu makkeṇ cāriyai.*

The first two take the increment akkū in case-relation sandhi. Ex. īm + kuṭam = īmakkuṭam; kammaccāṭi etc.

331. *Vakāra micaiyu makāraṇ kuṟukum.*

M followed by v is shortened (to quarter of a mātrā). Ex. nilam valitū.

332. *Nātpeyark kiḷavi mērkīḷan tanna
Vattu māṇmicai varaiṇilai yinrē
Yorru meykeṭuta leṇmanār pulavar.*

Learned men say that words ending in m and denoting star take the increment āṇ as mentioned before (in sūtra 248), drop their final m and take the increment attū before āṇ, when they are standing words. Ex. makam + koṇṭāṇ = maka + attū + āṇ + koṇṭāṇ = makattār koṇṭāṇ.

Note.—Cf. sūtra 126 & 248.

333. *Nakāra viruti vallelut tiyaiyin
Rakāra mākuṁ vērrumaip poruṭkē.*

In case-relation sandhi the final ṇ of standing words is changed to r if the coming words commence with a voiceless consonant. Ex. poṇ + kuṭam = por-kuṭam etc.

334. *Manṇuṇ ciṇṇu māṇu mīṇum
Piṇṇu muṇṇum viṇaiyeṇcu kiḷaviyu
Manna viyaḷa veṇmanār pulavar.*

Learned men say that the same is the case in sandhi when the words maṇ, ciṇ, āṇ īṇ, piṇ, muṇ and verbal participles are standing words. Ex. atumaṇ koṇ kaṇṛēṛē etc.

335. *Cuṭṭumutal vayiṇu mekaramutal vayiṇu*
Maṇṇaṇṇu nilaiyu miyaṛkaiya veṇṇa.

It is said that the same is the case in sandhi when the word vayiṇ preceded by a demonstrative root or e is the standing word. Ex. avvayir-koṇṭāṇ, evvayirkoṇṭāṇ etc.

336. *Kuyinen kiḷavi yiyarkai yākum.*

There is no change in sandhi if kuyiṇ is the standing word. Ex. kuyiṇ kuḷām etc.

337. *Ekiṇmāra māyi nāṇmāra viyaṛṛē.*

Ekiṇ denoting a tree is of the same nature as āṇ denoting a tree. Ex. ekiṇ + kōṭṭu = ekiṇ-aṇ-kōṭṭu.

Note.—Cf. sūtras 284 & 305.

338. *Ēnai yekiṇē yakaram varumē*
Valleḷut tiyaṛkai mikutal vēṇṭum.

Ekiṇ denoting other than a tree takes 'a' after it and a voiceless consonant is inserted after 'a'. Ex. ekiṇ-a-k-kāl etc.

339. *Kiḷaiṇṇeya rellāṇ kiḷaiṇṇeya riyala.*

Words ending in ṇ and denoting groups are of the same nature as those (ending in ṇ) and denoting groups. Ex. eyiṇ kuṭi etc.

Note.—Cf. sūtra 308.

340. *Mīnen kiḷavi valleḷut turalvē.*

If mīṇ is the standing word, ṇ is optionally changed to ṛ. Ex. mīṇ-kaṇ, mīṛ-kaṇ etc.

341. *Tēnen kiḷavi valleḷut tiyaiyiṇ*
Mēṇilai yottalum valleḷuttu mikutalu
Māmurai yiraṇṭu murimaiyu muṭaittē
Valleḷuttu mikuvali yiruti yillai.

If tēṇ is followed by a word commencing with a voiceless consonant, ṇ is optionally changed to ṛ as before (in the case

of mīṇ) or ṇ is dropped and the following voiceless consonant is doubled. Ex. tēṇ-kuṭam, tēr-kuṭam, tē-k-kuṭam etc.

342. *Melleluttu mikiṇṇu māna millai.*

There is no harm if a nasal is inserted (instead of a voiceless consonant). Ex. tē-ṇ-kuṭam etc.

343. *Mellelut tiyaiyi nīrutiyo turalum.*

If tēṇ is followed by a word commencing with a nasal, ṇ is optionally dropped. Ex. tēṇ + ṇeri = tēṇ ṇeri or tē ṇeri.

344. *Irāṇ rōṇṇa miyarkai yākum.*

If irāl follows tēṇ, there is no change in sandhi. Ex. tēṇ + irāl = tēṇ irāl.

345. *Oṇṇumiku takaramoṭu nīṇṇalu murittē.*

It is possible (for the same irāl) to be preceded by tt, (in which case the final ṇ of tēṇ is dropped). Ex. tē-tt-irāl.

346. *Minṇum pinṇum paṇṇuṇ kaṇṇu
Mannār collun tolirpeya riyala.*

The four words miṇ, piṇ, paṇ and kaṇ are of the same nature as verbal nouns. Ex. paṇṇu-k-kaṭitu etc.

Note.—Cf. sūtras 297 & 298.

347. *Vēṇṇumai yāyi nēṇai yekiṇoṭu
Tōṇṇa mokkuṇ kaṇṇen kilavi.*

In case-relation sandhi the word kaṇ resembles ekiṇ not denoting tree. Ex. kaṇ-ṇ-a-k-kuṭam etc.

Note.—Cf. sūtra 338.

348. *Iyarpeyar munṇart tantai muraivarin
Mutarkāṇ meykēṭa vakara nilaiyu
Meyyolit tankeṭu marviyar peyarē.*

If proper names ending in ṇ are followed by the word tantai denoting father, the aṇ of the standing word and the initial consonant of the coming word are dropped. Ex. Cāttan + tantai = Cāttantai ; Koṇṇantai etc.

349. *Ātanum pūtanuṇ kūṇiya viyalpoṭu
Peyaroṇ rakaran tuvarak keṭumē.*

If ātaṇ and pūtaṇ are standing words and the coming word is tantai denoting father, the change in sandhi is the same as before with the addition that the final consonant and the initial vowel of the standing word and the coming word respectively are also dropped; (i. e.) taṇ of ātaṇ and pūtaṇ and ta of tantai are dropped. Ex. ātaṇ + tantai = āntai ; pūntai.

350. *Cirappoṭu varuvali yiyarkai yākum.*

If such words are preceded by adjectives there is no change (i.e.) no dropping of letters. Ex. peruñcāttan rantai, peruñkorran rantai etc.

