THE STRUCTURE OF THE TAMIL VERB.

(in two volumes)

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A B S T R A C T

to

THE STRUCTURE OF THE TAMIL VERB.

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The study of the verbal forms occuring in the Cankam texts (date about 50 B.C. - 250 A.D.) reveals that at least two of them namely kalittokai and paripāṭal possess forms of later origin. In the language of the other sixteen texts, many distinct features of the Old Tamil have been observed. The development of the Tamil language began to take a new turn from the period of kalittokai. Therefore the Old Tamil features as seen in the verbal forms of the earlier texts are of much importance especially to understand the true nature of the Dravidian verb.

The following are the main features of the Old Tamil verb:

(a) There were not many structural differences between the verbal forms of one mood and the other. The Indicative was the only distinct mood then. The second person verbs of the indicative associated themselves with the name 'imperative' in the later stages. The Optative was evolved as a mood still using either the indicative or imperative verbs only.

Ex: All the optative verbs end in one of the following terminations: -ka, iya, iyar and al. Ex: mannuka, manniya, manniyar, mannal. Of these, the -ka ending forms were commonly used either as imperatives or optatives. The -iya and -iyar ending forms were used as past participles, infinitives or optatives. The -al ending forms were mainly used as verbal nouns and seldom as optatives. Thus there were no distinct forms of the optative in the language of the earlier texts.

(b) There was not much distinction between the finite verb and the nominal form. Similarly many a forms were used both as participles and finite verb. In short, the nature of the Old Tamil verbal form is understood often from the context used and not necessarily from the structural peculiarity.

(c) The negative verb and the Appellative verb are mainly nominal in structure and verbal in force: these two types of verbs had pronominal termination from the inception.

(d) In Tamil the 'suffix-period' preceded the period of the personal verbs. This is especially true as far as the indicative past, present-future and the future verbs are concerned. In the suffix-period verbs were formed merely by adding one of the following suffixes to the root: ku, ṭu, tu, ṟu, um, etc. Pronouns or nouns often followed these verbs and indicated the persons. Ex: 'nōku yāṉ' 'I am suffering.'

(e) There were no distinct tense-signs in the Old Tamil verb. This is the main reason why the Ancient Tamil grammerian Tolkāppiyar did not mention any tense-suffix. The analysis of the earlier forms reveals that the vowel -i- was mainly associated with the past tense, -k- with the present-future and -t- both with the past and the future. The last mentioned one -t- however began to be associated with the past tense in the later stages.

(f) The euphonic suffixes or inflexional increments a<u>n</u> and (i)<u>n</u> appear between the stem and the termination of the Old Tamil verbs of the first and second conjugations respectively of the past tense.

Ex: arint-an-an: ēti-n - an. The structure of the neuter singular past finite verbs of the Old Tamil is of vital interest. While, there occur pōyi+n+tu = 'pōyinru' and 'pōyirru' = pōyinru types in the second conjugation, only enr+an+tu = 'enranru' type occurs in the first conjugation. In other words there is no 'enrarru' type neuter singular past finite in Tamil.

On the other hand, the 'enrarru' type forms occuring in the Cankam texts are compounds. 'enru' and 'arru' are the component parts. Here 'arru' meaning 'it is like' is formed by adding -tu to the crude base an- a 'it is of that nature'. Thus the neuter sing. 'enranru' means 'it said' and the compound 'enrarru' means 'it is like having said'.

(g) The archaic past adverbial participles ending in ṯi, aii, ū and ā such as unṯi, acaii, acaiyū and acaiyā respectively frequently occur in the earlier texts. In the Post-Cankam literatures these are no more used.

(h) 1. There are instances in the earlier texts of the past participles being used as finites or predicates.

Ex: ninru (Aink 52)

2. The fact that the place of 'urru' in 'urrāṅku' (urru+āṅku pp. 181-182) had been taken by the finite form 'urratu' (urru+atu) in the period of the later texts shows that forms like 'urru' though participial in structure, still they had the potentiality of the finite verbs.

3. The fact that the finite verbs ending in cin and ikum such as 'vantu+cin' and 'kantu+ikum' respectively appear as compounds of participle + particle (or independent word) supports the view that 'vantu' and 'kantu' were the real finite verbs of the Old Tamil.

(i) The present-tense was expressed in the Cankam Tamil without the present tense affix in the verbs. The uninflected -um forms such as 'cey-y-um' denoted the present. The origin of the Post-Cankam present tense-affixes 'āninru' 'kinru' etc. is traceable in the verbal forms of the Cankam texts.

(j) The uninflected present-future forms of 'ceyyum' type were used both as participle and finite, with the exception of the first singular, these forms

are found used in all persons both in the singular and the plural.

(k) An important feature of the Old Tamil or Dravidian is seen in the present-future forms ending in -untu. Twenty -untu ending forms such as 'cey-y-untu' occur in ten poems of the Puṟaṉāṉūṟu only. The -'unnu' ending present finites of the sister language Malayalam may be compared with these -untu ending forms of the Old Tamil.

(l) Of the future tense-affixes -v- p- -pp- -k- or -kk the last two (k and kk) are historically earlier than the rest. The replacing of -kk- by -pp- in the verbal forms of the later texts may be observed. The earlier texts have few -pp- finites.

(m) The Third Future verbs such as 'uṇṇu' 'uṇ-kum' 'uṇ-kam' 'naṭa-tti' 'aṟi -tum', 'cel-pa' etc. which have no pronominal terminations are historically earlier than the First and Second Future verbs with pronominal termination. Many of these Third Future forms became archaic in the Post-Caṅkam period.

(n) By a successful comparison of the earlier 'puṇarumār' type with the later 'puṇarmār' type, it has been established that 'ār' and not 'mār' is the termination of the Masculine-Feminine plural. The -m- of -mār- (m+ār) is only a remnant of the Old Tamil uninflected present-future verbal suffix -um.

puṇarum+ār = puṇarum > puṇarmār.

(o) By comparing the future forms 'aṟi-kil-p-āl', 'peṟu-kal-p-iṉ', ōt-al-p-āl' and 'ari-v-al' it has been shown that all the three suffixes 'kil', 'kal' and 'al' express the same meaning 'can' 'could' or'able'.

(p) The presence of the 'aṟi-y-un-ar' and 'aṟi-kk-un-ar' type of Agent nouns or nominals indicates that when the uninflected forms of 'aṟi-y-um' and 'aṟi-kk-um' were used as verbals, the former types were used as the corresponding nominals. Here one can see clearly that the personal termination 'ar' (avar > ar) appears in the nominal and not in the verbal form of the Old Tamil.

q) There is no prefix in Tamil to bring a change in the shades of meaning of the verbal root. The

function of the Indo-European verbal prefix is done in Tamil by the auxiliary verbal root. Thus one root is compounded to another root in order to bring a change in the shade of meaning. Another cause for the rise of numerous compound verbs in the Old Tamil is to convert a noun to 'verbal force'.

(r) The Old Tamil expressed the intransitive, transitive/causative through the same form. The principle of hardening or nasalising the tense-affix or the formative suffix is a secondary development. Thus the past participle tolai+i = tolaii was functioning in the Old Tamil period as intransitive, transitive/causative. When the suffix -tu was added to the root tolai, the nasalised form 'tolaintu' became associated with the intransitive, and the hardened 'tolaittu' became associated with the transito/causative meaning.

<u>The following are the main features of the verbal forms of the later texts</u>.

(a) As a result of more simplification of the expression, the use of a single grammatical term or form to express

a single purpose became a prominent feature during the period of the last texts.

(b) Nominal forms of 'ceyt-avaṉ', 'ceyt-avaḷ' type and 'aṟip-avaṁ' 'aṟip-avaḷ type occur only in the later texts. Such features are entirely absent in the nominal forms of the earlier texts.

(c) Finite verbs with initial long vowel were mainly used in the later texts. The inflexional increment 'aṉ' rarely appears in such verbs. Thus the Old finite verbs of 'vant-aṉ-aṉ' type were replaced by 'vant-āṉ' type.

(d) Causative verbs in -vi--pi- or -ppi- originated mainly in the language of the later texts.

(e) Future adverbial participles ending in -vāṉ -pāṉ etc. originate in the language of these later texts.

(f) In the language of the earlier texts the case-relation is often expressed without the addition of post-positions to the nominals. But in the language of the later texts the post-positions -ai -āl -ku -iṉ atu, kan etc. often appears suffixed to the nominals.

(g) -t̄- 'to give' as an auxiliary is extensively used in the language of the later texts especially in Kalittokai.

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ABBREVIATIONS.

A. Books, Journals, etc.

Aiṅk	Aiṅkuṟunūṟu
Akam	Akanāṉūṟu
Cilap	Cilappatikāram
Ciṟu	Ciṟupāṇāṟṟuppaṭai
Col	Collatikāram
Kali	Kalittokai
Kuṟi	Kuṟiñcippāṭṭu
K.T. (k.t.)	Kuṟuntokai
Malai	Malaipaṭukaṭām
Matu	Maturaikkāñci
Mul	Mullaippāṭṭu
Naṟṟ	Naṟṟiṇai
Neṭu	Neṭunalvāṭai
Paṭṭ	Paṭṭiṉappālai
Patiṟ	Patiṟṟuppattu
Patiṟ. P.	Patiṟṟuppattu patikam
Pari	Paripāṭal

Perum	Perumpāṇārṟuppaṭai
Poru	Porunarārṟuppaṭai
Puṟam	Puṟanānūṟu
Tirum	Tirumurukārṟuppaṭai
Tivya	Tivyappirapantam
Tol	Tolkāppiyam
B.S.O.A.S	Bulletin of the School of Oriental and African Studies.
P.P.S	Proceedings of the Philological Society.

B. Grammatical Terms.

Abl	Ablative
Acc	Accusative
Adv	Adverb
Adj	Adjective
B.	Base
Caus	Causative
Comp	Compound
Conc	Concessive

Cond	Conditional
Cond-Neg	Conditional Negative
Conj	Conjugation
Dat	Dative
F.: Fem :	Feminine
f. Verb	finite verb
Fut	Future
Gen	Genitive
Imp	Imperative
Imp-Neg:	Imperative Negative
Inf	Infinitive
Inst	Instrumental
Intra	Intransitive
Loc	Locative
M: Mas:	Masculine
M-F: Mas-Fem:	Masculine-Feminine
N: Neu:	Neuter
Neg	Negative
Neg-Part	Negative-Participle.
Nom	Nominative
Opt	Optative
Opt-Neg:	Optative Negative

P-finite	Past finite.
Part	Participle
PP: P-Part:	Past Participle
Plu	Plural
Pre	Present
Pre-Fut	Present-Future
R.	Root
S.	Stem
Sing	Singular
Trans	Transitive
Trans-Caus.	Transito-Causative
V.N. V. Noun:	Verbal noun
Voc	Vocative.

C. Other Terms

Ed:	Edition
EX:	Example
J.	Journal
Lit	Literal
P.	Page
Ref:	Reference

System of Transliteration

Vowels:

அ	-	a	ஆ	-	ā	இ	-	i
ஈ	-	ī	உ	-	u	ஊ	-	ū
எ	-	e	ஏ	-	ē	ஐ	-	ai
ஒ	-	o	ஓ	-	ō	ஔ	-	au

The letter ஃ called in Tamil 'āytam' could not be transliterated. It occurs only in a few forms and may be pronounced 'ah'.

Consonants:

க்	-	k	ங்	-	ṅ	ச்	-	c
ஞ்	-	ñ	ட்	-	ṭ	ண்	-	ṇ
த்	-	t	ந்	-	n	ப்	-	p
ம்	-	m	ய்	-	y	ர்	-	r
ல்	-	l	வ்	-	v	ழ்	-	ḻ
ள்	-	ḷ	ற்	-	ṟ	ன்	-	ṉ

INTRODUCTION.

In the following pages an attempt has been made to analyse the verbal forms of the Caṅkam language. The expression 'Cankam' is the Tamil form of the Sanskrit word 'Sangha' meaning assembly or academy. According to the commentary on Iraiyanār Kaḷaviyal, a work of about the seventh century A.D., there were three Tamil Academies under the royal patronage of the kings of Madura, the earliest of which goes back as early as nine thousand B.C. Though there might not be much truth in the details of this legend, still one is inclined to think from the evidence of the works of the last Tamil academy that there would have been more such institutions at different intervals in the capitals of the Pandya monarchs to promote Tamil language and literature.

Cankam Works.

The present inquiry is limited to the works of the last academy as no documents of the earlier ones have been recovered yet.

The works of the last Academy are grouped into 'Eight Anthologies' and 'Ten Songs' called Eṭṭuttokai and Pattuppāṭṭu respectively. An examination of the internal evidence together with the contemporary history of Southern India shows that the majority of these compositions fall into the period of about three hundred years before the third century A.D.[1]

The Eight Anthologies together with the Ten Songs include two-thousand and two-hundred and seventy-nine poems of lengths varying from four or five lines up to eight-hundred, composed by four-hundred and seventy-three poets besides one-hundred-and-two anonymous pieces. At the end of each poem are notes giving the name of its author, the occasion of its composition and other details. These notes, probably the work of the editors, must be taken generally to represent a correct tradition.

The Eight anthologies are works more or less schematic in character.

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1. Ref: K. A. Nilakanta Sastri - A History of South India, Madras 1955, pp. 110-140.

These are: 1. Narrinai

Eṭṭuttokai 2. Kuruntokai. 3. Ainkuṟunūṟu

4. Patiṟṟuppattu. 5. Akanāṉūṟu

6. Puṟanāṉūṟu. 7. Kalittokai and 8. Paripāṭal.

Of these the Puṟanāṉūṟu and the Akanāṉūṟu seem to include poems of ruch earlier date. An analysis of the language of the Anthologies makes it possible to name Kalittokai and the Paripaṭal as later texts compared with the rest of the group. Probably these two books could be placed at the end of the Cankam age or even later.

The theme of these pages is mainly love and war. Incidentally they portray the social and political life of the Tamils of the beginning of the Christian era. The love-poems are generally impersonal in character whereas the war-poems were directly addressed to the kings and the chieftans.

The Ten Songs or the Pattuppāṭṭu are slightly different from the anthologies both in their subject matter and their metrical version. These are lengthy poems running up to eight hundred lines.

Pattuppāṭṭu

The kings of the Tamil kingdoms were the heroes of the poems with the exception of Tirumurukārruppaṭai which deals with the exploits of God Muruka. The Ten Songs are:

1. Tirumurukārruppatai.
2. Porunarārruppaṭai
3. Cirupāṇārruppaṭai.
4. Perumpanarruppaṭai
5. Mullaippāṭṭu.
6. Maturaikkānci
7. Neṭunalvāṭai
8. Kurincippāṭṭu
9. Paṭṭinappālai.
10. Malaipaṭukaṭām.

Of these the Tirumurukarruppaṭai could be placed together with the Kalittokai and the Paripāṭal and whereas the other Songs fall in the same period as the earlier Anthologies.

Tolkāppiyam.

According to the Tamil commentators, Tolkāppiyam was the grammar of the so-called second and the third (last) Tamil academies. The present edition of the work, however, includes earlier as well as later elements in it. No agreeable date has been fixed to this work yet. The traditional school maintains that this is the earliest literary document preserved and fixes its date as the fourth-century B.C.

And on the other hand there are some scholars who suggest the fourth century A.D. as the date of its composition. Still there is a third school which maintains that the Tolkāppiyam was originally composed about the fourth century B.C. but the present edition contains much interpolation as in the case of many earlier works which were handed over from one generation to another orally. Probably the last theory could be taken for more serious consideration. The rules enunciated by Tolkāppiyar in the chapter on 'verbs' called 'vinai-y-iyal' have been examined in the following pages in relation to the verbal forms of the Caṅkam language.

In the poems of the Caṅkam anthologies the Tamil language has reached maturity and begun to serve as a powerful and elegant medium of literary expression and has already received and assimilated words of Sanskrit origin. The earlier texts contain comparatively fewer words of Sanskrit origin compared with the later ones. However, the influence is felt only in the sphere of vocabulary, and hardly any verbal root of the period could be traced to Sanskrit origin.

Sanskrit words

At the end of the third century A.D. the political situation of the country changed considerably. The three Tamil kingdoms namely the Cēra, Cōra and the Pandya states were overrun by a foreign sect called 'Kalabras'.

Cankam Age.

There were no more royal patrons to cherish the Tamil Academy. Thus came the end of the activities of the Cankam which has been the seat of Tamil learning for many generations. From this date the Tamil language took a different turn in its development by the activities of the religious propagandists. Till the advent of the Cōra monarchs in the tenth century A.D., the language of the Post-Cankam was merely a vehicle of religious and moral teachings of the Jaina, Buddhist, Caiva and Vaiṣṇava poets. Thus the language which was the medium of secular thought in the palmy days of the Caṅkam Age had to acquire a new turn in the Post-Caṅkam era. As a result of this, many forms of the earlier age became archaic in the later period. This could be seen even in the sphere of verbs.

In the earliest texts of the Caṅkam the verbs are less distinctive. In certain cases, the nominal form

is identical with the verbal form. Only from the context one could be differentiated from the other type. Tolkāppiyar who has shown his masterly skill in framing rules of every aspect of the living language of his day shows his hesitation in the sphere of verbs. For example, he omitted to point out the signs of tense. The commentators of Tolkāppiyam suggest that he could not mention the tense signs because no suffix distinctively denoted one particular tense. The present tense is expressed in the language of the period without the help of the tense-sign. For the first time the present tense sign -kiṉṟ appears once in Paripāṭal. But the present is implied in verbs of 'ceyyum' type though there is no distinct element in it to denote the present only. Again in the language of the period verbs of -ulatu type express partial-present though these are generally used to denote the objects of permanent existence. In some cases the root-adjectives of 'taru-katir' type convey the present. Similar round-about expressions were very common in the earlier texts of the Caṅkam Age. Since many diversified forms of the earlier age gave rooom for ambiguous inter-

The Verb

pretation in the Post-Caṅkam era, there arose a general tendency to regulate and assign functions to different elements of the verb. When the language became the medium of wide range of abstract thought such as philosophy religion and ethics, great precision was sought by the religio-saint-poets of the Post-Caṅkam era. The Jaina poets and teachers who introduced village schools to propagate their religion in the Tamil country needed a simple form of expression with precise meaning. The language of the 'Eighteen minor works' called 'Patin eṉ - kīr-k- kaṇakku' of the Post-Caṅkam era amply testifies this statement. It is for the regret of all lovers of Tamil not even a fraction of the verbal forms of the earlier texts found shelter in the literature of the Post-Caṅkam. Thus the wealth and the diversity of the verb-forms of the Caṅkam texts afford much room for exploration. The present study is only an attempt to find a way into this rich museum.

CHAPTER I.

Conjugation of the verb

The conjugational system is exceedingly simple in Tamil, specially in the language of the Caṅkam age. There were no distinct moods in the earlier period. The indicative and the imperative were the only moods then. The optative was just evolving out of the imperative. There should have been no optative in the old Tamil and the imperative alone performed the function of the optative. During the period of Tolkāppiyam the optative appears as a new mood but not quite a distinct mood yet. This view is supported by the reference 'Ēval kaṇṇiya viyaṅkoṭ kiḷavi'[1] meaning 'the optative denoting imperative'. The Tamil word for 'optative' is 'viyaṅkoḷ' meaning imperative ('Viyam' - order; 'koḷ' - receiving). The examples available in the Caṅkam texts show that these two moods were not quite distinct in the period.

There occur about 950 verbal roots in the Caṅkam language. This list includes the derivative or secondary roots as well. All the Tamil verbs could be divided into

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1. Tolkāppiyam - Eruttatikāram. Second Ed. Madras 1950. Cūttiram 210.

two main groups, i.e. the ordinary verb and the negative verb. In contrast to the ordinary verb, the negative verb indicates no tense. The negative particle -ā or -al is inserted between the root and the termination to express negation. In other respects the negative verb is conjugated as the ordinary verb.

Again, the verbs are divided into transitives and intransitives. Although there are special particles or letters inside the verb to distinguish the intransitive nature of the verb from the transitive, it is not the case always. For example, the doubling of the past tense sign -t- is a characteristic of the transitive verb, but there occur many intransitive verbs with -tt-. In the Caṅkam language the meaning and the context of the verb used, generally decide the character of the verb.

The indicative of conjugated finite verb comprises, according to Naṉṉūl[1], a maximum of six component elements to indicate various functions. These are: the root, the formative suffix, the sign of tense, the inflexional increment, the termination and the sixth being the letter introduced for the

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1. 'Paṟuti vikuṟi iṭainilai cāriyai.
   Cānti vikāram ārinum ērpavai
   Muṉṉi-p-puṇarppa muṟiyum ep-paṭaṉilalum'.
   - Naṉṉūl, Ed. Madras, 1958. Cūṟṟiram 135.

sake of enunciation. Thus the Tamil verb is agglutinative in character and its component parts could be analysed. It is the characteristic of the ordinary indicative verb to express the tense and the person through specific grammatical elements. However, there are a few groups of verbs which fall into a different category. For example, the 'Appellative verb' which is inflected from the noun-root does not indicate the tence openly. But the grammarian Tolkāppiyar says that such verbs imply tense, although there is no specific tense-sign in them[1]. A second group of verbs which belong to the present-future end with the termination -um. Verbs of 'ceyyum' type belong to this category. In the mediaeval and modern Tamil -um is used as the termination of the third person neuter singular verb. At the time of the composition of Tolkāppiyam, verbs of 'ceyyum' type denoted the third person masculine, feminine, neuter singular and plural[2]. Some of the archaic forms collected in the Caṅkam texts show that the 'ceyyum' type verbs were used in the Old Tamil period as non-inflected present-future finite verbs in almost all the places of the first, second and third persons.

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1. Tolkāppiyam - Collatikāram. Ed. Madras, 1941. Cuttiram 215.

2. ibid. Cuttiram 229.

The Tamil verb of the Caṅkam age is fully conjugated only in the past and future tenses. The past tense forms, especially the participles, were extensively used in the language of the period. There occur about 10 types of past participles of adverbial and adjectival character. Of these participles, 'ceyyā', 'ceyyū' and 'ceypu' type became archaic forms in the post-Caṅkam era and today they are no more used in the living language. The future has few participles and sometimes past participles were indiscriminately used in the future as well.

The Tamil verb is conjugated in two ways. This is visible when one looks at the past adverbial participles. The past adverbial participles ending in -u- or -i are identical with the past stem which form the base of the past finite. In other words, the Tamil past finite verb is formed by adding personal terminations to the past participle.

<u>The first conjugation</u>

All the verbal roots forming their past adverbial participle with the vowel -u at the end, belong to this conjugation. Ex.: naṭa naṭa-nt-u (p.p.)

naṭa-nt (u)-a<u>n</u>-a<u>n</u> (f. verb). The following roots form their past adverbial participle with the vowel -u at the end:

(1) All the verbal roots forming their past tense by adding the tense-sign -t- or its variants, i.e. the nasalised -nt or doubled -tt-.

(2) All the monosyllabic roots doubling their final consonants to form the past stem.

This -u- of the first conjugation disappears when the stem is inflected. Ex.: naṭantu + a<u>n</u> + a<u>n</u> = naṭant(u) a<u>n</u> a<u>n</u>. The special characteristic of this conjugation is visible in the Present-Future, the Future as well as the other conjugated forms. The majority of the transitive verbs in Tamil belong to this conjugation. The roots which add -tt- to form the transitive stem in the past, add -kk- to form the Present-Future stem and -pp- to the Future. Ex.: eṭu - to take, eṭu-tt-a<u>n</u> (Past), eṭu-kk-um (Present-Future), eṭu-pp-a<u>n</u> (Future) and the verbal noun is eṭu-tt-al. The principle of forming the transitives by doubling the tense sign thus applies to a group of verbs of the first conjugation only. These verbs could be named as 'strong verbs'.

There is a second group of verbal roots of this conjugation, from which strong as well as weak verbs are

formed to express transitive and intransitive respectively.

Ex.: Aṇai - to join, to build, etc.

Past: Aṇai-tt-āṉ (strong), Aṇai-nt-āṉ (weak).

Pre-Fut.: Aṇai-kk-uṉ (strong), Aṇai(y)-uṉ (weak).

Fut: Aṇai-pp-āṉ (strong), Aṇai-v-āṉ (weak).

V. Noun: Aṇai-tt-al (strong), Aṇai-t-al (weak).

The verbs formed from the rest of the roots of this conjugation are weak and express generally the intransitive. Of about 950 verbal roots more than 550 roots belong to the First Conjugation.

The Second Conjugation

All the verbal roots forming their past adverbial participle by adding the past tense sign -i- belong to this conjugation. This -i- being the part of the past stem is preserved throughout the conjugation of the past tense.

Ex.: āṭ(u) - to dance.

aṭ(u) āṭi (p.part.), āṭi-ṉ-āṉ (p.finite).

Unlike the roots of the first conjugation these are inflected by adding only one type of tense sign throughout the conjugation, either in the past, present-future or the future. A majority of verbs formed from the primary roots

of this conjugation are weak and express generally the intransitive. There is no strong form in this conjugation, but a few weak forms sometimes express transitive. The roots are inflected thus:

āṭi-n-ān (Past), āṭ -um (Pre-Fut.)

āṭ(u)-v-āṉ (Fut.), āṭ-al (V. noun).

The chief peculiarity of a group of verbs of this conjugation is that the intransitive is expressed by the internal change of the root. Thus, the intransitive verb is formed by hardening the nasal of the intransitive secondary r ot. Ex.:

aṭank(u) - to be submissive (intrans.)

aṭakk(u) - to control, suppress (trans.)

These are conjugated like ordinary weak verbs.

aṭaṅk-i-ṉ-āṉ (Past), aṭank-um (Pre-Fut.).

aṭanku-v-āṉ (Fut.), aṭank-al (V. noun).

aṭakk-i-ṉ-āṉ (Past), aṭakk-um (Pre-Fut.).

aṭakk-u-v-āṉ (Fut.), aṭakk-al (V. noun).

Most of the derivative or causative roots belong to this conjugation. These are inflected as the ordinary weak verbs.

Ex.: upar (to feel) uparᵗᵗ (to cause one to feel)

causative root.

Uparᵗᵗi-n-an (Pact). Uparᵗᵗ-um (Pre-Fut.).

Uparᵗᵗu-v-an (Fut.). Uparᵗᵗ-al (v. noun).

About 400 roots belong to this conjugation.

CHAPTER II.

The Past

Formation of the Past stem

Stems of the First Conjugation

The stems of the First Conjugation end with the vowel -u. This -u disappears from the stem when the termination is added. The stems of this conjugation can be grouped into four classes:

Class I. Stems formed by doubling the final consonant of the root. Stems end in -kk(u), tt(u) -rr(u).

Class II. The root + the past tense sign -t.
Stem ends in -t(u).

Class III. The root + the nasalised -t.
Stem ends in -nt(u).

Class IV. The root + the doubled -t.
Stem ends in -tt(u).

No specific rule could be framed to divide the Class I and II stems as transitives and intransitives. The Class III stems are weak, and generally express the

intransitive, whereas the Class IV stems are strong and express generally the transitive. Again, the Class III and IV stems can be divided into two major groupings, i.e. (i) The roots forming only a weak stem or those forming only a strong stem. (ii) The roots forming weak as well as strong stem.

Class I

Monosyllabic roots with short radical vowel and ending in one of the hard consonants -k, -ṭ, -r, admit the doubling of the final consonant to form the past stem.

About 30 roots belong to this group. Ex.:

-k	ukk-	pukk-	nakk-	takk-
	tokk-	mikk-		
-ṭ	poṭṭ-	iṭṭ-	viṭṭ-	keṭṭ-
	cuṭṭ-	toṭṭ-		
-r	urr-	kurr-	turr-	irr-
	cerr-	perr-		

Of these, the roots puk(u), mik(u), viṭ(u) and ar(u) have two other stems in -nt and -tt in the past tense.

puknt-	miknt-	viṭunt-	arunt-
puktt-	miktt-	viṭutt-	arutt-

The roots uk(u), tok(u), kaṭ(u), taṭ(u), paṭ(u) and uṟ(u) have another stem in -tt. Ex.: uṟutt- tolutt- kaṭutt- toṭutt- paṭutt- uṟutt-

Thus, some of the roots of this class have two or three stems in the past tense. Probably the stems formed by doubling the final consonant might be earlier in origin than the -nt and -tt stems.

Perhaps, it may not be out of place here, to examine the theory put forward by L. V. Ramaswami Aiyar as regards the structure of this class of stems. He does not seem to admit the principle of doubling the final consonants to form the past stem. He says:

> "Monosyllabic bases with short radical vowels and with final -ṉ, -ṇ, -ṟ have past stems with ṯṯ -kk- and -tt which are usually described as being due to 'gemination' but which may primarily and fundamentally have been the resultants of the prehistoric sandhi action of the past affix -t meeting respectively -ṉ, -ṇ and ṟ or their prehistoric representatives."[1]

If there is any truth in this statement, then, the inclusion of Class I verbs under the first conjugation finds more support, for, as stated in the previous pages the Class I stems were sought to be formed on a different

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1. Quarterly Journal of the Mythic Society Bangalore: Vol. XXX, No. 1, p. 167.

principle. All the four class stems have -u at the end. While the last three classes form their stemsby adding the past tense sign -t- or its variants -nt or -tt, these 20 roots of the Class I alone form their stemsby doubling the final consonant of the root. This could have caused Mr. Ramanarayana Aiyar to connect the past tense sign -t- with roots like puk(u), viṭ(u) and aṟ(u) of Class I. But he could not find support for the combination changes such as puk(u) + t = pukk, viṭ(u) + t = viṭṭ, aṟ(u) + t = aṟṟ, even in the earliest extant Tamil grammar Tolkāppiyam. So he argues that these irregular combination changes were the results of 'pre-historic sandhi action.' Perhaps his view might be correct for the Caṅkam language contains many archaic forms as the result of long periods of literary revivals and decays of the Tamil language prior to the period of the so-called third Tamil academy. But the theory of forming the past stems by doubling the final consonant of the root is advocated here, for it strictly confirms with examples found in the Caṅkam texts.

Class II

In this class the past stem is formed by adding the past tense sign -t- to certain monosyllabic roots ending in l, ḷ, n, ṉ, y, r and ṟ

(a) When -t- is added to ṉ, l, ṇ, ḷ the following rules of combination should be observed[1].

ṉ + t = ṉṟ ṇ + t = ṇṭ

l + t = ṟṟ ḷ + t = ṭṭ

Ex: eṉṟ tiṉṟ iṟṟ

kaṉṟ ēṟṟ nūṟṟ nōṟṟ tōṟṟ

uṇṭ kaṇṭ pūṇṭ

taṭṭ naṭṭ kēḷṭ vēḷṭ

The long vowel ā in kāṇ is shortened in the past stem kaṇṭ

(b) When -t- meets -y there will be no change in the component letters.

Ex: ceyt- neyt- peyt-

(c) Roots with short vowel and ending in -ṟ and -ṛ add -u before the past tense sign -t is added. This -u is preserved throughout the conjugation, either in the Past, Present-Future or Future.

Ex: aṟut- uṟut- toṟut- poṛut-

Exception: The following three roots add -nt instead of -t

eṛunt- viṛunt- iṛunt-

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1. Ref. Naṉṉūl. Ed. Madras, 1952. Cuttiram 227, 229, 237.

Class III

The past stem is formed by adding the nasalised -t i.e. -nt to the root. The roots of this class could be grouped as follows:

(a) Roots ending in -a.

The roots of this group have no strong stems in -tt in the past tense, but do have strong stems in the Present-Future and the Future.

Ex: irant (Past), ira-kk (Pre-Fut.), ira-pp (Fut.).

(b) Roots ending in -i- ai - or in the consonants -r, -ṟ, -y.

Roots forming both weak and strong stems (from the same root) belong only to this group.

Ex: aṾi-nt (weak), aṾi-tt (strong).

(c) Roots ending in -l, -ḷ.

The following rules of combination should be observed when -nt is added to -l- and -ḷ[1]

Ex: -l + nt = ṉṟ -ḷ + nt = ṉṯ

The roots of this group do not form strong stems in -tt. A section of the roots of this group form causative stems which belong to the second conjugation.

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1. Ref. Naṉṉūl Ed. Madras, 1952.
Cūttiram 227, 237.

Ex: akal + nt = akanr (first conjugation)

akarr-i (caus. second conjugation).

(d) Monosyllabic roots of disputable origin. These roots have no strong stems in -tt.

Ex: tā, vā, etc.

The following weak stems in -nt have no strong stems in -tt

(a) Roots ending in -a

apant-	tapant-	nipant-	mapant-
alant-	ulent-	kalant-	valant-
pulant-	aḷant-	uḷant-	kiḷant-
tuḷant-	piḷant-	ikant-	mukant-
iṭant-	kaṭant-	kiṭant-	naṭant-
irant-	karant-	curant-	turant-
nirant-	parant-	purant-	pacant-
iṛant-	uṛant-	tuṛant-	cumant-
iṟant-	kaṟant-	ciṟant-	tiṟant-
tuṟant-	piṟant-	maṟant-	vaṟant-
pagant-	payant-	nayant-	viyant-
uvant-	civant-	nimant-	cigant

(b) Roots ending in -i -ai -r -r -y[1]

ayint-	payint-	tuyint-	ayint-
coyint-	mayint-	muyint-	eyint-
kecint-	necint-	ayint-	iyint-
poyint-	moyint-	vayint-	point-
mailint-	nalint-	vilint-	telint-
polint-	malint-	melint-	olint-
katint-	tatint-	patint-	matint-
potint-	potint-	vatint-	arint-
karint-	curint-	corint-	erint-
terint-	parint-	purint-	irint-
murint-	munint-	kanint-	

-ai-

araint-	paraint-	niyaint-	iyaint-
ulaint-	milaint-	malaint-[1]	pukaint-
maikaint-	nacaint-	picaint-	micaint-
uḷaint-	kaḷaint-	viḷaint-	kaṭaint-
kuṭaint-	miṭaint-	taṭaint-	tuṭaint-
karaint-	varaint-	viraint-	iṇaint-
naṇaint-	vaṇaint-	tuṇaint-	puṇaint-

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1. Some roots of this group form stems in -tt in the post-Cankam period.

-r- (-ar - ir -)

ɑlarnt-	maturnṟ-	pularnt-	aṯarnt-
pṉṯarnt-	toṯarnt-	tɛḷarnt-	kiḷarnt-
uḷarnt-	tuḷarnt-	uṇarnt-	tuṇarnt-
puṉarnt-	vaṉarnt-	koṇarnt-	ivarnt-
ayarnt[1]	amarnt[1]	ñeṉarnt-	citarnt-
pakarnt-	mukarnt-		
atirnt-	etirnt-	pitirnt-	mutirnt-
imirnt-	timirnt-	nimirnt-	ñeṉirnt-
payirnt-			
ārnt[1]	cārnt-	cōrnt-	ūrnt-
tūrnt-	nērnt-	tērnt-	

The stem vakarnt (Puṟam 264) is formed from the root vakir - to split[1].

-r„ (-ar„ -ir„ -r„)

akarnt„-	ikarnt„-	nikarnt„-	pukarnt„-
kataṟnt„-	kamaṟnt„-	tavaṟnt„-	uṟaṟnt„-
piṟaṟnt„-			
imiṟnt„-	umiṟnt„-	kaviṟnt„-	makiṟnt„-
kaliṟnt„-			
tāṟnt„-	vāṟnt„-	cūṟnt„-	pōṟnt„-

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1. Ref. Tamil Lexicon. Madras, 1934, Vol. VI, p. 3449.

The stem kalyurt- occurs in the texts as an alternative stem to kaliyat

-y

ăynt-	păynt-	măynt-	ĭynt-
tĭynt-	vĭynt-	nĕynt-	vĕynt-
uynt-			

(c) Roots ending in ă, ĭ

-ă

aknaŋr-	pukaŋr-	anaŋr-	eruŋr-
karaŋr-	nixaŋr-	ujaŋr-	kaŋaŋr-
iyaŋr-	ŋuyaŋr-	tuvaŋr-	naviŋr-
ayiŋr-	kuyiŋr-	tuyiŋr-	payiŋr-
ceŋr-	ŋeŋr-	veŋr-	koŋr-
niŋr-			
ăŋr-	kăŋr-	căŋr-	năŋr- măŋr-

Of these, the stem niŋr- is a peculiar form. If the root is nil- it should form the stem as niłr(u) and belong to the group of II (a) verbs. Compare the conjugation kal- [II (a)] and nil-; kal + t = kałt (Past); kałk- (Pre-Fut.), kałp (Fut.) nil + nt niłr (Past); nirk (Pre-Fut.) nilp (Fut.). Both these roots add -k for Present-Future

and -p- for the Future. Only in the past tense they differ.

-t-

irunt-	urunt-	marunt-	velunt-
tirant-	kont-	nont-	vint-
ānt-	mānt-	kīnt-	

(d) Monosyllabic roots:

The ending of the following monosyllabic roots which form the past stem in -nt- is obscure in most cases:

tant-	vant-	mont-	vent-
tint-	vīnt-	cēnt[1]	cēnt[2]
pōnt-	mōnt-		

Of these, tīnt- and vīnt- have alternative stem with inserted -y- between the root and the tense sign -nt. Ex: tīynt- vīynt (Ref. III (b) under -y). The nature of -y- is obscure. It is doubtful whether the original root is tīy or tī. Compare the past participles ending in -y where -y stands as a past tense sign.

Ex: pāay; tāay.

Mō, apart from mānt- forms another stem with -y-i in the second conjugation. Mō-y-i-g-aj (Akam 5). Probably the latter might be the earlier form.

The root pō- which forms the stem by adding -nt has alternate stem in the second conjugation A formative suffix -ku is added to form the stem in the second conjugation[1]. Ex: pō + k(u) + i = pōki which in turn is weakened and forms another stem pōyi. In modern Tamil a fourth stem is formed in the past tense from pō.

Ex: pō-ṉ-(am). But the Caṅkam texts possess no such stem. Probably pō-ṉ-ām might be formed from the analogy of ā-ṉ-ām. The stem ām- occurs in the Caṅkam texts in Akam 375, Patir 5-7; compare pōki- and pōyi- with āki- (k.t. 266, Puṟam -5- Naṟṟ 69); ayi (Aiṅk 72, 405, Naṟṟ 55, Puṟam 221).

It is impossible to decide from the evidence found in the Caṅkam texts whether pōnt- is earlier than pōki or pōyi-. All these three forms occur in the earlier as well as the later texts. Compare the following:

pōnt (k.t. 59, Patiṟ 3-5, Pari 20-104).

pōki (k.t. 279, Naṟṟ 325, Kali 24, etc.).

pōyi (Naṟṟ 205, Puṟam 380, Kali 24).

Nont- and vant- are formed probably from nō and vē respectively. In the present-future both roots retain their long vowel.

Ex: nōm (k.t. 4, Aiṅk 69); vēm (k.t. 102, Naṟṟ 184).

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1. Tolkāppiyam - Collatikāram - Naccinārkkiniyar's Commentary - Ed. Madras, 1941, p. 235.

The stems cēnt' (to dwell, remain), cent[2] (to redden) should have been formed from cē.

The roots tā and vā form their past stem as tant- and vant-. There is a second stem of tā- in the past tense which has escaped the eye of all scholars so far. The past participle tarīi (ciru 260, Perum 492, Malai 71, Patir 5-2, 8-1) has been interpreted by all the commentators in the past tense! The stems tar- and var- are extensively used in the Present-Future, Future, verbal noun and the negative. Then the question arises whether the stem tant- or tarī- is earlier. Professor M B. Emeneau, discussing this subject in detail concludes thus:

> "All these uses of the stem *var- must, according to our reconstruction, be secondary, with the short vowel based on the stem *va- and -r- based on the -r- of the negative stem *va·r-. That -r- of the negative should have found a place in positive forms is not strange, once the transition suffixes as a living mechanism were lost."[2]

Thus according to Professor Emeneau the original roots are ta- and va-. In the second stage two suffixes -a- and

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1. Ref. Pattuppāṭṭu with Nacoinarkkiniyar's Comm - 1931 Third Ed. Madras, p. 176, 260, 612.

2. Language (J. of the Linguistic Society of America), Vol. XXI, p. 211.

-ar were added to the roots; thus the bases ta + a = tā-; ta + ar = tār-; va + a = vā-; va + ar = vār- were formed. The stems tār- and vār- occur in the Canlam language as negative stem. In the absence of any other theory put forward yet, the above theory might be accepted.

The following weak stems in -nt- have strong stems in -tt

The roots of groups (a), (c) and (d) do not form strong stems in -tt. Only the (b) group roots form the past stem in -nt and -tt.

(b) Roots ending in -i -ai -r -ṛ -y

-i-

avint-	kavint-	kuvint-	ocint-
vacint-	oḷint-	tumint-	ocṛint-
kuṛint-	kiṛint-	kuṛint-	oṛint-
tirint-	pirint-	virint-	nerint-
taṉint-	tiṉint-	vaṭint-	muṭint-

-ai-

aṭaint-	uṭaint-	aṉaint-	piṉaint-
kaṉaint-	niṉaint-	amaint-	akaint-
tolaint-	malaint-	maṟaint-	kuṟaint-
iṛaint-	kuṟaint-	nuṟaint-	citaint-
acaint-			

-r- (-ar -ir -r)

uyarnt-	peyarnt-	valarnt-	
utirnt-	tavirnt-		
īrnt-	tīrnt-	cērnt-	lūrnt-

-ṛ- (-iṛ -ṛ)

aviṛnt-	neiṛnt-	ñeliṛnt-
vīṛnt-		

-y-

cāynt-	tēynt-	tōynt-

Class IV

The past stem is formed by adding the past tense sign -t- doubled, i.e. -tt to the root. The strong verbs of the First Conjugation belong to this class. The majority of these are transitives. The roots of this class can be grouped thus:

(a) Roots ending in -u.

(b) Roots ending in -i -ai or in the consonants

-r- -ṛ- y.

(c) Monosyllabic roots.

The following strong stems in -tt- have no weak stems in -nt

(a) Roots ending in -u

stutt-	ututt-	etutt-	katutt-
kotutt-	tatutt-	notutt-	matutt-
ilutt-	celutt-	pakutt-	taputt-
nirutt-	porutt-	marutt-	verutt-
irutt-	kurutt-	urutt-	cerutt-
valutt-	porutt-	murutt-	

The roots of this group (a) have one of the hard consonants k, t, r, p as an essential element. Therefore the presence of parutt- and murutt which have -r- as an essential element of the root, in this category is suspicious. Compare these with the other -r-u ending roots of group (c) of Class II. (p. 13).

(b) Roots ending in -i- al- r- r- y-

alitt-	kulitt-	telitt-[2]	ititt-
otitt-	notitt-	pititt-	katitt-[2]
uritt-	ciritt-	varitt-	talitt-
kalitt-	colitt-	valitt-	olitt-[2]
katitt-	kotitt-	matitt-	mititt-
patitt-	kuritt-	taritt-	neritt-
paritt-	poritt-	eritt-[2]	tunitt-

kkritt-	vicitt-	mocitt-^{2}	pucitt-
pinitt-	parritt-	varitt-^{2}	koritt-
uvitt-			

The stem vattitt- is formed from vatti. Probably this might be a secondary root as there is a double-consonant in it. Contrary to the forms of this group, the following three forms have long vowel in their roots:

ārittt-	pārittt-	pūrittt-

-ai-

vraitt-^{2}	niraitt-	icaitt-	vicaitt-
takaitt-	tikaitt-	ukaitt-	malaitt-
alaitt-	cilaitt-	iḷaitt-	kiḷaitt-
tiḷaitt-	maḷaitt-	iṇaitt-	tuṇaitt-
paṇaitt-	utaitt-	putaitt-	tuvaitt-
ouvaitt-	navaitt-	paṭaitt-	puṭaitt-
tuṭaiit-	piraitt-		

-r- (-ar -ir -r)

ayartt-^{2}	amartt-^{2}	kavartt-^{3}	vilartt-
ayirtt-	uyirtt-	ceyirtt-	katirtt-
vitirtt-	ārtt-	ōrtt-	pōrtt-

-ṟ- (-iṟ -ṟ)

mukiṟtt-	ūṟtt-	pāṟtt-

-y-

eytt-	tuytt-	poytt-	noytt-
uytt^{2}	vāytt-	kāytt^{2}	

(c) Monosyllabic roots:

kāttt-	yāttt-	cīttt-	nīttt-
īttt-	pūttt-	mūttt-	kōttt-
naittt-	vaittt-		

Ottt- is the only stem of this group which has a short vowel in the root

The following strong stems in -tt- have weak stems in -nt

The roots of groups (a) and (c) do not form weak stems in -nt.

(b) -i-

avitt-	kavitt-	kuvitt-	ocitt-
vacitt-	oṟitt-	kaṟitt-	kiṟitt-
oḷitt-	teḷitt-	taṇitt-	tiṇitt-
vaṭitt-	muṭitt-	tumitt-	ceṉitt-
tiṟitt-	piṟitt-	viṟitt-	neṟitt-
kuṟitt-			

-ai-

ṇṭaitt-	ṭṭaitt-	ṇṇaitt-	piṇaitt-
ckaitt-	ncaitt-	ṉṉaitt-	iṟaitt-
kuṟaitt-	muṟaitt-	naṟaitt-	kuṟaitt-
tolaitt-	ṉolaittl	kaṉaitt-	niṉaitt-
citaitt-			

-r- (-nr -ir -r)

uyartt-	ceyartt-	valartt-	utirtt-
tuvirtt-	īrtt-	tīrtt-	cērtt-
kūrtt-			

-ṟ- (-ṯr -ṟ)

avirtt-	nekirtt-	ñekirtt-	vīrtt-

-y-

cāytt-	tēytt-	tōytt-

Stems of the Second Conjugation

As stated earlier, the past tense sign -i- is added to the root to form the past stem. The roots of this conjugation end in almost all the consonants. When -i is added to the final consonant of the root, no change takes place in the component letters, so the formation of the past stem of this conjugation is very simple. Even the

formation of transitives and intransitives takes place not by any change or variations of the sign of tense, as in the case of the First Conjugation, but by the internal change in the root. (These will be dealt with in detail in the chapter on "Transitives and Intransitives"). A few stems ending in -tt-i, -pp-i-, -ṭṭ-i, -ṟṟ-i, -cc-i, and -kk-i- are causatives. The structure of these causative stems is treated in the chapter on "Causatives".

(a) Stems ending in -ki -nki -kki

alki-	olki-	cilki-	nalki-
ṉalki-	paṟaki-	iṟuki-	oṟuki-
maṟuki-	meṟuki-	uruki-	tiruki-
paruki-	peruki-	kuṟuki-	ciṟuki-
maṟuki-	kaṭuki-	nuṇuki-	nāṟki-
māṉki-	muḷki-	ñeḷki-	uṭki-
ākki-	pōkki-	aṉki-	~~ti-kki-~~ veṉki-
vaikki-			

These roots seem to be secondary. A formative suffix -ku is added to the crude root or noun to make it more flexible and easily conjugated. So says Dr. Caldwell[1].

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1. Comparative Grammar of the Dravidian languages, Third Ed., London, 1913, p. 198-199.

The aforementioned examples strengthen his view. In the majority of cases the individuality of the suffix -ku is visible. It was a common occurrence in the early stage of the evolution of the Tamil language to add formative suffixes to crude roots and nouns. Ex: pal- is a noun meaning 'many'. The verbal root or base whatever it might be called, is formed by adding -ku, pal + ku = palku meaning 'increase'. Similarly nal + ku = nalku, peru + ku = peruku, pō + ku = pōku, vai + ku = vaiku, etc.

-ṅk-i-

aṭaṅki-	toṭaṅki-	muṭaṅki-	muṭaṅki-
maṭaṅki-	tuḷaṅki-	viḷaṅki-	aṇaṅki-
muṇaṅki-	vaṇaṅki-	aḷaṅki-	iḷaṅki-
kaḷaṅki-	viḷaṅki-	uyaṅki-	tayaṅki-
mayaṅki-	muyaṅki-	vayaṅki-	iraṅki-
tiraṅki-	piṟaṅki-	muṟaṅki-	
nṟaṅki-	puṟaṅki-	maṟaṅki-	cuṟaṅki-
oṭuṅki-	muṭuṅki-	otuṅki-	
ūṅki-	tūṅki-	tōṅki-	vāṅki-
nīṅki-	vīṅki-	ēṅki-	ōṅki-
taṅki-	muṅki-	poṅki-	

-kk-i-

oṭakki-	tuṭakki-	muṭakki-	iyakki-
mayakki-	upakki-	veṟakki-	kelakki-
vilakki-	tuḷakki-	viḷakki-	uṟakki-
piṟakki-			
aṭukki-	oṭukki-	muṭukki-	muṟukki-
erukki-	urukki-	erukki-	curukki-
cerukki-	murukki-	veṟukki-	iṟukki-
oṟukki-	puṟukki-	muṟukki-	
ekki-	naikki-	mukki-	vikki-
ākki-	tākki-	vākki-	nikki-
ūkki-	tūkki-	mūkki-	ōkki-
nōkki-	pōkki-		

(b) Stems ending in -ci -ñci -cci

ūci-	vīci-	mūci-
añci-	eñci-	tuñci-
iṟaiñci-	uriñci-	muruñci-
aṭaicci-	tolaicci-	milaicci- viricci-

Stems like aṭaicci- tolaicci- and milaicci- occur perhaps only in the Caṅkam texts. The nature of the suffix -cc- is obscure. (Ref. chapter on "Causatives" p.).

(c) Stems ending in -t -nt -tt

eyti-	eṟuti-	koṟuti-	karuti-
ūti-	ōti-		

unti-	nanti-	aruntī-	tirunti-
poruntī-	varunti-	aṟunti-	
ēnti-	nīnti-	mānti-	
kutti-	tatti-	potti-	vitti-
crutti-	varutti-	urutti-	tirutti-
aṟutti-	veṟutti-	niṟatti-	vārtti-
puṇartti-	uṇartti-		
ārtti-	cārtti-	cērtti-	ēttī-
cātti-	celutti-		

Of these, the structure of the causative stem celutti- is important. The extended base celutt- formed from the root cel- has an -u in the stem. Examples of this type are rare in the Caṅkam texts, but more popular in the post-Caṅkam Tamil.

(d) Stems ending in -mp -pp-

No Tamil root ends in single -p, with the sole exception of tap-u- meaning -to perish. Even here, -u- has become an essential part of the root and is preserved throughout the conjugation.

Ex: taputt- taṇukk- etc.

hampi-	pampi-	vampi-
tigampi-	nirampi-	pulampi-

tatumpi-	arumpi-	virumpi-	
kāṉṟumpi-	tēṉṟumpi-		
appi-	ccappi-	tappi-	
alappi-	kiḻappi-	nirappi-	parappi-
eṭuppi-	kaṟippi-	ōppi-	kūppi-

The extended stems such as alappi- kiḻappi- eṭuppi- and kaṟippi- are rare in the post-Caṅkam texts.

(e) Stems ending in -ṭ ṉṭ -ṯṯ

āṭṭi-	cāṭṭi-	nāṭṭi-	pāṭṭi	vāṭṭi-
kūṭṭi-	cūṭṭi-	kōṭṭi-	ōṭṭi-	nīṭṭi-
kiṉṭi-	keṉṭi-	maṉṭi-	taṉṭi-	miṉṭi-
īṉṭi-	tīṉṭi-	tōṉṭi-	vēṉṭi-	
aṯṯi-	kaṯṯi-	koṯṯi-	cuṯṯi-	
taṯṯi-	muṯṯi-	oṯṯi-		
āṯṯi-	kōṯṯi-	ōṯṯi-	ūṯṯi-	cūṯṯi-
pūṯṯi-	mūṯṯi-	īṯṯi-	tīṯṯi-	nīṯṯi-
vīṯṯi-	nāṯṯi-	māṯṯi[1]	māṯṯi[2]	vāṯṯi-
kāṯṯi-				
iraṯṯi-	cavaṯṯi-	uruṯṯi-		

(f) Stems ending in -ṟ- -ṉṟ -ṟṟ

āṟṟi-	nāṟṟi-	pāṟṟi-	māṟṟi-
ūṟṟi-	kūṟṟi-	mūṟṟi-	kīṟṟi-

cīri- ēri- tēri-

iṭari- urari- ulari- uvari-

karari- citari- alari- nuvari-

piḻiri- kuṉṟi-

-nr-

onri- kaṉṟi- poṉṟi-

tonri- uṉṟi tuvaṉṟi-

-rr-

akarri- iyarri- utarri- nirarri-

mirarri- payirri- tuyirri- piliṟṟi-

errri- curri- turri- perri-

muṟṟi- oṟṟi- ceṟṟi- ireṟṟi-

ārri- cāṟṟi- nāṟṟi- māṟṟi-

ērri- tērri- tīṟṟi- tūṟṟi-

pōṟṟi-

(g) Stems ending in -v -vv

ēvi- mēvi- nīvi- kūvi-

tauvi- vauvi-

utavi- kaṭavi- kavavi- cigavi-

niravi- paravi- viṉavi-

uruvi- katuvi- koḻuvi- taruvi-

kavvi- vavvi-

Again -vu is another formative suffix added to root or noun stem to form the verbal stem.

Ex: para + vu = paravu

para- to extend; paravu- causative;

koḷ-u-vu; kuṭa-vu, etc. Compare the stems taruvi (Paṭṭ 96) and tarīi (Poru 169, Perum 127, 242. Ciru 78, K.T. 51, 237. Puram 25, 261. Narr 208, 245. Akam 89, 304). In the earlier period of the evolution of the Tamil language only the forms ending in -īi as in the case of tarīi- were extensively used and the forms in -v-i were rare. The extensive use of the tarīi- type stems in the Cankam texts amply supports this statement. The form cinavi- is a rare one. Probably this should have been formed from the noun ciṉam meaning anger. The other stem formed from this is ciṉant (Narr 300).

(h) Stems ending in -li- -lli, -ṉi -ṉṉi, -ḷi -ḷḷi, -ṟi ṟṟi-

-l-

ēli	kōḷi	iyali-	muyali-
maṟali-	kaṅkali-	colli-	pulli-

-ṉ-

kūṉi-	kaviṉi-	paruṉi-	
uṉṉi-	tuṉṉi-	muṉṉi-	piṉṉi-
meṉṉi-			

-ḷ-

aruḷi- iruḷi- uruḷi- potuḷi-

eḷḷi- uḷḷi- kiḷḷi-

-ṇ-

nāṇi- pēṇi- civaṇi- muraṇi-

eṇṇi- kaṇṇi- naṇṇi- maṇṇi-

paṇṇi-

There occur a few stems ending in other consonants.

Ex: -ñi- uriñi (Akam 121) is the only stem ending in -ñ-i

ni- paṟuni (Ciṟu 36. Malai 95, 578. Aink 398) occurs in four places. The stem paṟuṉi (Puṟam 113) also means the same as paṟuni (- to ripe, to increase) although each contain different nasals in the root. It is doubtful whether the existence of -n and ṉ is due to any linguistic change or a mere error.

-mi- Two forms occur with the nasal -m-.

Ex: keṟumi (Narr 161) vimmi (Puṟam 143).

-ṟi- ñekiṟi- (Naṟṟ 55) piṟaṟi (Poru 178). These two archaic forms of the Caṅkam age are represented in the modern Tamil with -nt. Ex: ñekiṟnt- piṟaṟnt-

-ri- The following stems end in -ri-

uḷari- toḷari- nikari-

etiri- ñemiri- timiri- payiri-

Apart from nilkari- all the other six have alternative stems with -nt in the first conjugation. Ex:

ulaṛnt- toṭarnt- etirnt- ñemirnt-

timirnt- payirnt- [Ref. III (b)].

In the post-Caṅkam literature stems in -ri are no more used.

Archaic past stems in -aii and -Ii

It has been pointed out in the previous pages that in the second conjugation the past tense sign -i is added only to the roots ending in consonants. There are another 80 roots, most of them ending in vowels, add -i- and conjugate like the second conjugation. Since the majority of these roots also form stems in -t -nt and -tt;under the first conjugation, they need a separate study.

These past stems of the second conjugation end in -aii and -Ii. But the roots forming these stems end in -ai -i -I -u. A few roots end in consonants -ṉ -ḷ -l and -v. In some of the stems, it is now not easy to point out the vowel in which the root ends. For example, paraii - (having worshipped) and paravi- (having worshipped) express the same meaning and should have been formed from the same

root para- parā- parav- or parai-. Since these stems in -all and -ll are now archaic forms, the origin of some of them is obscure. However, the study of these forms throws some light on the structure of the Tamil verb in its early evolution, especially in the pre-Tolkāppiyam period.

It should be borne in mind that the verbs with -all and -Īl stems were more extensively used in the earlier texts than the -nt- -tt- forms. For example, nilaii- and karīi occur in more than 50 places in Akanāṉūṟu and Puṟanāṉūṟu. This is true with many verbs in -all or -Īl stems. The stems in -nt- or -tt- were more popular in the later texts. And in modern Tamil, only the latter forms occur. It could be said with a fair amount of certainty that in the formation of the past stem, the tense sign -i- played an active part in the early stages, more than its rival -t-. If this theory is accepted, an explanation for the formation of two conjugational stems from the same root can be found. Compare the forms aṟiyiṉāṉ and aṟiṉṟāṉ: both are formed from the root aṟi- to know. In the period when -i was the only past tense sign, it was added to all roots. The examples collected in the Caṅkam texts show that these are the resultants of such survival.

Ex: i- aṟi + i = aṟiti-

ī- cī + i = cīti-

u- iru + i = irui-

ai- amai + i = amaii

When these are supplemented to the stems of the second conjugation which end in almost ~~in~~ *all* the consonants, it becomes evident that -i- was originally added to roots ending in vowels and consonants.

In the second stage of the evolution of the Tamil verb, the past tense sign -t- with its variants -nt- and -tt- was added to the root. The original -i- stem distinguished no intransitive, transitive or causative sense. The same stem expressed all these and the context alone played much part in the interpretation of the verb. The commentators of the Caṅkam texts often looked to the context to see whether the particular form is transitive or causative. (Ref: the contexts of paṭii- Puṟam 16; iṟii- Akam 118). When -t was added to the root, clear distinction of intransitive, transitive and causative stems was made. Thus tolai-nt- (intransitive) and tolai-tt- (causative) were only the substitutes for the earlier single form tolaii- (intransitive, transitive or causative). Thus it is natural that the indistinct

obscure form tolail- should go out of use and the distinct forms tolaint- and tolaitt- should take its place.

The origin of about 20 stems is less clear. Compare the forms kaṭaii- (Aink 422, etc.) and kaṭevi- (Aink 425, etc.). Both these are used in the same meaning 'having driven' (the chariot). Is it the root kaṭai? But there is another root kaṭai- to churn, which is conjugated in all the tenses. The root kaṭai- to drive, has no other conjugated form. Undoubtedly kaṭaṭ- is a later form. On the other hand there is a remote possibility that it might be formed from the root kaṭa- to cross. As a causative form kaṭa might mean 'cause one to cross', i.e. to drive. If the original root is kaṭ, it is natural to form two or three bases by adding -a -ai or -av. Ex: kaṭa - kaṭai kaṭav. Many examples could be drawn from the earlier text to show that the original root inflects by adding vowels or formative suffixes. Compare the forms:

toṭ-	toṭ-u	toṭ-ai	toṭ-ar
aṭ-	aṭ-u	aṭ-ai	aṭ-ar

In these forms -ṭ -u -ai and -ar suffixes are added to the crude root either for the sake of euphony or to express different shades of meaning. Some of the stems in -aii

hark back to the early stage of the evolution of the Tamil verb. If this theory is accepted it is easier to explain many forms formed from the same root. Of the three forms formed from the root toṭ- (toṭu- toṭai toṭar) the past tense sign -i- is added to toṭar (stem -toṭari) but in the forms formed from aṭ (aṭu- aṭai- aṭar), it is added not to aṭar- but to aṭai (stem -aṭaii). Where the crude roots do not add any letters or suffixes to express any shades of meaning, in that case -i- is added to the unchangeable vowel of the root.

Ex: iru + i = irī; uṭu + i = uṭī. But aṭu and toṭu of the former group never add -i. There occur no forms such as aṭī- toṭī-. This may not be a satisfactory investigation, still one cannot deny that such investigation throws some light on the structure of the early verbal stem. Further investigation is necessary in this field.

Some noticeable features could be seen on the formation of -aii and -ī stems.

(a) Two vowels stand side by side unassimilated.

Ex: niṉaii, aṭaii-.

(b) In some stems the semi-vowel -y- enters between the root vowel and the tense-sign -i-.

Ex: nacai-y-i, ṉacai-y-i, paṭi-y-i.

(c) The final -u- of the root changes to -i and again is lengthened to $\bar{I}$.

Ex: iru + i = ir$\bar{I}$i, uṭu + i = uṭ$\bar{I}$i-.

(d) An additional -$\bar{I}$ is added to the roots ending in consonants.

Ex: cel + $\bar{I}$ + i = cel$\bar{I}$i, uṉ + $\bar{I}$ + i = uṉ$\bar{I}$i.

(e) As a result of the existence of two stems in -i-, the nature of certain roots is uncertain.

Ex: kaṭaii - kaṭavi; paraii - paravi;
ciṉaii - ciṉavi; etc.

Stems ending in -aii-

ncaii-	icaii-	micaii-	nucaii-
eṇaii-	muṇaii-	amaii-	aḷaii-
kaḷaii-	kiḷaii-	tiḷaii-	veḷaii-
ulaii-	kulaii-	talaii-	tolaii-
kalaii-	nilaii-	takaii-	vakaii-
pukaii-	kavaii-	kuvaii-	kaṭaii-
taṭaii-	puṭaii-	uraii'-	kuraii-
puraii-	paraii-	niraii-	viraii-
tataii-	citaii-	tutaii-	putaii-
kaṉaii-	ciṉaii-	niṉaii-	tuṉaii-
puṉaii-	muṉaii-	uṟaii-	tuṟaii-
kaii-	taii-		

In the past participial stems, the semi-vowel -y- between -ai and -i is not found. But in the finite forms, whether verbal or nominal, -y- is used optionally. The author of Tolkāppiyam says that the use of semi-vowels to avoid hiatus between two vowels was not universal[1]. It means that some authors of his time introduced this semi-vowel, whereas others did not. The semi-vowel -y- in the past stem is seen in the following finite forms and nominals:

ninai-y-i-n-ai (Narr 253), ninai-y-i-n-ir (Malai 266), acai-y-i-n-a (Narr 279), acai-y-i-n-an (Akam 102), acai-y-i-n-ir (Malai 470), marai-y-i-n-en (Akam 56), nacai-y-i-n-an (Aink 402), tai-y-i-n-a (Akam 259), pinai-y-i-n-ir (Perum 296).

These are the only forms occurring in the Caṅkam literature, with a -y- between the root and the tense sign. The inflexional increment here is -n- and not -in-. But in the following forms, the past stem 'kavaii-' type which appears in the participle, appears in the finite form also, without a -y- between the root and the

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1. 'Ellā moṛikkum uyir varu variyē uṭampaṭu mey-y-in uruvu kolal varaiyār' - Tolkāppiyam - Eruttatikāram - Second Ed. Madras 1950. Cuttiram 140.

tense-sign. Nevertheless, it appears between the stem and the inflexional increment or the termination.

kavai-i-y-i-ṉ-aṉ (Aink 409), kavai-i-y-i-ṉ-aḷ (K.T 359), tolai-i-y-ōṉ (Puṟam 125), ciṉai-i-y-āṉ (Kali 92), ciṉai-i-y-ōr (Puṟam 41), nacai-i-y-āḷ (Kali 100), nacai-i-y-ōr (Kali 59), muṉai-i-y-āḷ (Kali 145), niṉai-i-y-aṉ-a (Kali 15).

In the following forms there is no -y- either before or after the tense-sign: acai-i-ṉ-aḷ (Akam 280), tai-i-ṉ-ar (Kali 102).

In the verbal forms formed from stems ending in -ai- sometimes three -i- with different functions enter them.

(a) The past tense sign -i-.

(b) The initial vowel -i- of the inflexional increment -iṉ[1].

(c) -i- sometimes stands after -ai as the symbol of the lengthening of -ai. In poetry, especially in the early period, it was quite common to lengthen the sound of -ai to fill up the gap[2]. In the

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1. Tolkāppiyam - Eruttatikāram, Second Ed. Madras, 1950. Cuttiram 119."

2. ibid. Cūttiram 42.

form kavaiiyinan, the stem might be construed as kavaiiyi- in which case the -i- following -ai- might be the symbol of the metrical lengthening.

Of the past stems ending in -ai-i- the following seem to belong to a different category. They have no finite forms either in the Cankam literature or in the later literatures:

paraii- (having worshipped),

viraii- (having mixed),

tataii (having touched),

kataii- (having driven),

kalaii- (having mixed),

vakaii- (having divided),

kuvaii- (having increased or enlarged),

cinaii- (having become angry).

The nature of -ai in some of these stems is not clear. Compare the following:

paraii- (Patir 9-8; Patir, p. 3),

paravi- (Patir 9-10),

cinaii- (Puram 2, 41; Aink 455, 248).

cinavi- (Narr 100).

kataii- (Aink 422, 474, 465, 468; Puram 7),

katavi- (Aink 425; Kali 27).

All these stems in -aii or -a-v-i are used in the same meaning as their counterparts. Commenting on the form kaṭal-i-ya the commentator of Puṟanāṉūṟu says that it is derived from kaṭaviya[1]; since the stems of paraii- type were replaced in the later periods also by paravi- type, there are no sufficient reasons to support the view of the commentator.

Stems ending in -ī

The past stem in -Ī is formed from roots ending in -i- -ī- -u and the consonants -ṉ -ḷ -l and -v. Although these stems are similar to that of -ai-i in form, they differ in usage. The -ai-i stems are used only in the past tense, with the exception of two talaii- (Akam 325) takaii- (Akam 350) which are used as purpose participles or infinitive. Of the past stems in -Ī, eleven of them are used as infinitives. The past adverbial participles such as taṟī- have no such forms in the infinitive. The only form common to the past and the infinitive is the adjectival participle such as taṟīya. This form is used

1. Puṟanāṉūṟu with comm. by Auvai Turaicāmippillai, Ed. Madras, 1947, Vol. I, p. 22.

in the past as an adjectival participle but in the infinitive as purpose participle.

Ex: tarīiya (Nagr 291) is translated as 'having brought' and in Akam 3 as 'in order to bring'.

(c) The following roots ending in -i- add the past tense sign -i- to form the past stem. In the combination the radical -i- is lengthened to ī.

aṟīi-	kaṟīi-	ceṟīi-	parīi-
pirīi-	virīi-	aṛīi-	kaṛīi-
koṛīi-	irīi- (Akam 118)	paṭīi- (Puṟam 16).	

Of these, the stem kaṛīi- is important. It is formed from kaṛi- to remove, to abandon. It is used in this sense in Naṟṟ 12; Akam 321, 369, 194. But in Naṟṟ 42, 366; Puṟam 311; Akam 368; Malai 48, it is used in the sense of 'washing' or 'purifying.' The verbal root meaning 'to wash' in the post-Caṅkam period is kaṛuv, and the verbal noun is kaṛuvutal. But the verbal noun in the Caṅkam age is kaṛal (Akam 356). Again this supports the view that -īi or -ail stems are earlier in origin than the -v-i stems.

Compare the stem paṭīi- (Puṟam 16) with paṭiyi (Puṟam 15). Both these are causative stems. When -i- is added to -i- in 'paṭi-y-i' the semi-vowel -y- enters in, but in

paṭ-I-i, -i- is lengthened as usual. It has been pointed out that in the finite verbs formed from -aii stems, the semi-vowel enters frequently. But in the -Ii stems it rarely occurs.

(b) In this class, the past stem is formed by adding -i- simply to the root ending in i. Only one form occurs in the Caṅkam texts. cīi- (kaṇicci pōṟ kōṭu cīi- Kali 101)[1] means 'having sharpen'. The equivalent of cīi- in the post-Caṅkam literature is cīvi-.

(c) The following stems are formed from roots ending in -u. When -i- is added, -u- changes into -i- and again is lengthened to -I-. EX:

mikīi-	uṭīi-	iṭīi-	poṟīi-
peṟīi-	niṟīi-	uṟīi-	porīi-
tarīi-	irīi-	torīi-	erīi-
paṭīi- (K.T. 256).			

Of these uṟīi-, niṟīi- and irīi are used mainly as causatives. niṟīi- is formed from niṟu which is an extended base from the root nil- to stand. irīi iri (Akam 118) means 'having caused to run away'[2] and irīi iru

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1. The footnote gives another version as kōtūci (instead of koṭu cii). Kaḷittokai with Naccinārkkiniyar's Comm. Third Ed., Madras, 1949, p. 305.

2. Akanānūru - kaḷiṟṟiyānai nirai. Comm. by Venkaṭecāmi nattār, Ed. Madras, 1947, p. 250.

(Akam 139, Narr 181, 352; Tirum 234; Poru 76, 108) means (having caused to sit down'. uṟu forms another causative stem in -ṯ- ; uṟuvi- (Akam 98). Both uṟīi- (or uṟuvi) and niṟīi have alternative causative stems in -tt-. Ex: uṟuttu (Akam 141), niṟuttu (Malai 16), paṭīi- (Puṟam 16) of group (a) is formed from paṭi - to lie down, whereas paṭīi- (K.T. 256) is formed from paṭu - to suffer, used as an auxiliary (viṉai nalam paṭīi).

(d) The origin of the following stems is less clear.

uṟīi-	oṟīi-	maṟīi-	veṟīi-
ceṟīi-	taṟ̈īi-	keṟ̈īi-	kuṟ̈īi-
vaṟ̈īi-			

Of these taṟ̈īi- has an alternative stem taṟ̈uvi (Patt 96). Probably on this analogy all the other stems of the group have formed alternative stems in -ṯ-i in the post-Caṅkam period. Ex:

uruvi-	oruvi-	maruvi-	veruvi-
keṟ̈uvi-	kuṟ̈uvi-	vaṟ̈uvi-	ceruki-

The Madras Tamil Lexicon gives oruv- and maruv- as roots of oṟīi and maṟīi respectively. The adoption of -v- forms as roots of -īi forms is unconvincing. The Caṅkam language proves the other way. These -īi stems should have been formed from the original roots of single syllable. It is

only in the later Caṅkam age -v- forms came into existence. Analyse the stem urīi- which is interpreted in different context with different shades of meaning. urīi- Puṟam 7, 380; Akam 351, 371, 175. Kali 40; Neṭu 80. In these contexts it means - to peel off; to pluck; to rub; to smear; to sharpen; to scratch. These are denoted in the end of the Caṅkam and post-Caṅkam periods by the following words: uraci- uriñci- uruvi- uri- etc. Therefore it will be fairly accurate to say that the root of the stem urīi- is the original ur-. Thus, when many secondary roots were formed from the original ur- by adding different suffixes to express different shades of meaning, uruv- is one such form. On the analogy of ur- the other stems could be construed as mur- ver- or- cer- kuṟ- keṟ- vaṟ-. A further study of these stems is necessary to come to a definite conclusion.

(e) The following four stems are formed from roots ending in consonants -l -ḷ -ṉ:

l-	celīi-	velīi-
ḷ-	koḷīi-	
ṉ-	uṉīi-	

When -i is added to roots ending in consonants an additional -ī is inserted between the root and the sign of tense. No meaning can be attached to this -ī-. It is added only in the case of these four roots which by virtue of their non-vowel endings demand an addition of a long vowel to fill up the gap which otherwise would have been caused in the rhythm of the metrical version: koḷ + i cannot be a substitute to koḷ + ī + i. The alternative form of koḷīi- is koḷuvi- (Kuṟi 224). While koḷii is used either as a transitive or causative, koḷuvi- is used only as causative.

The following are the only finite forms formed from -ī stems, occurring in the Caṅkam texts. The use of semi-vowel-y- between two -i-s is important. In forms like 'acai-y-i-ṉ-aṉ', -y- finds its place between ai and -i. This never happens in the -ī stems:

taṟī-y-i-ṉ-aṉ (K.T. 359), taṟī-y-i-ṉ-ar (Kali 94, 306), kuṟī-y-i-ṉ-a (Malai 137), keṟī-y-i-ṉ-ar (Akam 93), uṟī-y-i-ṉ-aḷ (Narr 8), aṟī-y-i-ṉ-eṉ (Kali 140), parī-y-i-ṉ-aḷ (Akam 506).

Probably the -i that follows -y- might be the initial -i of the inflexional increment -iṉ. On the other hand, if the -i in -ī is due to metrical lengthening, then the

stem is tarīiyi-. The following forms give room for no such confusion:

velīi-y-ōn (Puram 125), marīi-y-ōn (Puram 234),
marīi-y-ōr (Puram 13; K.T. 102, Akam 231),
urīi-y-ān (Kali 142, 145), urīi-y-āl (Kali 139),
cerīi-y-ōn (Narr 136), kurīi-y-av-ai (Kali 104).

The following roots form stems both in the first and second conjugation. A comparative study of these forms helps to assess the nature of the roots. Some roots have three stems in the past, whereas others have only two. This does not include those roots having two or three stems in either of the conjugation. For example, viṭ- has three forms: viṭ- viṭṭ- viṭunt- viṭutt- in the first conjugation, but no viṭīi- type forms in the second conjugation.