351. *Appeyar meyyolit taṇkeṭu valiyu
Nirralu murittē yammen cāriyai
Makkaṇ muraitokūu maruṅki nāna.*

An is dropped in such words (cāttan, korran etc.) and the increment am takes its place when the word denoting son is understood between the standing word and the coming word. Ex. cāttan + makaṇ + korran = cāttaṇ-korran.

352. *Tānum pēnuṇ kōnu menṇu
Māmurai yiyarpeyar tiripīṭa nilavē.*

There is no dropping off if the words tāṇ, ēṇ and kōṇ are either followed by the word tantai or have the word denoting son understood after them. Ex. tāṇ-rantai etc. ; pēṇ-korran etc.

353. *Tānyā neṇumpeya ruruṇṇiya ṇilaiyum.*

If tāṇ and yāṇ are standing words, the change in sandhi is the same as when they are followed by case-suffixes. Ex. tāṇ + kai = taṅkai; eṇ-kai etc.

Note.—Cf. sūtras 189 & 193.

354. *Vērrumai yalvalik kuṇkalun tiritalum
Tōrra millai yeṇmaṇār pulavar.*

Learned men say that there is no change in non-case-relation sandhi. Ex. tāṇ kuṇiyaṇ etc.

355. *Alaṇe niṇutikeṭa valleluttu mikumē.*

If alaṇ is the standing word, the final ṇ is dropped and the initial voiceless consonant of the coming word is doubled. Ex. alaṇ + kuṭam = ala-k-kuṭam etc.

356. *Munnen kilavi munṇart tōṇru*
Millen kilavimicai rakara morra
Rolliyan maruṅkin māriya maraṇē.

It is an old usage that *r* is inserted between *mun* and *il* in sandhi. Ex. *mun* + *il* = *munril*.

357. *Ponnen kilavi yīrukeḷa muraiyin*
Munṇart tōṇrum lakāra makāraṇ
Ceyyūṇ maruṅkir roṭariya lāṇa.

The final *n* of *pon* is dropped and *lam* is inserted after it in poetry whenever it is so needed. Ex. *Polam-paṭa-p-polinta-koycuvarpuravi*.

358. *Yakara viṛuti vērrumaip poruḷvayin*
Vallelut tiyaiyi navveluttu mikumē.

If a word ending in *y* is followed by a word commencing with a voiceless consonant, this consonant is doubled in *case-relation sandhi*. Ex. *nāy* + *kāl* = *nāy-k-kāl* etc.

359. *Tāyen kilavi yiyarkai yākum.*

There is no change in sandhi if the standing word is *tāy*. Ex. *tāy kai* etc.

360. *Makanvinai kilappin mutanilai yiyarrē.*

If the above word *tāy* is preceded by *makan* and followed by a word denoting the action of *makan*, the change in sandhi is what has been said at first (*i. e.*) sūtra 358. Ex. *makan rāy-k-kalām* (meaning *makan tāyōḷu kalāytta kalām*).

361. *Mellelut tuṛaḷu moliyumā ruḷavē.*

There are words after which nasals too are optionally inserted in place of voiceless consonants. Ex. *vēy-k-kurāi*, *vēy-ṇ-kurāi* etc.

362. *Alvai yellā miya'pena molipa.*

It is said that there is no change in *non-case-relation sandhi*. Ex. *nāy kaṭitū* etc.

363. *Rakāra viṛuti yakāra viyarrē.*

The change in *case-relation sandhi* when the standing word ends in *r* is the same as that when it ends in *y*. Ex. *tēr* + *kāl* = *tēr-k-kāl*.

Note.—Cf. sūtra 358.

364. *Ārum vetirun cārum pīru*
Melleluttu mikutan meyperat tōnrum.

Nasal is inserted after the standing words *ār*, *vetir*, *cār* and *pīr* (if the coming word commences with a voiceless consonant).
 Ex. *ār-n-kōṭu*, *vetir-n-kōṭu*, *cār-n-kōṭu*, *pīr-n-kōṭu* etc.

365. *Cāren kiḷavi kālṽvayin valikkum.*

If *cār* is followed by *kāl*, the voiceless *k* is inserted between them. Ex. *cār-k-kāl*.

366. *Pīren kiḷavi yammoṭu civaṇum.*

Pīr may take the increment *am* also after it. Ex. *pīr-aṅ-kōṭu* etc.

367. *Lakāra viṛuti nakāra viyarrē.*

The change in *case-relation sandhi* when the standing word ends in *l*, is the same as that when it ends in *ṇ*. Ex. *kal + kurai = kaṛ-kurai* etc.

Note.—Cf. sūtra 333.

368. *Mellelut tiyaiyi nakāra mākuṁ.*

L is changed to *ṇ* if the coming word commences with a nasal. Ex. *kal + muri = kaṇ-muri* etc.

369. *Alvali yellā muraḷeṇa molipa.*

L is optionally changed to *r* in *non-case-relation sandhi*.
 Ex. *kal + kuritū = kal kuritū* or *kaṛ-kuritū* etc.

370. *Takaram varuvali yāyta nilaiyalum*
Pukariṇ reṇmaṇār pulamai yōrē.

Learned men say that there is no harm even if *l* is changed to *ṛ* if the coming word commences with *t*. Ex. *kal + titū = ka ṛitū* or *karritū*.

371. *Neṭiyata nīṛuti yiyalṇumā ruḷavē.*

If the vowel preceding *l* is long, there are cases when there is no change in sandhi. Ex. *pāl titū*.

372. *Nelluṇ celluṇ kolluṇ collu*
Mallatu kiḷappiṇum vērrumai yiyala.

If the four words *nel*, *cel*, *kol* and *col* are standing words, *l*, even in *non-case-relation sandhi* is changed to *r* as in *case-relation sandhi* (when they are followed by words commencing with a voiceless consonant). Ex. *nel* + *kāyttatū* = *ner-kāyttatū* etc.

373. *Illeṇ kiḷavi yiṇmai ceppin*
Valleluttu mikutalu maiyiṭai varutalu
Miyaṛkai yātalū mākāram varutalun
Koḷattaku marapi nākiṭa nuṭaittē.

If the word *il* denoting negation is the standing word (and if it is followed by a word commencing with a voiceless consonant), the same consonant is doubled, *ai* or *ā* is inserted or there is no change. Ex. *illai korran*, *illai-k-korran*, *illā-k-korran*; *eṇṇil-kuṇam* etc.

374. *Vallen kiḷavi toḷirpeya riyaṛrē.*

The word *val* takes the same change in sandhi as verbal nouns (ending in *ñ*). Ex. *val* + *kaṭitū* = *val-l-u-k-kaṭitū*; *val-l-u-niṭci* etc.