Root	1st Conj. Weak	Strong	2nd Conj.
tā	tant-		tarīi-
ari	arint-		arīi-
kari		karitt	karīi-
paṭi	paṭint-		paṭīi-
pari	parint-		parīi-
iri	irint-		irīi-

Root	1st Conj. Weak	Strong	2nd Conj.
viti	virint-		virīi-
piri	pirint-		pirīi-
kaṟi		kaṟitt	kaṟīi-
koṟi		koṟitt	koṟīi-
aṟi	aṟint-		aṟīi-
cī		cītt	cīi-
iru	irunt-		irīi-
eṟu	eṟunt-		eṟīi-
toṟu	toṟut-		toṟīi-
poru	porut-		porīi-
uṟu	uṟṟ-	uṟutt-	uṟīi-
peṟu	peṟṟ-		peṟīi-
miku	(mikk- (mikunt-	mikutt-	mikīi-
iṭu	iṭṭ-		iṭīi-
paṭu	paṭṭ-	paṭutt-	paṭīi-
uṭu		uṭutt-	uṭīi-
poṟu		poṟutt-	poṟīi-
uṇ	uṇṭ-		uṇīi-
koḷ	koṇṭ-		koḷīi-

Root	1st Conj. Weak	Strong	2nd Conj.
cel	cenr-		celīi
vel	venr		velīi-
nil	ninr-		nirīi-
pukai	pukaint-		pukaii-
takai		takaitt-	takaii-
acai	acaint-	acaitt-	acaii-
nacai	nacaint-		nacaii-
icai		icaitt-	icaii-
micai	micaint-		micaii-
puṭai		puṭaitt-	puṭaii-
tatai	tataint-		tataii-
citai	citaint-	citaitt-	citaii-
tutai	tutaint-		tutaii-
putai		putaitt-	putaii-
aṇai	aṇaint-		aṇaii-
amai	amaint-	amaitt-	amaii-
nirai		niraitt-	niraii-
ulai	ulaint-		ulaii-
tolai	tolaint-	tolaitt-	tolaii-
kiḷai		kiḷaitt-	kiḷaii-
tiḷai		tiḷaitt-	tiḷaii-

Root	1st Conj. Weak	Strong	2nd Conj.
kaḷai	kaḷaint-		kaḷaii
kaṉai	kaṉaint-	kaṉaitt	kaṉaii-
niṉai	niṉaint-	niṉaitt	niṉaii-
tuṉai	tuṉaint-		tuṉaii-
puṉai	puṉaint-		puṉaii-

There are other similar formations, but in meaning they differ:

kaṭai	kaṭaint-	(to churn)	1st Conj.
?	kaṭaii-	(to drive)	2nd Conj.
virai-	viraint-	(to move quickly)	1st Conj.
?	viraii-	(to mix)	2nd Conj.
urai	uraitt	(to tell)	1st Conj.
?	uraii	(to spread)	2nd Conj.

No specific rules could be framed to distinguish these stems in -ai-i and -ī as intransitives, transitives and causatives. Much depends upon the nature of the root and the context used. The roots forming only weak stems in the first conjugation express intransitive only, as in the case of the first conjugation: viri (viri-nt) expresses

intranclitive, the same with viri- virīi- (Akam 130).

Some roots of group (b) of Class III and IV of the first conjugation have weak and strong forms in the past. The weak stem expresses intransitive and the strong stem transitive alone, or both transitive and causative. It depends upon the nature of the verb. So the -aii and -īi stems formed from such (b) group roots express intransitive, transitive/causative - by the same form. It has been pointed out in the previous pages that the Tamil verb in the earlier stages of its evolution made no distinction in its form to express intransitive, transitive and causative. This is particularly true in the case of -aii -īi stems. Ex: acai- to move; acaint- acaitt- acaii-. In the first conjugation acaint- a weak stem always expresses the intransitive - whereas acaitt- a strong stem, expresses the causative. But in the earlier period there was only one form i.e. acaii-. It expresses the intransitive in K.T. 287; Ciṟu 32; Akam 63, 199; Tirum 109, but in Ciṟu 17 it is used as a causative.

An analysis of all the forms occurring in the period clearly sanctions the principles laid down in the division of the verbs of the first conjugation as intransitive weak

and transitive strong verbs. It is only natural that in the absence of -nt- -tt stems here the -ஆi and -ஈi stems should express either or both on the same principle. (For further study refer to the chapter on "Causatives"). Exceptions to this principle are the following stems: irīi- niṉṟīi- aṟṟīi- and uṟṟīi- which are used mainly as causatives. L. V. Ramaswami Aiyar, commenting on a few -ஈi stems, gives the following suggestion:

> "It is quite possible that the non-causatival past participles were originally formed with the help of the mere reinforcer ī 'to give' and that on the other hand, in the causatival formations the ī was a causative-denoter. This matter, however, requires to be investigated further."[1]

Probably the -ī- in the following stems should have induced Mr. Aiyar to suggest -ī is a causative denoter: celīi- velīi- uṇīi- koḷīi-. Here -ī is added to roots ending in consonants, but no grammatical explanation could be given for such addition. But it is interesting to note that the -ī

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1. Quarterly Journal of the Mythic Society, Bangalore; vol. XXI, p. 173.

in celīi- (Kart 54), velīi- (Mull 57), uṇīi- (Aink 268), does not denote even causative. The first stem is intransitive and the other two are transitives. Only koḷīi- expresses both transitive (Akam 173, 51, Puṟam 56) and causative (Akam 356). In all the other stems the presence of -ī is due to the vowel combination. When two vowels are combined the radical vowel changes or is lengthened to -ī. This was the fundamental principle that assisted the process of elimination of hiatus in the early stage of the development of the Tamil language. Only during the period of Tolkāppiyam (as pointed out earlier in p.43) the two semi-vowels -y- and -v- were introduced between two vowels to avoid hiatus. The existence of the causative suffix in the early Tamil verb is unknown. The change occurring in the stem when -i- is added to the root is purely a linguistic process. Apart from the change, the stem shows no causative element in it.

Again, Mr. Aiyar introduces an -ī- 'to give'. The -ī- 'to give' used in Tamil verbs as an auxiliary is a very different one from the -ī- which arose in the stem owing to combination change. In the verbs where -ī appears with the meaning 'to give' there ī is added to the participles already in form, but in the past stem in -īi it is an essential

element. Compare urī- arī- iṭī- koḷī- with the forms where -ī- 'to give' is used as an auxiliary. (This will be treated in detail under auxiliary verbs) -vantī- iruntī- pukkī- matittī-. In the latter forms -ī- is not an element of the stem. It is added to the past stem already formed, i.e. matitt + ī- drunt + ī- etc. By removing -ī- from these no damage could be done to the structure of the stem. But when -ī- is removed from urī- or arī- only the roots uri and ari remain. Thus the presence of ī in such stems as urī- arī- is the result of linguistic change and metrical requirement. Therefore Mr. Ramaswami Aiyar's theory cannot be accepted.

CHAPTER III.

Personal terminations of the Past

In modern Tamil, there are no differences between the personal terminations of the Past, Present or Future. But in the Caṅkam language a few terminations were distinctively used only with the future verb. For example, the first person singular termination -ku in such verbs as ariku, maraiku, etc. occurs only in the future. The personal terminations of the past tense verb can be grouped into two:

Group I

The personal terminations of this group possess an initial short vowel. These are added together with the inflexional increment aṉ and in to the stems of the first and second conjugation respectively. Such verbs are extensively used in the earlier texts of the Caṅkams.

Group II

The personal terminations of this group possess an initial long vowel. These are added to the stems of the first conjugation without an inflexional increment and to the stem of the second conjugation with the inflexional increment iṉ.

These verbs of Group II are extensively used in the later texts of the Caṅkam.

The neuter terminations are common to both groups of verbs.

Group I

Singular		Plural	
First	-eṉ -aṉ	-em	-am
Second	-ai	-ir	
Third M.	-an	-ar	
F.	-al		
N.	-tu	-a	

Group II

Singular		Plural	
First	-ēṉ	-ēm	
Second	-āy	-īr	
Third M.	-āṉ	-ār	
F.	-āḷ		
N.	-tu	-a	

The second singular termination of Group I verbs is -ai whereas that of the Group II verbs is -āy. When the neuter singular termination -tu is added to the inflexional increments aṉ and iṉ; -t changes to ṟ.

Ex: aṉ + tu = aṅṟu; iṉ + tu = iṉṟu. Again by the influence of the hard ṟ the nasal ṉ changes to ṟ. This principle applies only to iṉ + tu. Thus iṉṟu becomes iṟṟu. The Tolkāppiyam mentions -tu, -ṭu and -ṟu as the neuter singular terminations[1]. But the commentators point out that -tu is the only termination of the neuter singular and the other two, ṭu and ṟu, are its modifications[2]. Of these, ṭu is not found in the ordinary verbs. Cēṉāvaraiyar says that -ṭu occurs only in the 'appellative verbs' (these verbs will be treated separately under Appendix 3) and gives the example kuruntāṭṭu[3] (kurum + tāḷ + tu means 'it is of short legs).

The verbs ending in Group I terminations conjugate thus:

naṭa- to walk (first conjugation), āṭ- to dance (second conjugation)

First	naṭant-aṉ-eṉ (or aṉ):	naṭant-aṉ-am (or em)
Second	naṭant-aṉ-ai	naṭant-aṉ-ir
Third M.	naṭant-aṉ-aṉ	naṭant-aṉ-ar
F.	naṭant-aṉ-al	
N.	naṭant-aṉ-tu	naṭant-aṉ-a

1. Tolkāppiyam - Collatikāram with comm. by Cēṉāvaraiyar, edited by Kantacāmiyār and Tēvaṉēyappāvāṇar, Madras, 1952. Cūttiram 8.
2. ibid. p. 142, footnote.
3. ibid. p. 9.

Singular		Plural
First	āṭi-n-en	āṭi-n-em
Second	āṭi-n-ai	āṭi-n-ai
Third M.	āṭi-n-an	āṭi-n-ar
F.	āṭi-n-al	
N.	āṭi-n-tu	āṭi-n-a

In the second conjugation verbs, the inflexional increment is -in. When it is added to the past stem in -i- the initial -i- of the inflexional increment disappears as usually happens in combinations: āṭi + in + en = atinen.

Verbs ending in the Group II terminations, conjugate differently from those of Group I. Here the inflexional increment is retained in the second conjugation verbs, whereas those of the first conjugation conjugate without the inflexional increment -an. The only exception occuring in the period is takaitt-an-ēn (Kal1 108).

Conjugation of naṭa- and āṭ- with Group II terminations:

Singular		Plural
First	naṭant- ēn	naṭant- ēm
Second	naṭant- āy	natant- Ir
Third M.	naṭant- àn	naṭant- ār
F.	naṭant- āl	
N.	natant-a-tu	naṭant- a

	Singular	Plural
First	ā̤ti-n-ēm	ā̤ti-n-ēm
Second	ā̤ti-n-āy	ā̤ti-n-Ir
Third M.	ā̤ti-n-ān	ā̤ti-n-ār
F.	ā̤ti-n-āl	
N.	ā̤ti-n-tu	ā̤ti-n-a

The structure of the first conjugation neuter verbs is important. In 'nat̤ant-a-tu' -a- is added between the stem and the termination. This form is generally used as nominal and rarely as finite verb. In Caṅkam literature, forms such as naṉant-aṉṟu ~~and naṉant-eṟṟu~~ are more common than naṯantatu. However, in the post-Caṅkam periods naṯantatu is the only neuter singular form in use. The neuter plural forms of natanta type also rarely occur in the period. The reason for such rarity is very clear. -a- is the termination of the past adjectival participle as well as that of the neuter plural verb. Compare the following two constructions where naṯanta is used as an adjectival participle and neuter plural verb:

naṯanta maṉitaṉ - 'the man who walked'

yāṉaikaḷ naṯanta - 'the elephants walked'.

The only personal termination occurring in two persons, i.e. first sing. and third masc. is -ēṉ. This

is the genuine termination of the third sing. Only seven forms occur with the termination ag in the first person. Kaṇṭaṉeṉ (Puṟam 85) means 'I saw'. The reason why Tolkāppiyam did not include this among the first person singular terminations is not clear.

A note on the first person plural terminations -aṅ; -am; -ām

Of the four first person plural terminations mentioned in the Tolkāppiyam[1] ām does not occur in the past tense verbs. But the commentator Cēṉāvaraiyar has given examples from the post-Caṅkam literature to show that -ām could be used with the past tense verbs as well[2]. In the language of the Caṅkam texts, all the verbs ending in ām belong either to the future or the negative. According to the commentators of Tolkāppiyam and the later grammars, -aṅ and -ām are used when the subject denotes the speaker and the person spoken to, or the speaker, the person spoken to and a third person, and -am and -ām when it denotes the speaker and a third party[3]. Although modern Tamil shows

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1. Tolkāppiyam - collatikāraṅ with comm. by Cēṉāvaraiyar, Ed. Cuṉṉākam, 1938. Cūttiram 202.
2. ibid. p. 237.
3. ibid. p. 237.

no such distinction, it is clearly seen in the language of the Caṅkam texts.

The distinct use of these two groups of terminations of the first person plural can be seen in the love poems of the "Anthologies" (Eṭṭuttokai). These poems show that the early Tamilians preferred the use of indirect speech to express what they did not like to say openly. For example, when a lover wanted to pacify his lady-love who has been suffering because of his long separation from her, addresses her through the medium of her lady-in-waiting. On such occasions it is natural that the verb used by the speaker should include within its meaning any two of the party concerned. Take the form puṇarntaṉ-am (Aink 416) meaning 'we united'. The context of the poem:(Mullilai-p-puṟam)[1]. A lover came home after a long separation, meets his lady-love; both of them enjoy sexual union. Being extremely happy with the sexual enjoyment, he starts speaking to himself a little louder so that his lady-love seated in front of him could hear. In this context the termination -am refers to the lover (the speaker) and his lady-love (the person spoken to).

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1. Ainkuṟunūṟu with comm. Jaffna, 1943, p. 280.

Again, the use of ēm to refer to the speaker and a third party can be seen in vēṭṭ-ēm (Aink 1) meaning 'we were longing for'. The context of the poem: (Tōri yāṅkaḷ eṉṟu uḷappaṭuttatu āyattāṟai nōkki-)[1]. A lover deserts his lady-love and goes out on prostitution. He stays out for a considerably long period and returns home. He enjoys sexual union with his faithful lady-love. Having satisfied himself, he asks the lady-in-waiting: "What were you thinking of me when I was away?" She replies: "Your lady-love was following the path of a chaste woman; but we thought that if we speak ill of you and your friend (Pāṇaṉ) who had been instrumental for taking you out, it would be harmful for both of you. So we were longing for the safe return of you both."

Here the ~~enemy~~ speaker is the lady-in-waiting. By using the word 'vēṭṭēm' she refers to herself (the speaker) and her friends who are not there in the scene (a third party). Instances of these are many in the literature of the period. Therefore the commentators of Tolkāppiyam, namely Iḷampūraṇar, Cēṉāvaraiyar and Naccinārkkiṉiyar, divided the first person plural terminations into two groups.

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1. Aiṅkuṟuṉūṟu with comm. Jaffna, 1963, p. 3.

Terminations with initial vowel ē

First Plu.	ēm	3rd F.	ēḷ
Second Sing.	ēy	M.F. Plu.	ēr
Third M.	ēṉ		

These terminations with the initial vowel ē are not of separate origin. According to Tolkāppiyam the initial vowel ā of āṉ āl ār and āy changes to ē[1]. As such, the new terminations ēṉ ēl ēr and ēy are evolved from the old terminations. These mainly occur in the nominal forms. The first person plural termination ēm should have been formed on the analogy of the four mentioned above. Cēṉāvaraiyar says that ēm was a modification of ēm[2]. In the past tense verbs it occurs only in three places: Meṟaṉtēm (Aiṅk 112), iyaiṉtēm (Paṟi 11-138), pakaṟṟēm (Paṟi 19-104). In modern Tamil -ēm has superseded all the other terminations of the first person plural, in usage.

These terminations with the initial ē, according to Tolkāppiyaṉār were used only in poetry and not in the ordinary speech of his day[3].

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1. 'Pāl aṟi maṟapi-ṉ aṉṉā-v-iṟṟum
   Ā-v-ō-aṉṟ ceyyuḷ uḷḷē.
   Ay eṉ kiḷavi-y-um avaṟṟoṭu civaṇum'.
   Ed. Madras, 1941, Cūṭṭirram 213 and 214.

2. Tolkāppiyam - Collatikaram with comm.
   Ed. Cunnakam 1938, p. 248.

3. Ibid, 1.

CHAPTER IV.

Finite verbal forms of the Past

The following are the past finite verbs occurring in the Caṅkam texts. They always stand as a predicate of a sentence.

First Conjugation

The past finite verbs of the First Conjugation are easier to analyse than those of the Second Conjugation, for the latter contains many archaic forms.

Singular

First person

-ன்:

kaṇṭaṉaṉ (Puṟam 85), vaṇṭaṉaṉ (K.T. 30, Puṟam 154), uyṇṭaṉaṉ (Naṟṟ 17), ikaṟṉṭaṉaṉ (K.T. 43), cekuṭṭaṉaṉ (Naṟṟ 16), uraiṭṭaṉaṉ (Puṟam 156).

ம்: nalkaṉeṉ (Naṟṟ 28).

-en:

kantanen (Narr 30), enranen (Aink 113, 155; Akam 366; Narr 155), alantanen (Narr 149), irantanen (Aink 384), viyantanen (Narr 386), vantanen (Tirun 279; Poru 129), ayintanen (K.T. 170), parintanen (K.T. 52), oyintanen (Aink 426), uyntanen (Akam 236), cenranen (Aink 118), nilaranen (Purem 292, 376), maruntanen (Aink 224; Patir 2-5; K.T. 99), cekuttanen (Patir 9-6), viṭuttanen (Purem 198), uraittanen (K.T. 265; Aink 380), nilaittanen (K.T. 99), peyarttanen (K.T. 84), viyarttanen (K.T. 84).

Kalittokai and Paripaṭal have no verbal forms ending in -aṉ or -eṉ.

-ēṉ:

toṭṭēṉ (Kali 94),

ceytēṉ (Kali 37), eṉṟēṉ (Kali 111, K.T. 325),

iṉṟēṉ (Narr 198), kaṇṭēṉ (Kali 90),

kēṭṭēṉ (Kali 95), vēṭṭēṉ (Kali 51),

kiḷantēṉ (Kali 37), nayantēṉ (Akam 260),

nalantēṉ (Pari 19-60), vantēṉ (Kali 145, Perum 461),

ayintēṉ (Kali 14, 19, 96; K.T. 84),

oṟintēṉ (Kali 91), teḷintēṉ (Kali 113),

iruntēṉ (Puṟam 399), uṟaṟuntēṉ (K.T. 297),
Pari 18-9), tāvirntēṉ (Kali 98),
vīṛṛntēṉ (Kali 37), ceṉṟēṉ (Kali 51, 92),
niṉṟēṉ (Kali 65),
toṭuttēṉ (Kali 142), viṭuttēṉ (Perum 210),
poṟuttēṉ (Kali 142), muṭittēṉ (Kali 116),
oḷittēṉ (Kali 116), piṟaittēṉ (Kali 95, 108).

Past finite verbs ending in ēṉ are extensively used in the later texts. Examples like tekaitt-eṉ-ēṉ (Kali 108), rarely occur in the literature of the period.

Second person:

-ai-

nakkaṉai (Puṟam 346), viṭṭaṉai (Aiṅk 227),
uṟṟaṉai (K.T. 39, 169), turṟaṉai (Akam 10),
aṟuṟaṉai (Kali 132), ceytaṉai (Naṟṟ 84, Aiṅk 369),
eṉṟaṉai (K.T. 396), uṇṭaṉai (Puṟam 227),
nōṟṟaṉai (Aiṅk 366; Kali 94), naṭṭaṉai (Puṟam 116),
kēṭṭaṉai (K.T. 75),
iṟantaṉai (Puṟam 230), uṟṟaṉtaṉai (Akam 87),
civantaṉai (Kali 91; Pari 10-96), pacantaṉai (Naṟṟ 96),
tāṉantaṉai (K.T. 354), tantaṉai (K.T. 327, 400; Akam 254),
vantaṉai (Aiṅk 445), aṟintaṉai (K.T. 356, Kali 25),

puritaṉai (Kali 5), morintaṉai (Kali 21),
aṉaintaṉai (Akam 21, 28), varaintaṉai (Aink 280),
aṉaṟntaṉai (Kali 128), ayaṟntaṉai (Aink 306; Akam 36,
46), uṉaṟntaṉai (Naṟṟ 15, 91), tavirntaṉai (Kali 84),
makiḻntaṉai (Naṟṟ 297), cūḻntaṉai (Akam 19; Naṟṟ 137),
koṇṭaṉai (K.T. 162, Akam 96), māṇṭaṉai (Patir 4-1),
aḷittaṉai (Naṟṟ 270; Kali 49), tuṟittaṉai (Kali 128),
ittaṉai (Puram 91), iṟuttaṉai (Akam 132),
paṭuttaṉai (Akam 212), puṭaittaṉai (Naṟṟ 206),
malaittaṉai (Puṟam 86).

ay:

perray (Kali 123), ceytāy (Kali 94, 148),
kaṇṭāy (Kali 115), tantāy (Kali 57), vantāy (Kali 97),
eṟintāy (Pari 6-62), ceṟṟāy (Kali 125),
niṉṟāy (Kali 69, 90), koṇṭāy (Kali 110),
matittāy (Kali 14), cyarttāy (Kali 14).

Forms in -āy occur only in Kaliṟṟokai and Pariṉāṟal with the sole exception of piṟaittāy pōl (Puram 45), which is somewhat nominal in usage.

oy:

purintōy (Naṟṟ 24), vantōy (Akam 80),
muṭittōy (Puṟam 211).

All the three past finite verbs ending in -ëy occur only in the early texts.

Third person Mas:

-an:

naḷkkanaṉ (Kuṟi 185), yukkanan (Akam 384),
aṭṭaṉaṉ (Puṟam 78), viṭṭaṉaṉ (Puṟam 399, Aink 483),
toṭṭaṉaṉ (Puṟam 341), ceytaṉaṉ (Puṟam 239),
eṉṟaṉaṉ (Kuṟi 142), kaṟṟaṉaṉ (Naṟṟ 166),
kēṭṭaṉaṉ (Kali 42, 151), iṟantaṉaṉ (Aink 384),
turantanan (Kali 139, Naṟṟ 211), maṟantaṉaṉ (Kali 147,
Aink 366), nayantaṉaṉ (Kali 41), naṉṉantaṉaṉ (Puṟam 239),
tantaṉaṉ (Naṟṟ 80; K.T. 294), vantaṉaṉ (Kali 41, 39),
iṟintaṉaṉ (Akam 66), oṟintaṉaṉ (Kali 10; Puṟam 279),
ceṟintaṉaṉ (Aink 246), tapintaṉaṉ (Aink 465; Akam 54),
piṟintaṉaṉ (Aink 39), uṟaintaṉaṉ (Puṟam 278),
malaintaṉaṉ (K.T. 161), etirntaṉaṉ (Aink 448; Akam 282),
tavirntaṉaṉ (Kali 84), peyarntaṉaṉ (Akam 102, 180;
K.T. 237, Kali 17, Naṟṟ 25), iruntaṉaṉ (Puṟam 65;
Kali 36), cērntaṉaṉ (Puṟam 235), mēṟntaṉaṉ (Puram 237),
mōntaṉaṉ (Kali 54), niṉṟaṉaṉ (K.T. 363, 161),
koṇṭaṉaṉ (Akam 356), ayiṉṟaṉaṉ (Puṟam 77),
velkuntaṉaṉ (Aink 82),

eṭuttaṉaṉ (Akam 354), maṭuttaṉaṉ (Narr 174),
vituttaṉaṉ (Puṟam 259), taputtaṉaṉ (Puṟam 259),
tuṉittaṉaṉ (Narr 81), Ittaṉaṉ (Puṟam 150, 389),
uraittaṉaṉ (Narr 206), tīrttaṉṉaṉ (Puṟam 259).

-ēṉ:

pukkāṉ (Kali 82), toṭṭāṉ (Kali 84, 55),
peṟṟēṉ (Kali 142), ceytāṉ (Kali 40, 54, 141),
toṟutāṉ (Kali 55), alantāṉ (Kali 145), moṟantāṉ (Kali 43),
kaṟintēṉ (Kali 142), malaintēṉ (Ainк 201),
māyntēṉ (Kali 142), pāyntēṉ (Kali 86),
cēṟntēṉ (Kali 147), peyarntēṉ (Kali 57),
koṇṭēṉ (K.T. 226, Ainк 90), niṟuttēṉ (Kali 55),
maṟaittēṉ (Kali 44, 124).

These finite verbs ending in ēṉ are extensively used in alliṭṭokai.

ṉ:

kēṭṭōṉ (Puṟam 400), iṟantōṉ (Puṟam 224), tantōṉ (Akam 48),
vantōṉ (Tirum 285), paṭarntōṉ (Paṭir 7-1),
aṭaittōṉ (Puṟam 203), paṭaittōṉ (Puṟam 194).

These forms in -ṉ occurring as finite verbs are found only in the earlier texts and Tirumurukāṟṟuppaṭai.

Third person Fem:

ai:

paṭṭengal (Purem 279), perrengal (Akam 364),
aruṭsengal (Kali 144, 148), eṉrengal (Aink 113),
kēṭṭengal (Akam 161), uvantengal (Purem 278),
ulantengal (Aink 248), turantengal (Akam 373),
marantengal (Kali 147), nayantengal (Aink 286),
aṉintengal (Kali 88), uṟintengal (Aink 236; Kali 4),
maṭintengal (Akam 69), cerintengal (Aink 246; Purem 337),
eyarntengal (Narr 395), uparntengal (Narr 110),
cōrntengal (Kali 98), nekirntengal (Kali 147),
oūrntengal (Narr 166), niṉrengal (Narr 170),
oeṉrengal (Kali 9; Purem 184; Narr 184),
cōṉrengal (Akam 316), uṟeṉrengal (Akam 176),
velunṟengal (Aink 88), koṉṟengal (Aink 171),
kaṟuttengal (Akam 156), paṟuttengal (Akam 150),
oeṟṟittengal (Narr 358), uyirttengal (Narr 368; Kali 54,
148).

al:

uṟṟāl (Kali 144), eṉṟāl (Kali 51, 82), ikantāl (Kali 99),
turantāl (Pari 12-46), tantāl (Kali 84),
tirintāl (Pari 12-82), koṇṭāl (Kali 139),
muṭittāl (Kali 107), uṟṟittāl (Kali 39).

These finite verbs ending in -āl occur only in the later texts.

-āl:

vēṭṭōl (Aink 1), eṉṟōl (Naṟṟ 339, 389),
peyarntōl (Akam 248), niṉṟōl (Aink 197),
koṇṭōl (Aink 171), oḷittōl (Puram 339).

These verbs occur only in the earlier texts.

Neuter:

-tu: -aṉ + tu = -aṉṟu

keṭṭaṉṟu (Puram 282), paṭṭaṉṟu (Kali 145, K.T. 289,
Naṟṟ 348), viṭṭaṉṟu (Pari 12-99), uṟṟaṉṟu (Kali 137),
ceytaṉṟu (Aink 452), peytaṉṟu (Puram 102),
iṉṟeṉṟu (K.T. 90), kaṇṭaṉṟu (K.T. 310, Kali 62),
ēṟṟaṉṟu (Pari 12-96), vēṭṭaṉṟu (Tirum 100),
eṉṟaṉṟu (Naṟṟ 320), iṟantaṉṟu (K.T. 219),
ulantēṉṟu (Puṟam 273), uṟantaṉṟa (K.T. 149, Naṟṟ 320),
kaḷantaṉṟu (Aink 417), eḻṟantaṉṟu (Akam 131, Puram 76),
pacantaṉṟu (Akam 95), piṟantaṉṟu (K.T. 307),
maṟantaṉṟu (Naṟṟ 59), tantaṉṟu (Naṟṟ 152),
vantaṉṟu (Naṟṟ 191; Kali 86), aṟintaṉṟu (Aink 184),
nvintaṉṟu (Akam 70), aṟintaṉṟu (K.T. 205; Naṟṟ 74),
eṟintaṉṟu (Naṟṟ 114; Akam 68), kaṭintaṉṟu (K.T. 401),

orintaṉṟu (K.T. 54, 184; Puṟam 360),

kaṟintaṉṟu (Naṟṟ 87, 218, 363), poṟintaṉṟu (Paṟi 6-2),

corintaṉṟu (Aiṅk 423), maṯintaṉṟu (Akam 128; Naṟṟ 303),

muṯintaṉṟu (Akam 244), malintaṉṟu (Paṟi 12-94),

viṟintaṉṟu (Naṟṟ 11; Tiṟum 98), viḻintaṉṟu (Naṟṟ 178),

aṯaintaṉṟu (Naṟṟ 318), uṯaintaṉṟu (Kali 92),

miṯaintaṉṟu (Puṟam 46), iyaintaṉṟu (Naṟṟ 178);

amaintaṉṟu (K.T. 513, Aiṅk 108, Puṟam 395),

niṟaintaṉṟu (Paṟi 12-90), maṟaintaṉṟu (Naṟṟ 188),

viraintaṉṟu (Puṟam 88), viḻaintaṉṟu (Puṟam 257),

amarantaṉṟu (Tiṟum 102), alarntaṉṟu (K.T. 294),

malarntaṉṟu (Paṟi 6-59), uyarntaṉṟu (Puṟam 204; Paṟi

12-95), puṟarntaṉṟu (Naṟṟ 305; Aiṅk 367),

vaḻarntaṉṟu (Akam 335), etirntaṉṟu (Aiṅk 448),

ūrntaṉṟu (Naṟṟ 197), mīrntaṉṟu (Aiṅk 333),

oēṟntaṉṟu (Akam 130, 52), tīrntaṉṟu (Puṟam 48; Kali 56, 146),

nekiḻntaṉṟu (K.T. 87), eṟuntaṉṟu (Naṟṟ 191),

viḻuntaṉṟu (Puṟam 239), iruntaṉṟu (Aiṅk 406),

vīḻntaṉṟu (Kali 107, 115; Puṟam 68), uyntaṉṟu (Puṟam 25),

tēyntaṉṟu (Kali 55), tōyntaṉṟu (Akam 9),

pāyntaṉṟu (Paṟi 9-43), mēyntaṉṟu (Naṟṟ 49),

niṟṟaṉṟu (Akam 174, 264, 339; Neṯu 78; Paṟi 9-78),

ēṉṟaṉṟu (Naṟṟ 164), mēṉṟoṉṟu (Naṟṟ 381),
koṇṭaṉṟu (K.T. 106; Aiṅk 412), māṟṟaṉṟu (Aiṅk 449),
iṟuttaṉṟu (Naṟṟ 68), koṭuttaṉṟu (Tiṟum 94),
avittaṉṟu (K.T. 95), oḷittaṉṟu (Paṟi 6-24),
pacittaṉṟu (Puṟam 316), piṇittaṉṟu (Puṟam 96),
aḷaittaṉṟu (Paṭiṟ 2-6), icaittaṉṟu (Naṟṟ 316),
uṭaittaṉṟu (Paṟi 6-25), ayirttaṉṟu (Akam 315),
ārttaṉṟu (Maṭu 426), vīṟttaṉṟu (Akam 325),
uyttaṉṟu (Puṟam 221; Naṟṟ 77), poyttaṉṟu (Akam 101),
vāyttaṉṟu (Paṟi 16-81, 11-87), pūttaṉṟu (Paṟi 16-19,
Paṭiṟ 2-6), ottaṉṟu (Puṟam 375; Akam 108, 355).

The structure of the verb ciṟantaṉṟu (Paṟi 2-35) is important. This is a negative verb, and according to Parimēlaṟakar, the commentator of Paripāṭal, it is formed from two verbs. Ciṟuṇṭatu is an affirmative verb meaning 'it was good' and aṉṟu is a negative verb meaning 'it is not so'[1]. So ciṟantatu + aṉṟu (it was not good) should be formed as ciṟantataṉṟu. Instead, the form is found as iṟantaṉṟu. This elision of -tu from the negative verb iṟantaṉṟu is due to poetical requirement[2]. Because of

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1. Paripāṭal - with comm. by Parimēlaṟakar. Second Ed. Madras, 1935, p. 8.

2. Ibid.

this confusion between the affirmative and negative verbs, the post-Caṅkam poets preferred the affirmative verb cirantatu type to cirantanru type, and in modern Tamil the latter is no more used.

In the following neuter singular verbs an inflexional increment -a is added to the stem before the termination -tu is added. This existence of -a in the verb finds another explanation. The neuter singular personal pronoun in Tamil is -atu. Mr. Tēvaṉēyappāvāṇar says that the neuter singular termination -tu is a shortened form of the pronoun atu[1].

pukkatu (Kali 105), takkatu (Kali 88, 148),
arratu (Pari 7-30), urratu (Kali 110),
enratu (K.T. 157), pacantatu (Narr 35),
parantatu (Pari 15-35), maṟantatu (Narr 287),
valantatu (Pari 4-43), tantatu (Narr 152),
avintatu (K.T. 185), iṟintatu (Kali 72, 94),
oṟintatu (Akam 390), kaṭintatu (Kali 99),
amaintatu (Kali 82), citaintatu (Patiṟ 3-7),
eṟuntatu (Kali 102), mēyntatu (Kali 42, 145, Puṟam 240),
ceṉratu (Puṟam 165), niṉratu (Kali 128),
iṟuttatu (Narr 156), kuṟittatu (K.T. 295), ottatu (Kali 57).

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1. Tolkāppiyam - Collatikāram Ed. by Kantasāmiyār and Tēvaṉēyappāvāṇar, Madras, 1952, p. 142.

Plural

First person

-am:

arutaṉam (Puṟam 144), kaṉṟutaṉam (Aiṅk 387, Puṟam 48, 271), uṉṟutaṉam (Puṟam 199), kēṭṭaṉam (Mul 17; K.T. 244; Akam 210), kiḷaṉṟutaṉam (Poru 192), ciṟaṉṟutaṉam (Kaḷi 5), maṟaṉṟutaṉam (Naṟṟ 172), nayaṉṟutaṉam (Aiṅk 275), payaṉṟutaṉam (Aiṅk 70), vaṉṟutaṉam (Puṟam 10; Naṟṟ 6), aṟiyutaṉam (Kaḷi 42; Aiṅk 240), kaṭiyutaṉam (Akam 5), teḷiyutaṉam (Kaḷi 150), paṉiyutaṉam (Akam 280), moṟiyutaṉam (Kaḷi 28), iṟuṅkutaṉam (Akam 338), puṉaṟṟuṅkutaṉam (Aiṅk 416), maṟaṟṟuṅkutaṉam (Paṭiṟ 6-8), etiṟṟuṅkutaṉam (Aiṅk 448), cēṟṟuṅkutaṉam (Akam 43), tīṟṟuṅkutaṉam (Aiṅk 395), pōṟṟuṅkutaṉam (Akam 339), aṭuttēṉam (Akam 280), toḍuttēṉam (Puṟam 126), paṭuttēṉam (Akam 280), vāyttēṉam (Aiṅk 494; Akam 66).

-ām:

ceytēṉem (K.T. 304), toṟutēṉem (Pari 13-61), vaṉṟēṉem (Aiṅk 491).

-ēm:

peṟṟēm (Kaḷi 66, 111), viṭṭēm (Naṟṟ 15), ceytēm (Kaḷi 108), kaṇṭēm (Kaḷi 81),

vettēm (Aink 1, 2, 3, etc.), orintēm (Pari 4-4),
telintēm (Kali 89), totarntēm (Pari 50-62),
paṭuttēm (Pari 12-13).

These forms occur rarely in the earlier texts:

-ōm:

marantōm (Aink 112), iyaintōm (Pari 11-138),
pakarntōm (Pari 19-104).

Second person

ir:

enranir (K.T. 196),
tuṇintaṉir (Kali 2), nōnraṉir (K.T. 178).

The use of these three verbs as finite is less clear. They have the force of nominal forms. But the commentators interpret midway between verbal and nominal, although structurally there are no differences between the two forms[1]. The usage of enṟir (Naṟṟ 184), as a finite verb, is very clear.

īr-

Past finite verbs ending in īr are found only in Kalittokai. Ceytīr (Kali 142), kaṇṭīr (Kali 109), paṭarntīr (Kali 39), ninṟīr (Kali 65).

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1. Kalittokai with comm. by Naccinārkkiniyar. Third Ed., Madras, 1949, p. 8.

Third person Masc. Fem.

In Tamil, there are no distinct forms to denote either the masculine or feminine plural. The same form is used to express either or both

as:

pukkaṉar (Nakk 67), viṭṭaṉar (Kali 103),
aṟṟaṉar (Puṟam 51), peṟṟaṉar (Puṟam 62, 382),
naṭṭaṉar (Puṟam 264), ēṟṟaṉar (Kali 102),
nōṟṟaṉar (Kali 39), alantaṉar (Patir 8-1),
iṟantaṉar (Nakk 177, Akam 45), maṟantaṉar (Aink 319),
vantaṉar (Kali 148; Aink 223),
aṟintaṉar (Puṟam 138, Akam 70, 264),
purintaṉar (Akam 382), kaḷaintaṉar (Puṟam 224),
maḷaintaṉar (Nakk 361, Kali 103), varaintaṉar (Puṟam 151),
iruntaṉar (K.T. 146), ikaṟntaṉar (K.T. 43),
aviṟntaṉar (Akam 129), kaviṟntaṉar (Kali 102),
etirntaṉar (Aink 300), eēṟntaṉar (K.T. 79),
uyntaṉar (Puṟam 93), āyntaṉar (Akam 349),
pāyntaṉar (Kali 101), māyntaṉar (Puṟam 62, 63, 368,
366, etc.), ceṉṟaṉar (K.T. 281), koṉṟaṉar (Kali 129),
ekaṉṟaṉar (Akam 69), iyaṉṟaṉar (Akam 259),
ayiṉṟaṉar (Pari 8-45), pukuttaṉar (Kali 100, 104, 105),

kurittaṉar (Kali 13), teḷittaṉar (Narr 358),
virittaṉar (Pari 4-3), uraittaṉar (Kali 11),
vaittaṉar (Akam 354), poyttaṉar (Narr 314).

-ār

puṟkār (Kali 101), peytār (Kali 107),
eṉṟār (Akam 23), tuṟantār (Kali 24),
maṟantār (Kali 36), tantār (Kali 33),
vantār (Kali 85), aṉintār (Kali 84),
ūrntār (Kali 106), nērntār (Kali 104),
cūṟntār (Kali 107), ikaṟntār (Kali 112),
ceṉṟār (Kali 102), koṇṭār (Kali 103; Puṟam 118),
koṭuttār (Kali 141), niṟuttār (Kali 104),
cāyttār (Kali 39),
kaṟpittār (Kali 112) is formed from the causative
stem kaṟpi.

With the exception of two, all the above verbs occur only in Kalittokai.

-ōr:

Finite verbs ending in -ōr occur only in the earlier texts:

nōṟṟōr (K.T. 344; Akam 61), taṭṭōr (Puṟam 18),
iṟantōr (K.T. 216), ceṉṟōr (Akam 387),
koṭuttōr (Puṟam 18).

Neuter

-a-

ukkaṉa (Malai 139), toṭṭaṉa (Kali 106),
paṭṭaṉa (Puṟam 63), viṭṭaṉa (Kali 95),
uṟṟaṉa (Malai 107; Aink 498), peṟṟaṉa (Aink 500),
aṟutaṉa (K.T. 241), iṉṟaṉa (Kali 101; Akam 259),
kaṉṭaṉa (K.T. 299), kēṭṭaṉa (Pari 12-39; K.T. 299),
ciṟantaṉa (Pari 15-8), tiṟantaṉa (Naṟṟ 155),
tuṟantaṉa (K.T. 186), iṟantaṉa (Naṟṟ 153, K.T. 44),
curantaṉa (Puṟam 295), pacantaṉa (Kali 143),
payantaṉa (Aink 264, 266; K.T. 131), parantaṉa (Akam 161),
mukaṉtaṉa (Naṟṟ 329), valantaṉa (Kali 103),
tantaṉa (Naṟṟ 361), vantaṉa (K.T. 364; Akam 85),
aṉintaṉa (Pari 18-46; Aink 45), oṟintaṉa (Puṟam 62),
kaṟintaṉa (Puṟam 97), kiṟintaṉa (Puṟam 238),
kuvintaṉa (Pari 18-47), ceṟintaṉa (K.T. 61),
tiṟintaṉa (Puṟam 93), viṟintaṉa (Akam 2; Malai 124),
vaṭintaṉa (Naṟṟ 385), amaintaṉa (Pari 7-53),
againtaṉa (Akam 44), niṟaintaṉa (Aink 433; Akam 362),
paṟaintaṉa (Puṟam 4), citaintaṉa (Puṟam 256),
tolaintaṉa (Akam 137; Puṟam 368), malaintaṉa (Puṟam 16),
viṟaintaṉa (Aink 483), vilaintaṉa (Malai 115; Aink 260),

iruntaṉa (Aiṉk 82), eṟuntaṉa (Puṟam 96), puṇarntaṉa (Kali 89), malarntaṉa (Naṟṟ 99; Pari 14-2), utirntaṉa (Malai 136), kaluṟntaṉa (Naṟṟ 12; Akam 142), ñekiṟntaṉa (K.T. 239), nekiṟntaṉa (K.T. 260; Aiṉk 198; Akam 206; Naṟṟ 197), ẏiṟntaṉa (Malai 128), ārntaṉa (Aiṉk 208; K.T. 15), oṟṟntaṉa (Puṟam 368), uyntaṉa (Naṟṟ 23), niṉraṉa (Kali 116; Aiṉk 498), ceṉraṉa (Akam 251), oāṉraṉa (Pari 4-7), pōṉraṉa (Kali 82; Puṟam 4; Pari 14-4), koṇṭaṉa (Malai 110; Akam 362), māṇṭaṉa (Paṭiṟ 2-9), taṭuttaṉa (Malai 138), toṭuttaṉa (Akam 259), puḷittaṉa (Akam 394), viṟittaṉa (Puṟam 397), kaittaṉa (Kali 11), iḷaittaṉa (K.T. 179), maṟttaṉa (Naṟṟ 66), mukiṟttaṉa (K.T. 257), ūṟttaṉa (Aiṉk 458), pūttaṉa (Pari 18-21), moyttaṉa (Puṟam 288), ottaṉa (Kali 106).

In the following four forms, -a is added to the stem without the inflexional increment aṉ, in other words, these neuter plural finite verbs are structurally identical with the past adjectival participles.

ceyta (Aiṉk 143, 327), tuṟaṉta (Aiṉk 163), vaṉta (Aiṉk 333), viṟitta (Kali 33).

The form niṉṟavvē (Puṟam 299) is a peculiar form. It is likely that the verb is 'niṉṟa' and ē the participle of emphasis is added to it. And with the semi-vowel -v added between the two vowels -a and -ē, it should be formed as niṉṟa + v + ē = niṉṟavē. But in the form there is an additional -v- which is a redundancy permissible in poetry.

There is a tendency among scholars to identify the personal pronoun with the personal termination of the verb. As far as the neuter singular verbs are concerned, it is possible to identify the termination -atu in vant-atu with the neuter pronoun -atu. But in the neuter plural verbs the termination is always found as -a. Therefore this doubtful example 'niṉṟavvē' does not seem to be a satisfactory ground to support the view that the Tamil neuter plural termination was once a neuter pronoun av-. Neither the example 'nakaravvē' given by Dr. A. Chidambaranātha Chettiar is convincing[1]. It is formed from the noun 'nakar' meaning 'city' and the verb means 'things belonging to city'. Apparently this is not a verb. Secondly the -v- in 'nakaravvē' is of euphonic nature, exactly as the -v- in the verbal form 'niṉṟavvē'.

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1. Indian Linguistics, Vol. IX, Part 1, p. 5.

Since the other Dravidian languages, especially the Parji language, have preserved the neuter plural terminations in -v- in such verbs as payatav, cāṟṟuv, cūṟov, etc. [2], it is possible that even in Tamil such forms should have been in use in the earlier periods.

Second Conjugation

Singular

First person

The termination aṉ found in the First Conjugation verbs such as kaṇṭaṉ-aṉ is not found in the Second Conjugation verbs. Only the other two terminations eṉ and ēṉ occur here.

eṉ:

maṟaṅkiṉeṉ (Puram 19), veṟuṇṭiṉeṉ (Kali 46),
nīṅkiṉeṉ (Akam 366), pēṉiṉeṉ (Akam 16),
māṟiṉeṉ (Kali 46), uḷḷiṉeṉ (K.T. 99),
puḷḷiṉeṉ (Kali 69).

ēṉ:

aṭaṅkiṉēṉ (Kali 24), iṉaṅkiṉēṉ (Puram 230),
taṅkiṉēṉ (Kali 93, 97), tappiṉēṉ (Kali 89),

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1. T. Burrow and S. Bhattacharya. The Parji language, Hertford, 1953, p. 56-57.

eytiṉēṉ (Akam 268), uṭaliṉēṉ (Aiṅk 66),
tēriṉēṉ (Kali 89), uḷḷiṉēṉ (Puṟam 132).

Second person

-ai-

vaḷkiṉai (Pari 6-81), maṟaṅkiṉai (Naṟṟ 396),
nōkkiṉai (Puṟam 43), eytiṉai (Naṟṟ 137),
varuntiṉai (Naṟṟ 356; Kali 29, 123), aruttiṉai (Paṭiṟ 7-10),
tēmpiṉai (Akam 372), viṟumpiṉai (Naṟṟ.54),
āṭiṉai (Akam 6), kāṭṭiṉai (Kali 61),
ūṭṭiṉai (Puṟam 16), pūṭṭiṉai (Akam 334),
kūṟiṉai (Paṭiṟ 8-4), paṟṟiṉai (Kali 116),
uḷḷiṉai (Akam 261, 53), colliṉai (Kali 21),
aruḷiṉai (Kali 127), niṉai-yi-ṉai (Naṟṟ 353).

-ēy:

ēṟiṉēy (Kali 98), ēṉēy (Akam 375).

Third person Masc:

-aṉ:

naḷkiṉaṉ (Puṟam 394, 285; Akam 206),
toṭaṅkiṉaṉ (Kali 65), varaṅkiṉaṉ (Puṟam 239),
aṟaṅkiṉaṉ (Akam 66), naṭuṅkiṉaṉ (Kali 30, 60),
taṅkiṉaṉ (Puṟam 239), kaḷaṅkiṉaṉ (Akam 66),
nīkkiṉaṉ (Aiṅk 145), nōkkiṉaṉ (Puṟam 17),

ūkiṉaṉ (Kali 101), vāṟuṅkiṉaṉ (Puṟam 326),
puḻuṅkiṉaṉ (Aiṅk 4/6), ōṭiṉaṉ (Kali 145; Puṟam 240),
cūṭiṉaṉ (Kaṟi 361), muṟṟiṉaṉ (Kali 64),
kāṟiṉaṉ (Puṟam 359), nāṟiṉaṉ (Puṟam 373),
tōṟṟiṉaṉ (Puṟam 239), nīviṉaṉ (Puṟam 239),
nēviṉaṉ (Kali 62), muṉṉiṉaṉ (Puṟam 256),
uḷḷiṉaṉ (Kaṟi 200), ēyiṉaṉ (Puṟam 221), cāyiṉaṉ (K.T. 74),
kavaḻiyiṉaṉ (Aiṅk 409), taṟuḻiyiṉaṉ (K.T. 359).

Finite forms of 'tolai-cc-i-naṉ' (Puṟam 239) type, rarely occur in the texts. The stems in -cc-i are used generally as participles.

-ān:

uyaṅkiṉāṉ (Kali 143), vikkiṉāṉ (Kali 52),
tōṟṟiṉāṉ (Kali 102), maṟaliṉāṉ (Peri 20-45),
āṉāṉ (Paṭiṟ 6-7).

In the Caṅkam texts past forms formed from stems ending in -ṉ such as 'ān-āṉ-aṉ' rarely occur. This is only a variation of the verb 'ēyiṉāṉ'. In the post-Caṅkam literature coṉṉāṉ, pōṉāṉ, etc. are extensively used. None of these verbs occur in the Caṅkam texts. Instead, the Caṅkam texts use pōyiṉaṉ and colliṉaṉ type. Thus the forms pōyiṉ > pōṉ, ēyiṉ > ēṉ, colliṉ > coṉ mark a stage in

the linguistic development of the Tamil language.

-on:

aṟkiyōṉ (K.T. 246), naṟkiyōṉ (Puṟam 394),

iṟaṉciyōṉ (Puṟam 285).

All these three verbs occur only in the earlier texts.

Third person Fem:

-al-

naṟkiṉaḷ (Aiṅk 174), oḷkiṉaḷ (Paṭiṟ 6-1),

kaṟukiṉaḷ (Akam 16), iṟaṅkiṉaḷ (Kali 136),

ceyaṅkiṉaḷ (Aiṅk 42, 160), niṉkiṉaḷ (Aiṅk 375),

ēṟkiṉaḷ (Kali 147), nōkkiṉaḷ (K.T. 132; Narr 206, 389),

iṟaṉciṉaḷ (Narr 147), varuntiṉaḷ (Kali 149),

puṇarpōṉaḷ (Akam 360), ūṭiṉaḷ (Akam 306),

kūṟiṉaḷ (Narr 172), kāṉviṉaḷ (Narr 297),

aṟaliṉaḷ (Narr 53), uḷḷiṉaḷ (Aiṅk 372),

ūṟiṉaḷ (Aiṅk 72, 405; Akam 35), cāyiṉaḷ (K.T. 9),

kavaliyiṉaḷ (K.T. 359), uṟīliyiṉaḷ (Narr 8),

peṟṟiyiṉaḷ (Akam 306).

In koḷḷiyaḷ (K.T. 263) there is no inflexional increment in or ṉ.

-ēl:

ēntiṉāl (Pari 7-62). It is interesting to see that only one verb occurs with -āl. Even that form occurs only in the latest texts of the Caṅkam.

-ōl:

iṟaiñciyōl (Akam 261), aṉaṅkiyōl (K.T. 119).

Neuter

-tu: -iṉ + tu = iṉṟu

toṭaṅkiṉṟu (Aiṅk 75, 411, 428; Akam 364),
kaleṅkiṉṟu (Akam 155), vileṅkiṉṟu (Kali 16),
maṟuṅkiṉṟu (Naṟṟ 218), tūṅkiṉṟu (Naṟṟ 320),
niṅkiṉṟu (Kali 130, 154), nōkkiṉṟu (Puṟam 81),
eytiṉṟu (Akam 330), varuntiṉṟu (Puṟam 345),
virumpiṉṟu (Aiṅk 89), pulampiṉṟu (Naṟṟ 49, Aiṅk 396),
tatumpiṉṟu (Puṟam 386), māṟiṉṟu (K.T. 125),
ēyiṉṟu (Aiṅk 236), pēyiṉṟu (Naṟṟ 135, Akam 85),
pōyiṉṟu (Kali 24; Puṟam 380; Naṟṟ 205).

māṟṟiṉṟu (Akam 340) has another form, māṟṟeṉṟu (Naṟṟ 381) in the first conjugation. Of these two, the correct form is māṟ + ṟt + ēṉ + tu = māṟṟeṉṟu. Therefore in 'māṟṟiṉṟu' the change of -a to -i is noticeable.

In some verbs of the past finite neuter singular, the nasal -n- of the inflexional increment is hardened to ṟ. Thus 'taṉiṉṟu' becomes 'taṉiṟṟu'. In commenting upon the form pōyiṉṟu (Kali 24), Naccinārkkiṉiyar says that here the nasal -n- has not undergone change (Pōyiṉṟu eṉṟa kuṟṟukaraṉ iṉ peṟṟu naṉṟaṉ tiriyāmal niṉṟatu)[1]. The implication of the statement is that ṉ in 'pōyiṉṟu' generally changes to -ṟ-.

Ex: uṭkiṟṟu (Kali 105), taṉkiṟṟu (Kali 144),
tākkiṟṟu (Pari 11-113, poṭṭiṟṟu (Kali 145);
kuṭiṟṟu (Kali 147), pāṭiṟṟu (Puṟam 34),
aruliṟṟu (Aiṅk 394), āyiṟṟu (Pari 7-35; 7-59;
K.T. 525), tēyiṟṟu (Pari 6-10).

It should be remembered that the ṉ of the inflexional increment aṉ never changes to ṟ. Therefore the past finite neuter singular verbs of the first conjugation are 'vantaṉṟu' and 'vantatu' type and never 'vantaṟṟu' type. This is the major difference between the neuter singular verbs of the first and second conjugation.

Although the forms pukkaṟṟu (Pari 7-49), eṟuntaṟṟu (Poru 548), eṉṟaṟṟu (Kali 81), etc. look like poṭiṟṟu, kuṭiṟṟu type of the second conjugation, they are

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1. Kalittokai with comm. by Naccinarkkiniyar. Third Ed., Madras, 1949, p. 68.

of a different nature, both in structure and in meaning. In the form 'enrarru' the component parts are: enru (having said) an + tu (it is similar). Therefore 'enrarru' means 'it is like having said'. Here the an is not an inflexional increment of the first conjugation verbs, but it is a crude root expressing an abstract idea equal to 'similar'. Thus technically it is a compound verb formed from enru + arru. The participial forms have not undergone this change. Compare the forms pukkanna (Malai 255), mukantanna (Narr 196), etc. with pukkarru (Pari 7-49), etc. In the former the particle of similarity 'anna' is added to the past participle 'pukku', and in the latter the appellative verb 'arru' (an + tu) is added to the same participle. (These will be treated later under 'the Past adverbial participles compounded with particles of comparison ānku or anna'). The beauty of the Tamil language would have been marred if the form 'an + tu' (it is similar) had changed to anru instead of arru. It is because there would have been no difference in structure between the past neuter singular verbs of the first conjugation (cirant-an-tu = cirantanru) and the compound verbs (cirant-an-tu = cirantarru). In order to avoid this confusion, when the neuter singular verbs of the second conjugation hardened the nasal, those of

the first conjugation refused to adopt the same principle. Therefore, when there are 'pōyinṟṟu' and 'pōyiṟṟu' types in the second conjugation neuter singular verbs, there is only 'eṉṟaṉṟu' type in the first conjugation. Thus the first conjugation neuter singular verb eṉṟeṉṟu (Naṟṟ 320) meaning 'it said' is a different one from the compound verb eṉṟaṟṟu (Kali 81) meaning 'it is like having said'.

Plural

First person

-ṉṟ:

kuṟukiṉṟam (Kali 142), eñciṉṟam (K.T. 211),
eytiṉṟam (Naṟṟ 9; Puṟam 75), ēttiṉṟam (Pari 19-105),
nīṭiṉṟam (Aiṅk 438), vēṇṭiṉṟam (Akam 26),
muṟṟiṉṟam (Akam 93).

-ṉṟ:

iṟaiñciṉṟam (Pari 13-62), vāṟttiṉṟam (Pari 15-62),
āyiṉṟam (Akam 262).

-ēm:

vaṇaṅkiṉēm (Pari 2-73), ēttiṉēm (Pari 2-74),
vāṟttiṉēm (Pari 2-74; 9-83), oṉṟiṉēm (Kali 86),
āyiṉēm (Puṟam 141).

Only one verb is found in the literature of the period without the inflexional increment -ṉ (iṉ): alkiyēm (Akam 261).

Verbs ending in -ōm are lacking in the second conjugation.

Second person

The verbs of the Second Conjugation have no plural forms either in -ir or -īr in the second person.

Third person: Mas. Fem:

-ar-

alkiṉar (Narr 49), aṭaṅkiṉar (K.T. 6),
kalaṅkiṉar (Kali 102), taṅkiṉar (Kali 2),
nōkkiṉar (Puṟam 42), ñciṉar (Akam 26),
eytiṉar (Patiṟ 6-2; K.T. 180), niraṃpiṉar (Puṟam 191),
ceppiṉar (K.T. 351), kaṭaviṉar (Kali 33),
nīṭiṉar (Aiṅk 463, 467), kūṟiṉar (Puṟam 179),
cūḻiṉar (Pari 5-47), uḷḷiṉar (Kali 4),
muṉṉiṉar (Puṟam 359), āyiṉar (Akam 44).

-ār-

varuttiṉār (Kali 102), taḻiyiṉār (Pari 20-27),
āṉār (Patir 5-7).

Neuter

-a-

perukiṉa (Aiṅk 282), aṉaṅkiṉa (K.T. 53),
uyaṅkiṉa (Narr 174), iḷaṅkiṉa (Akam 7; Narr 68),

kolaṅkiṉa (Puṟam 345), vilaṅkiṉaṉ (Akam 109),
tulaṅkiṉa (Puṟam 347, 62), viḷaṅkiṉa (Aiṅk 421),
oṭuṅkiṉa (Narr 378), vīṅkiṉe (Aiṅk 198; Kali 43),
iṟaṅcuṉa (Malai 144), eytiṉa (Aiṅk 498),
naṅtiṉa (Kali 33), varuntiṉa (Kali 101),
kuttiṉa (Kali 103), aṟumpiṉa (Aiṅk 201; Narr 224, 122),
kumpiṉa (Narr 585; K.T. 310, 112), niṟampiṉa (K.T. 337),
niṟaṉpiṉa (Patir 5-10), tampiṉa (K.T. 44),
nīṭiṉa (Aiṅk 484), vāṭiṉa (Akam 227),
oṅkiṉa (Aiṅk 389), tōṉṟiṉa (Akam 28), muṟṟiṉa (K.T. 188),
etiriṉa (K.T. 159), paṟuniṉa (Akam 394),
tauviṉa (Narr 397), āyiṉa (Aiṅk 162; Narr 55),
cāyiṉe (K.T. 239; Akam 227), tāyiṉa (Pari 14-11),
āliṉa (K.T. 251), acaiyiṉa (Narr 279),
taḻiyiṉa (Akam 269), kuṟiñiyiṉa (Malai 137).

In iṟīiya (Narr 181), the inflexional increment is -y-. The structure of the verb kāṭṭiya-v-vē (Aiṅk 281), is similar to that of niṉṟav-v-ē (Puṟam 299, ref. p. 86). Even here it is doubtful whether the neuter plural termination is -a or -ay-.

CHAPTER V.

Nominal forms of the Past

One peculiarity of the Tamil language is that the forms of finite verbs may be taken as nouns and declined. Discussing the characteristic of 'nouns', the author of Tolkāppiyam says: "Nouns, except a class of verbal nouns (Toṟil nilai-y-oṯṯum oṉṟu) do not denote time."[1] The implication of this statement is that although a section of the verbal nouns denote time, since they are declined like nouns, they do not belong to the category of 'verbs'. This distinct class of the verbal noun which denotes time in contrast to the ordinary verbal noun of 'āṭutal' type, is called in Tamil 'viṉai-y-āl aṉaiyum peyar'[2]. Dr. G. U. Pope rightly translated this as 'participial noun.'[3]

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1. 'Peyar nilai-k-kiḷavi kālaṉ tōṉṟā Toṟil nilai-y-oṯṯum oṉṟ(u) alaṉ kaṭai-y-ē' -
   Tolkāppiyam - Collatikāram - Cūtt. 70.

2. Tolkāppiyam - Collatikāram with comm. edited by Kaṇṭasāmiyār and Tevaṉēyappāvāṇar. Third Ed., 1952, p. 57.

3. Tamil Handbook - Seventh Ed., Oxford, 1904, p. 71.

The term 'participial noun' suits well to refer forms of ceyt-a-v-an type for these are formed from participles, but never used as finite verbs. Such forms are more common in the later texts of the Caṅkam and in the literatures of the post-Caṅkam periods. As Dr. Caldwell points out, these participial nouns are formed by suffixing the demonstrative pronouns or their terminations to the adjectival or relative participles[1].

Ex: ceyta-(v)-an (he who had done),
ceyta-(v)-aḷ (she who had done) etc.

The -v- of these forms can be interpreted as a semi-vowel or as belonging to the pronouns avan, avaḷ, avar, avai, etc.

On the other hand, in the earlier texts of the Caṅkam, it is the finite forms of 'ceytān' (he had done) type that were used as nouns and declined. The same form 'ceytan' when it stands as the subject of a sentence means 'he who had done'. Thus the form 'ceytān' in 'ceytān vantān' (he who had done came) is not structurally different from that in 'avan ceytān' (he had done). Therefore it is clear that forms of 'ceytān' type cannot be called 'participial nouns',

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1. Comparative Grammar of the Dravidian Languages, Third Ed., London, 1913, p. 540.

since such forms are used both as finite verb and noun. These forms, together with participial nouns, are referred to in the following pages by 'nominal forms'.

The main characteristic of the nominal form is that it is declined like nouns in addition to showing tenses like the verbs. In the Caṅkam texts case-relations are not always expressed by the addition of post-positional suffixes, either to the nouns or to the nominal forms. In the early evolution of the Tamil language, post-positions had no place in the declension of nouns. The case-relations were always expressed by the order of the words and the type of linguistic change occurring when two words expressing relation are combined. Analyse the following compounds:

(1) Nōkkiṉar-o-ceṟukkum (Puṟam 302) means 'killing those who looked at'.

(2) Kalaṅkuvār-k-kaṇṭu (Kali 60) means 'having seen those suffering'.

(3) Valḷvaṟ koṇṭa kūṟṟu (Puṟam 226) means the god of death (kūṟṟu) who killed the Cōḷa king (valḷavaṉ).

Here 'nōkkiṉar' is a past nominal form, 'kalaṅkuvār' is a future nominal form, and the third, 'valḷavaṉ', is a noun. Although all these three forms are used in the accusative

because in the first two compounds the initial consonants -c and -k of the component words 'cekukkum' and 'kaṇṭu' respectively are doubled, and in the latter the final consonant -ṉ of 'vaḷaveṉ' changes to ṟ. These changes are the signs of the undivided nature of the compound forms. If they are not compounded they do not express the accusative. For example, the uncompounded forms 'nōkkiṉar cekukkum' mean 'those who looked at, will kill' which is quite different from 'nōkkiṉar-ai-cekukkum' meaning 'killing those who looked at'. The former uncompounded form 'nōkkiṉar' is in the nominative, whereas the latter, standing as a member of the compounded form, is in the accusative. This dynamic way of expressing the case-relation is a special characteristic of the Tamil language in its early stages of development. Even today this structure is unintelligible to an ordinary reader.

However, at the end of the Caṅkam age, there arose a tendency to express more simplified forms. As a result, post-positional suffixes were added to nouns and nominal forms. Tolkāppiyar mentions that there are eight cases in Tamil. Leaving the nominative and the vocative, which have no special post-positions, the other six cases, namely the accusative, instrumental, dative, ablative, genitive and

locative add -ai -oṭu -ku -iṉ -atu -kaṇ respectively[1]. Of these six post-positions only -ai -oṭu -ku and kaṇ occur with the nominal forms. It is not difficult to find out the reasons why the ablative iṉ and the genitive -atu do not occur with the nominal forms. The ablative -iṉ is added generally to nouns to express the idea of 'removing,' 'leaving,' etc. or to denote comparison. It is unnatural for the nominal forms such as 'iruntōṉ', 'vantōṉ' etc. to express such ideas. In the genitive, -atu is added only to the neuter singular nouns such as maram (tree), yāṉai (elephant) etc. It is natural to tell 'marattatu vēr' (the root of the tree) and 'yāṉai-y-atu kāl' (the elephant's leg). But the post-position cannot be added to the neuter singular forms, for they themselves end in -atu. Ex: vantatu, ceṟatu, etc. In the post-Caṅkam literature -iṉ is added to the genitive forms of all persons. But in the Caṅkam texts the nominal forms in the genitive case add no post-position at all. The nominal form of the nominative is identical with that of the genitive. It is important to note that even in the period of Kalittokai, when the accusative, instrumental, dative and locative added post-positions,

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1. Tolkāppiyam - Collatikāram, Madras, 1952, Cuttiram 64.

the genitive nominals refused to follow the same line. Compare the following: 'puṉarntāṉ --- kāṭu iṟantāṉ' (Kali 147), means 'he who had united (puṉarntāṉ) crossed (iṟantāṉ) the forest (kāṭu)'. Here 'puṉarntāṉ' and 'iṟantāṉ' are structurally similar forms; the former is used as the subject and the latter as the predicate of the sentence. In the following context 'ceytāṉ' (he had done), which is structurally similar to 'puṉarntāṉ' and 'iṟantāṉ' is used in the genitive case:

' —— uyiroṭu kūṭiṟṟu eṉ uṉkaṉ paṭāumai ceytāṉ toṭarpu'
(Kalittokai 147, lines 55-56).

Here 'ceytāṉ toṭarpu' means 'the relationship(toṭarpu) of him who had done (ceytāṉ).

A specimen of the declension of the past nominals (masculine) ending in ōṉ, āṉ and avaṉ is given below:

Nom. / Gen.	ceytōṉ	ceytāṉ	ceytavaṉ
Acc.	ceytōṉai	ceytāṉai	ceytavaṉai
Inst.	ceytōṉoṭu	ceytāṉoṭu	ceytavaṉoṭu
Dat.	ceytōṟku	ceytāṟku	ceytavaṟku
Loc.	ceytōṉkaṇ	ceytāṉkaṇ	ceytavaṉkaṇ

Similarly the nominal forms of the other persons are declined.

A note on the history of the nominal forms

The following conclusions are derived from the study of the nominal forms occurring in the extant Caṅkam texts.

(a) Stage I

Forms ending in ōy, ōṉ, ōḷ, ōr, etc. seem to be the earliest nominals occurring in the Caṅkam texts.

Ex: vantōy, vantōṉ, vantōḷ, vantōr, etc.

In that early stage the finite verbal forms ended in aṉ-ai, aṉ-aṉ, aṉ-aḷ, aṉ-ar, etc.

Ex: vantaṉai, vantaṉaṉ, vantaṉaḷ, vantaṉar, etc.

These latter forms were not used as nominals but were used as participles. Ex: iṉaintaṉar akava (Maṟu 166).

It is a remarkable feature of the old Tamil that one type of form was used for two purposes. None of the forms, it seems, were used for three purposes. Ex: forms ending in ōṉ, ōḷ, ōr, etc. were mainly used in the first stage of the evolution of the Tamil language as nominals, and seldom were used as finite verbs. These forms were never used as participles.

On the other hand, the forms ending in aṉ-ai, aṉ-aṉ, aṉ-aḷ etc. were mainly used as finite verbs and seldom were used as participles. These forms were not used as nominals.

(b) Stage II

Forms ending in ān, āḷ, ār etc. together with those ending in -av+an; avaḷ, avar, etc. were used as nominals in the second stage.

Ex: vantān, vantāḷ, vantār, etc., vantavan, ventaval, vantavar, etc. While the former type was used both as finite verb and nominal, the latter being participial noun was used only as nominal and never as finite verb. Thus in the second stage the old verbal forms of vantanan, vantanaḷ type and the nominal forms of vantōn, vantōḷ type gave way to the new types of vantān, vantāḷ type and ventavan, ventaval type.

In addition, the nominal forms formed from the roots of the second conjugation show that the inflexional increment -y- was preferred to ṉ in the nominals. For example, when the verbal forms identified themselves by the inflexional increment -ṉ-, the nominals substituted -y- to ṉ:

verbal: kalaṅkiṉāḷ, varuntiṉāḷ, etc.

nominal: kalaṅkiyāḷ, varuntiyāḷ, etc.

Nominal forms formed from the past stem of the First Conjugation

Singular

First person: -ēṉ

Acc. niṉṟeṉai (Kali 39).

Dat. iṟaṉtēṟku (Aiṅk 328).

Second person: -āy -ōy

Nominal forms ending in -āy occur only in Kalittokai.

vēṭṭāy (Kali 3), paṇintāy (Kali 69), ūrntāy (Kali 97), tāṟntāy (Kali 69).

The majority of the following forms in -ōy occur in the vocative and the rest in the other cases:

koytōy (Pari 6-61), kaṇtōy (Kali 128), eṉṟōy (Naṟṟ 201), vantōy (Naṟṟ 34), tantōy (K.T. 147; Akam 104, 212, 358), ikantōy (Pari 5-70), uvantōy (Kali 85), kaṭantōy (Puṟam 19), piṟantōy (Puṟam 164), nayantōy (Pari 14-22), aṉintōy (Aiṅk 294), purintōy (Akam 343), aṟiyārntōy (Pari 4-71, 14-20), makiṟntōy (Naṟṟ 190), niṉṟōy (Naṟṟ 155), koṉṟōy (Pari 5-32), veṉṟōy (Puṟam 66), koṭuttōy (Puṟam 2), uṭaittōy (Pari 19-103), putaittōy (Aiṅk 293), cāyttōy (Pari 4-47).

Dat. niṉṟāykku (Kali 113).

Third Mas. ōṉ -āṉ -av-aṉ

With the exception of piṟaṉtōṉ (Pari 3-13), all the forms ending in -ōṉ occur only in the earlier texts.

Nom.
Gen.

pukkōṉ (Puṟam 59), uṟṟōṉ (Puṟam 266), paṭṭōṉ (Puṟam 307), ceytōṉ (Puṟam 34, 371), toṟṟōṉ (Puṟam 126), kiḷḷantōṉ (Puṟam 383), ciṟantōṉ (Naṟṟ 40), tantōṉ (Puṟam 392), vantōṉ (Naṟṟ 182; Aiṅk 367; Akam 72), eṟintōṉ (Puṟam 300), kaḷintōṉ (Akam 242), iruntōṉ (Ciru 220; Perum 447), malaintōṉ (Puṟam 48), maṟaṉtōṉ (Perum 375), uṇaṟuntōṉ (Puṟam 386), peyaṟuntōṉ (Akam 32), niṉṟōṉ (Puṟam 77; Akam 82, 248), veṉṟōṉ (Puṟam 125), viḷuttōṉ (Puṟam 46), piḷittōṉ (Akam 396), paṭaittōṉ (Naṟṟ 240), uraittōṉ (K.T. 389), nekiṟttōṉ (Aiṅk 199), nīttōṉ (Aiṅk 265).

Nominal forms in -āṉ and -av-aṉ occur only in the later texts:

iṭṭāṉ (Kali 136), koṭṭāṉ (Kali 10), ceytāṉ (Kali 147, 40), tommaṉ (Kali 136),

kiṭantāṉ (Kali 133), turantāṉ (Kali 41),
iṟantāṉ (Kali 156), korantāṉ (Kali 150),
aṟintāṉ (Kali 47), tīrntāṉ (Kali 146),
puṉarntāṉ (Kali 147), cērntāṉ (Kali 38),
koṇṭāṉ (Kali 106; Pari 9-44),
eṟuttāṉ (Kali 144), aṟittāṉ (Kali 104),
citaittāṉ (Kali 131), vaittāṉ (Kali 148),
īttāṉ (Pari 20-33), nīttāṉ (Kali 131),
vāyttāṉ (Kali 101), poyttāṉ (Kali 34, 41),
ṉekiṟttāṉ (Kali 151, 142), nekiṟttāṉ (Kali 146).

Of the following three causative nominals, the first two are formed from the causative roots kotpi- and kaṟpi-

kotpittāṉ (Kali 145), kaṟpittāṉ (Kali 149),
taṟpitāṉ (Kali 149),
perṟavaṉ (Kali 136), iṭṭavaṉ (Kali 136),
kaṇṭavaṉ (Kali 136), naṭṭavaṉ (Pari 4-17),
tantavaṉ (Kali 87), maṇantavaṉ (Kali 131),
iṟantavaṉ (Kali 143), oṟantavaṉ (Kali 146),
amaintavaṉ (Kali 122), uyarntavaṉ (Kali 30),
koṇṭavaṉ (Kali 42, 107), maṭuttavaṉ (Kali 71),
aḻittavaṉ (Kali 146), teḻittavaṉ (Kali 147),
nīttavaṉ (Kali 87), uyttavaṉ (Kali 120).

The post-positions are added only to those nominal forms ending in -ām.

Acc.

ceytāṉai (Kali 147), eṉṟāṉai (Kali 128),
uṟṟāṉai (Kali 147), vantāṉai (Kali 87),
tantāṉai (Pari 20 78), cirantāṉai (Kali 9),
turantāṉai (Kali 143, 144, 145),
irintāṉai (Puram 284), varaintāṉai (Kali 146),
pōyntāṉai (Kali 104), koṉṟāṉai (Kali 101),
koṇṭāṉai (Kali 104),
citaittāṉai (Kali 142), nekiṟttāṉai (Kali 145).

Instr.

cirantāṉōṭu (Pari 19-48), koṇṭāṉōṭu (Kali 105).

Dat.

pukkārku (Kali 82), vantārku (Kali 51),
āṉṭārku (Kali 118).

Loc.

ceytāṉkaṇ (Kali 123), paṭaittāṉkaṇ (Kali 129),
nekiṟttāṉkaṇ (Kali 123); vīṟṟāṉmēl (Kali 104) is the only form with the post-position -mēl.

Third person: Fem. -ōḷ -aḷ; -av-aḷ.

With the exception of payantōḷ (Pari 3-16), all the nominals ending in -ōḷ occur only in the earlier texts.

Nom.
Gen.

perrōḷ (Aink 292; Akam 144),

enrōḷ (K.T. 83, 201; Akam 297),

nayantōḷ (Narr 121, 195; K.T. 365; Aiṅk 264, 266, 323, 317), kiṭantōḷ (Narr 370; Mul 88),

iṟantōḷ (Akam 321), piṟintōḷ (Kali 48),

oḷintōḷ (Aiṅk 191), oṟintōḷ (Aiṅk 326, 329),

kaḷaintōḷ (Akam 170), amarntōḷ (K.T. 56),

niṉṟōḷ (Narr 350; Aiṅk 121, 125, 197; Akam 9, 16),

koṇṭōḷ (Aink 67).