375. *Nāyum palakaiyum varūñ kālai*
Yāvayi nukarañ keṭutalu murittē
Yukarañ kēṭuvali yakara nilaiyum.

If *val* is followed by *nāy* or *palakai*, *u* is sometimes dropped when *a* takes its place. Ex. *val* + *nāy* = *val-l-u-nāy* or *val-l-a-nāy* etc.

376. *Pūlvē leṇṛā vāleṇ kiḷaviyo*
Tāmup peyarkku mammiṭai varumē.

Pūl, *vēl* and *vāl* take the increment 'am' after them (*in case-relation sandhi*). Ex. *pūl* + *kōṭū* = *pūl-añ-kōṭū* etc.

377. *Toḷirpeya rellān toḷirpeya riyala.*

All verbal nouns ending in *l* have the same change in sandhi as those ending in *ñ*. Ex. *pul-l-u-k-kaṭitū*, *pul-l-u-niṇṭatū* etc.

378. *Veyileṇ kiḷavi maḷaiyiya nīlaiyum.*

The change in sandhi when *veyil* is the standing word is the same as when it is *maḷai*. Ex. *veyil* + *koṇṭān* = *veyil-atṭu-k-koṇṭān* or *veyil-iṛ-koṇṭān* etc.

Note.—Cf. sūtra 243 & 288.

379. *Cuṭṭumuta lākiya vakara viṛuti*
Murpataḥ kiḷanta vuruṇiya ṇilaiyum.

Words ending in v and commencing with demonstrative roots have the same change in sandhi as when they are followed by case-suffixes. Ex. av + kōṭu = av + varru + kōṭu = avarru-k-kōṭu etc.

Note.—Cf. sūtras 134 & 184.

380. *Vērrumai yalvali yāyṭa māḥum.*

V is changed to ∴ in non-case-relation sandhi (if it is followed by a voiceless consonant). Ex. av + kaṭiya = a.∴ kaṭiya.

381. *Mellelūt tiyaiyi ṇavvelūt tāḥum.*

V is changed to the same nasal as the initial nasal of the coming word if it so happens. Ex. av + ṇāṇ = aṇṇāṇ etc.

382. *Ēṇavai puṇari ṇiyalpeṇa molīpa.*

There is no change in sandhi if v is followed by others. Ex. av-yāl etc.

383. *Ēṇai vakaran toliṛpeya viyarṛē.*

The word ending in v other than those mentioned before [(i.e.) the word tev] takes the same change in sandhi as verbal nouns ending in ṇ. Ex. tev-v-u-k-kaṭitū, tev-v-u-nīṇṭatū etc.

384. *Lakāra viṛuti rakāra viyarṛē.*

The change in case-relation sandhi of words ending in l is the same as those ending in r. Ex. pūl + kāl = pūl-k-kāl etc.

Note.—Cf. Sūtras 358 & 363.

385. *Tāleṇ kiḷavi kōloṭu puṇari*
Nakkitai varuṭa lurittu māḥum.

If tāl is followed by kōl, the increment akku may also be inserted between them. Ex. tāl + kōl = tāl + akku + kōl = tāl-ak-kōl or tāl-k-kōl.

Note.—Cf. sūtra 129.

386. *Tamilēṇ kiḷaviyu mataṇḍo rarrē.*

The word *tamiḷ* also may similarly take the increment *akkū* after it. Ex. *tamiḷ + kūttū = tamiḷ + akkū + kūttū = tamiḷ-a-k-kūttū.*

387. *Kumilēṇ kiḷavi marapṭeya rāyir*
Pīreṇ kiḷaviyo tōriyar rākum.

Kumiḷ denoting a tree takes the same change in sandhi as *pīr*. Ex. *kumiḷ + tōl = kumiḷ-an-tōl* or *kumiḷ-n-tōl.*

Note.—Cf. sūtras 364 & 366.

388. *Pālēṇ kiḷavi melleḷut turalvē.*

The word *pāl* takes after it also a nasal (corresponding to the following voiceless consonant). Ex. *pāl + kiṇarū = pāl-ṇ-kiṇarū* or *pāl-k-kiṇarū.*

389. *Ēlēṇ kiḷavi yurupiya ṇilaiyum.*

The change in sandhi when *ēḷ* is the standing word is the same as when it is followed by case-suffixes. Ex. *ēḷ + kāyam = ēḷ-aṇ-kāyam.*

Note.—Cf. sūtra 195.

390. *Aḷavu ṇiraiyu meṇṇum varuvali*
Neṭumutal kuṇukalu mukaram varutaluṇ
Kaṭinilai yiṇṇē yāciri yarkka.

Revered elders opine that when *ēḷ* is followed by words denoting measure, weight and number, *ē* is shortened to *e* and *u* is inserted after *ḷ*. Ex. *ēḷ + kalam = eḷu-kalam; eḷu-palam; eḷu-mūṇṇū* etc.

391. *Pattēṇ kiḷavi yorriṭai keṭuvali*
Nirral vēṇṭu māyṭaḷ pulli.

When the word *pattū* follows *ēḷ*, *t* is dropped and *ṭ* takes its place. Ex. *eḷupa ṭ. tū.*

392. *Āyiram varuvali yukaraṇ keṭumē.*

When *āyiram* follows *ēḷ*, *u* is dropped. Ex. *eḷ-āyiram.*

393. *Nūrūrntu varūu māyirak kiḷavikkuk*
Kūriya neṭumutal kuṇukka miṇṇē.

If *nūrāyiram* follows *ēḷ*, *ē* is not shortened to *e*. Ex. *ēḷ-nūrāyiram,*

394. *Aiyam palleṇa varūu miṛuti*
Yalpeya reṇṇu māyiya ṇilaiyum.

The same is the case when words ending in ai, am and pal and denoting number follow ēl. Ex. ēl-tāmarai, ēl-veḷḷam, ēlāmpal.

395. *Uyirmuṇ variṇu māyiya ṛiriyāṭi.*

The same is the case when ēl is followed by a word commencing with a vowel. Ex. ēl-akal, eḷ-uḷakkū etc.

396. *Kīleṇ kilavi yuralat tōṇrum.*

If kīl is followed by a word commencing with a voiceless consonant, the latter is optionally doubled. Ex. kīl + kuḷam = kīl-k-kuḷam or kīl-kuḷam.

397. *Īakāra viṛuti ṇakāra viyarṛē.*

The change in sandhi when the standing word ends in ḷ is the same when it ends in ṇ. Ex. muḷ + kuṛai = muṭ-kuṛai etc.