Forms in -aḷ and -av-aḷ occur only in the later texts:

vantāḷ (Kali 69), tantāḷ (Kali 84),

iṟantāḷ (Kali 146), koṇṭāḷ (Kali 66, 79),

ceṟittāḷ (Pari 11-101),

pukkaval (Kali 102),

iṉṟeval (Kali 29), puṇṭaval (Pari 20-34),

turantaval (Kali 19), ciṟantaval (Kali 48),

tuṇintaval (Kali 124), puṇarntaval (Kali 2, 100),

Ēṟṟaval (Pari 7-64), niṉṟaval (Pari 12-67),
ēṉṟaval (Kali 52),
kāṭṭaval (Kali 44),
paṭarvittaval (Kali 141) is a causative form.

The post-positions are added only to those nominal forms ending in -āl:

Acc.

tōṟṟāḷai (Kali 135), karantāḷai (Kali 138),
muṉintāḷai (Kali 99), toṭuttāḷai (Pari 11-103),
oṟittāḷai (Kali 69), neṟittāḷai (Pari 11-130).

An exception to the above rule is pārttavaḷai (Pari 12-62). Here -ai- is added to -av-aḷ.

Dat.

iṉṟāṭku (Pari 8-58).

Neuter

Nom.

viṭṭatu (Kali 56), peṟṟatu (Kali 66),
toṭṭatu (Pari 8-103), ceytatu (Kali 49, 117, 128; Puṟam 134; Naṟṟ 27),
kaṇṭatu (Kali 90, 92; K.T. 86, 273), eṉṟatu (Kali 112),
vēṭṭatu (Kali 92; Puṟam 46, 152, 275; Naṟṟ 136),
coṟṟatu (Pari 12-52), vantatu (Kali 97, 115; Malai 546),

irantatu (Kali 100), karantatu (Kali 115),
purantatu (Puram 304), cirantatu (Puram 307;
Pari 15-11), irantatu (Akam 65), kaṭantatu (Puram 224),
kiṭantatu (Kali 61), pacantatu (Narr 35),
tuṇintatu (Kali 69), muṭintatu (Pari 13-46),
parintatu (Kali 90), corintatu (Pari 12-52),
kaṛintatu (Puram 203), iyalntatu (Kali 66),
tataintatu (Kali 108), eṛuntatu (Kali 92),
tōyntatu (Pari 6-91), niṉṟatu (Kali 66),
ceṉṟatu (Kali 90; Malai 545), pōṉṟatu (Kali 76),
koṇṭatu (Kali 22, 140),
kaṭittatu (Kali 96), muṭittatu (Kali 107; Puram 224),
kuṛittatu (Kali 61), mititttatu (Kali 90),
oṛittatu (Puram 50; Akam 59),
uraittatu (Kali 76), piṛaittatu (Puram 43),
vaittatu (Narr 360), iṛuttatu (Kali 90),
kaṭuttatu (Akam 215), keṭuttatu (Kali 107),
īrttatu (Kali 98).

Acc.

keṭṭatai (Pari 20-58), toṭṭatai (Pari 21-3),
pūṇṭatai (Pari 21-10), vantatai (Kali 119; Puram 147),
turantatai (Kali 127), irantatai (Kali 132),
uṛantatai (Kali 132), oṛintatai (Akam 169),

ventatai (Ciṟu 157), oṉmaṉtatai (Pari 21-12),
taviṟntatai (Kali 98), ūṉtatai (Pari 21-1),
neḻiṟntatai (Kali 132), vaciṟṟatai (Pari 6-38),
uraiṟṟatai (Kali 31, 35, 59), citaiṟṟatai (Kali 45).

Plural

No nominal forms of the first person plural occur in the literature of the period.

Second person -ir -īr

iruṉtoṉir (Puṟam 141),

piṟiṉtīr (Kali 92), puṉaṟṉtīr (Puṟam 141; Naṟṟ 324),

taṉuṟṟīr (Puṟam 294).

These forms could be interpreted either in the nominative or vocative.

Dat.

tuṉiṉtaṉirkku (Kali 8).

Third person Masc. Fem. -ōr -ār -av-ar.

Nom.
Gen.

uṟṟōr (Aiṅk 177, 378),

ceṟṟōr (Paṭṭ 228), peṟṟōr (Naṟṟ 166),

taṭṭōr (Puṟam 18), naṭṭōr (Puṟam 160; Naṟṟ 366, 355;

Akam 272), kuṇṭōr (Puṟam 166; Aiṅk 64, 278; Akam 82, etc.), kuṟṟōr (Tirum 156), ceytōr (Akam 267), uṇṭōr (Puṟam 360), kēṭṭōr (Naṟṟ 216), vantōr (Puṟam 15; Akam 377, etc.), ikaṇṭōr (Puṟam 176), irantōr (Naṟṟ 84, 225), kiḻantōr (Akam 31), ciṟantōr (Akam 311; Pari 14-26, etc.), turantōr (Naṟṟ 64, 388; K.T. 172 etc.), tantōr (Aiṅk 320), nayantōr (Puṟam 345; Naṟṟ 315, etc.), iṟantōr (Naṟṟ 14, 18; Akam 1, 35, etc.)[1],

aṟintōr (Kali 5; Puṟam 345), viḷintōr (Puṟam 24; Akam 31), paṇintōr (Matu 329), kaṟintōr (Matu 257), eṟintōr (Puṟam 301), aṉintōr (Tirum 265; Naṟṟ 327, etc.), piṟintōr (Naṟṟ 79, 93; Neṭu 71, etc.), oṟintōr (Mal 72, Aiṅk 331), malaintōr (Puṟam 61, 179; Perum 423), tolaintōr (Akam 251; Aiṅk 352, etc.), uṟaintōr (Aiṅk 327), kuṟaintōr (Akam 71), niṟaintōr (Akam 71), amarntōr (Aiṅk 393), uyarntōr (Matu 33; Puṟam 174, etc.), paṭarntōr (Akam 61), uṇarntōr (Aiṅk 38, 41; Puṟam 194),

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1. This form occurs in more than 60 places in the literature of the period.

puŋarmtōr (Narr 79, 253, etc.), etirntōr (Puram 27),
nattirntōr (Narr 314), Erntōr (K.T. 354),
kurntōr (Akam 263), cērntōr (Akam 195; Narr 210;
Patir 7-5), ikuntōr (Puram 219, 387; Aiṅk 381),
vigantōr (Malai 220), vārntōr (Puram 16),
vīṉtōr (Puram 3; Akam 53, 109, 157),
meṉkirntōr (Matu 564), mēyntōr (Malai 653),
cennōr (Kali 11, 18; Puram 204, etc.),
konrōr (Aiṅk 318; Akam 327),
akanrōr (K.T. 190; Akam 177, etc.), utanrōr (Puram 97;
Patir 6-5), muyanrōr (Kali 138), navinrōr (Pari 9-72),
eṉtōr (Puram 17, 360), koṉtōr (Puram 359, 387;
koṭuttōr (Aiṅk 380), kaṟuttōr (Puram 210; Aiṅk 474;
Akam 61, etc.), vaṉuttōr (Poru 216),
kuṟittōr (Puram 165), teḷittōr (Akam 229; Narr 218,
224), piṉittōr (Akam 315), piṟaittōr (Puram 46),
paṭaittōr (Narr 337), citaittōr (K.T. 319),
iṉaittōr (Puram 376), nokkirttōr (K.T. 188; Akam 251),
cettōr (Puram 240).

These forms in -ōr occur mainly in the earlier texts.

Forms ending in -ēr occur only in the later texts:

pergār (Kali 18, 79), cergār (Kali 104),
cergār (Kali 28), kaṉṟār (Kali 56, 94, 97),
eṉṟār (Kali 85), uṟṟār (Kali 134, 147),
koṟṟār (Kali 119), ōrrār (Pari 18-1),
tantār (Kali 84), nayantār (Kali 91),
cirantār (Kali 108; Pari 10-58), eṉṉantār (Kali 29),
eṉṟantār (Kali 12), nelintār (Pari 10-71),
tōyntār (Kali 40), vīṉṟantār (Kali 69),
cārntār (Kali 132), cērntār (Kali 72),
cēṉṟār (Pari 30-68), cenrār (Kali 143),
iṟṟuṯṯār (Kali 102), teyttār (Kali 12),
uyttār (Kali 71), poyttār (Kali 91).

Forms ending in -av-ar occur mainly in the later texts:

uṟṟavar (Kali 76, 77), toṟṟavar (Kali 115),
ceytavar (Kali 134), eṉṟavar (Kali 84; Nakk 886;
Pari 1-26), tiṉṟavar (Akam 84), ōrravar (Kali 106),
kaṉṟavar (Kali 136; Puram 98),
pacantavar (Kali 32), tuṉantavar (Kali 36),
iṉantavar (K.T. 329), cirantavar (Pari 19-60),
tuṉantavar (Akam 296), nayantavar (Kali 112),
kalantavar (Kali 148), orintavar (Kali 10),
pirintavar (Kali 31, 150), aṉintavar (Pari 20-22),

viṭuntavar (Kali 76), eṟuntavar (Puṟam 213),
uṇṇuntavar (Kali 81, 82, etc.), uṇarntavar (Kali 82),
etirntavar (Kali 86), cēṟṟavar (Puṟam 22),
aṟaṉṟavar (Kali 130, 150), muyaṉṟavar (Kali 34),
utaṟṟavar (Kali 72; Puṟam 97), ceṉṟavar (Aiṅk 474),
nīttavar (Kali 68).

In the Mas.—Fem. plurals, the post-positions are added to all the three terminations -ōr -ār -av-ar. cc.

vittōrai (Puṟam 358), ceṉṟōrai (Puṟam 239),
naṭṭōrai (Puṟam 239), taṉantōrai (Pari 14-8),
ceṟuṟōrai (Malai 78), payiṉṟōrai (Pari 9-73).

Accusatives in -ār-ai and -ev-ar-ai occur only in alittolkai:

eṉṟārai (Kali 41), kaṇṭārai (Kali 64, 93),
tuṟantārai (Kali 118), pirintārai (Kali 129),
iruntārai (Kali 120), uṇarntārai (Kali 86),
puṇarntārai (Kali 133), cēṟntārai (Kali 36, 146),
tōyntārai (Kali 79), akaṉṟārai (Kali 129),
koṇṭārai (Kali 8),
ēṟṟavarai (Kali 105).

ıgtr.

ṉeṟantārōṭu (Kali 13).

Dat.

uṟṟōṟkku(Puram 57), kaṟṟōṟkku (Tirum 133),
naṭṭōṟkku (Paṭiṟ 7-3), vēṭṭōṟkku (Akam 332),
iṟaṉtōṟkku (Kali 2; Puṟam 161; Naṟṟ 277; Akam 101),
nayaṉtōṟkku (Kali 42; Naṟṟ 225; 283),
iraṉtōṟkku (Puṟam 339; Akam 276),
kaṭaṉtōṟkku (Akam 95), kaṟiṉtōṟkku (Akam 215),
iruṉtōṟkku (Naṟṟ 314, 252; Akam 173),
paṭaṟṉtōṟkku (Naṟṟ 61), uṇaṟṉtōṟkku (Akam 95),
eṭiṟṉtōṟkku (Puṟam 380; Paṭiṟ 8-10),
cēṟṉtōṟkku (Paṭiṟ 6-9; Akam 231),
ceṉṟōṟkku (Puṟam 54, 330; K.T. 77; Aiṅk 337;
Akam 152; Perum 421), koṉṟōṟkku (Puṟam 34),
niṉṟōṟkku (Puram 114),
oṭṭaittōṟkku (Puṟam 34), nīttōṟkku (K.T. 211),
ñekiṟttōṟkku (Naṟṟ 56).

The nominal form 'kaṇṭārkku' occurs both in Kalittokai (93, 145), and Paripāṭṭal (11-122). All the other forms ending in -ār-kku occur only in Kalittokai:

naṭṭārkku (Kali 43), vēṭṭārkku (Kali 62),
nayaṉtārkku (Kali 32), iraṉtārkku (Kali 61),
iruṉtārkku (Kali 92, 101), varaiṉtārkku (Kali 99),
cēṟṉtārkku (Kali 10, 26, 100),
uraittārkku (Kali 43).

With the exception of tantavarkku (Patir 6-5), all the other forms ending in -av-ar-kku occur only in Kalittokai:

cuṭṭavarkku (Kali 107), kaṇṭavarkku (Kali 60), alantavarkku (Kali 133, 148), pirintavarkku (Kali 148), puṇarntavarkku (Kali 148), cāṉṟavarkku (Kali 139).

Loc.

turantārkaṇ (Kali 29), cērntārkaṇ (Kali 116), nekiṟttārkaṇ (Kali 29). All the three forms occur only in Kalittokai.

Neuter

ukkaṉa (Kali 88),

ciṟantaṉa (Kali 42), pulantaṉa (Kali 92),

pōṟntaṉa (Kali 88), vīṟntaṉa (Naṟṟ 171),

vēyntana (Akam 259),

poyttaṉa (K.T. 223).

The following three forms without the inflexional increment aṉ occur in the Akanāṉūṟu:

pōṟnta (Akam 374), tāṟnta (Akam 374),

cōrnta (Akam 374).

The neuter plural forms ending in -av-ai are used only as nominals:

iṉṟaval (Kuṟi 84), eṭṭaval (Puṟ 21-66),
peṟṟaval (Puṟ 174; Paṭṭ 228),
ceytavaḷ (Puṟ 19-60), pūṉṭaval (Kali 88),
kēṭṭaval (Akam 386), vēṭṭaval (Kali 141),
iḷantaval (Kali 99), peṟantaval (Kali 98),
paṟantaval (Puṟ 6-10; Akam 194),
iṟantaval (Akam 377), kaḷantaval (Puṟam 378),
ciṟantaval (Akam 219), tiṟantaval (Akam 225),
kaṭantaval (Puṟ 16-47), niṉṟantaval (Puṟ 19-80),
eṟiṉtaval (Kali 36), maṟiṉtaval (Kali 72),
viṟiṉtaval (Puṟ 30-100), viḷaiṉtaval (Paṭiṟ 7-2),
miṭaiṉtaval (Akam 286), uḷaṟiṉtaval (Kali 132),
ciṟaṟiṉtaval (Akam 304), eṯṟiṉtaval (Kali 69),
niṉṟaval (Puṟ 10-50), uṭaṉṟaval (Puṟ 80-99),
uṇṇāttaval (Neṭu 156),
uṭuttaval (Kali 85; Puṟam 255), viṟittaval (Puṟ
21-67), īttaval (Kali 84), ottaval (Kali 84),
Kōttaval (Puṟ 10-80).

Nominal forms formed from the Past stem of the Second Conjugation

Singular

First person

No examples are available in the literature of the period.

Second person -ēy -ōy

Nom.

muyaṅkiyōy (Aink 418), aṉaṅkiyōy (Akam 32),

paṟṟiyōy (Aiṅk 79),

paṉṉiyēy (Kali 69).

Dat.

kaṟutiyēykku (Kali 136).

Third person Mas. ōṉ ēṉ a-v-an

Nom. }
Gen. }

naṟkiyōṉ (Puṟam 387),

aṉaṅkiyōṉ (Aiṅk 102, 250), vilaṅkiyōṉ (Puṟam 265),

tappiyōṉ (Puṟam 304), īṭṭiyōṉ (Akam 276),

nīviyōṉ (K.T. 379), tolaliyōṉ (Puṟam 135),

velīyōṉ (Puṟam 135), maṟīyōṉ (Puṟam 234),

ciṉaliyēṉ (Kali 92), uṟīyēṉ (Kali 142, 145).

Two forms appear with the inflexional increment -n-

orukkiṉāṉ (Kali 104), uṟīiyiṉāṉ (Kali 42),

poruntiyavaṉ (Kali 103), taṟīiyavaṉ (Kali 103).

Dat.

aṉaṅkiyōṟkum (Aiṅk 245), kaṭīiyāṟkum (Naṟṟ 313).

Third Person Fem. ōḷ āḷ a-v-aḷ

aṉaṅkiyōḷ (Aiṅk 259; Akam 322, 372), vauviyōḷ (Aiṅk 66).

With the exception of aruttiyāḷ (Pari 6-91), all the forms ending in -āḷ and -a-v-aḷ occur only in Kalittokai:

naṟkiyāḷ (Kali 138), kaḷaṅkiyāḷ (Kali 100),

naṉtiyāḷ (Kali 136), varuntiyāḷ (Kali 135),

tōṟiyāḷ (Kali 100), iyaliyāḷ (Kali 147),

collliyāḷ (Kali 109), naṭaliyāḷ (Kali 100),

muṉṉaliyāḷ (Kali 145), uṟīiyāḷ (Kali 139),

kāṭṭiyavaḷ (Kali 141).

Neuter -a-tu

muṅkiyatu (Kali 119), karutiyatu (Ciṟu 213),

ōṭiyatu (Ciṟu 214), vēṇṭiyatu (Kali 61),

kūṟiyatu (Kali 133), payiliyatu (K.T. 2),

uḷḷiyatu (Paṭiṟ 6-4; Puṟam 206, 211).

Plural

First and second person plural forms are lacking in the literature of the period.

Third person Masc. Fem. -ōr -ār -av-ar

Nom.}
Gen.}

mayaṅkiyōr (Kali 119; K.T. 334), nōkkiyōr (Akam 326), iyaṅkiyōr (Akam 359), ōṭiyōr (Akam 166), pāṭiyōr (Puṟam 134), nīṭiyōr (Akam 115), oṭṭiyōr (Naṟṟ 32), tuṉṉiyōr (Puṟam 238), muṉṉiyōr (K.T. 7), nīviyōr (Akam 156), puṇariyōr (Puṟam 18), muraṉiyōr (Kali 132; Patiṟ 2-10), uṭaṟṟiyōr (Puṟam 4, 100; Patiṟ 8-1, 9-4), nacaliyōr (Kali 59), ciṉaliyōr (Puṟam 41), maṟīiyōr (Puṟam 13; K.T. 102; Akam 231).

Forms ending in -ār occur only in Kalittokai: pōkiyār (Kali 145), ūṭiyār (Kali 68, 72), kūṭiyār (Kali 72), vēṇṭiyār (Kali 85), ōṟṟiyār (Kali 80), nappiyār (Kali 79).

Forms ending in -av-ar are rare in the second conjugation. Only one form is found in the literature of the period: nōkkiyavar (Patiṟ 8-6).

In the following forms ending in -ar and -ār the inflexional increment -n- appears:

nōṟṟiṉar (Paṟam 302), nūṯiṉar (Kali 28),
kūṯiṉar (Kali 93), cūṯiṉar (Kali 23),
ēṯṯiṉar (Puṟam 12[illegible]), ēmpiṉar (Natu 462)
pōyiṉar (Kali 56), taṟiliyiṉar (Kali 94),
oṉṟiṉār (Kali 18),
naccinār (Pari 30-65).

Dat.

nalkiyōrkku (Puṟam 163), aruliyōrkku (Kali 11),
muṉṉiyōrkku (Nalr 234),
nacciyārkku (Kali 86), uṯaviyārkku (Kali 149),
ṉaṉaviyārkku (Kali 83).

Neuter n-a av-ai

The following neuter plural forms occur only in kalittoḷai:

uṉarttiṉa (Kali 92), cūṯiṉa (Kali 85),
colliṉa (Kali 116),
niṉaliyaṉa (Kali 15) is a peculiar form. The stem of this form should be the past adjectival participle 'niṉaliya-'.

Only two forms end in -av-ai:

piṉaṅkiyavai (Kali 93), kuṟiyavai (Kali 104).

CHAPTER VI.

Past Participles.

The past participles are grouped into two (1) the adverbial (2) the adjectival.

Formation of the past adverbial participle.

One class of the past adverbial participles is formed by adding -u to the stem of the First conjugation. Thus the participles end in

(a)	-kku	EX: pukku	mikku
	-ṭṭu	aṭṭu	cuṭṭu
	-rru	arru	perru
(b)	-tu	aṟutu	peytu
(c)	-ntu	kaṭantu	amaintu
(d)	-ttu	eṭuttu	aṟuttu

The other class of the past adverbial participles is identical with the past stem of the Second conjugation.

EX:	aṭa ṉ ki	nakki	ārri
	amaii	aṟi i	

These two classes of adverbial participles ending in -u and -i are the most extensively used past participles in Tamil. Apart from these two classes a few archaic

forms ending in -ā and u appear in the cankam texts. These forms of 'ceyyā' and 'ceyyū' type have no tense sign in their stem. And also these participles do not form finite verbs, as such these will be discussed under a separate section.

Formation of the past adjectival participle.

The past adjectival participles end in -a. No change occurs when -a is added to the stems of the First conjugation: EX:

(a)	-kka	ukka	pukka
	-ṭṭa	iṭṭa	toṭṭa
	-rra	perra	cerra
(b)	-ta	peyta	uṟuta
(c)	-nta	iṟanta	amainta
(d)	-tta	eṭutta	avitta

On the other hand, when -a is added to the stems of the Second conjugation, the semi-vowel -y- enters between the stem and -a. EX:

atakki + y + a = aṭakkiya

āṭi + y + a = āṭiya.

amaii + y + a = amaiiya

irīi + y + a = irīiya.

Some of these participles ending in -iya are used as infinitives. (Ref: the Chapter on 'Infinitive'.)
These are the only types of adjectival participles occuring in the past.

The Nature and Use of the Past participles in Tamil.

(1) The adverbial participle.

This is called in Tamil 'viṉai eccam' meaning verb - defect - because it requires a following verb to fill up the meaning. There is only one finite verb in a sentence, as such all subordinate actions whether simultaneous with the main action, or antecedent to it, are expressed by filing participles one after the other. Though these participles structurally belong to the past tense, their character is decided always by the final governing verb.

EX:

(a) nāṉ naṭantu vantēṉ means literally 'I came having walked'.

(b) nāṉ naṭantu varukiṟēṉ means literally 'I come having walked.

(c) nāṉ naṭantu varuvēṉ means literally 'I will come having walked.

In idiomatic English these are rendered as

(a) I came walking.

(b) I come walking.

(c) I will come walking.

What is important here is that the same participle natantu is governed by the past, present and future finite verbs. It is called past participle because the action expressed by the participle is antecedent or contemporaneous. Though the actions 'walking' and 'coming' happen simultaneously they are not expressed by the present participles because there is no present participle in Tamil. It is the same past participle that is used to express both the past and the present. Sometimes it denotes the future also. Therefore it should be remembered that the participles of naṭantu or āṭi type are used to express

(a) past in past - naṭantu vantēṉ

(b) past in present - naṭantu varukiṟēṉ

(c) past in future - naṭantu varuvēṉ

Since 'naṭantu' is translated in all the above cases as 'walking' it is convenient to name these participles as gerunds or gerundials.[1]

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1. Caldwell. Comparative Grammar of the Dravidian languages. 3rd ed., London 1913, p. 488.

Sometimes five or more participles stand in a sentence and these assume an inderminate continuative character as adverbial participles without the need of conjunctions or copulatives of any kind. Though many nouns and adjectives stand between them, still they depend on the authoritative decision of the final governing verb.

Analyse the following lines:

'inrum, cerupparai kēṭṭu viruppurru mayaṅki vēl kai-k-koṭuttu veḷitu virittu uṭī pāru mayir-k-kuṭumi-y- enney nīvi oru makaṉ allatu illōḷ ceru mukam nōkki-ṉ- celkeṇa vituмē'

(Puram, 279, line 7-11)

There are eight past adverbial past participles in this sentence: kēṭṭu, viruppurru, mayaṅki, koṭuttu virittu, uṭī, nīvi and nōkki. The following is the literal rendering of the sentence:

"Even today she (the mother) who has no other son than the only one, having heard (kēṭṭu) the battle drum, having become anxious (viruppurru) having become excited (mayaṅki), having given (koṭuttu) a spear in his hand, having unfolded (virittu) a white cloth, having wrapped it (uṭī) round his waist, having rubbed (nīvi) his hairknot with oil, sends him saying 'go having faced (nōkki) the battle'."

This English rendering of the sentence shows that, firstly, the participles of ceytu or āṭi type cannot be called as 'past participles' in the sense understood in English. These forms are past only in their structure. In usage these are used in all the tenses. For example, it is wrong to render the subordinate clause 'cerumukam nōkki-c-celka' as 'go (celka) having faced (nōkki) the battlefield (cerumukam). On the other hand it should be as 'go facing (nōkki) the battlefield'. Here 'nōkki' is the past stem of the Second conjugation and when it functions as adverbial participle it is used in the 'present continuative'.

Secondly, the English rendering shows that all the eight participles are not governed by the finite verb viṭum. For example nōkki is governed by the imperative celka of the subordinate clause and not by viṭum, the main verb of the sentence. The other past adverbial participle not governed by the finite verb viṭum is virittu. It is governed by another participle uṭṭi and it is in no way connected with the finite verb viṭum. So in this complex sentence of five lines of puranānūru only six of the eight past adverbial participles are governed by the finite verb viṭum. EX:

kēṭṭu ... viruppurru ... maya ṅki ... koṭuttu ... uṭīi ... nīvi ... viṭum. Thus it is clear that in the language of poetry the final governing verb of the complex sentence need not govern all the participles of the sentence. Of the two ungoverned participles nōkki and virittu, the former might he excused as the participle of the subordinate clause, but the latter is purely of the same type as the other six, but it is governed by the participle that follows immediately after it.

A clear understanding of the government of the verb is essential because it helps indirectly to decide the time expressed by the participle. The participles not governed by the finite verb have a separate government of their own. Analyse 'virituu uṭīi ... nōkki celka eṇa viṭum'. In this, while virittu and nōkki which express 'present continuative' are governed by the participles uṭīi and the imperative celka respectively, the governing forms uṭīi and celka are again governed by the finite verb viṭum. Even the two participles expressing 'present continuative' i.e. virittu and nōkki, are not used exactly in the same tense. While nōkki expresses present continuative on the same level as the imperative celka, virittu

expresses present time (not present tense), as the past participle uṭī. This latter use is distinguished as present or contemporaneous of the past, whereas nokki stands in the present tense.

Another important feature of the use of these participles is that the finite verb viṭum is modified with a precision scarcely attainable in any other way. When the participles are piled up one after the other in the continuative sense, they help to clear the meaning and use of the finite verb. Though some of these participles could be converted to finite verbs, still the Tamil idiom prefers retaining them in their participial form added one after the other even without the help of the copulative particle -um.

For the sake of emphasis, sometimes the particle -um is added to the past adverbial participles. EX:

uṇṭum tiṉṟum irappōrkk(u) Ītum
Makirkam vammō (Puṟam 364)

Here -um is added to the participles uṇṭu, tiṉṟu and īntu. Though -um generally occurs as a copulative particle, here when it is added to the past participle it is there for the sake of emphasis.

(2) <u>The Adjectival participle.</u>

The adjectival participle is called in Tamil 'peyareccam' meaning 'noun-defect' or 'noun-complement' i.e. a word which requires the complement of a noun to complete its signification.[1] Dr. Pope calls it 'relative participle' because it stands in the relation of a relative of the noun followed. EX: naṭanta maṉitaṉ means 'the man who walked'. Here 'who walked' is expressed by the past participle 'naṭanta'. Since it qualifies the noun 'maṉitaṉ it is an adjective. As it stands more of a relation type than a mere qualifying participle it is called 'relative participle'. In Tamil there is no relative pronoun, as such the past relative participle has filled its place. Unlike the past adverbial participle, it is not used in any other tenses.

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1. <u>Tamil Handbook.</u> 7th ed., Oxford, 1904, p. 64.

Participles formed from the stems of the First conjugation.

1. Past adverbial Participle.

(a) -kku -ṭṭu -rru

pukku (Tirum 45: Poru 67 kali 98 narr 45 etc.) Mikku (Kali 105. Akam 36) tokku (Paṭṭ 215) Aṭṭu (Patir 5-7) naṭṭu (Patt 86. Narr 32) paṭṭu (K.T. 378. Puram 23. Akam 39) Cuṭṭu (Puram 29) toṭṭu (Tirum 53. K.T. 130 Puram 188. Paṭṭ 284) viṭṭu (Aink 340: Patir 9-1. Puram 395) kurru (K.T. 142)

(b) -tu kavinru (Tirum 29) Ceytu (Tirum 234. Kali 98: Akam 40) peytu (Patir 6-5; 9-4: Puram 29; 384) Uṟutu (Aink 269) toṟutu (Mul 10: Kali 12: Pari 1: Aink 390) īnru (Akam 2) tinru (Poru 118) Uṇṭu (Poru 88. Kali 23, etc.) kaṇṭu (Tirum 3. Poru 9. K.T. 165, etc.) pūṇṭu (Perum 72) pūuṇṭu (Patir 9-10) kēṭṭu (Kali 138: Puram 22, etc.) Vēṭṭu (Patir - p.3. Akam 3) nūrru (Aink 211)

(c) -ntu

Aṇantu (Patir 9-4. Narr 113) taṇantu (Kali 121) Alantu (Kali 92) Ulantu (Narr 333. Akam 141)

kalantu (Malai 179) pulantu (Poru 175. Malai 203) valantu (Kali 97 Pari 3-11) Aḷantu (Tirum 277) kiḷantu (Kali 131) tuḷantu (K.T. 167) piḷantu (Akam 24: 83: Aink 444. K.T. 149, etc.) ikantu (Tirum 19 Patiṟ 2-3: Akam 116) mukantu (Tirum 138. Naṟṟ 112. Akam 30 etc.) irantu (Puṟam 74) karantu (Malai 199. Kali 142. Pari 7-21) curantu (Patiṟ 3-1; 5-2) turantu (Puṟam 14) nirantu (Pari 18-5; K.T. 52) parantu (Paṭṭ 7-45) iṟantu (Naṟṟ 219) Uṟantu (Akam 51; Kali 30: 146) tuṟantu (Puṟam 188) iṟantu (Naṟṟ 46; Akam 31) piṟantu (Poru 137; Perum 11 etc.) maṟantu (Kali 21) Vaṟantu (Perum 10) tuṟantu (Kali 123. K.T. 20: 137: Akam 55) uvantu (Tirum 94: 188: K.T. 41) Civantu (Patiṟ 2-3) nivantu (Pari 3-18) nayantu (Tirum 285 Paṭṭ 113. Akam 400 etc.) payantu (Matu 600: Aink 161. Puṟam 220) kaṭantu (Malai 87. Akam 149 etc.) naṭantu (ciru 7; Patiṟ 2-10: K.T. 322) iṭantu (Naṟṟ 337) kiṭantu (Neṭu 109: K.T. 152: 178) cumantu (Tirum 296: K.T. 195: Naṟṟ 68, etc.)

Aṉintu (K.T. 182) taṉintu (Matu 545: K.T. 195: Naṟṟ 369) paṉintu (Tirum 146: Patiṟ 2-7) tiṉintu (K.T. 123) Arintu (Poru 242: Patiṟ 8-1: 8-8) parintu (Kali 35, 51. Naṟṟ 189. Akam 46: Aink 95: Pari

7-57: Patir 9-3) tirintu (Tirum 58: Patt 2) pirintu (Tirum 63) virintu (Tirum 72) terintu (Akam 82) nerintu (Pari 2-46) purintu (Kali 24: 33; Patir 3-2: Narr 52. Akam 313) Murintu (K.T. 112) corintu (Perum 24: Puram 367: Akam 60; 201) avintu (K.T. 6: 177; Akam 50; Puram 191) kavintu (Narr 14) Arintu (K.T. 261) irintu (Narr 146) porintu (Puram 391) morintu (Patt 208: Akam 142) Arintu (Tirum 182; Poru 102) marintu (Kali 15) erintu (Perum 451: Akam 309) cerintu (Poru 40: Akam 302) Vacintu (Tirum 106) ocintu (Kali 77) mocintu (Patir 2-1: 5-9: Akam 181) katintu (Patt 199: Patir 2-9: Puram 17: Akam 148) tatintu (Patt 176: Akam 337: Pari 9-70: 19-101) patintu (Patt 100: Pari 7-86. Puram 23) matintu (Patt 93: 117) kanintu (ciru 14) munintu (Puram 62: 178) tumintu (Puram 19. Patir 4-5: 7-7) nalintu (Aink 222) polintu (Matu 482) potintu (ciru 227: Kali 145: K.T. 168: Akam 116) Vatintu (Narr 57. Patir 5-10) malintu (Akam 22) Melintu (ciru 32: Perum 13)

Akaintu (Poru 159: Akam 106) nacaintu (K.T. 52) picaintu (Narr 178: Akam 387) micaintu (Aink 381. Malai 249. Puram 150: 159) citaintu (Kali 91:

Puram 95) utaintu (ciru 72: Kali 59) kutaintu (ciru 4) mitaintu (Ptir 6-2: Puram 76: Akam 346) pinaintu (Puram 243) araintu (Kali 102) niraintu (Tirum 106) inaintu (Kali 142) ninaintu (Mul 76: Akam 38: Puram 377) kanaintu (Netu 71) nanaintu (Poru 80) tunaintu (Pari 7-37) punaintu (Tirum 17: puram 201) karaintu (Poru 101: Patir 7-4) varaintu (Matu 782) kalaintu (Poru 167: Netu 139: K.T. 156: Akam 24) kuraintu (Pari 16-43) tolaintu (Kali 120) milaintu (Kali 139. Puram 77. Akam 182)

Amarntu (Tirum 77, 93, 153, 251. Malai 495) Nemarntu (Pari 1-8) Unarntu (Kali 131) konarntu (Puram 148) tunarntu (Puram 272) punarntu (Perum 234. Narr 82: Aink 246: 386) vanarntu (Malai 37) ayarntu (Kali 119: K.T. 362) peyarntu (Poru 121: Patir 2-1: 5-6) talarntu (Kuri 133) kilarntu (Tirum 82: 170: Perum 21) Ularntu (ciru 76) citarntu (Akam 277: 317) patarntu (poru 136: Kali 15: 21: Patir 5-3 etc.) totarntu (ciru 18: Pari 19-82) pularntu (Narr 311. Akam 141) pakarntu (Patt 211. Kali 131: Puram 120) ivarntu (Narr 215) atirnu (K.T. 49. Patir 2-2) Utirntu (Akam 18) etirntu (Patir 9-3: Puram 51) imirntu (Kali 34, 119) nimirntu (Pari 19-82: K.T. 154)

Ñemirntu (Matu 243) tirirntu (Narr 106) payirntu (K.T. 139: Narr 367: Akam 175) Īrntu (Puram 318) Vārntu (ciru 34: Perum 14: Malai 25: etc.) īrntu (ciru 10) ūrntu (kali 104: 139: Akar 306 etc.) kūrntu (Mul 68) tūrntu (Patiṟ 3-3) Cērntu (ciru 20: K.T. 124) tērntu (Malai 90: Aink 162: K.T. 303) Nērntu (Perum 384: K.T. 211) Cōrntu (Narr 58) Uṟaṟntu (Poru 23: Patiṟ 2-6) piraṟntu (Pari 19-59) kataṟntu (Malai 36: 473. Akam 19) kamaṟntu (Aink 151) nikaṟntu (Patiṟ 5-9: Puram 41) imiṟntu (Matu 111) Umiṟntu (Narr 68) kaviṟntu (Kali 144. Puram 65) Nekiṟntu (Akam 255: 387) makiṟntu (Tirum 196: Malai 172: Matu 781 etc.) kaluṟntu (Neṭu 156: Puram 144: Akam 300) tāṟntu (Puram 243) cūṟntu (Paṭṭ 102: K.T. 276) pōṟntu (Kali 29: K.T. 357: etc.) āyntu (Kali 36) kāyntu (Malai 373: Akam 55) cāyntu (Kali 104) pāyntu (Patiṟ 2-1) māyntu (Malai 542) tīyntu (Narr 315) Vīyntu (K.T. 149) tēyntu (Akam 1) mēyntu (Puram 374. Narr 54) Vēyntu (Matu 568: Pari 7-42) tōyntu (ciru 74)

iruntu (Paṭṭ 267: Narr 388) eruntu (Tirum 130, 171) vakuntu (Puram 264) tantu (Poru 108: puram 18 etc.) vantu (Akam 30: 49:

184, etc.) ventu (Puran 295) nontu (Aink 467: K.T. 65: 192: etc.) pōntu (Pari 20-104: Patiṟ 3-3: K.T. 39) mōntu (Matu 567)

Akaṉṟu (Poru 198) pukaṉṟu (Tirum 67: Akam 141) Uṭaṉṟu (Kali 134. Patiṟ 3-6: 6-6: Puram 17: 38 Naṟṟ 51) kaṉaṉṟu (Kali 130) karaṉṟu (Pari 7-3) tuvaṉṟu (Paṭṭ 174) muyaṉṟu (Perum 177: Kali 7) kuyiṉṟu (Akam 93) tuyiṉṟu (Puṟam 159) payiṉṟu (Poru 116" Puram 101. Naṟṟ 294) naviṉṟu (Tirum 101: Pari 6-28) Niṉṟu (Kali 42: Pari 10-108: Naṟṟ 85) meṉṟu (K.T. 274) Ceṉṟu (Poru 166: Paṭṭ 215: Kali 114: K.T. 99: 269) koṉṟu (Paṭṭ 223: 283: Matu 286 etc.) āṉṟu (Puṟam 191) māṉṟu (K.T. 289. Akam 3) kāṉṟu (Akam 381) ñāṉṟu (Naṟṟ 218) ēṉṟu (Tirum 55)

iruṇṭu (Akam 283) Uruṇṭu (Pari 2-46) maruṇṭu (Paṭṭ 102: Puṟam 46. Pari 6-45) Vekuṇṭu (ciṟu 237: Pari 7-72. Patiṟ 2-4) koṇṭu (Patiṟ, p. 2, 5; K.T. 98: Akam 48) noṇṭu (Akam 230) māṇṭu (K.T. 115) kiṇṭu (Tirum 298: Pari 7-14)

(d) -ttu

ikuttu (Paṭṭ 259: Malai 44) ukuttu (Malai 148: Puram 335: Akam 292) cekuttu (Kali 131) pakuttu (Patiṟ 4-8) vakuttu (Patiṟ p. 3. Akam 117) pukuttu

(Kali 38: Akam 41) Maṭuttu (Puṟam 288. Naṟṟ 4; 65) eṭuttu (Tirum 239) keṭuttu (Patiṟ 2-5) Uṭutuu (Perum 184: 235) koṭuttu (Akam 44) noṭuttu (K.T. 100: Puṟam 343) viṭuttu (Aink 466. Puṟam 260: Akam 366) aṟuttu (Tirum 218: 237: Paṭṭ 176. Puṟam 184) Uṟuttu (Akam 141) Ceṟuttu (Pari 12-66) niṟuttu (Tirum 243. Malai 16)

avittu (Kuri 151) kavittu (Kali 63) kuvittu (K.T. 123. Puṟam 370) iṭittu (Tirum 172. kali 15: Patiṟ 5-1) piṭittu (ciṟu 221) oṭittu (K.T. 232) noṭittu (Akam 176) Muṭittu (Mul 53. Kali 56) vaṭittu (Poru 23. Akam 37) kalittu (Paṭṭ 196. Malai 14: Patiṟ 2-5) valittu (Kali 17: Akam 184) kaṟittu (Paṭṭ 226) paṟittu (Kali 51: Puṟam 373) koṟittu (Akam 316. perum 431) paṟittu (Kali 108: Pari 7-45) ceṟittu (kuṟi 12: Patiṟ 7-3) neṟittu (ciṟu 5)kuṟittu (K.T. 188) muṟittu (Akam 141) poṟittu (Paṭṭ 135: Neṭu 129: Akam 127) taṉittu (Malai 326) piṉittu (Penum 56: Neṭu 80 Kali 131: Patiṟ, p. 2) teliṭtu (Tirum 235: Kali 144) piṟittu (Pari 5-57) viṟittu (ciṟu 6: Matu 520: Puṟam 279) pacittu (Naṟṟ 383) vicittu (Neṭu 150: Puṟam 63. Akam 321) matittu (K.T. 66: Naṟṟ 342) mitittu (Kali 25: Pari 7-74)

Amaittu (Patṭ 287) iṟaittu (Naṟṟ 3. Pari 21-55) utaittu (Naṟṟ 302) putaittu (Kali 39) kilaittu (K.T. 56) tilaittu (Puṟam 320) malaittu (Malai 45) tolaittu (Perum 490) pataittu (Puṟam 188) puṭaittu (Patiṟ 2-9: Naṟṟ 329) Niraittu (Patṭ 78) vicaittu (Perum 437: Puṟam 61) cuvaittu (Kali 13. Puṟam 211) cilaittu (Puṟam 78) Vaittu (Tirum 23: 246)

Valarttu (Patiṟ, p. 4) peyarttu (Akam 32) uyirttu (Mul 83. K.T. 142: Akam 381) Ceyirttu (Poru 120) vitirttu (Puṟam 188) tavirttu (K.T. 345) ārttu (Perum 419) īrttu (Kali 80: K.T. 61) ōrttu (Patṭ 113. Malai 448. Akam 88)

ūṟttu (Malai 180: Kali 33. Pari 9-5) mūṟttu (Patiṟ 4-3. Pari 10-18) pāṟttu (K.T. 124) vīṟttu (Pari 10-34: Aink 314: Puṟam 366) uyttu (Kali 39. Puṟam 75) tuyttu (Patṭ 114: Kali 145) Cāyttu (Matu 621: Kali 93, 116, 119) tēyttu (Tirum 99. Patiṟ 2-10)

īttu (Patiṟ, p. 6: Puṟam 170) nīttu (Kali 12; K.T. 378: Akam 71) kāṭṭu (Matu 490: Naṟṟ 85) yāttu (Tirum 231. Matu 142) kōttu (Kali 131: Pari 7-33: 10-51. Puṟam 70: 185)

Cettu (Malai 146: Aink 151: 267; Patiṟ 5-1: 9-10: Naṟṟ 35: Akam 126)

koṭuppittu (Patiṟṟ, p. 6) is formed from the causative stem koṭuppi.

The past adverbial participles ending in -eṉa are formed by adding the particle -ena meaning 'as' or 'because' to the participles of 'ceytu' type.

EX: ceytu + eṉa = ceyteṉa

vantu + eṉa = vanteṉa

The author of Tolkāppiyam treats the 'ceyteṉa' type as distinct from the 'ceytu' type.[1] The reason why he did so is not clear. Mr. Kantasāmiyār and Mr. Tēvaṉēyappāvāṇar criticise the Commentator Cēṉāvaraiyar for assuming that the termination of the past participle of 'ceyteṉa' type is -eṉa. They say that the participle is 'ceytu', as such it ends in -u and -eṉa is a particle added to it.[2] This view seems correct.

The usage of the past participles of 'ceyteṉa' type is very different from those of the 'ceytu' type. The latter is the ordinary past adverbial participle whereas 'ceyteṉa'

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1. Tolkāppiyam. Collatikāram with Comm. by Cēṉāvaraiyar. Edited by Kantasāmiyār and Tēvaṉēyappāvāṇar. 3rd ed., Madras, 1952. Cūttiram 230.

2. Ibid., p. 149.

is a causative past participle. It is causative in the sense that the action expressed by it forms the cause of the action expressed by the principal verb of the sentence.

EX: Analyse the following two lines from Narrinai 47:

'Peruṅ kaḷiṟu uṟuvai aṭṭena irumpiṭi Uyaṅku piṇi varuttamoṭu iyaṅkal cellātu'.

Meaning: Because a tiger (Uṟuvai) has killed (Aṭṭena) the big male elephant (peruṅkaḷiṟu), the female elephant (irumpiṭi) being afflicted with sorrow and sick (uyaṅkupiṇi varuttamoṭu) was unable to move forward (iyaṅkal cellātu).

Here the principal verb of the sentence is the compound verb 'iyankal cellātu' and the action expressed by it is the 'non-movement' of the elephant. The cause of this 'non-movement' is the sorrow caused by the death of the male elephant. Thus the past participle aṭṭena expresses cause of the action of the main verb.

Here 'aṭṭena' is translated as 'because ... has killed'. If 'because' is the equivalent of 'ena' then 'has killed' is the equivalent of attu- which is only a past adverbial participle. However, it cannot be translated as 'having killed'. Then the question arises whether the form attu is a past participle. Commenting on the form toṭuttena

(Kali 4) the commentator of kalittokai[1] says that totuttu is a modified form of totuttatu. The implication of his statement is that it is the shortened form of the neuter singular verb totuttatu. The reason why the commentator suggests so is that he is suspicious of the participial nature of the form totuttena. This is true with the interpretation of all the forms of ceytena type. A notable feature of these is that they always assume the role of finite verbs in their stand as the final word of the subordinate clause.

These forms of 'ceytena' type mainly occur in the earlier texts of the cankam and they became archaic forms in the Post-Cankam period.

The following are the forms occuring in the literature of the Period:

pukkena (Akam 262: 399. Puram 37) aṭṭena (Narr 47) paṭṭena (Akam 39: 44; 109, 148: 165, 290: Puram 68: 393: Narr 14: 372, 98) Viṭṭena (K.T. 236. Aink 498. Narr 43: 340) arrena (Patir 8-1) Urrena (Puram 82: K.T. 69: 139. Pari 11-42: Narr 110; 195)

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1. kalittokai with Naccinārkkiniyar's comm. 3rd ed., Nov. 1949, p. 16.

peytena (K.T. 251. Puram 370) ceytena (Aink 194) Urutena (Aink 269) Untena (Puram 23. Patir 5-3; Puram 320: Narr 122. Pari 7-34) puntena (Narr 40) Inrena (Narr 370) karrena (Akam 376)

Ukantena (Narr 333) irantena (Puram 325) turantena (Aink 163. Akam 233) cirantena (Pari 6-25) cinantena (Narr 300) parantena (Pari 7-28) Vantena (Narr 51; Kali 78: K.T. 292; 295: 398: 64. Puram 269: 285 Akam 76: 86: Aink 72, 105, 189) matintena (Narr 49; Puram 320: Akam 311) katintena (Akam 396) pirintena (Aink 192; 133. 140; 183, 192, 219, 308: 458, 441. K.T. 5) corintena (Patir 8-6) karintena (Narr 315) porintena (Narr 53: 341: Puram 203: Netu 2: Kuri 53. K.T. 261. Akam 283: 364) Vatintena (Narr 57: Akam 102) erintena (Pari - 5-52; Perum 313. Narr 207: Akam 190) kalaintena (Netu 139), vilaintena (Puram 203) varaintena (K.T. 389) ataintena (Pari 7-32) iruntena (Akam 55) Alarntena (Aink 346), peyarntena (Poru 121: Narr 375: Malai 567) Utirntena (Kuri 188) Nemirntena (Narr 364) tirntena (Puram 209; 333) cernntena (Puram 354) kurntena (Narr 29: Akam 147) kavirntena (Narr 30) virntena (Aink 214; 122; Narr 213: 345: Akam 167: 208: 181: Puram

28: 190: 335: K.T. 42, 90: 151) pōṛntena (Akam 229) pāyntena (Aink 73, 53, 278, 444. Puram 63, 370: Akam 56: 347: 388, Malai 129, 302: 309. 524) māyntena (Malai 542: Puram 58: 113, 179, 206, 246, 248) pōntena (Narr 275. K.T. 39) Akaṉrena (Narr 109) ceṉrena (Narr 64: 392, 397. Akam 300) koṇṭena (Pari 7-31: Mul 34: Kali 150: Akam 373. Puram 82)

Ukuttena (Malai 148) toṭuttena (Kali 4) aruttena (Aink 254. Akam 7) iruttena (K.T. 390: Akam 134) vaṭittena (Akam 176) muṭittena (Narr 161. Akam 384) noṭittena (Akam 176) oḷittena (Puram 174) taḷittena (Aink 328) pacittena (Narr 383. Puram 391: 143. Akam 21: 238: 112) uṭaittena (Pari 6-21) Uraittena (Narr 277: 394: Akam 299) maraittena (Kali 70) vaittena (Narr 315) peyarttena (Narr 164) ārttena (Malai 386) vāyttena (Akam 70) māyttena (Akam 297) uyttena (Aink 69: Puram 75: 127: Akam 309) cettena (Aink 151-160) kōttena (Pari 7-33)

Past Adjectical Participle.

As explained earlier in p. 125 these are formed adding -a to the stems of the First Conjugation.

(a) -kka -ṭṭa -rra

Ukka (Akam 182: 282: 300: 333) pukka (Kali 82. Puram 43. Akam 222) aṭṭa (ciru 175: Kali 104 etc.) iṭṭa (Matu 597. Narr 142: 303 etc.) toṭṭa (Kali 32: 84: Patir 5-9) paṭṭa (K.T. 92: 289. Narr 2, etc.) viṭṭa (K.T. 74) arra (Malai 315: Narr 105) irra (Narr 329) urra (ciru 8: Aink 31: K.T. 53 etc.) perra (Matu 782) Cerra (Matu 139: Narr 279)

(b) -ta

peyta (Perum 218: Kali 22, 109 etc.) Uruta (Akam 302. Narr 122. etc) poruta (Tirum 78: Paṭṭ 294. K.T. 148 etc.) Uṇṭa (Tirum 54. Akam 2) pūṇṭa (ciru 113: Mul 103. K.T. 181) Naṭṭa (Puram 15) tinra (Neṭu 141: Narr 12: Akam 89)

(c) -nta

iranta (Akam 59: 69: 145) Uranta (Poru 44: Kali 7, 134 etc.) turanta (Puram 26. Akam 60) iranta (Perum 117: K.T. 209) tiranta (Patir 2-1. K.T. 382: Puram 234) turanta (Perum 19. K.T. 174: Narr 116 etc.) karanta (Kali 111) maranta (Puram 164) varanta (Narr 99. Akam 53: 81: 291) valanta (Perum 236:

Narr 105: Akam 30) ulanta (K.T. 77. Narr 29. Akam 85) kalanta (Puram 271) kaṭanta (ciru 112. Narr 39: 190 etc.) Naṭanta (Aink 318: Akam 174) kiṭanta (Malai 246: Puram 270) karanta (Narr 261: Akam 24 etc.) paranta (Kali 141: Narr 362) curanta (Kali 84: Akam 157) turanta (Puram 308) puranta (Puram 220) kilanta (Pari 2-61: 8-6: Patir 7-3) civanta (Tirum 206) nivanta (Tirum 12: Puram 200 etc.) cumanta (Puram 35: 375: Akam 16 etc.) taṇanta (Akam 150) Nayanta (ciru 126: K.T. 346: Narr 65) payanta (Tirum 164: 255: Puram 170 etc.) pacanta (Kali 16) Mukanta (Patt 126: Narr 49: 99. etc.) maṇanta (Pari 9-8: K.T. 36: 68)

Aṇinta (Tirum 193) taṇinta (K.T. 387) tiṇinta (Puram 2) tuṇinta (Malai 250: Kuri 32) Arinta (Puram 288) karinta (Matu 354) parinta (Matu 680) erinta (Narr 295) terinta (Patir 7-9) pirinta (Patir 8-9: Akam 299) curinta (Akam 101) purinta (Pari 7-51; Puram 11 etc.) murinta (Patir 5-5: Narr 295) Corinta (K.T. 233: Akam 19) avinta (Pari 4-8; K.T. 356) kaṟinta (Akam 29: 137. Tirum 131 etc.) vaṟinta (Perum 340) iṟinta (Kali 121) kiṟinta (Puram 236)

porinta (Aink 220: Narr 42 etc.) kurinta (Malai 91: Puram 52 etc.), cerinta (ciru 20: 222. Narr 112 etc.) erinta (Narr 2: ciru 81 etc.) corinta (Akam 287) murinta (Puram 347) kacinta (Narr 168) ocinta (Narr 63) malinta (Perum 323. Puram 22 etc.) melinta (Malai 43) Olinta (Matu 261: Patir 4-1) polinta (ciru 22: 226: K.T. 148 etc.) katinta (Tirum 135: K.T. 309, 333) tatinta (Tirum 46: 60. Patir 2-1; 4-10) matinta (Kali 65: Narr 29 etc.) vatinta (Puram 180) potinta (Puram 160) kaninta (Puram 364) telinta (Akam 214: 368) mulinta (Akam 5) vilinta (Puram 93) vatinta (K.T. 107: Narr 272 etc.) potinta (ciru 75: K.T. 59: 376 etc.)

Atainta (Patt 82) katainta (ciru 53. Akam 87) mitainta (Perum 59: 174. Aink 96 etc.) utainta K.T. 86: Narr 87 etc.) Anainta (Patt 95) Amainta (K.T. 373) Arainta (Puram 366) parainta (Perum 189. Puram 359) kurainta (Poru 153) nirainta (Tirum 31: Patt 136) iyainta (Puram 190) irainta (Malai 248) kurainta (Kali 91: Puram 21: 347. etc.) Nurainta (Poru 80: Matu 517. etc) Malainta (ciru 110: Kali 101 etc.) milainta (Tirum 44: Poru 145 etc.) ulainta (Narr 310: Akam 349) tolainta (Kali 26: K.T. 185:

253, etc.) karainta (K.T. 210. Narr 292) kalainta (Patir 2.2; Puram 77: 321) vilainta (Tirum 195: Puram 120 etc.) citainta (Patt 297) tatainta (Malai 531. Aink 369 etc.) tutainta (Kali 56: Puram 391. Akam 369) nanainta (Aink 206: 175) ninainta (Kali 17) punainta (Malai 28, Kali 114 etc.) picainta (K.T. 167: Akam 39, 65) micainta (Kali 50) pukainta (Pari 4-11) mukainta (Aink 6. Akam 177) irunta (Poru 55: Puram 238: Akam 33 etc.) pukunta (Puram 30) erunta (Malai 14: Akam 3, 81) virunta (Narr 244)

Amarnta (Kali 23: Patir 9-1) ñemarnta (Pari 8-94) alarnta (Kali 114. Pari 4-14) malarnta (Tirum 75. Puram90) pularnta (K.T. 347: Akam 75, etc.) ayarnta (Narr 99: 115: Akam 66) Uyarnta (Patt 214) ivarnta (K.T. 240: Narr 67. Akam 304) talarnta (Kali 34) kilarnta (Aink 269: Akam 45 etc.) konarnta (ciru 155: Akam 340) tunarnta (Puram 352) punarnta (Poru 230: Kali 9. etc.) citarnta (Akam 133) nukarnta (Narr 139) patarnta (Malai 64: Akam 68) utirnta (Aink 213) etirnta (Patir 2-5) pitirnta (Kali 111) ñemirnta (Narr 20; 141) nimirnta (Poru 114: Mul 3:

Puram 394) tavirnta (Akam 376) ārnta (K.T. 259. Puram 34 etc.) Vārnta (Natu 414: Kali 56: Akam 189) Urnta (Kali 96: K.T. 212, etc.) kūrnta (Peru 25: Narr 40: 273) tūrnta (Poru 10: Puram 350) Cērnta (K.T. 385) nērnta (Narr 130) cōrnta (Pari 16-35: Puram 350) tīrnta (Malai 330: Kali 120)

Akarnta (Matu 294. K.T. 379. Akam 21) nikarnta (Kuri 33) pukarnta (Tirum 124: Puram 221. Akam 250) tavarnta (Akam 75) avirnta (Tirum 139. Narr 14, 34, etc.) kavirnta (Pari 7-23. Akam 81 etc.) Nekirnta (Kali 127: Narr 130 etc.) Makirnta (Akam 343) Umirnta (Akam 72: 138) Kalirnta (Aink 259) tārnta (Tirum 103. Kuri 59 etc.) tāarnta (Kali 114) cūrnta (Poru 179. Ciru 242 etc.) pōrnta (Natu 58: Kali 13. Akam 41, 207 etc.) Vīrnta (Aink 235: Puram 307: 310)

Āynta (Tirum 20: Kuri 21: Narr 283 etc.) kāynta (Kali 150) Cāynta (Kali 121) pāynta (Puram 270: Akam 135: 169) māynta (Kali 130) Īynta (ciru 93) tĪynta (K.T. 211) Mēynta (ciru 42: Aink 261. Akam 6, 167, etc.) Vēynta (Perum 50: Kali 83 etc.) tōynta (Aink 63) uynta (Puram 260) tanta (Perum 132. Akam 80: etc.) vanta (Patt 30: Narr 3) venta (Kali 13: 84) tīnta (Kali 11)

Akaṉṟa (Pari 3-48) pukaṉṟa (Patiṟ 2-7: 3-10: 4-10) amaṉṟa (Malai 123. K.T. 202: Naṟṟ 200 etc.) aṟaṉṟa (ciṟu 234) karaṉṟa (Akam 26: 95: 153) niṟaṉṟa (ciṟu 233) iyaṉṟa (Kali 127) muyaṉṟa (Naṟṟ 392) uṭaṉṟa (Akam 378) kuyiṉṟa (Neṭu 84: Aink 215: Puṟam 58 etc.) naviṉṟa (Kali 125: Puṟam 160: Akam 160 etc.) koṉṟa (K.T. 155, 198 Naṟṟ 5) ceṉṟa (Aink 151: K.T. 45) veṉṟa (Aink 324) niṉṟa (Patiṟ 2-3: K.T. 165 etc.) Āṉṟa (Matu 306: Akam 28) Cāṉṟa (ciru 30: Puṟam 15) ṟāṉṟa (Puṟam 82: Naṟṟ 239)

tiraṇṭa (K.T. 72) uruṇṭa (Patir 8-7) maruṇṭa (Aink 386: Akam 111) koṇṭa (Patiṟ 7-10: K.T. 67: Puṟam 22, etc.) viṇṭa (Naṟṟ 238) āṇṭa (Poru 229: Puṟam 66, etc.) māṇṭa (Malai 31: Puṟam 337)

(d) -tta

ikutta (Kali 95. Puṟam 143. Akam 39) mikutta (Patiṟ 2-4) ukutta (Paṭṭ 166. Aink 480: Akam 277 etc.) cekutta (K.T. 283. Puṟam 152. Akam 161) tokutta (K.T. 103; 372. Naṟṟ 215 etc.) vakutta (Naṟṟ 160, Akam 48) Aṟutta (Naṟṟ 45: Akam 119 etc.) kaṟutta (Patiṟ 3-6) maṟutta (Patiṟ 2-3: Puram 7) iṟutta (Kali 13: Puṟam 19: Naṟṟ 257, etc.) niṟutta (Akam 37) Ceṟutta (Puṟam 53) veṟutta (Malai 376: 505: Akam 2.

Puram 53) tatutta (Puram 250: Akam 2, 37: 66) patutta (Kali 36: Tirum 244: Akam 58) matutta (K.T. 304: Narr 55: Akam 17) ututta (Puram 69, 181. 280: Narr 199) etutta (Kali 40: 141. K.T. 272 etc.) ketutta (Puram 174: Akam 392) kotutta (ciru 97: Puram 51, 200 etc.) totutta (Perum 152. Akam 38, 68 etc.) vitutta (Malai 6) urutta (Poru 35: Kali 15 etc.) taputta (Puram 205: Patir 8-8 etc.) parutta (Malai 132. Patir 7-1) murutta (Puram 372)

avitta (Akam 70) uvitta (Puram 168) kuvitta (Akam 116: 315) Alitta (Pari 5-63) kulitta (K.T. 127) Olitta (Patir 5-4) telitta (Akam 138: 194) vatitta (Puram 295) ititta (K.T. 238) pititta (K.T. 156: Akam 215) mutitta (Tirum 26: 201: K.T. 270 etc.) karitta (Narr 126: Akam 136) eritta (Kali 94: Akam 53) ceritta (Kali 43: Patir 5-6, etc.) teritta (Puram 276) neritta (Akam 150) kuritta (Tirum 181. Akam 2) poritta (ciru 48: Mul 2, etc.) pacitta (Puram 224: Akam 321) ocitta (Narr 51) mocitta (Puram 96: 285) vicitta (Malai 3: Puram 50) karitta (Patir, p. 5. Akam 331) paritta (Akam 39) varitta (Netu 157) kiritta (ciru 182; Akam 340 etc.) kuritta (Puram 15: Narr 240 etc.) Oritta (Narr 138: Akam 69)

koṟitta (Malai 444) katitta (Narr 329) patitta (Matu 637) mititta (K.T. 24: 52: Narr 183 etc.) kotitta (Narr 354) kalitta (Patt 242: Narr 108 etc.) valitta (Puram 87: Akam 75) colitta (Akam 393) varitta (K.T. 351. Narr 27, 342 etc.) ciritta (ciṟu 198) tiritta (Puram 371: Narr 74) viritta (Poru 212: Pari 1-1) tumitta (Perum 231. Akam 24: 89: 324) tuṉitta (Patiṟ 6-7: Puram 6) piṉitta (Kali 110: Aink 356: K.T. 258) pūritta (Pari 12-68)

Akaitta (Malai 429: Puram 159) takaitta (Patiṟ 3-3: Puram 70: 371, etc.) Ukaitta (Puram 354: 369) acaitta (Akam 100) aṭaitta (Puram 44: 151) paṭaitta (Narr 337) uṭaitta (Puram 14: Akam 321) puṭaitta (Kali 98: Puram 26) aṉaitta (Tirum 200: Patiṟ 4-3) paṉaitta (Narr 165) iṉaitta (Tirum 200) tuṉaitta (K.T. 326) Amaitta (Neṭu 183: Akam 37: 79) Alaitta (Malai 497: Kali 67 etc.) tolaitta (Patt 229. Kali 42 Akam 88) iṟaitta (Kuṟi 40: K.T. 301, etc.) kuṟaitta (Kali 73, 112. Narr 51) nuṟaitta (Narr 58) utaitta (Narr 41: 123. Akam 63) putaitta (Malai 221: Narr 135: Akam 53) uraitta (Akam 102, Perum 172) niraitta (Tirum 16; Kali 12, etc.) kaṉaitta (K.T. 35: Akam 150) kilaitta (Narr 389) mulaitta

(Poru 72) navaitta (Akam 262) cuvaitta (K.T. 179) tuvaitta (Patir 9-8) maraitta (Kali 143: Patir 5-4) paitta (Poru 69)

Amartta (Patir 2-6: 9-1: Narr 16, etc.) punartta (Narr 192) uyartta (Tirum 158) peyartta (Puram 324) kavartta (Akam 151) valartta (ciru 27 Akam 324) vilartta (Puram 353) utirtta (ciru 4: Narr 106: 140 etc.) katirtta (Akam 103: 367) vitirtta (Perum 309. Patir 9-8) Ceyirtta (Matu 412) tavirtta (Malai 175; Puram 353) Irtta (Kali 131) kūrtta (Puram 303) cērtta (Kali133) ōrtta (Kali 8) pōrtta (Malai 29: Mul 53, etc.)

avirtta (Pari 11-22: Puram 383) Nekirtta (Aink 136: K.T. 252: Narr 348) Nekirtta (Kuri 3: Aink 136 etc.) ūrtta (Kali 26: 67: K.T. 10: 348 etc.) vīrtta (Pari 9-4: Puram 152. Akam 35)

Uytta (Aink 373: Puram 3: 369, etc.) eytta (Poru 68: Akam 22) tuytta (Akam 15) moytta (K.T. 56: Narr 35: Akam 72) kāytta (Aink 286. Patir 4-10) Cāytta (Kali 52: 134: Puram 369 etc.) vāytta (ciru 84: Mul 98, etc.) tēytta (Tirum 5, 69: Patir 8-9 etc.) tōytta (Narr 90)

Īttta (Kali 138: Puram 9, etc.) cīttta (Kali 68) nīttta (Kali 3, 143, 147) kāttta (Patir p. 9) yāttta (Perum 95: 284. Mul 32 etc.) pūttta (K.T. 220: ciru 134, etc.) mūttta (Perum 247: Puram 24) kōttta (Narr 58: Akam 7) naittta (Akam 395) vaittta (Perum 57, Akam 60: 347 etc.)

Participles of the Second Conjugation.

1. Past Adverbial Participle.

The past adverbial participles ending in -i are identical with the stems of the Second Conjugation.

-k-i

Alki (Poru 49. Kali 66. K.T. 283 etc.) olki (K.T. 340) cilki (Akam 17) nalki (Poru 83: 155. Puram 6. Narr 44) palki (Puram 117) kaṭuki (Puram 224. Akam 135) kuruki (poru 149. ciru 206. K.T. 248 etc.) ciruki (Kali 108) maruki (Kuri 97: Aink 390: Narr 66 etc.) tiruki (Puram 37. Narr 240) paruki (Perum 1, Akam 23: 37: etc.) peruki (K.T. 289) Uruki (Narr 88) iṟuki (Puram 281) maṟuki (Puram 377) meṟuki (Puram 234) paṟaki (Patt 213) āki (K.T. 256: Puram 6: Narr

60) pōki (Perum 90: Kali 24: K.T. 279 etc.) mārki (Akam 104) mūrki (ciru 170: Kali 90. Patt 246 etc.) ṇolki (Akam 31) uṭki (Pari 14-25) Veṇki (Kali 10: Akam 69; 126) Vaiki (Kali 108: Puram 177, 371: Narr 8, etc.)

-ñk-i

Aṭainki (Narr 303) maṭaṅki (Kali 84: Puram 223) toṭaṅki (Narr 148) nuṭaṅki (Neṭu 173: Pari 12-89: Tirum 296) muṭaṅki (Perum 89; Kali 94) anaṅki (Akam 317) vaṇaṅki (Tirum 252: Kali 35. Puram 68) nuṇaṅki (K.T. 136) iraṅki (Akam 43) tiraṅki (Puram 164. Narr 26) uyaṅki (K.T. 346) mayaṅki (Patt 241. Aink 242. Puram 157) muyaṅki (Matu 569: Narr 339) kalaṅki (K.T. 86) vilaṅki (Malai 261. Puram 295, 335) tuḷaṅki (Puram 63) viḷaṅki (Puram 58, Akam 66) muṟaṅki (Kali 146 K.T. 216, 380 etc.) aṟuṅki (Narr 281) maṟuṅki (Poru 118: Kali 120: 146: Narr 66, 152) oṭuṅki (Narr 252) naṭuṅki (K.T. 383) oṭuṅki (ciru 41: Akam 8, 380 etc.) curuṅki (Kali 6) tanki (Poru 90) poṅki (Malai 361. K.T. 385: Akam 1) ūṅki (Akam 385) tūṅki (ciru 162: Puram 243, Narr 281) ēṅki (Kali 17: 48: Narr 113) tāṅki (Poru 50: Narr 15) vāṅki (Perum 156: Kuri 170

Kali 92, etc.) nīnki (Akam 50: 245) vīnki (K.T. 159)

-kk-i

Atukki (ciṟu 58: Puṟam 91) tutakki (Akam 96: Kali 85) iyakki (Matu 657. Aink 480. Tirun 246) nayakki (Patiṟ 2-2: K.T. 246, etc.) uṟakki (Kali 41, 86: 103. Akam 78 etc.) kalakki (Perum 158) vilakki (Kali 112: Puṟam 292) tulakki (Patiṟ 2-8) vilakki (Malai 79: Matu 767) piṟakki (Poru 243) vanakki (Narr 285 Patiṟ p. 2) Urukki (Tirum 99. Puṟam 379) erukki (Kali 81, Naṟṟ 77) cerukki (Poru 140: Kuṟi 130: Kali 90 etc.) curukki (Malai 13: Puṟam 64, 375 etc.) murukki (Ciṟu 247. Puṟam 14, 80: Naṟṟ 302, etc.) mutukki (Malai 27) iṟukki (Akam 107) ekki (Pari 16-45) nakki (K.T. 60) mukki (Naṟṟ 22) tākki (Tirum 308: Jali 69. 131, etc.) Vākki (Kali 51: Puṟam 398) ūkki (Kali 83. Puṟam 274. Naṟṟ 222) tūkki (Kali 106: Aink 245: Perum 54, 466) nūkki (Pari 9-27) ōkki (Akam 348) nōkki (Kali 131: Aink 241. K.T. 44 etc.) pōkki (Poru 88: Patt 135: Kali 106: K.T. 330 etc.) nīkki (Aink 184: K.T. 182: Poru 81 etc.)

-c-i-

Vici - (Tirum 304: Puṟam 47, 160: Akam 23. etc.) ūci (Kali 101)

-ñc-1-

Añci (Patt 208) tuñci (Patt 195. K.T. 329) iraiñci (Narr 39)

-cc-i

puracci (Patir 5-4) nacci (Ciru 23: Perum 421. Puram 156: 313) paṟicci (Perum 463. Matu 466: Puram 211 etc.) paṟucci (Puram 113) viricci (Mul 11) aṭaicci (Matu 588: Patir 3-7: K.T. 80; Puram 370: Narr 204: 357: Akam 188: 261; 379) tolaicci (Matu 153: Aink 365: Puram 69, 224: Narr 43, 75: Akam 3, 148; 238; 232; 357) milaicci (Kuri 116: Aink 367: Patir 5-1) ōcci (Malai 336. Akam 177: 156: Narr 341 etc.)

-t-i

eyti (ciru 142: Akam 47 etc.) eṟuti (Patir 7-8: Akam 67) koṟuti (Matu 587. K.T. 243. Akam 15) ūti (Tiram 74: K.T. 241 etc.) ōti (ciru 23)

-nt-i

Aruṇti (Kali 42) poruṇti (Patt 151. Malai 33: Puram 85) varuṇti (K.T. 145. Puram 393) Uṇti (Narr 68) naṇti (Kuri 192: Kali 33) ēṇti (K.T. 390: Akam 34 etc.) nīṇti (Kali 3, 138: Akam 24, 31. etc) māṇti (Netu 33: Kali 109 etc.)

-tt-i

Arutti (Perum 163: Akam 34: Puram 47: 127 etc.) tirutti (ciru 54: Nul 71. Puram 17) varutti (K.T. 102) Arutti (K.T. 272. Narr 172: Akam 261 etc.) varutti (Aink 259) celutti (Akam 398) kutti (Patt 223: Nul 40: Kali 96: 101 etc.) tatti (Malai 207) potti (Kali 34: Akam 39: 346 etc.) vitti (K.T. 100: 371. Puram 120: 369) ārtti (Poru 174) cārtti (Akam 275) ētti (Perum 460: Akam 98: Puram 107) cērtti (Nul 76: Netu 165: Patir 3-9; 7-2; Narr 103: 149: Akam 63, 295 etc.) vārttti (Nul 56: K.T. 263 Akam 87 etc.)

-mp-i

nampi (Akam 146, 275) pampi (Patt 256: Puram 320) Vempi (Malai 191: Akam 189) pulampi (K.T. 11 Narr 97) tatumpi (K.T. 78) virumpi (K.T. 80: Narr 112: Akam 244) tēmpi (Matu 167: Akam 295)

-pp-i

parappi (Tirum 242. Ciru 15, 250 Pari 11-33, etc.) kitappi (K.T. 114: Puram 286. Akam 107) karippi (Poru 111. Kali 113: Matu 653. Kuri 214: Patir 8-6: Puram 152. Narr 369: Akam 120; 188; 200: 228: 260: 340: 360) etuppi (Puram 247) Appi (Tirum 36: 228) tappi (Pari 10-37) kūppi (Patt 154. Kali 40)

ōppi (Puram 305; Narr 27: 251; etc)

-ṭ-i

āṭi (Matu 585) cāṭi (Kali 52: 106) nāṭi (Tirum 97: Paṭṭ 209: 225: Kali 130) pāṭi (Kali 141: Tirum 40: 55 etc.) vāṭi (Paṭṭ 10: Ainк 216) kūṭi (Poru 54" Puram 110 etc.) kōṭi (Kali 10) nīṭi (Paṭṭ 243)

-nṭ-i

taṇṭi (Poru 104) miṇṭi (Perum 92) kiṇṭi (Puram 168) keṇṭi (Perum 143. Akam 20: 265: Narr 114: 336: Puram 391) maṇṭi (Tirum 58: Puram 6: 31, 373: Akam 67) īṇṭi (Paṭṭ 192: Patir 8-2, etc.) tīṇṭi (K.T. 199. Narr 141, etc.) toṇṭi (Perum 98) Veṇṭi (Poru 74: Akam 66. Narr 45, etc.)

-ṭṭ-i

Aṭṭi (Tirum 28: Perum 195) kaṭṭi (Kuri 104. Narr 34, etc.) taṭṭi (Kali 97) koṭṭi (Tirum 35) cuṭṭi (Tirum 165: Puram 156: Akam 245) cavaṭṭi (Perum 217: Akam 375) curuṭṭi (Tirum 165: Puram 156: Akam 245) āṭṭi (Malai 87. K.T. 179: Akam 280) kaṭṭi (Kali 3, 141: Akam 3, 33, etc.) nāṭṭi (Puram 71) māṭṭi (Narr 21: Akam 169. Malai 446 etc.) vāṭṭi (Akam 89) ūṭṭi

(Ciṟu 245: Kali 11; 34; Akam 195 etc.) cūṭṭi (Poru 160; K.T. 214 etc.) pūṭṭi (Aink 488: K.T. 182. Akam 83, 218, etc.) mūṭṭi (Pari 2-63; Kali 8) tīṭṭi (Pūṟam 62) nīṭṭi (Patiṟ p. 3: Narr 186) vīṭṭi (Akam 301) ōṭṭi (Matu 350: Puṟam 66)

-r-i

Āṟi (Kali 39) nāṟi (Naṟṟ 6) pāṟi (K.T. 51. Akam 9, 324) māṟi (Poru 198. Paṭṭ 4, K.T. 49 etc.) ūṟi (Puṟam 295) kūṟi (Poru 75. K.T. 223. Naṟṟ 79) Nūṟi (Matu 690: Akam 69 etc.) ēṟi (ciṟu 179. K.T. 12: 79 etc.) cēṟi (Naṟṟ 19) tēṟi (K.T. 81: 271. Naṟṟ 36 etc.) kīṟi (Pari 11-11) cīṟi (Paṭṭ 277) iṭaṟi (Puṟam 387) Uraṟi (Puṟam 298: 361, Naṟṟ 125) uḷaṟi (Akam 19) uvaṟi (Akam 3) kaṟaṟi (Aink 138: Patiṟ 9-1) citaṟi (Tirum 8, 231: Kali 41. Aink 411 etc.) piḷiṟi (Kuṟi 162)

-nr-i

Uṉṟi (Kali 41, Akam 43) tuvaṉṟi (Perum 268: Paṭṭ 261. Puṟam 351) ūṉṟi (Paṭṭ 78: Kali 8) tōṉṟi (Perum 232: K.T. 240: 307 etc.)