Note.—Cf. sūtra 303.

398. *Melleḷut tiyaiyiṇ ṇakāra māḱum.*

The final ḷ is changed to ṇ if the coming word commences with a nasal. Ex. muḷ + maram = muṇ-maram.

399. *Alvali yellā muraḷeṇa molīpa.*

It is said that ḷ optionally changes to ṭ in non-case relation sandhi. Ex. muḷ + kaṭitū = muḷ kaṭitū or muṭ kaṭitū.

400. *Āyta nilaiyalum varainilai yinṛē*
Takaram varūuṇ kālai yāṇa.

None prevents the optional change of ḷ to ṛ, if the coming word commences with t. Ex. muḷ + tītū = muḷ +^otītū = muṭ-tītū or mu ṛ. tītū.

Note.—t changes to ṭ by sūtra 151.

401. *Neṭiyata niṛuti yiyalṭā kuṇavum*
Vēṛṛumai yalvali vēṛṛumai nilaiyalum
Pōṛṛal vēṇṭu moliyumā ruḷavē.

There are words which have a long vowel preceding ḷ and have no change in sandhi and also which have the same change

in *non-case-relation sandhi* as in *case-relation sandhi*. Ex. *kōḷ kaṭitū* etc.; *puṭṭēmpappuyanmāri* etc.

402. *Tolirpeya rellān tolirpeya riyala.*

All verbal nouns ending in *ḷ* have the same change in sandhi as those ending in *ñ*. Ex. *tuḷ-ḷ-u-k-kaṭitū* etc.

403. *Irulēn kiḷavi veyiliya nilaiyum.*

The standing word *irul* has the same change in sandhi as the word *veyil*. Ex. *irul + koṇṭān = irul-attu k-koṇṭān* or *irul-ir-koṇṭān*.

Note.—Cf. *sūtras* 243, 288 & 378.

404. *Puḷḷum vaḷḷun tolirpeya riyala.*

The words *puḷ* and *vaḷ* have the same change in sandhi as the verbal nouns ending in *ḷ*. Ex. *puḷ + kaṭitū = puḷ-ḷ-u-k-kaṭitū* etc.; *puḷ-ḷ-u-niṇṭatū* etc.

405. *Makka lennum peyarnilaik kiḷavi
Takkavaḷi yarintu valittalu murittē.*

The standing word *makkaḷ* sometimes has *ḷ* changed to *ṭ*, though it generally undergoes no change. Ex. *makkaḷ + kai = makkaḷ kai* or *makkaṭ-kai*.

406. *Uṇarak kūriya puṇariyan maruṇṅir
Kaṇṭuceyar kuriyavai kaṇṇiṇar koḷalē.*

All the changes which the final consonant of the standing word undergoes and which are not mentioned in this chapter are to be learnt from usage and ought not to be neglected.

Puḷḷimayaṅkiyal ends.

9. Kuṛṛiyalukarappuṇar'yal

(Chapter on sandhi when the standing word ends in *ū*).

407. *Īrelut torumoli yuyirttoṭa riṭaittoṭa
Rūyṭal toṭarmoli vaṇroṭar menroṭa
Rāyiru mūṇrē yukaraṇ kuṇukīṭaṇ.*

There are only six kinds of words where *ū* is found. They are *īreluttorumoli* or words like *நாகு* (*nāku*) or *ஈறு* (*īrū*) made up two vowel-consonants, or of one long vowel and one vowel-consonant, *uyirttoṭarmoli* or words like *வாகு* (*varaku*) or

அரசு (aracū) having a vowel-consonant between the first vowel or vowel-consonant and the last vowel-consonant, *iṭaittoṭarmoli* or words like தெள்கு (telkū) or எள்ளு (ellū) having a semi-vowel between the first vowel-consonant or vowel and the last vowel-consonant, *āytattoṭarmoli* or words like எஃகு (e.:kū) or கஃசு (ka.:cū) having an āytam between the first vowel or vowel-consonant and last vowel-consonant, *vanroṭarmoli* or words like கொக்கு (kokkū) or எட்டு (eṭṭū) having a voiceless consonant between the first vowel-consonant or vowel and the last vowel-consonant and *menroṭarmoli* or words like தெங்கு (teṅkū) or எங்கு (eṅkū) having a nasal between the first vowel consonant or vowel and the last vowel-consonant.

408. *Avarruḷ*

Īrorrut toṭarmoli yiṭaittoṭa rākā.

The word which has a semi-vowel following the initial vowel or vowel consonant and preceding a consonant other than the first part of the final vowel-consonant, cannot be regarded as *iṭaittoṭar*.

409. *Allatu kiḷappiṇum vērrumaik kaṇṇu*

Mellā viṇutiṇu mukara niraṇiyum.

Both in *non-case-relation sandhi* and in *case-relation sandhi* ü appears at the end of the above six kinds of words.

410. *Valloṛrut toṭarmoli valleluttu varuvaḷit*

Tollai yiyarkai nilaiyalu murittē.

Ü at the end of *valloṛruttoṭarmoli* may remain as such if the coming word commences with a voiceless consonant. Ex. kokkū-k-kaṭiti etc.

411. *Yakaram varuvaḷi yikaraṇ kuruku* °

Mukarak kiḷavi tuvarat tōṇṛātu.

If the coming word commences with y, the final ü of the standing word is replaced by i. (the shortened i)°. Ex. nākū + yātu = nākī-yātu.

412. *Īreluttu moliyu muyirttoṭar moliyum*

Vērrumai yāyi norriṭai yinamikat

Tōṛṛam vēṇṭum valleluttu mikuti.

In *case-reation sandhi* if *īreluttorumoli* or *uyirttoṭar-moli* is the standing word and the coming word commences with a voiceless consonant, the voiceless consonant that precedes *ū* is doubled and another voiceless consonant similar to the initial member of the coming word is inserted after *ū*. Ex. *yātū + kālī = yāṭṭu-k-kāl*; *yāṭṭu-c-cevi*; *muyirru-t-talai*; *kayirru-p-puram*.

413. *Oṟṟiṭai yinamikā moliyumā ruḷavē*
Yattirāt tillai valḷelutti mikalē.

There are, among *īreluttorumoli* and *uyirttoṭarmoli*, words which do not undergo the change mentioned in the previous sūtra, when they are standing words; nor is the voiceless consonant similar to the initial member of the coming word inserted after *ū*. Ex. *nākū + kāl = nākūkāl*; *varakū + katir = varakū-katir* etc.