-ṟṟ-i

Akaṟṟi (Puṟam 387) iyaṟṟi (Tirum 118, Aink 248) uṭaṟṟi (Puṟam 55) niṟaṟṟi (Akam 273) miṟaṟṟi (Akam 54)

tuyirri (K.T. 238) payirri (Netu 154: Aink 403, etc.) pilirri (Akam 40) crri (K.T. 145: 224) curri (Patu 270) turri (Akam 36) murri (Patt 222. Kali 12: Pari 12-2, etc.) parri (Puram 77. Narr 100: 150: etc.) ārri (Kali 118: Patir 9-10. Narr 69, 89) mārri (Aink 267) cārri (Narr 4, 183: Akam 30 etc.) nārri (Tirum 237: Mul 39: Akam 196) ērri (Poru 167. Kali 95 etc.) tērri (Mul 82: Kuri 210: Kali 73, 98) tīrri (Perum 343. Puram 337) tūrri (Aink 478) tōrri (Patir 2-3) pōrri (Kali 25: Puram 217 etc.)

-v-i

Ēvi (Aink 426: Puram 6) nīvi (Matu 715: Kuri 20: Kali 21. Akam 17 etc.) utavi (Akam 86) kaṭavi (Kali 27: Aink 425) kavavi (Kali 35: Aink 419) paravi (Tirum 252) vinavi (Kali 82: Narr 365) katuvi (K.T. 43) koluvi (Kuri 224) vauvi (Matu 149: Puram 26: Kali 31 etc.) vavvi (Akam 346) kavvi (K.T. 282: Puram 188)

-r-i

Ulari (K.T. 82: Akam 389) totari (K.T. 257) nikari (Aink 67) nemiri (Akam 86) timiri (Puram 258) payiri (K.T. 285)

-ḷ-i

Āḷi (Akam 378) kōḷi (Kul 44. Pari 21-31. K.T. 60 etc.) iyaḷi (Perum 331. Narr 362) ruyaḷi (Aink 378) maṟaḷi (Narr 217) Coḷḷi (Poru 100: Kaḷi 14: Maḷai 79. Paṭiṟ 2-9: Akam 388) puḷḷi (Kaḷi 142: K.T. 161. Akam 83)

-ḻ-i

aruḻi (Ciṟu 13) iruḻi (Narr 340) uḻḻi (Tirum 279. Kaḷi 145 etc.) eḻḻi (Ciṟu 28: Narr 124) kiḻḻi (Tirum 22: Akam 389)

-ṇ-i

nāṇi (Ciṟu 138. Kaḷi 3. etc.) pēṇi (Kuri 6: Aink 243: Paṭiṟ 7-10, etc.) civaṇi (Poru 44) muraṇi (Puṟam 69) eṇṇi (Poru 147: Kaḷi 24 etc.) kaṇṇi (Akam 232) naṇṇi (Pari 7-69: 10-26: Narr 117) paṇṇi (Ciru 230: Maḷai 38: 470: Kaḷi 17: Pari 10-17: Paṭiṟ 5-6: etc.) maṇṇi (Tirum 227. Puṟam 50: 79: etc.)

-n-i

kūṉi (Pari 18-50) paṟuṉi (Puṟam 113) maṉṉi (Kaḷi 105) uṉṉi (Paṭiṟ 6-1) tuṉṉi (Kaḷi 16: Pari 14-30: Aink 234) muṉṉi (Tirum 123. Kaḷi 82: K.T. 352, etc.)

-m-i

kerumi (Patt 47: K.T. 230)

-m-i

virmi (Puram 143)

-n-i

paruni (Malai 578: Ainк 398)

-r-i

nekiri (Narr 55)

-ai-i

acaii (ciru 12. Akam 83. Patt 259. Kali 72. K.T. 287. Narr 4, 21) icaii (Puram 374) nacaii (Kali 36: Narr 83;. 126. 180: Akam 9, 137) Anaii (Puram 384) munaii (Narr 232; 260: 279) Alaii (Tirum 292; Perum 278: Malai 184 Matu 439. Puram 366. Narr 171, 400. Akam 102: 348) tilaii (Kali 102) valaii (Tirum 30: Mul 1. Patir 7-2: Puram 18: Akam 84, 136) uraii[1] (Matu 378: Kali 11?: Patir 4-10: 8-10: Akam 128: 130: 173) niraii (Perum 120) viraii[1] (Tirum 190: 218. K.T. 401. Perum 173) viraii[2] (Akam 118: 191) paraii (Patir 9-8: Akam 95, 98) puraii (Patir 5-10; Akam 152) Uraii (Narr 257) kataii (Matu 220: Narr 149: Akam 74, 180) tataii (Netu 69. Narr 80) putaii (K.T. 373) kalaii (K.T. 291. Akam 266) talaii (Pari 14-1. Ainк 371. Puram 260: Akam 278) tolaii (Malai 461)

nilaii (Patir 2-4) kavaii (Tirum 87. Matu 722. Aink 360: Akam 51) kuvaii (Perum 104, Patt 178. Aink 361. Narr 175: Akam 249) kapaii (Akam 128) ninaii (Kuri 246: Kali 116. Pari 13-61. Aink 486. Puram 164: Narr 297) punaii (Narr 313) munaii (Perum 224: Akam 23) citaii (K.T. 349. Narr 378) tataii (Narr 124) tutaii (Malai 8) putaii (Pari 7-54) turaii (Malai 181: 454. Patir 3-10: Puram 370: Narr 31: 70: 91: 352: 396. Akam 80: 91, 180: 189: 242) pukaii (Puram 281) vakaii (Narr 120) taii (Kuri 102) Kali 65: 125: Patir 4-9: K.T. 142: Narr 96: Akam 20: 60) Kali (Matu 420)

-īi

The formation of the past adverbial participles ending ı īi has been explained in p. 46 - 59 It is needless to ɔint out that these past adverbial participles are iden- ical with the past stems ending in Ii.

Arīi (Puram 398: Akam 392) karīi (Akam 337) parīi (Narr 110, 169. Akam 21) pirīi (Akam 98) virīi (Akam 130) aṛīi (Narr 82) kaṛīi (Kuri 16: Aink 399. Narr 12: 42: 366. Akam 321) koṛīi (Kuri 110)

cīi (Kali 101)

nikīi (Patiṟ 9-4) uṟīi (Kali 113) niṟīi (Tirum 219. Patt 2?6: Kali 111: 129. Naṟṟ 220: 300. Patiṟ 2-10: Patiṟ p. 2. Puram 165: 282: 366) peṟīi (Naṟṟ 339) poṟii (Kali 94) iṭīi (Pari 10-11) utīi (Tirum 184: 204: 230: Ciṟu 238: K.T. 167. puram 279, 385: 392) paṭīi (K.T. 256, Puram 16) irīi (Tirum 234. Poru 76: 108: Aink 388: K.T. 263. Akam 139) tarīi (ciṟu 260. Perum 492: Malai 71. Patiṟ 5-2: 8-1) porīi (Kuri 31) eṟīi (Kali 136: Puram 368) toṟīi (Kali 103: 104)

uṟīi (Netu 80: Kali 40. Puram 380: Akam 331) oṟīi (Kali 8: Pari 17-50: Patiṟ 2-3; K.T. 203. Puram 71: Naṟṟ 250: Akam 290) ceṟīi (Tirum 27: Kuṟi 119. Pari 7-45: 12-88: Puram 22: 281: Naṟṟ 196) maṟīi (Aink 29: Naṟṟ 76: 258: 373) veṟīi (Tirum 310: Patt 73: Kali 49: K.T. 322: Naṟṟ 212) kuṟīi (Perum 434. Patt 69. K.T. 303. Puram 161: 373, Naṟṟ 90: 143, 304. Akam 348) keṟīi (Perum 399. Malai 114; 166, 479, Kali 97. Pari 7-38: 14-23. Patiṟ 7-3. Puram 212: 297: Akam 379; 130: 153) taṟīi (Tirum 216. 305, 289, ciṟu 35. Perum 16, Kali 92, 115, Aink 305)

Uṉṟi (Aiṅk 268) celṟi (Narr 54) koḷṟi (Poru 78: Malai 562. Matu 556. Kali 84: 94: Patiṟ 2-2; Patiṟ, p. 2: Puram 55, 146, 215, 390, 399: Narr 67, Akam 61, 101, 173)

he past adverbial participles ending in -y- are not very ifferent from those ending in -i. The author of Tolkāppi- am did not mention the -y- ending participles.[1] But the mmentator Cēṉāvaraiyar says that -y- is added to roots nding in long vowels to form the past participles.[2] rom this statement it is clear that Cēṉāvaraiyar considers -y- is a past tense sign. The commentator Naccinārkkiniyar lso considers that -y- is a past tense sign (Kālaṅ kāttum -akara oṟṟu-p-peṟṟu)

This -y- is only a changed form of the past tense sign . When -i is added to the roots ending in ā ū and ē, changes to -y-. It is almost by accident a few forms ding in -aii: -v-i: and -y formed from the same root e preserved in the cankam texts. The following analysis

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1. Tolkāppiyam - Collatikāram with Cēṉāvaraiyar's comm. Ed. Madras Jan. 1952, p. 149.

2. Ibid., with Naccinārkkiniyar's comm. Ed. Madras 1941, p. 235.

shows how this process of change took place in the Verbal stem:

(1) parāay (Kali 101) paraii (Patiṟ 9-8) paravi (Patiṟ 9-10)

(2) kaṭāay (Patiṟ 3-10) kataii (Aink 422, 474) kataví (Aink 425)

Obviously the roots forming these stems look like parā nd kaṭā. Thus when -i is added to roots ending in ā, he following changes take place:

a) i changes to -y. EX: parā + i = parāay; kaṭā + i = kaṭāay. When i changes to -y- the root vowel ā is lengthened to -āa.

b) The root vowel ā instead of lengthening to -āa is changed to -ai. In this case -i does not undergo any change.

parā + i = paraii

kaṭā + i = kataii

) The root vowel ā instead of lengthening to -āa or changing to -ai, shortens to -a. In this case the semi vowel -v- enters in:

parā + i = para + v + i = paravi

kaṭā - i = kaṭa + v + i = kaṭavi

These examples clearly show that -y- is only a changed form of the past tense sign -i. Thus the participles ending in -y- belong to the second conjugation. EX:

-āay

Cāay (K.T. 50: 30, Kali 79: 36, 80. Aink 27: 161. Akam 25) pāay (K.T. 380: Kali 36: Narr 371. Akam 175) tāay (K.T. 50. 29, 378 Malai 140. Pari 7-11. Narr 67: Akam 53: 99) ulāay (Paṭṭ 233) urāay (Puṟam 4) parāay (Kali 101) virāay (Puṟam 24) viṉāay (Akam 82) kaṭāay (Patiṟ 3-10)

-ēey

nēey (Matu 473)

-ūuy

kūuy (Poru 101) tūuy (Patiṟ 2-7; 9: Paṭṭ 252. Tirum 241. Mul. 10: Puṟam 143: Naṟṟ 358. Akam 22: 309) mūuy (Kali 142: Pari 10-4)

All the above participles show that the root vowels i ē and ū are lengthened to -āa, ēe and ūu respectively. In usage these participles do not differ from the other participles of the past tense.

2. Past Adjectival Participle.

The past adjectival participles formed from the stems of the second conjugation end in -i-y-a.

-kiya

Alkiya (Narr 131) olkiya (Kali 8) nalkiya (K.T. 328) palkiya (Patir 7-2) Urukiya (K.T. 261) tirukiya (Akam 17: Perum 3. Patir 5-10. Akam 263) parukiya (Akam 184) perukiya (Paṭṭ 216: K.T. 290) kaṭukiya (Akam 399) oṟukiya (Poru 7, ciṟu 224. Kuṟi 204. K.T. 115) maṟukiya (Patir 3-4: Aink 444 etc.) meṟukiya (Peru 298: Pari 10-73) paṟakiya (Puṟam 198: 216, Narr 83) nuṇukiya (K.T. 71: Akam 374) muḷkiya (Akam 234) nuṟkiya (Kali 16: Narr 236. Akam 287) vaikiya (Malai 99: Kali 121. Aink 206. K.T. 9. Narr 11, Akam 60) ākiya (Narr 123. Akam 11, 115) pōkiya (Kali 46. Poru 17, 113, Aink 371 etc.)

-nk iya

Aṭaṅkiya (Patir 2-5; 9-9: Puṟam 249) nuṭaṅkiya (Kali 94) muṭaṅkiya (Narr 103) aṇaṅkiya (Akam 22) nuṇaṅkiya (Narr 157: 314; 319) vaṇaṅkiya (Kali 128) alaṅkiya (Patir 3-1) kalaṅkiya (Puṟam 23) vilaṅkiya (Akam 17: Kali 2. etc.) uyaṅkiya (Akam 123) tayaṅkiya

(Narr 195) nayaṅkiya (Puram 19. Narr 274. Akam 98) ṉuyaṅkiya (Kali 92: vayaṅkiya (Kali 79) Patir 9-5. K.T. 339) tiraṅkiya (Narr 22. K.T. 331. Akam 333) tuḷaṅkiya (Puram 23) viḷaṅkiya (Tirum 84. Kali 118. Puram 321, etc.) piraṅkiya (Patir 7-4: Puram 136. Akam 142) muṟaṅkiya (Pari 18-23) Aṟuṅkiya (Akam 65) puṟuṅkiya (K.T. 301) maṟuṅkiya (Perum 110. Puram 4. Akam 114 etc.) oṭuṅkiya (Tirum 148: Patir 2-9: Akam 236) nuṅkiya (Kali 54) tāṅkiya (Neṭu 136: ciru 115: K.T. 140 etc.) vāṅkiya (Tirum 14, 105: K.T. 10: Akam 213 etc.) nīṅkiya (Paṭṭ 34) vīṅkiya (Akam 279) ōṅkiya (Kali 132: Narr 175: Akam 9, 36 etc.)

-kk-iya

aṭakkiya (Tirum 186) tuṭakkiya (Akam 176) muṭakkiya (Patir 8-2: Perum 339) Uṇakkiya (Narr 63) vaṇakkiya (Kali 104. Akam 61, 314) Uṟakkiya (Puram 341) kalakkiya (Kali 11, 147: Puram 230) mayakkiya (Aink 211, Puram 159) Aṭukkiya (Tirum 155. Puram 62, 202) oṭukkiya (Narr 332) muṭukkiya (Kalai 177) arukkiya (Akam 208) urukkiya (Kali 117, Akam 107) erukkiya (Akam 57) cerukkiya (Puram 200. Narr 103) murukkiya (Tirum 154. Akam 164) iṟukkiya (K.T. 90) oṟukkiya (Akam 247)

puṟukkiya (Akam 393) vaṟukkiya (Akam 193) puṟukkiya (Akam 8) āṟkiya (Malai 183. Patiṟ p. 7) tākkiya (Poru 147. Perum 448. Kali 46) vākkiya (Paṭṭ 44. Malai 463) ūkkiya (Aink 377. Naṟṟ 171) tūkkiya (Patiṟ 2-6: Puṟam 19) nīkkiya (Tirum 132) ōkkiya (Puṟam 302: Paṭṭ 299. Puṟam 69, etc.) nōkkiya (Puṟam 86) pōkkiya (Patiṟ 7-1)

-c iya

vīciya (Puṟam 23) mūciya (Kali 92)

-ñc iya

Añciya (K.T. 117) eñciya (Kuṟi 206. Patiṟ 4-5: 8-4) murañciya (Malai 268) iṟaiñciya (Kali 3. K.T. 198, etc.) uriñciya (Akam 17, Tirum 33. Naṟṟ 362 etc.)

-cc iya

Aṭaicciya (Naṟṟ 337. Akam 41, 217, 308, 358) tolaicciya (Perum 70. Puṟam 325: Malai 176. Naṟṟ 205: Akam 389. Puṟam 150: 205) paṟiccıya (Malai 538. Akam 115) occiya (Perum 74. Puṟam 310. Patiṟ 8-7)

-t iya

ūtiya (Naṟṟ 17) eytiya (Tirum 177. Poru 92. Naṟṟ 118 etc.) karutiya (Aink 36) eṟutiya (Malai 395. Kali 18. Naṟṟ 58, 185 etc.) koṟutiya (Akam 25)

-nt iya

Aruntiya (Perum 46: Narr 7) tiruntiya (Kali 17) varuntiya (Narr 21. Akam 49) aṟuntiya (Akam 140) nantiya (Mul 97. Kali 113. Pari 16-36) untiya (Pari 16-7) ēntiya (Tirum 157. Pari 1-4; Puram 99, 292 etc.) māntiya (Poru 183)

-tt iya

niṟattiya (Mul 50) puṇarttiya (Pari 7-37) uruttiya (Kali 48, Akam 47) tiruttiya (Patir 4-2. Patir p. 4) aṟuttiya (Narr 18. Perum 212. Kali 134, etc.) kuttiya (Kali 38. K.T. 396) pottiya (Puram 324. Poru 8, 99. Kali 13) vittiya (K.T. 214. Aink 3. Puram 168: 237, Narr 306) cāttiya (Perum 347. Malai 490) cārttiya (Perum 121) cērttiya (Akam 1, 48, 356) kāyttiya (Patir 9-2)

-mp iya

nirampiya (Malai 284) tirampiya (Pari 3-34) pulampiya (Kali 126 Aink 243, Narr 318) arumpiya (Narr 54. Akam 62) virumpiya (Aink 15) pampiya (Akam 94) vempiya (Kali 8, 23, Narr 186: Akam 371) kūmpiya (K.T. 46)

-pp iya

Alappiya (Kali 75) parappiya (Puṟam 109) kaṟippiya (Tirum 180. Poru 102, pari 2-15 Narr 89) appiya (Neṭu 86) tappiya (K.T. 125) kūppiya (Tirum 185)

-ṭ iya

Āṭiya (Tirum 52: Paṭṭ 48: Aink 181 Naṟṟ 126) cāṭiya (Kali 91, 106) pāṭiya (Akam 345) vāṭiya (Kali 3, 10, Aink 351 etc.) ōṭiya (Akam 282) cūṭiya (Kali 103. Puṟam 35) nīṭiya (Aink 21)

-ṇṭ iya

keṇṭiya (K.T. 233. Naṟṟ 399) maṇṭiya (Patiṟ 8-3: Naṟṟ 113. Akam 44 etc.) īṇṭiya (Patiṟ 6-9: Puṟam 23, 55: 90) tīṇṭiya (Naṟṟ 149. Akam 249) tōṇṭiya (Kali 106. Aink 304. Akam 155) vēṇṭiya (Puṟam 135. Akam 52)

-ṭṭ iya

Oṭṭiya (Naṟṟ 286) kaṭṭiya (Tirum 214. K.T. 21. Narr 109. Akam 41) cuṭṭiya (Tirum 178) āṭṭiya (K.T. 303: Akam 378) kāṭṭiya (Akam 39, 393) nāṭṭiya (Akam 114: 211) māṭṭiya (Perum 349. Paṭṭ 247 Malai 194 etc.) vāṭṭiya (Naṟṟ 260 Akam 332) īṭṭiya (Akam 60) nīṭṭiya

(Puram 286) uṭṭiya (Kali 17. Narr 118) cūṭṭiya (Kali 138: Puram 126. Akam 67) pūṭṭiya (Pari 10-16 Akam 311) ōṭṭiya (Patir 5-6: 7-3. Akam 1, 78, 197 etc.) kōṭṭiya (Narr 209)

-r iya

alariya (Akam 199) ulariya (Tirum 47. Kali 10? Puram 278: etc.) iṭariya (Puram 73) urariya (Patir 3-6: Puram 23) nuvariya (Malai 35) kuṟuriya (Pari 8-35) āriya (Patir 2-6) nāriya (Natu 4, Puram 116) māriya (Patir 2-5, 5-1: Puram 52, etc.) ēriya (Tirum 159. Narr 171) tēriya (Narr 10) ūriya (Patir 3-2: K.T. 287. Akam 237) kūriya (Kali 148. K.T. 66)

-nr iya

onriya (Aink 419) kanriya (Kali 86) ponriya (Kali 131) tuvanriya (Patir 9-5: Akam 141) ūnriya (Perum 170: Patt 167. Akam 12, 119) tōnriya (Kali 2, 130: 141. Akam 142)

-rr iya

Akarriya (Pari 8-4, Narr 391) iyarriya (Patir 2-7: Puram 201, 331) uṭarriya (Patir 7-10: Akam 381) nirarriya (Puram 189. Akam 204) payirriya (Patir 7-9:

Narr 36) orriya (K.T. 343. Puram 237) cerriya (Puram 275) curriya (Kalai 131. Puram 302 etc.) turriya (Poru 103) murriya (Tirum 83, 156: Kali 31 etc.) ārriya (Akam 35) cārriya (Akam 159) nārriya (Puram 128) tērriya (Aink 372: Akam 85) tōrriya (Akam 351)

-v iya

cinaviya (Narr 100) utaviya (Kali 29) niraviya (Perum 211) katuviya (Peru 287; 471) uruviya (Akam 98) taruviya (Paṭṭ 96) nīviya (Patir 9-9. Akam 283) vauviya (Aink 443. Pari 3-15) vavviya (Akam 140, 256) kavviya (Akam 199)

-ḷ iya

Aruḷiya (Akam 66) iruḷiya (ciru 14) uruḷiya (Akam 251, 281) potuḷiya (Narr 243. Kali 101. K.T. 281 etc.) uḷḷiya (Pari 7-6. Poru 64) eḷḷiya (Puram 73)

-l iya

kaṉaliya (Akam 18: Ciru 108: Kali 26) maraliya (Puram 341. Akam 246: 354) kōliya (Patir 4-9) colliya (Kali 31. K.T. 283. Narr 364)

-r iya

Uḷariya (K.T. 278. Akam 39) puṉariya (Matu 709. K.T. 109) etiriya (Kali 26: 30) ṉemiriya (Netu 90; Narr 143)

-r̤ iya

pir̤aṟiya (Poru 178)

-ṉ iya

muraṉiya (Neṭu 188. Narr 389) pēṉiya (Perum 498) eṉṉiya (K.T. 400) kaṉṉiya (Patir̤ 6-8) naṉṉiya (K.T. 41; 78; 203. 228: Narr̤ 45: 354 etc.) paṉṉiya (Malai 534. Matu 533. Kali 34 etc.) maṉṉiya (Puṟam 337. Akam 136: 303)

-n̤ iya

kaviṉiya (Matu 466: kali 45: Akam 84) paṟuṉiya (Patir̤ 7-6: 3-1: 5-1. Puṟam 120) piṉṉiya (Kali 15: 32) maṉṉiya (Puṟam 26: 218) muṉṉiya (Tirum 66: Poru 3 Patt 273 etc.)

-m iya

keṟumiya (Narr 161)

-n iya

paṟuniya (Ciṟu 36: Malai 95)

-ñ iya

uriñiya (Akam 121)

-ai iya

Acaiiya (K.T. 303. Kali 11, 105. Puṟam 97, Akam 58: 190: 359) nacaiiya (Narr̤ 276) micaiiya (Poru 33) anaiiya (K.T. 318) muṉaiiya (Patir̤ 7-4.

Aink 440. Narr 207) Amaliya (Patir 5-10) tunaiiya (Kuri 230) ninaiiya (Narr 44) munaiiya (K.T. 261. Akam 400) alaiiya (Pari 1-45 Aink 252) kalaiiya (K.T. 37) kilaiiya (Kuri 196. Akam 158) valaiiya (Tirum 293. Kali 85: 127. Patir 4-1) ulaiiya (Akam 153) kulaiiya (Ciru 174. Akam 84) kolaiiya (Tirum 194) talaiiya (Tirum 9. Malai 1, Patir 4-1: Puram 119. Narr 17) nilaiiya (Tirum 125: 160: 232. Patt 42. Akam 152: 205. Puram 55: 72: 175) kaṭaiiya (Kali 3. Patir 7-10: Puram 7, 378) taṭaiiya (Neṭu 149. Kali 93. K.T. 134. Narr 83; 188. Akam 181; 323; 360) kavaiiya (Tirum 13. Malai 34. Matu 716. Pari 2-29. Aink 353: 401. Puram 19. Narr 42. Akam 93) kuvaiiya (Poru 244. Puram 118) kuraiiya (Matu 320) taiiya (Narr 169) mataiiya (Kali 131. K.T. 286. Akam 86: 130) turaiiya (K.T. 215: Patir 2-7: Narr 127. Akam 249; 308) niraiiya (Patir 4-10) puraiiya (Patir 3-4) viraiiya (Puram 371) taiiya (Patir 4-9. Tirum 24, 126, 222. Akam 181. Kali 109; 137. K.T. 345)

-īiya

irīiya (Patir 9-10: Narr 181, 352. Akam 139) urīiya (Kali 137. Aink 246. Akam 222: 358)

niṟiiya (Patiṟ 8-10) eṟiiya (Kali 70)
kaṟiiya (Puṟam 311. Perum 380. Malai 48. Kali 122. K.T. 13; Narr 279. Akam 113, 194, 368) koṟiiya (K.T. 251, Narr 15: 49: 106 203) uṟiiya (K.T. 2:7. Puṟam 7, Akam 175: 371) oṟiiya (Patiṟ 7-4. Puṟam 127: Narr 126: 387) ceṟiiya (Puṟam 315: Kali 79: K.T. 92: Narr 29) maṟiiya (Matu 151: Neṭu 145: Kali 66: Akam 223. Patiṟ 4-10: 5-10: K.T. 30. Puṟam 93. Narr 171) veṟiiya (Puṟam 328. Akam 39; 140) kuṟiiya (K.T. 372. Poru 197: K.T. 31. Puṟam 205: Akam 44: 186. 393) keṟiiya (Poru 182. Kali 125: Patiṟ 2-4: 2-6: 4-10. K.T. 264. Puṟam 24: 232: 383: Narr 97: 118) taṟiiya (Poru 169. Perum 127; 252. Ciṟu 78. K.T. 31: 237: Puṟam 23: 261. Narr 302: 243. Akam 89: 304) vaṟiiya (Malai 280) koḷiiya (Puṟam 225: Neṭu 103: Narr 42: 58: Akam 88: 234) celiiya (Narr 19, 254)

Past adverbial participles compounded with particles of comparison āṅku or aṉṉa

In the language of the caṅkam texts, many past adverbial participles appear compounded with the particles of

comparison 'āṅku' or 'aṉṉa' meaning 'like' 'similar to' etc.

EX:

kaṭantu - āṅku = kaṭantāṅku

kaṭantu - aṉṉa - kaṭantaṉṉa

No such compound forms occur in the post-cankam literature. In the cankam texts, these forms stand as the predicates of subordinate clauses, and the commentators interpret such participles with the help of finite verbs. EX:

'vari valai-p-paratavar karu viṉai-c-ciṟāar,
Maraṉ mēṟ koṇṭu māṉ kaṇan takaimār, veṇṭiṟal
iḷaiyavar vēṭṭu eruṇtāṅku-t-Timil mēṟ koṇṭu...'

(Naṟṟiṇai 111, lines 3-6)

Meaning: (line 2 and 3) "Like the courageous young men got up (eruṇtāṅku) with ardent zeal to climb up the trees so that they might kill the deers from there (line 1 and 4) so are the children with strong physique, the sons of the fishermen possessing fishing nets spun, got into the fishing boat."

In this context 'eruṇtāṅku' is translated as 'like... (the youngsters) got up' though literally it means 'like (the young men) having got up'. Thus in the archaic expressions of the cankam texts the past participles of 'eruṇtu' in 'eruṇtāṅku' type are found used in the place of

the finite verb. Similar is the usage of the participles compounded with 'anna' (like). It has been pointed out earlier (Ref. p. 142) that the participial forms of 'aṭṭu' type in the compound forms of aṭṭena type (aṭṭuṭena) used as predicate in subordinate clauses expressing causation of the action expressed by the main clause, also stand in the place of a finite verb. All these expressions became archaic at the end of the Cankam Age. It should be pointed out that the post-Cankam language replaced these participial structures by finite forms. In the place of the particles of comparison '-āṅku' and 'anna', another particle 'pōla' (like) has come to prominent use. This conversion i.e. adding particles of comparisons to finite forms instead of to the participles, began to take place in the period of Kalittokai itself. EX:

'uppiyal pāvai-y-urai-y- urratu pōla
ukku viṭum en uyir.'

(Kalittokai 138, line 16-17)

Here 'pōla' is added not to the participle formed from the root uru (- to suffer: come into being) but to the finite verb - urratu. The third neuter singular termination -a-tu is added to the past adverbial participle urru. Therefore it is clear that here the subordinate clause ends in

'urratu polu' and not in 'urru-pola'. But in the earlier texts āṅku or aṉṉa was added to the participle urru and not to the finite form urratu.

EX:

Aṇaṅkuṭai yāḷi tākkaliṟ palavuṭaṉ
kaṇaṅcāl vēṟaṅ kaṭaṟvu Urrāṅku
entiraṅ cilaikkum tuṅcāk-k-kampalai

(Perumpāṇārruppaṭai 258-260)

Here the form is urru - āṅku. Probably these structural peculiarities reveal the real nature of the Old Tamil verb. In the evolution of the Old Tamil verb, it is likely that the participial form was also the finite verb. The formation of the past finite verb by adding the personal termination to the participle, it is likely, was unknown in the early stages of the evolution of the Tamil language. Instances could be found in the Caṅkam texts where past participial forms were used as neuter finite verbs.

EX:

vayalai-c- cenkoṭi-p-piṇaiyal taḻi-c-
cev-viral civanta cēyari maṟai-k-kaṇ
cev-vāy-k-kuṟumakaḷ iṉaiya
Ev-vay muṉ niṉṟu makiṟṟa niṉtērē.

(Aiṅkuṟunūṟu 52)

In this verse of the Ainkurunūru there is no finite verb. The past adverbial participle 'ninṟu' (having stood) stands in the place of a finite verb and becomes the predicate of the noun 'tēr' meaning 'chariot'. The commentator translates 'ninṟu' by the neuter singular finite verb 'ninṟatu' (ninṟu + atu). This is not an accident for, in the old neuter singular forms such as vantaṉṟu, cenṟaṉṟu, pōyiṉṟu, the words 'aṉṟu' and 'iṉṟu' interpreted in these pages as aṉ + tu and iṉ + tu (Refer. p. 62) are seen as loosely compounded with the participles vantu, cenṟu and pōy respectively.

The commentator Naccinārkkiniyar commenting on many aphorisms of Tolkāppiyam[1] expresses his opinion that the past participial forms such as 'poṟintu' and 'viḻaintu' can be interpreted as finite verbs. He quotes the following lines of Puṟanānūru[2] (Verse 203, lines 1-2)

"kaṟintatu poṟintena vāṉ kaṇ maṟiṉum
Tollatu viḻaintena nilam vaḻam karappiṉum."

Here 'poṟintu + ena' and 'viḻaintu + ena' stand as the predicates of the subordinate clauses 'kaṟintatu poṟintena' and ' Tollatu viḻaintena' respectively.

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1. Collatikāram with Naccinarkkiniyar's Comm. Madras, 1941, p. 197.

It is significant that the old past neuter plural verbs are identical with the past adjectival participle. In the following verse the word 'ceyta' which is a past adjectival participle meaning 'who have done', is used as neuter plural verb.

Ikkar ñārar pullimir akanrurai
Iniya ceyta ninru pin
Munivu ceyta ival taṭa men tōḷē.

(Aiṅkurunūru 143)

Taking these views into consideration, it is possible to suggest that the Tamil verb was destitute of personal terminations in its early stages of evolution. If this theory is accepted, then the forms like 'pukkāṅku' and 'pukkanna' reveal the original nature of the Tamil verb.