414. *Iṭaiyorrut toṭaru māytat toṭaru*
Naṭaiyā yiyala venmaṇār ṭulavar.

When *iṭaiyorruttoṭar* or *āytattoṭar* is the standing word, the sandhi that takes place is the same as is mentioned in the previous sūtra. Ex. *teḷkū + kāl = teḷkūkāl*; *e.:kū + kaṭumai = e.:k-kaṭumai* etc.

415. *Vanroṭar moliyu menroṭar moliyum*
Vanta valḷelut torriṭai mikumē
Melloṟrut toṭarmoli mellloṟ rellān
Vallor riruti kilaiyōṟ rākum.

If *ū* at the end of *vanroṭarmoli* or *menroṭarmoli* is followed by a word commencing with a voiceless consonant, the latter is doubled; and in the case of *menroṭarmoli*, the nasal within it is also replaced by the corresponding voiceless consonant. Ex. *kokkū + kāl = kokkū-k-kāl*; *kuraṅkū + cevi = kurakkū-c-cevi* etc.

416. *Marappēyark kiḷavik kammē cūriyai.*

(If the above-mentioned *vanroṭarmoli* or *menroṭarmoli*) is the name of a tree, the flexional increment 'am' is inserted after it. Ex. *tēkkū + kōṭū = tēkkū + am + kōṭū = tēkkaṅkōṭū*; *vēmpū + tōl = vēppantōl* etc.

417. *Melloṛru valiyā marappēyaru muḷavē.*

There are *menroṭarmoli* denoting trees which do not allow the nasals within them replaced by the corresponding voiceless consonants. Ex. *puṅkū + tōl = puṅkantōl* etc.

418. *Īreluttu moliyum valloṛrut toṭaru*
Mammitai varaṅku muriyavai yuḷavē
Yammara poḷuku molivayi nāṇa.

There are some in *īreluttorumoli* and *valloṛru-t-toṭarmoli* which take the flexional increment 'am' after them. Such words can be ascertained only from usage. Ex. *ērū + kōl = ēraṅkōl*; *purū + palaṅcōrū = purāmpalaṅcōrū* etc.

419. *Orrunilai tiriyā takkoṭu varūu*
Makkilai moliyu muḷaveṇa molipa.

It is said that there are some (among *menroṭarmoli*) which do not have their nasals replaced by corresponding voiceless consonants, but take the flexional increment 'akkū' after them. Ex. *kuṇrū + kūkai = kūṇrū + akkū + kūkai = kuṇra-k-kūkai*.

Note.—Cf. sūtra 129.

420. *Enṇuppeyark kiḷavi yurupiya nilaiyum.*

Words (ending in *ū*) and denoting number undergo the same change in sandhi (when they are followed by words) as when they are followed by case-suffixes (*i.e.*), they take the flexional increment 'aṇ' after them. Ex. *onrū + kāyam = onraṇ-kāyam*.

Note.—Cf. sūtra 199.

421. *Vanṭum peṇṭu minnoṭu civaṇum.*

The words *vanṭu* and *peṇṭu* take the increment 'in' after them. Ex. *vanṭu + kāl = vanṭiṅkāl*; *peṇṭiṅkāl* etc.

422. *Peṇṭen kiḷavik kaṇṇum varaiyār.*

No one prevents the word *peṇṭu* taking *aṇ* also after it. Ex. *peṇṭu + kai = peṇṭaṇ-kai*.

423. *Yāte nirutiyuṇ cuṭṭumuta lākiya*
Vāyta virutiyu murupiya nilaiyum.

The words *yātu*, *a. : tū*, *i. : tū* and *u. : tū* undergo the same change in sandhi (when they are followed by words) as when

they are followed by case suffixes (*i.e.*), the increment 'an' is inserted after them. Ex. yātāṅkōṭu, atāṅkōṭu etc.

Note.—Cf. sūtra 201.

424. *Munṇuyir vārumiṭat tāytaṭ pulli*
Maṇṇal vēṇṭu malvali yāṇa.

∴ is not dropped in a.:tū, i.:tū and u.:tū in *non-case-relation sandhi*, if the coming word commences with a vowel. Ex. a.:tū + āṭai = a.:tāṭai etc.

425. *Ēṇaimuṇ varinē tāṇilai yinrē.*

∴ is dropped in such words if the coming word does not commence with a vowel. Ex. a.:tū + kaṭitū = atū kaṭitū etc.

426. *Allatu kiḷappi nellā moliyuṇ*
Colliya paṇṇi niyarkai yākum.

In *non-case-relation sandhi* the changes in all classes of words ending in ū are the same as those mentioned before.

427. *Vallorrut toṭarmoli valieluttu mikumē.*

If *vallorruttoṭarmoli* is followed by a voiceless consonant, the latter is doubled. Ex. kokkū + kaṭitū = kokkū-k-kaṭitū etc.

428. *Cuṭṭuccinai nīṭiya menroṭar moliyum*
Yāvinā mutaliya menroṭar moliyu
Māyiya ririyā vallelut tiyarkai.

Such *menroṭarmoli* as commence with the lengthened form of demonstrative roots or as are words of interrogation and commence with yā are of the same nature in sandhi as *vallorruttoṭarmoli* (if they are followed by a voiceless consonant) (*i.e.*), the voiceless consonant, is doubled. Ex. āṅkū-k-koṇṭāṇ; yāṅkū-k-koṇṭāṇ etc.

Note.—Cf. sūtra 427.

429. *Yāvinā moliyē yiyalpu mākum.*

The interrogative words commencing with yā may also remain without having the succeeding voiceless consonant doubled. Ex. yāṅkū koṇṭāṇ etc.

430. *Annāṇ moliyun tannilai tiriyā.*

The above four (*i.e.*, āṅkū, īṅkū, ūṅkū and yāṅkū) do not have their nasals replaced by voiceless consonants.

Note.—Cf. sūtra 415.

431. *Un̄ten̄ kiḷavi yuṇmai ceppiṇ*
Muntai yiruti meyyoṭuṇ̄ keṭutalu
Mēṇilai yor̄rē ḷakāra mātalū
Māmurai yiraṇṭu murimaiyu muṭaittē
Valleḷuttu varūuṇ̄ kālai yāṇa.

If the word *un̄ṭu* denotes existence and is followed by a voiceless consonant, *ṭu* may be dropped and *ḷ* may be substituted for *ṇ*. Ex. *un̄ṭu* + *poruḷ* = *uḷ poruḷ* or *un̄ṭu poruḷ*.

432. *Iruticai puṇari nēyiṭai varumē.*

If words denoting two different directions are combined, *ē* is inserted between them. Ex. *ter̄kū* + *vaṭakkū* = *ter̄kē vaṭakkū* etc.

433. *Tiripuvēru kiḷappi nor̄ru miṇutiyuṇ̄*
Keṭutal vēṇṭu menmanār pulava
Ror̄rumey tirintu naḷāra mākun
Ter̄koṭu puṇaruṇ̄ kālai yāṇa.

Learned men say that, if the intermediate directions are meant, the final *ū* and its preceding consonant of the standing word is dropped; and if *ter̄kū* happens to be the standing word, *r* also is changed to *ṇ*. Ex. *vaṭakilakkū*, *vaṭamēr̄kū*; *ten̄kilakkū*, *ten̄mēr̄kū*.

434. *On̄rumuta lāka veṭṭa niṇuti*
Yellā veṇṇum paṭṭaṇ mun̄varir̄
Kur̄riya lukara meyyoṭuṇ̄ keṭumē
Mur̄ra viṇ̄varūu miraṇṭalaṇ̄ kaṭaiyē.

If *paṭṭu* is the standing word and is followed by words denoting number from one to eight except two, the final *tū* is dropped and *iṇ* is inserted. Ex. *paṭṭu* + *on̄rū* = *paṭiṇ-on̄rū*; *paṭiṇ-mūn̄rū* etc.

435. *Patta nor̄rukkeṭa naḷāra miraṭṭa*
Lotta ten̄pa viraṇṭu varukālai.

If *paṭṭu* is followed by *iraṇṭu*, *ttū* is dropped and *nn̄* is inserted between them. Ex. *paṭṭu* + *iraṇṭu* = *pan̄niraṇṭu*.

436. *Āyiram varinu māyiya ririyātū.*

If pattū is followed by āyiram, the same change (as mentioned in sūtra 434) takes place. Ex. patin-āyiram.

437. *Niraiyu maḷavum varūuṅ kālaiyuṅ*
Kurāiyā tāku miṇṇen cāriyai.

If pattū is followed by words denoting weight and measure, the flexional increment 'in' is invariably inserted (and the final tū is dropped). Ex. patin kalañcū; patinpalam; patinkalam.

438. *Onrumuta lonpā niruti munṇar*
Ninra patta norrukkeṭa vāylam
Vantiṭai nilaiyu miyaṛkai tenṇa
Kūriya viyaṛkai kurriya lukara
Māra niruti yaḷvali yāna.

It is said that, if the words denoting from one to nine are standing words and are followed pattū, t following a of pattū is replaced by ṣ, the final ū with its preceding consonants of the standing words is dropped except in the word ārū denoting six.

Note.—This is a general sūtra which must be taken along with the following seven sūtras.

439. *Mutalī reṇṇinorru rakara māku*
Mukaram varuta lāvayi nāna.

In the case of the first two numbers (*i. e.*), onrū and iranṭū, n and ṇ are respectively replaced by r followed by u. Ex. onrū + pattū = on + pa ∴ tū = orupa ∴ tū.

440. *Iṭainilai rakara miranṭe neṇṇirku*
Naṭaimaruṅ kinrē poruḷvayi nāna.

'Ra' following i in the word iranṭū is dropped. Ex. iranṭū + pattū = iran + pa ∴ tū = iraru + pa ∴ tū = irupa ∴ tū.

441. *Mūnru māru neṭumutal kuṛukum*
Mūnra norrē pakāra mākum.

The long vowels of mūnrū and ārū is shortened, and n of mūnrū is replaced by p. Ex. mūnrū + pattū = mūn + pa ∴ tū = muppa ∴ tū; ārū + pattū = ārū + pa ∴ tū = arupa ∴ tū.

442. *Nānka norrē rakāra mākum.*

N of nānkū is replaced by r. Ex. nānkū + pattū = nān + a ∴ tū = nārpa ∴ tū.

443. *Ainta norrē makāra mākum.*

N of aintū is changed to m. Ex. aintū + pattū = ain + pa :. tū = aimpa :. tū.

444. *Eṭṭa norrē nakāra mākum.*

T of eṭṭū is changed to ṇ. Ex. eṭṭū + pattū = eṭ + pa :. tū = eṇpa :. tū.

445. *Onpā nokaramicait takara morru
Muntai yorrē nakāra mirattum
Pa :. ten kiḷavi yāyṭapaka raṅkeṭa
Nirral vēṇṭu mūkarak kiḷavi
Yorriya takaram rakara mākum.*

When onpatū and pattū are combined together, t is inserted before onpatū, n is replaced by ṇṇ, pa :. of pa :. tū (the modified form of pattū according to sūtra 438) is dropped, ū is inserted before the final tū of pa :. tū and t of tū is changed to r. Cf.—onpatū + pattū = onpa + pa :. tū (sūtra 438) = tonṇpa + ūrū = tonṇūrū.

Note 1.—The loss of pa of onpa is not mentioned here or elsewhere.

Note 2.—This sūtra clearly shows that even at the time of Tolkāppiyāṇār, the true derivation of tonṇūrū was forgotten.

446. *Aḷantari kiḷaviyu niraiviṇ kiḷaviyūṇ
Kiḷanta viyala tōṇrūṇ kālai.*

When words denoting measure and weight stand as coming words and words denoting numbers from one to nine are standing words, the change in sandhi will be the same as mentioned above (i. e.), as when the coming word is pattū. Ex. orukalam, irukalam etc.; orutoṭi, irutoṭi etc.

447. *Mūnra norrē vanta tokkum.*

N of mūnrū is replaced by the voiceless consonant that commences the coming word. Ex. mukkalam etc.; muppalam etc.

448. *Ainta norrē mellelut tākum.*

N of aintū is replaced by the nasal (corresponding to the voiceless consonant that commences the coming word). Ex. ainhkalam etc.; aimpalam.

449. *Kacataṭa mutanmolī varūuñ kālai.*

The changes mentioned above (i. e., in sūtras 447 & 448) take place when the coming word commences with k, c, t or p.

450. *Namava renṇu mūṇroṭu ciraṇi*
Yakaram varinu metṭanṇu nīyalpē.

T of eṭṭū is replaced by ṇ even when the coming word commences with n, m, v or a. Ex. eṇṇālī, eṇmaṇṭai, eṇvaṭṭi, eṇṇakal etc.

451. *Aintu mūṇru namavaru kālai*
Vanta tokku morṇiya nīlaiyē.

N of aintū and ṇ of mūṇrū are changed to n or m according as the initial of the coming word is n or m. Ex. ainnālī, aimmaṇṭai; munnālī, mummaṇṭai.

452. *Mūṇra norrē vakaram varuvalit*
Tōṇṇiya vakarat turuvā kummē.

N of mūṇrū is changed to v if the coming word commences with v. Ex. muvvaṭṭi etc.

453. *Nāṅka norrē lakāra mākuṁ.*

N of nāṅkū is changed to l if the coming word commences with v. Ex. nālvaṭṭi.

454. *Ainta norrē muntaiyatu keṭumē.*

N of aintū is dropped when the coming word commences with v. Ex. aivaṭṭi.

455. *Mutalī renṇinṇu nuyirvaru kālait*
Tavalēṇa molīpa vukarak kiḷavi
Mutaṇilai nīṭa lāvayi nāṇa.

It is said that, if oṇrū and iraṇṭū are standing words and coming words commence with a vowel, u of their modified forms oru and iru is dropped and their initial vowels are lengthened. Ex. oṇrū + uḷakkū = oru + uḷakkū (by sūtra 446) = ōruḷakkū; iruḷakkū etc.

456. *Mūnru nāṅku mainteṅ kiḷaviyun*
Tōṇriya vakarat tiyaṅkai yākum.

If mūnru, nāṅku and aintu are standing words and (if the coming words commence with a vowel), the change in sandhi is the same as when the coming words commence with v. Ex. muvulakkū, nālulakkū, aiyulakkū etc.

Note.—Cf. sūtras 452 to 454.

457. *Mūnraṅ mutanilai nūṭalu murittē*
Yulakkeṅ kiḷavi valakkat tāṇa.

Usage allows the lengthening of the first vowel of mūnru when it is followed by the word ulakkū. Ex. mū-v-ulakkū.

458. *Āreṅ kiḷavi mutanī tumme.*

(When the coming words commence with a vowel), the initial ā of āru which was shortened by the general rule, will resume its original form. Ex. āru + akal = ārakal.

Note.—Cf. sūtras 441 & 446.

459. *Oṇpā nirutī yurupunilai tiriya*
Tiṇperal vēṇṭuñ cāriyai moliyē.

When oṇpatu is the standing word (and when words denoting measure and weight are coming words), it does not undergo any modification in its form and the flexional increment 'in' is added after it. Ex. oṇpatiṅkalam etc.

460. *Nūrumuṅ varinuṅ kūriya viyalpē.*

The same change as is mentioned above [(i. e.), when the coming word is pattu] takes place (when words denoting from one to nine are standing words) and the coming word is nūru. Ex. orunūru, irunūru etc.

461. *Mūnra noṇṇē nakāra māḱum.*

N of mūnru is replaced by n. Ex. munnūru.

462. *Nāṅku maintu moṇṇumey tiriya.*

N of nāṅku and n of aintu do not undergo any change. Ex. nānūru; ainnūru.

463. *Oṇpān mutanilai muntukilan tarṇē*
muntai yorṇē lakāra mirattu
Nūreṅ kiḷavi nakāra meykēṭa

*Ūā vāku miyarkait tenpa
Vāyitai varuta likāra rakāra
Mīrumey keṭuttu makāra morrum.*

When onpatū and nūrū are respectively the standing and the coming words, t is inserted before onpatū as is mentioned before (i. e., in sūtra 445), n is replaced by ll, n of nūrū is dropped, ū is changed to ā and ira is inserted after ā and rū of nūrū is replaced by m. Ex. onpatū + nūrū = toll patū + ā-iram = tollā-y-iram.

Note.—No mention is made of the elision 'patū' in 'onpatū.'

464. *Āyirak kiḷavi varūuñ kālai
Mutalī reṇṇi nukarañ keḷumē.*

When āyiram is the coming word, the u of orū and irū, the modified forms of onrū and iranṭū is dropped. Ex. orāyiram, irāyiram.

465. *Mutaṇilai nūṭinu māna millai.*

There is no harm if the initial vowel (in both the above cases) is lengthened. Ex. ōrāyiram, irāyiram.

466. *Mūṇra norrē vakāra mākuṁ.*

N of mūnrū is changed to v. Ex. mūv-āyiram.

467. *Nāṅka norrē lakāra mākuṁ.*

N of nāṅkū is changed to l. Ex. nālāyiram.

468. *Ainta norrē yakāra mākuṁ.*

N of aintū is changed to y. Ex. ai-y-āyiram.

469. *Āraṇ maruñkir kurriya lukara
Mīrumey yoliyak keṭūtal vēṇṭum.*

Ū of ārū is dropped. Ex. ārāyiram.

470. *Onpā nirutti yuruvunilai tiriya
Tinperal vēṇṭuñ cāriyai maraṇē.*

Onpatū without undergoing any change takes the flexional increment 'in' after it. Ex. onpatiṇāyiram.

Note.—No mention is made in general that the standing words from onrū to onpatū undergo the same change when the coming word is āyiram as when the coming word is pattū or

nūrū. Hence a sūtra similar to 460 is necessary before the sūtra 464.

471. *Nūrā yiramun varūuñ kālai*
Nūra niyarkai mutanilaik kilavi.

The changes which the standing words denoting from one to nine undergo in sandhi when the coming word is nūrāyiram are the same as those when it is nūru. Ex. orunūrāyiram etc.

472. *Nūreṇ kilavi yonrumuta lonpār*
Kīrucinai yoliya viṇavorru mikumē.

When nūrū is the standing word and the coming words are from onrū to onpatū, the consonant r preceding ū is doubled. Ex. nūrū + onrū = nūr-r-onrū etc.

473. *Avaiyūr pattinu mattolir rākum.*

The same is the case even when the standing words are orupa ∴ tū, irupa ∴ tū etc.

474. *Aḷavu niraiyu māyiya ririyātu*
Kurriya lukaramum vallelut tiyarkaiyu
Murkilan tanna venmaṇār pulavar.

Learned men say that, when nūrū is the standing word and words denoting measure and weight are coming words, the presence of ū and the doubling of r are the same as before. Ex. nūrū + kalam = nūr-r-k-kalam etc.

Note.—Cf. sūtra 472.

475. *Onrumuta lākiya pattūr kilavi*
Yonrumuta lonpār korriṭai mikumē
Ninra vāytañ keṭutal vēṇṭum.

When orupa ∴ tū, irupa ∴ tū etc. are standing words and the coming words are from onrū to onpatū, ∴ is dropped and t is doubled. Ex. orupattonrū etc.

476. *Āyiram varinē yinneṇ cāriyai*
Yavayi norriṭai mikuta lillai.

If āyiram is the coming word, t is not doubled, but the flexional increment 'in' is inserted. Ex. orupatināyiram etc.

477. *Aḷavu niraiyu māyiya ririyā.*

The same is the case when words denoting measure and weight are coming words. Ex. orupatīṅkalam etc.

Note.—Cf. sūtra 476.

478. *Mutaṇilai yeṇṇinmun valleluttu varinu*
Ṇanamat tōṇṇinum yavavan tiyaiyinu
Mutaṇilai yiyarkai yeṇmaṇār pulavar.

Learned men say that, if *onṛu* is followed by a voiceless consonant, *ṇ*, *n*, *m*, *y* or *v*, it is changed to *oru* as before. Ex. *onṛu* + *kal* = *orukal* etc.

479. *Ataṇilai yuyirkkum yāvaru kālai*
Mutaṇilai yokara mōvā kummē
Rakarat tukaran tuvarak ketumē.

If a vowel or *yā* is the initial of the coming word, the *o* of *oru* mentioned in the previous sūtra is lengthened to *ō* and *u* is dropped. Ex. *oru* + *aṭai* = *ōraṭai*; *oru* + *yāl* = *ōr-yāl* etc.

480. *Iraṇṭumuta lonṇpā nīruti munṇar*
Valaṅkiyaṇ māveṇ kiḷavi tōṇṇin
Makara vaḷapoṭu nikaralu murittē.

If the words from *iraṇṭu* to *onpatu* are standing words and if the coming word is *mā* which denotes extent and which is generally in use, the change in sandhi is optionally the same as that when the coming word denotes measure and commences with 'm'. Ex. *iraṇṭu* + *mā* = *irumā*; *mummā*, *nānmā* etc.

Note.—Cf. sūtras 446, 447, 448, 450 & 451.

481. *Laṇaveṇa varūum pulli yirutimun*
Nummun keluvu muḷappāṭap pīravu
Maṇṇa maraṇiṇ moliyitait tōṇṇic
Čeyyut toṭarvayin meypera nilaiyum
Vērrumai kuritta poruḷvayi nāṇa.

When the standing words end in *l* or *ṇ*, particles like *um*, *kelu* etc. are, as usage permits, inserted after them in poetry in case-relation sandhi. Ex. *vāṇa-vari-villun-tiṅkaḷum*. (Here

villun-tiṅkaḷum means also the moon near the rain-bow.); kal-keḷu-kāṇavar etc.

Note.—This sūtra and the succeeding two sūtras do not deal with the sandhi when the final of the standing word is ū, but form the closing portion of all the sections in sandhi.

482.—*Uyirum puḷḷiyu miruti yāḱik*
Kuṛippinū paṇṇinu micaiyinun tōṇri
Nerippaṭa vārāk kuraiccor kiḷaviyu
Muyartiṇai ya.riṇai yāyiru maruṅki
Nainpā lariyum paṇṇutoku moliyuṇ
Ceyyuṇ ceyta venṇuṇ kiḷaviyū
Meyyoruṇ kiyalun toḷiṟoku moliyun
Tammiyal kiḷappir rammur rāmvarū
Meṇṇin rokuti yuḷappataṭ pīravu
Maṇṇavai yellā maruvūṇ pāttiya
Puṇariya ṇilaiyitai yuṇarat tōṇrā.

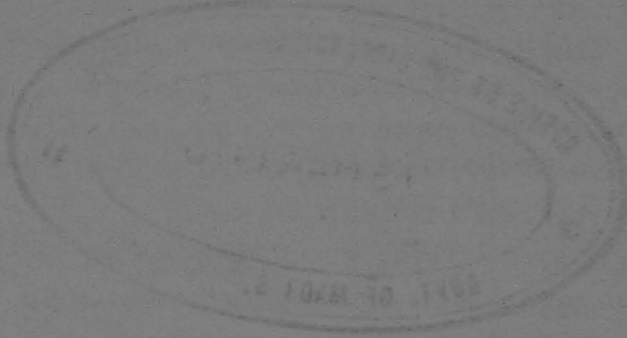
The changes that take place in standing words when they are (1) the defective words denoting feeling, paṇṇu (genus, quality or action) and sound and ending in vowel or consonant (*i. e.*, uriccol), (2) the words denoting paṇṇu and pāl when they form the first member of paṇṇuttokai, (3) the participles ceyyum and ceyta when they form the first member of viṇaittokai, (4) words denoting number preceding the same words etc., have to be determined from usage and are not clearly mentioned here. Ex. (1) vellā + viḷarttatū = velviḷarttatū; (2) kariyatū + kutirai = karuṅkutirai; (3) kollum + yāṇai = kol-yāṇai, koṇra + yāṇai = kol-yāṇai; (4) pattū + pattū = pappattū, oṇrū + oṇrū = ōronrū etc.

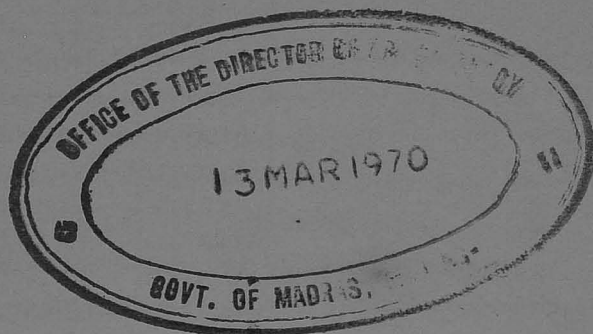
483. *Kiḷanta valla ceyyulūṭ tirinavum*
Valaṅkiyan maruṅkiṇ maruvoṭu tirinavum
Viḷampiya viyarkaiyūṇ vērupataṭ tōṇrin
Valaṅkiyan maruṅki ṇuṇarntana roḷukka
Nanmati nāṭṭat tenmaṇār pulavar.

Learned men say that, if changes in the forms of words not mentioned in the previous sections are found in literature and usage, they should be taken into account after they are critically examined by scholars.

(Kur̥riyalukara-p-puṇariyal ends)

[Eḷuttatikāram ends]





1685

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Madras**

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(2) The Tamil words are given at the beginning in the order of Tamil alphabet and the Non-Tamil words at the end in italics in the order of English alphabet.

(3) The verbal forms of the same root are given together under it.

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The Correspondent,

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