In the Cankam texts mainly in the Kalittokai, an expletive -ānku often appears compounded with past adverbial participles. EX: nakkāṅku (Kali 142) maṇantāṅku (Kali 53) etc. In such places nakku and maṇantu type are not the predicates of the subordinate clauses. As such, 'ānku' is not a particle of similarity. It is an expletive added in poetry to all types of words for the sake of euphony. Incidentally some such forms are added to ordinary past adverbial participles of āṭi, vantu type which have been

included under the past adverbial participles. The forms given below stand as the predicate in subordinate clauses:

Ukkāṅku (K.T. 27: 149) pukkāṅku (Paṭṭ 224) tokkāṅku (Paṭṭ 215) aṭṭāṅku (Poru 142) keṭṭāṅku (Kali 144) paṭṭāṅku (K.T. 171: 244. Puṟam 238) peṭṭāṅku (Akam 216: Puṟam 238: 113: Poru 156. Malai 98) viṭṭāṅku (Kali 56: 94) aṟṟāṅku (K.T. 99) uṟṟāṅku (Patiṟ 4-1: Perum 259) peṟṟāṅku (Kali 53, 138)

Vēṭṭāṅku (Akam 361. K.T. 178: Perum 449) uṇṭāṅku (Kali 74: K.T. 165) uṇṭāaṅku (Puṟam 230: K.T: 324) kaṇṭāṅku (Puṟam 377: 40. Kali 110: 142) kaṇṭāaṅku (Akam 65. K.T. 315. Tirum 2) tiṟāṅku (Puram 366: 125)

parantāṅku (Patir 3-4. Pari 11-33) parantāaṅku (Puṟam 375) payantāṅku (Puṟam 237) payantāaṅku (K.T. 202) civantāṅku (Puṟam 347) nivantāṅku (K.T. 205) vantāṅku (Mul 52) tantāṅku (Akam 208; 303: K.T. 394) iṟintāṅku (Akam 197) poṟintāṅku (Puram 174) corintāṅku (Perum 24) corintāaṅku (Patiṟ 5-3) tirintāṅku (Patiṟ 6-2) avintāṅku (Akam 325) polintāaṅku (Puram 378) paṭintāṅku (Perum 372)

erintāṅku (Puram 37) Araintāṅku (Kali 143) maraintāṅku (Puram 65) amaintāṅku (K.T. 175) iruntāṅku (Akam 233) eruntāṅku (Akam 113: 299: 359. Patir 9-4: Matu 619. Puram 52) paṭarntāṅku (Poru 136: Akam 309. Perum 427) paṭarntāaṅku (Matu 696. Malai 52) Amarntāaṅku (Akam 6) ivarntānku (Kali 86) kiḷarntāṅku (Akam 201) vaḷarntāṅku (Paṭṭ 221) peyarntāṅku (Akam 303) atirntāṅku (Patir 2-2: 9-4) etirntāṅku (Patir 5-1) payirntāaṅku (K.T. 139) nimirntāṅku (Perum 484) nērntāṅku (Perum 384) cērntāaṅku (Puram 25: Pari 18-55) ūrntāṅku (Patir 2-1) uyntāṅku (Kali 134) kalurntāṅku (Puram 220) vīntāṅku (K.T. 165) ceṉṟāṅku (Kali 116: 130) niṉṟāṅku (Akam 370. Puram 35: 58) koṇṭāṅku (Kali 121) koṇṭāaṅku (Puram 155)

Aḷittāṅku (Kali 127) oḷittāṅku (Akam 376: 396) olittāṅku (K.T. 133: Patir 7-8) noṭittāṅku (Perum 459) piṭittāṅku (Matu 462) poruttāṅku (Puram 58) niruttāṅku (Puram 174) uraittāṅku (Kali 115) peyarttāṅku (Patir 7-5) pārittāṅku (Perum 442)

In the following cases āṅku is added to the past participles of the Second conjugation:

urukiyāṅku (Akam 206) pōkiyāṅku (K.T. 121) vaikiyāṅku (Puṟam 235) aṇaṅkiyāṅku (K.T. 119) nuṭaṅkiyāṅku (Puṟam 382) tūṅkiyāṅku (Perum 433. Kali 142. K.T. 18) uṟakkiyāṅku (Kali 103) nakkiyāṅku (K.T. 80) veṇṭiyāṅku (Puṟam 171. Tirum 248. Kali 143) tōṉṟiyāṅku (K.T. 139. Puṟam 218: 161) tōṉṟiyāaṅku (Patiṟ 6-9: 7-4) maṟaliyāṅku (Puṟam 373) nāṇiyāṅku (Akam 386) katuviyāṅku (K.T. 43) uṟīiyāṅku (Kali 139)

-anna

The following past adverbial participles compounded with anna (like) occur in the Caṅkam texts. These forms like the forms compounded with ānku are used as the predicate of subordinate clauses.

ukkanna (Kali 108) nakkanna (Kali 150) pukkanna (Malai 255) toṭṭanna (Narr 347. Matu 304) paṭṭanna (K.T. 121. Naṟṟ 324. Akam 136, 217) viṭṭanna (Kali 94. Akam 34: 304: K.T. 168)

ṉeytanna (Puṟam 381) kaṟṟanna (Akam 142) ēṟṟanna (Akam 395) nūṟṟanna (Aink 211) kaṇṭanna (Kali 84. Puṟam 351: 353: 387: 390: 400. Naṟṟ 221: 60: 125: 268: 294: 299. Matu 365: 484: 501: Neṭu 108: 111. K.T, 278: Malai 259: 340: Puṟam 27: 33:

197: Akan: 10: 42: 56: 67: 162: 176: 191: 211: 284: 400: Ainl 20: Patiṟ 2-6: 4-5: 21-6: Tirum 205: Poru 9: Perum 130: 194: 488) Uṇṭanna (K.T. 83)

muṟkantaṉṉa (Naṟṟ 196. Puṟam 50: Tirum 138) iṭantaṉṉa (Naṟṟ 337) kiṭantaṉṉa (Naṟṟ 200: Neṭu 30: 109) naṭantaṉṉa (Puṟam 197: Akam 72) tiṟantaṉṉa (Kali 118: K.T. 233) piṟantaṉṉa (Perum 11) vaṟantaṉṉa (Perum 10) curantaṉṉa (Malai 580: Akam 238) karantaṉṉa (K.T. 111) paṟantaṉṉa (Akam 133: 331. 283: Patiṟ 8-7: 8-8: K.T. 163: 386) valantaṉṉa (Poru 51) nivantaṉṉa (Akam 176: Patiṟ 4-1) aṉantaṉṉa (Akam 154: Poru 13) cumantaṉṉa (Perum 49) tantaṉṉa (Akam 190) vantaṉṉa (Malai 323: Puṟam 78: Akam 357) aṉintaṉṉa (Akam 264) tiṉintaṉṉa (Puṟam 228: K.T. 123) tuṉintaṉṉa (Naṟṟ 159: Malai 247) irintaṉṉa (Malai 214) karintaṉṉa (K.T. 57: Akam 31: 341) poḷintaṉṉa (Neṭu 482) purintaṉṉa (Puṟam 35: Patiṟ 7-6) virintaṉṉa (Kali 101: Akam 211: 293. Perum 84) matintaṉṉa (Puṟam 126: Akam 178: 269: ciṟu 154) erintaṉṉa (Puṟam 193) ceṟintaṉṉa (Naṟṟ 196) maṟintaṉṉa (Ciṟu 196) iruntaṉṉa (Kali 92: Akam 178; Perum 8) eṟuntaṉṉa (Akam 17: Tirum 171) aṟaintaṉṉa (Malai 440: Akam 281)

niṟaintaṉṉa (Puṟam 393) akaintaṉṉa (Akam 106: 116: 245: 277: 351) iyaintaṉṉa (Akam 339) uṭaintaṉṉa (Malai 519; Akam 23) kaṭaintaṉṉa (Akam 267: 331) kuṭaintaṉṉa (Matu 363) miṭaintaṉṉa (Akam 14) malaintaṉṉa (Malai 384) kalaintaṉṉa (Puṟam 253) picaintaṉṉa (Naṟṟ 178) piṉaintaṉṉa (Kali 96) varaintaṉṉa (Akam 37) puṉaintaṉṉa (Paṭiṟ 9-10) vaṉaintaṉṉa (K.T. 227) toṭarntaṉṉa (Naṟṟ 221. Matu 438) aṭarntaṉṉa (Akam 280) ayarntaṉṉa. Kuṟi 201: Akam 113. Paṭiṟ 9-1) uyarntaṉṉa (Puṟam 214) peyarntaṉṉa (Paṭiṟ 5-2) tuṇarntaṉṉa (Naṟṟ 159: Puṟam 272) puṇarntaṉṉa (Perum 48) kiḷarntaṉṉa (Naṟṟ 366. Kali 149. Puṟam 295: Akam 255. Paṭiṟ 8-10: Tirum 82: 170) malarntaṉṉa (Kali 78) ivarntaṉṉa (Puṟam 228) atirntaṉṉa (Naṟṟ 395: Kuṟi 49: Akam 328: 347) etirntaṉṉa (Paṭiṟ 15-43) nimirntaṉṉa (Matu 734: Puṟam 57: Akam 124: 158: K.T. 154) vārntaṉṉa (Naṟṟ 203: Malai 25: Puṟam 135. Akam 41, 219: 400: ciṟu 34: Perum 14: K.T. 116: 256) nikaṟntaṉṉa (Puṟam 41. Paṭiṟ 5-4) aviṟntaṉṉa (Kali 54) imiṟntaṉṉa (Puṟam 173) umiṟntaṉṉa (Paṭiṟ 9-1) pōṟntaṉṉa (Kali 108) vīṟntaṉṉa (Perum 363) kāyntaṉṉa (Malai 373) pāyntaṉṉa (Akam 400) tōyntaṉṉa (Ciṟu 74) montaṉṉa (Matu 567)

koṉṟanna (Kali 64: K.T. 272) tiraṉṟanna (Matu 562) maruṉṟanna (Kali 108) vekuṉṟaṉṉa (Puram 42: ciṟu 237: Puram 373) ceṉṟaṉṉa (Akam 65) niṉṟaṉṉa (Akam 212) iyaṉṟaṉṉa (Akam 56. Matu 485: 532: 724: Neṭu 112) ṉāṉṟaṉṉa (Kali 150) ayiṉṟaṉṉa (K.T. 267) kuyiṉṟaṉṉa (Matu 474. Neṭu 88. Puṟam 196. Akam 93)

uṟittaṉṉa (Naṟṟ 6: Kali 94: Puṟam 68: 397) tiṟittaṉṉa (Akam 4) ciṟittaṉṉa (K.T. 220) viṟittaṉṉa (Naṟṟ 221: 99, Kuṟi 96: Malai 507: Puṟam 159: Akam 11. ciṟu 6, Paṭiṟ 6-1) kuvittaṉṉa (Naṟṟ 159: Puṟam 146: K.T. 123) pacittaṉṉa (Puram 190) iṭittaṉṉa (Tirum 172) piṭittaṉṉa (ciṟu 221) vaṭittaṉṉa (Perum 222: Akam 172: 335) oḷittaṉṉa (Matu 369: Akam 100: 211) coḷittaṉṉa (ciṟu 236) kaṟittaṉṉa (Akam 400) kiṟittaṉṉa (Akam 194) paṭittaṉṉa (Akam 51) neṟittaṉṉa (Akam 131) kuṟittaṉṉa (Akam 364) icaittaṉṉa (Naṟṟ 189. Akam 109: 374) uṭaittaṉṉa (Naṟṟ 231) tuṭaittaṉṉa (Kali 117) niraittaṉṉa (Akam 21, 162: Kali 103: 108: ciṟu 223. K.T. 388) piṇaittaṉṉa (Naṟṟ 252: 301: Akam 62: 361) vaittaṉṉa (Malai 15) pakuttaṉṉa (Naṟṟ 128) vakuttaṉṉa (Puram 150: Akam 147) uruttaṉṉa (Puṟam 362) niṟuttaṉṉa (Malai 16: Kali 94: Akam 304)

poruttanna (Akam 34) paruttanna (Poru 45) viṭuttanna (ciru 205: Puram 309) ārttanna (Akam 4, 335: Aink 185; Tirum 212) ōrttanna (Akam 151: 212: Narr 176) peyarttanna (Narr 243: Malai 451) uyirttanna (Kali 142: Akam 163: Puram 261) vitirttanna (Akam 333) pūttanna (Puram 21: 309: Patir 9-10: Tirum 169: Perum 477) kōttanna (Puram 70) tōyttanna (Akam 244: 294) pārttanna (K.T. 124) āvittanna (Narr 345: Akam 301)

Only a few past adverbial participles compounded with 'anna' occur in the Cankam texts:

mārkiyanna (Akam 104) ponkiyanna (Patir 14-19) urukkiyanna (Perum 9) nōkkiyanna (Akam 73) tūkkiyanna (Akam 156: 364) eṛutiyanna (Akam 297: 311) ūṭṭiyanna (Akam 68: 388) citariyanna (K.T. 53) tonriyanna (Matu 411: 509: 703) pinniyanna (Malai 379) manniyanna (Poru 19)

When anna is added to the participles of the second conjugation the semi-vowel -y- enters between i and a. pinni + anna = pinniyanna. The same principle applies to āṅku.

uruki - āṅku = urukiyāṅku. But when aṉṉa or āṅku is compounded to the participles of the First conjugation, -u, of the stem disappears.

kiṭantu + āṅku = kiṭantāṅku

kiṭantu - aṉṉa - kiṭantaṉṉa

The study of these particle-compounded forms may not be complete without a few words on the structure of the particles themselves. 'Āṅku' is really an 'adverb of place' meaning 'there' 'in that place', etc. When its meaning is extended, it is used in the sense 'in that manner' 'like' 'similar to', etc. It is likely that this form is originated from the demonstrative -a or ā and a nasalized formative suffix -ku is added to it. ā + ṅku = āṅku. Similarly 'aṉṉa' is formed from the base aṉ- 'like that', etc. This base should have been formed from the demonstrative a, and a suffix ṉ should have been added to it. The archaic form aṟṟu (which will be treated under the Appellative verbs) is formed by adding the neuter singular termination -tu to this obscure base aṉ. This 'aṟṟu' meaning 'it is similar' 'it is like' is added to the past adverbial participles in the same manner as the particle aṉṉa. Ex:

pukku + anna = pukkanna

pukku - arru = pukkarru

It is not difficult to find the reason why an + tu stand as 'arru' and not 'anru'. It has been pointed out in p. 93 that since the neuter singular forms of enranru (it said) type were in use in the literature of the period, the compound forms of 'enranru' (it is like having said) type changing the nasal n to r became 'enrarru' type. While 'an' in the neuter singular verb 'enranru' (it said) is an inflexional increment of the verb, it is really a verbal root or crude noun meaning 'like' in 'enrarru'.

In the following forms the past adverbial participle is compounded with the verb arru (an + tu) formed from the base an meaning 'like'. The difference between 'vantanna' and the 'vantarru' types is that the former stands as the predicate of a subordinate clause and the latter stands as the predicate of a main clause.

pukkarru (Pari 7-49) pattarru (Kali 65) enrarru (Kali 81) erintarru (Kali 83) ventarru (Kali 41) eruntarru (Poru 543) nikarntarru (Patir 4-1) ayinrarru (Kali 81) niruttarru (Kali 94) pinittarru (K.T. 129)

Past adverbial participles ending in ū and ā.

The adverbial participles ending in ū and ā used in the past tense have no tense sign in them. These archaic forms occuring in the Cankam texts do not form finite verbs. The author of Tolkāppiyam has mentioned only the 'ceyyū' type in the general list of the participles.[1] But he mentions the 'ceyyā' type in the first Book of his work.[2] The reason why he failed to mention such a popular form as the 'ceyyā' type in the general list of the participles is not clear now. The commentator Cēṉāvaraiyar says that the participles of 'uṇṇū' type sometimes change or modify to 'uṇṇā' type.[3] Whether his view is accepted or not, the fact remains that the author of Tolkāppiyam has recognised both the forms, and in the extant Cankam texts both forms occur side by side.

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1. Tolkāppiyam - collatikāram with comm. by Cēṉāvaraiyar. Madras, 1952. Cūttiram 228.

2. Ceyyā eṉṉum viṉai-y-eṉcu kiḷaviyum avviyal tiriyāt(u) eṉmaṉār pulavar - ibid., Eṟṟuttatikāram. Madras, 1950, cūttiram 222.

3. Ibid., 1, p. 150.

All the commentators of Tolkāppiyam agree that both the ceyyū and ceyyā types occur only in the past tense; but none of them ever said ū or ā is a past tense sign. However, Mr. K.N. Sivarājapillai has pointed out that ā of ceyyā denotes the past.[1] The presence of many non-finite forms forming participles in the earlier texts indicates that the addition of personal termination to the participle was foreign to the sphere of the early Tamil verb. Again the presence of innumerable past participles ending in ī and -aii (Ex: kolī, tolaii) and only a few finite forms formed from such participles clearly point out that the Old Tamil verb was characterised by i (which might be the shortened form of I) ū and ā ending forms. In the early stages these forms were used in the past tense as the finite verb and participle. (Ref. p. 182) There was only one other tense i.e. the non-past. This tense was characterised by the suffix-ending forms such as cey-y-um, var-um, nō-ku, naṭa-tti, varu-pa, etc. It will be explained

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1. 'Untu' enṉum iṭai-c-coṟ pirayōkam allatu Puṟanāṉūṟṟiṉ paṟaimai. Madras, 1929, p. 49.

later in the formation of the present-future and future forms that the 'suffix period' preceded the 'personal termination period' in Tamil. Therefore in the Old Tamil period there were no special tense-signs ā ī and ū were added to verbal roots to express the action already completed and the suffixes ku, tt or p were added to the roots to express the action to be performed yet. Mr. K.N. Sivārajapillai pointed out as early as 1929 that the malayalam verb is essentially the Tamil verb of the 'pre-systematised' period. In addition he pointed out that the Old Tamil verb knew nothing of the personal termination. This view finds much support for

(a) The Cankam texts have preserved many non-finite verb-forming participles such as ceyyū, ceyyā ceypu and to a lesser extent kolli and amaii type. These participles do not appear in the Modern Tamil. This indirectly implies that the Archaic forms preserved in the form of participles were essentially the Old Tamil verbs. When the personal terminations were added to some of these, the rest went out of use.

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1. Untu eṉṉum iṭai-c-coṟ pirayōkam Allatu Puṟanānūṟṟiṉ paraimai. Madras, 1929, pp. 4-7.

(b) The archaic future forms preserved have no personal terminations. The future forms show the distinction between a 'personal verb' and the 'non-personal verb'. Such parallel could be drawn in the past between the 'personal verb' and the non-finite verb-forming participles.

Together with these, the fact that the author of Tolkāppiyam did not mention any tense sign, should be taken into consideration. It is because certain forms like koḷḷi, ceyyū, ceyyā, etc. were used at that time to denote the past action. Here the form as a whole expressed the past and not any tense sign in it. Sirilarly forms like nōku, naṭatti were used in the future. Only in the later stages some letters or suffixes of these forms became associated with tenses. Therefore, there is no need to assign the tense either to ā or ū of the Old Tamil forms ceyyā and ceyyū respectively.

The ū and ā ending forms belong to the Old Tamil period. This fact can be established by comparing these with the other past tense forms. The Table on the next page shows some of the past adverbial participles formed from the same roots.

A comparative study of some past adverbial participles formed from common roots.

aṭu-	aṭṭu	aṭūu	aṭāa	
iṭu-	iṭṭu	iṭūu	iṭā	iṭIi
toṭu-	toṭṭu	toṭūu	toṭā	
peṟu-	peṟṟu	peṟūu		peṟIi
toṛu-	toṛutu	toṛūu	toṛā	toṛIi
kāṇ-	kaṇtu	kāṇūu	kāṇā	
uṇ-	uṇṭu	uṇṇūu		uṇIi
tiṉ-	tiṉṟu	tiṉṉūu		
pari-	parintu	pariyūu		parIi
piṛi		piṛiyūu		
moṛi	moṛintu	moṛiyūu		
iṭi	iṭittu	iṭiyū		
kaṭai	kaṭaintu	kaṭaiyūu		
puṭai	puṭaittu	puṭaiyūu	puṭaiyā	puṭaii
tuṭai	tuṭaittu	tuṭaiyu	tuṭaiyā	
vaḷai		vaḷaiyūu		vaḷaii
citai	citaintu	citaiyūu	citaiyā	citaii
niṉai	niṉaintu	niṉaiyūu	niṉaiyā	niṉaii
	niṉaittu			
tēṭ	tēṭi	tēṭūu		
citaṟ	citaṟi	citaṟūu		

Certain observations can be made from the study of ū, ā and i (Ti, aii) ending forms:

Firstly, the idea of two conjugation was foreign to the Old Tamil verb. The past participles ending in ū, ā and i show that in that remote period these vowels were added directly to the verbal roots, the final letters of which may be either a vowel or a consonant. But after -t- began to be added to the verbal roots to form the past stem, the ū, ā, aii and Ii ending forms fell out of use. In the new development, i was added only to those roots ending in consonants and began to be conjugated differently from the -t- stem forms. EX: citai - to damage. In the Post-Cankam Tamil it is conjugated only one way i.e. by adding -nt- or tt. Citaintu, citaittu; but in the Cankam texts it has the following past participles:

citaiyūu (Akam 292)

citaiyā (Kali 51: Akam 110)

citaii (K.T. 349: Narr 378)

citaintu (Kali 91: Puram 95)

Here the same root adds i and -ntu but in the Post-Cankam Tamil a verbal root adds either i or ntu (tu or ttu).

Again the root citar (to spread) which adds only i in the later periods adds both i and ū in the Cankam language. EX:

citaṟi (Tirum 8: Aink 411, etc.)

citaṟūu (Pari 22-6)

It should be pointed out that only a few roots of the second conjugation form past adverbial participles in ū or ā. What is important here to note is ~~to~~ that the ū, ā, aii and ī forms were mainly replaced by -tu (ntu, ttu) forms. Secondly, the intransitive, transitive and causative ideas expressed by a single form ending in ū, ā, aii or ī began to be expressed either by nasalising -ṭ i.e. -nt- or by hardening -t i.e. -tt. Since the author of Tolkāppiyam mentions 'ceytu' 'ceyyū', etc. all the past adverbial participles mentioned, though historically later and earlier to one another, belong to the Pre-Tolkāppiyam period.

1. The Past adverbial participle ending in ū.

The past adverbial participles formed by adding ū to the verbal root generally end in -ūu. This additional u at the end of the form is due there for the sake of euphony. Similarly some of the past adverbial participles ending in ā have an additional a as in the case of toṟāa.

The formation of the ceyyū type.

When -ū is added to the verbal root, the final consonant or the vowel is sometimes modified.

(a) The semi vowel -y- is added to the roots ending in i or ai. EX:

moṟi + y + ū = moṟiyūu

pari + y + ū = pariyūu

citai + y + ū = citaiyūu

niṉai + y + ū = niṉaiyūu

(b) The final -u of the roots disappear.

aṭu + ū = aṭūu

peṟu + ū = peṟūu

toṟu + ū = toṟūu

(c) The monosyllabic roots double their final consonants:

uṇ + ū = uṇṇūu

tiṉ + ū = tiṉṉūu

If the radical vowel is long, no change takes place.

kāṇ + ū = kāṇūu

(d) In all the other places ū is directly added to the root.

citaṟ + ū = citaṟūu

The nature and use of the participle ceyyū.

The participles of ceyyū type though belonging to the past do not generally express completed action. These are difficult to render in English. Generally these participles denote 'past continuous'. In other words the action expressed by the 'ceyyū' type participles falls to the same time as the action of the main participle or verb. If the principal action is expressed by a past verb, then the 'ceyyū' type can be interpreted in the 'past continuous', and on the other hand, if the principal action is expressed by an infinitive of 'ceyyā' type then 'ceyyū' should be interpreted in the 'perfect' tense. The typical use of this participle can be seen in the following example:

Context: A frustrated lover climbed to the top of a mountain with the intention of jumping down to the earth and die. His condition is pathetic because his uncontrolled passion knows no limit. He prefers death to life. The thought of his girl lashes his mind over and again. The poet finds the following expression as suitable to depict the mind of this melancholy figure:

ārā-k kāmam aṭūu niṉṟu alaippa' (Akam 322, line 3)

Meaning: 'While his uncontrolled passion was causing much affliction over and over'. Literally 'aṭūu' means 'having killed'. Here 'aṭūu' cannot be translated as 'having killed' because the man is still living. What the poet intended by using the word aṭūu is to express 'to be about to die'. Therefore he uses 'niṉṟu' (having stood) along with 'aṭūu'. The whole phrase means 'while his uncontrolled passion was causing him to stand motionless or at the threshold of his death'. Similarly all the other twenty-one forms occuring in the Cankam texts are used to denote a specific time of the past.

Participles formed from the roots of the First conjugation:

Aṭūu (Patiṟ 2-3; Akam 322) iṭūu (Malai 306: Akam 31) toṭūu (Akam 357) peṟūu (Puṟam 283) toṟūu (Matu 694) kāṇūu (Puṟam 377. Kali 84. Kuṟi 230: Aink 357. Akam 279. Kali 55) uṇṇūu (Pari 11-28) tiṇṇūu (Matu 62) iṭiyū (Aink 423) pariyūu (Pari 7-72) piṟiyūu (Akam 8) moṟiyūu (Patiṟ 9-1) kaṭaiyūu (Puṟam 303) puṭaiyūu (Patiṟ 3-10: Neṭu 8) tuṭaiyū (Patiṟ 5-4) citaiyūu (Akam 292) niṉaiyūu (Patiṟ 8-1) vaḷaiyūu (Perum 145) ikūu (Patiṟ 4-10)

Of these, only two forms iṭiyū and tuṭaiyū appear without the euphonic vowel -u at the end.

kūppiṭūu (Akam 205) is a compound.

Only two participles are formed from the roots of the Second conjugation. tēṭūu (Narr 242) citaṟūu (Pari 22-6).

2. The Past adverbial participle ending in ā.

The formation: The participles ending in ā are formed in the same manner as the ū ending forms. The only difference is that when ā is added to the monosyllabic roots ending in consonants and preceeded by short vowels, the final consonant of the root either doubles it or receives ā without doubling. EX:

cey + ā = ceyā or ceyyā

eṉ - ā = eṉā or eṉṉā

The nature and use of the form ceyyā

The past adverbial participles of ceyyā type like the ceyyū type were used to express either the 'past continuous' or the 'perfect' tense. EX:

'Kai kaviyā-c-cenru kaṇ putaiyā-k-kuruki (Akam 9, line 21.)

means 'having gone there holding his hands (palms) downwards (kaviyā) and approaching her with his eyes covered (putaiyā)'. In this line there are four past adverbial participles, two absolutives cenru (having gone) and kuruki (having approached), and two non-absolutives kaviyā (holding downwards) and putaiyā (covering). The non-absolutive kaviyā qualifies the absolutive cenru: similarly putaiyā goes with kuruki. The absolutive 'cenru' and 'kuruki' are in the past tense, therefore the non-absolutives express the 'past continuous'.

However, this affirmative past adverbial participle should not be confused with the negative form of ceyyā type. Structurally there is no difference between the affirmative and the negative forms. The final ā of the affirmative denotes the past tense whereas in the negative, ā expresses the negation. Only from the context, distinction could be made between these two types. The negative form is used both as negative adjectival participle and neuter plural finite.

Negative participle: Adjectival.

Tiṟavā-k-kaṇ- (ciṟu 130) means 'unopened eye'. Similarly 'kaṟavā-p-pāl' (Ciṟu 131) means 'unmilked milk'. Here both 'tiṟavā' and 'kaṟavā' as negative adjectival participles qualify the nouns 'kaṇ' and 'pāl' respectively.

Negative finite - neuter plural.

vaḷḷi kīṟ vīṟā, varai micai-t-tēṉ toṭā
kollai kural vāṅki iṉā.

(Kalittokai 39, lines 12-13)

Here vīṟā (do not fall) toṭā (do not touch) and iṉā (do not offshoot) are used as negative neuter plural finite verbs. These negative participles and the finites will be treated on the chapter 'The Negative'.

The following forms are used in the Cankam texts as past adverbial participle:

Participles formed from the roots of the First conjugation:

iṭā (Kali 98) itāa (Puṟam 3) viṭā (Kali 104)
viṭāa (Akam 32) aṭāa (Puṟam 212) toṭā (Puṟam 377: 388)
paṭāa (Puṟam 24) uṟāa (Naṟṟ 69. Akam 124: 233: 254)
nakā (Akam 156) nakāa (Kali 142)
ceyā (Malai 202) ceyyā (Malai 64) aṟāa (Kali 143)

torā (Malai 231) torāa (Pari 9-29. Puram 280)
" "
eṉā (Narr 72. Puram 387) eṉāa (Puram 240: 169: 107.
Pari 1-35: 19-48) eṉṉā (Kali 80: Puram 387) kēḷā
(Kali 106: 123: Puram 147) kāṇā (Puram 41. Kali 102)
muṭiyā (Kali 115) noṭiyā (Akam 337) vaṭiyā (Narr 308)
veṟiyā (Kali 143) eṟiyā (Puram 4, Akam 93) paṟiyā
(Narr 34) teṟiyā (Tirum 37: Neṭu 165) paṟiyā (Puram 159)
kaṟiyā (Kali 41) koṟiya (Tirum 306) kaviyā (Narr 57:
" "
Kali 42: Akam 9) ociyā (Kali 92) citaiyā (Kali 51.
Akam 110) putaiyā (Akam 9) tuṭaiyā (Kali 144: Puram
349: 144: Pari 16-20) puṭaiyā (Akam 32) kiḷaiyā
(Narr 341: Kali 63: Akam 16: 299) kaḷaiyā (Kali 68)
iṉaiyā (Pari 7-68) niṉaiyā (Puram 260: Kali 143: 144:
Pari 9-83) tuvaiyā (Narr 276) ioaiyā (Puram 400. K.T.
291) uraiyā (Akam 5) maṟaiyā (Malai 210) malarā (Pari
11-21) peyarā (Puram 278: Akam 98: 102: Tirum 55.
Ciṟu 45) taḷarā (Kali 90) utirā (Kali 41) uyirā (Narr
61: Kali 144: Neṭu 163: Akam 224: 299: 313: 373)
cēṟā (Narr 342) cōṟā (Kuṟi 247) ōṟā (Akam 388) āṟā
(Kali 91: Puram 212) vāṟā (Kali 90) īyā (Puram 379:
56) tōyā (Kali 90) koḷāa (Akam 5: 254: 260: 360:
364: K.T. 341) nekiṟa (Akam 269: 372)
"

The following participles are formed from the roots of the second conjugation: aṅcā (Kali 143) encā (K.T. 211) nīkkā (Kali 121) nōkkā (Kali 143) tiruttā (Puram 284) varuttā (Akam 90) araṟṟā (Kali 143) taṟuvā (Pari 11-106) tuvvā (Kali 94) orāa (Patiṟ 8-2) karāa (Narr 247: 94: Akam 308: 332)

Past finite forms used as participles.

If there is one subject which has drawn the serious attention of all the commentators of Tolkāppiyam then it can be said to be this: could a finite verb be used as a participle? To answer this question it is necessary to distinguish a 'finite verb' from a 'finite form'. The Cankam texts show many finite forms used as participles. All such finite forms cannot be identified with the finite verbs occuring in the Cankam texts. For example, in the past tense, only the finite verbs with the inflexional increments aṉ or iṉ (ṉ) are used as participles. EX: toṟut-aṉ-eṉ 'I worshipped' is a past finite verb. The finite verbs of the earlier texts prefer the forms ending in aṉ-eṉ, aṉ-al, aṉ-aṉ, aṉ-aḷ, aṉ-aṟ, etc. But in the

context 'toṟutaṉeṉ paṟicci-c-celval (Puṟam 211) 'toṟutaṉeṉ' means 'having worshipped'. Its literal meaning is 'I who worshipped'. Therefore, as far as the past forms are concerned it is correct to say that the finite verb can be used as the participle.

The future forms ending in aṉ-eṉ, aṉ-ai, aṉ-aṉ, etc. are also used as the participle. Except a few forms of the neuter plural such as varuvaṉa, celvaṉa, etc. the future verb has no inflexional increment aṉ or iṉ. Therefore, forms like 'viraiv-aṉ-eṉ' (Akam 16) used in contexts like 'karaiya vantu viraivaṉeṉ kavalai' cannot be considered as a finite verb. Neither the Modern Tamil nor the Cankam Tamil ever forms finite verbs as 'viraivaṉeṉ. Since virai-v-aṉ-eṉ has a tense sign (v) and a personal termination (ṉ) it is fair to call it a finite form; but it is not really a finite verb for, it cannot function as the predicate of a sentence. On the other hand, it can be called 'a participle' because it needs another verb to complete its action. Therefore no objection can be made if such forms as 'viraivaṉeṉ' etc. are called 'participles'. When this principle is applied to the other finite forms used as participles, there arises the confusion. Analyse the following forms:

Past: kaṇṭaṉeṉ varuvaḷ (Puṟam 23) aṟintaṉai oṟukumati (Aiṅk 44)

Pre-Fut: tūṟṟum paṛi (Kali 63)

Fut: kāṇku vanticiṉ (Patiṟ 2-6) tarumār celpa (Akam 27)

Forms like kaṇṭaṉeṉ, aṟintaṉai tūṟṟum, kāṇku, and tarumār are all finite verbs in Tamil used in the above contexts as participles. The author of Tolkāppiyam sanctioned the use of 'ceyyum' finite verb as adjectival participle, and the 'kāṇku' and 'ceymmār' finite verbs as adverbial participles.[1] He has not mentioned anything about the participial use of the forms like kaṇṭaṉeṉ etc.

Perhaps it may not be out of place here to examine the views put forward by the commentators of Tolkāppiyam for, their views on the many-fold characteristics of the Tamil verb help to understand the verbal structure well. Iḷampūraṇar the earliest and perhaps the first commentator of Tolkāppiyam (date about the 9th Cen. A.D.) commenting on

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1. Tolkāppiyam - collatikāram with comm. by Cēṉāvaraiyar. Ed. Cuṉṉākam, 1938. Cūttiram 238.

the cuttiram 'vinai-y- eneu kiḷaviyum vēṟu pal kuriya',[1]
(even the adverbial participles are of many characteristics)
explains the structure of 'mōyiṉaḷ' in 'mōyiṉaḷ uyirttakālai'
(Akam 5). He says (mōntu eṉṉum viṉai-y-eccam mōyiṉaḷ eṉa
muṟṟu-c-col vāypāṭṭāl tirintu niṉṟateṉum, viṉai-y-ecca-mē-y-
ākal vēṇṭum),[2] 'the adverbial participle 'mōntu', though
modified to 'mōyiṉaḷ' and appears like a finite form, yet it
is adverbial participle'. This view coming from the mouth
of Iḷampūraṇar acclaimed throughout the Tamil world as the
'faithful' commentator of Tolkāppiyam, seems to be in agree-
ment with the findings in the Caṅkam texts. Here
Iḷampūraṇar gives more importance to the use of the form
than its appearance. The poets of the Caṅkam age, unlike
the later poets, paid more attention to the rhythm and
music of the poem. When the rhythm failed in a line, the
poets modified some of the forms and in doing so they had
added to the participle, the personal termination of the
speaker referred in the particular line. In the line
'mōyiṉaḷ uyirttakālai', the poet it seems, modified the

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1. Ibid., Cuttiram 457.
2. Ibid., comm. by Iḷampūraṇar. Ed. Madras 1927, p. 254.

participle mōntu to a soft-sounding word mōyinaḷ. The termination -aḷ refers to the lady who is the subject of the narrative. Apart from this metrical point of view there are many other reasons for the modification of the participles to finite forms. The ancient poems unlike the modern Tamil poems, run into many lines. The only way of understanding the poem is to find out the subject and predicate of the sentence. This is not an easy thing in a poem of five hundred lines or so. Therefore, in order to make the understanding of the poem easier, the Tamil poets of the Caṅkam Age adapted a powerful weapon, i.e. by modifying some of the participles here and there, and by adding the personal termination of the speaker or the person spoken to, they made the thought of the poems clearer. Here is a specimen:

1 Aḷinilai poṟāa-t-amariya mukattaḷ
Viḷi nilai kēḷāḷ tamiyaḷ meṉmela
Nala·miku cēvaṭi nilam vaṭu-k-koḷāa-k-
Kuṟuka vantu taṉ kūreyiṟu tōṉṟa
5 Vaṟitakatteruṇta vāyal muṟuvalaḷ

Kaṇṇiya tuṇarā aḷavai yoṇṇutal
Viṉaitalai-p-paṭutal cellā niṉaivutaṉ
Kulinta ōmai mutaiyalaṅ kāttu-p-
Paliṅkattaṉṉa palkāy nelli
Mōṭṭirum pāṟai īṭṭuvaṭ tēyppa
Utirvaṉa paṭūum katirteṟu kavāaṉ
Māytta pōla maṟukuṇuṉai tōṟṟi-p-
Pātti yaṉṉa kuṭumik-kūṟi kal
Viraṉuti citaikkum nirai nilai atara
Paraṉ muram pākiya payamil kāṉam
Iṟappa eṇṇutirāyiṉ aṟattā(ṟ)
Ṟ-Aṉṟeṉa moṟinta toṉṟupaṭu kiḷavi
Aṉṉavāka eṇṇunal pōla
Muṉṉam kāṭṭi mukattiṉ uraiyā
Ōva-c- ceytiyiṉ oṉṟu niṉain tēṟṟi-p-
Pāvai māytta paṇiniṟ nōkkamo
Ṭ-ākat toṭukkiya puṭalvaṉ puṉṟalai-ṭ-
Tūniṟ payanta tuṇaiyamai piṇaiyal
Mōyiṉaḷ uyirttakālai māmalar
Maṇiyuru iṟanta aṇiyaṟi tōṟṟam
Kaṇṭē kaṭintaṉam celavē oṇṭoṭi
Uṟaiyam ākavum iṉaivōḷ
Piṟaiyalaḷ mātō piritum nām eṉiṉē

(Akāṉaṉūru 5)

In this verse of Akanāṉūṟu, the subject 'Ṉukattaḷ' is found in the very first line and the predicate 'piṟaiyalaḷ' in the last line of the verse. The feminine terminations -aḷ āḷ and ōḷ in 'mukattaḷ ... kēḷāḷ ... tamiyaḷ ... muṟuvalal ... eṉṉunal ... mōyiṉaḷ ... iṉaivōḷ ... piṟaiyalaḷ..' indicate that the whole poem refers to a lady. Here the poet modified 'kēḷātu' to 'kēḷāḷ' and 'mōntu' to 'mōyiṉaḷ' to be on line with the other terminations. Similar explanation can be given to the other modified forms occuring in the Caṅkam texts.

Cēṉāvaraiyar, the second commentator of Tolkāppiyam rejects the view of Iḷampūraṇar. Commenting the form 'peyarttaṉeṉ' in 'peyarttaṉeṉ muyaṅka' (K.T. 84) he says that though 'peyartaṉṉeṉ' is used here as the past participle, still it is a finite verb. He asks the readers, 'How can a participle end in a personal termination?' He gives the definition of a participle as 'a grammatical form that goes with forms of all the three persons and the five divisions (such as masculine, feminine etc.). Since peyarttaṉeṉ is a first person singular form, it cannot function as a participle common to all persons. Therefore

peyarttanen is a finite verb used here as a participle and not the other way i.e. the participle 'peyarttu' modified as peyarttanen.[1]

This view of Cēṉāvaraiyar needs critical examination. He seems to be more rational and critical but his view cannot be applied to the many odd forms of the Cankam texts. For example, the expression 'viraivanen kavali' (Akam 16) means 'when while hurrying I seized'. Here 'viraivanen' stands for 'I, while or while was hurrying' and the past participle 'kavali' stands for 'when seized' though literally it means 'having seized'. If the view of Cēṉāvaraiyar is accepted, then 'viraivanen' also must be a finite verb used as a participle. It is not so. As pointed out earlier, there is no future finite in Tamil like 'viraivanen'. If it is a finite verb it should be as 'viraiven'. On this ground alone, the view of Cēṉāvaraiyar can be dismissed as not being applicable to the existing forms of the Cankam texts. The expression 'viraivanen kavali' should stand as 'viraintu kavalin-en'

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1. Tolkāppiyam - collatikāran with comm. by Cēṉāvaraiyar. Ed. Madras, 1952, p. 243.

since the poet uses here the past adverbial participle kavaii (as the usual case in narratives), he indicates the speaker by modifying viraintu to a continuative participle and adding the personal termination. The same principle can be applied to the expression 'peyarttanen muyaṅka'. Though there is a separate past finite verb 'peyarttanen' in Tamil, in this particular context, it is the past participle 'peyartuu' modified as 'peyarttanen'. The participle indicating 'the person' is a secondary consideration in particular contexts like this. The main characteristic of the participle is that the action expressed by the form is incomplete and it needs another form to complete its meaning or significance. This qualification applies to all the forms with termination used as participle. The presence of personal termination in the participle-modified-forms shows the poetic device or skill of the poets of the Cankam Age.

The commentator Naccinārkkiniyar fully agrees with the view of Ilampuranar. He criti c izes Cēṇāvaraiyar saying that he did not take into account the views expressed by the old commentators of the Cankam texts. Quoting 'peyarttanen muyaṅka' (K.T. 84) the same form quoted by

Cēṉāvaraiyar, he argues that it is the participle 'peyarttu' modified as 'peyarttaṉen' and not the finite verb functioning as the participle.

The Caṅkam texts are rich in examples to illustrate that the finite forms used as the participle are really the participle-modified forms. As the subject under study is the past tense form, here is a specimen:

'kaṇaṅ keṟu kaṭavuṭku uyirpali tūuy-p-
Paravi<u>ṉ</u>am varukam ce<u>ṉ</u>mō tō<u>ṟ</u>i'
(<u>Naṟṟiṇai</u> 358, lines 6-7)

Meaning: 'After having made sacrifice of life (uyirpali tūuy) to the god surrounded by his celestial hosts (kaṇaṅ keṟu kaṭavuṭku) and prayed him (paravi<u>ṉ</u>am), we will come back (varukam); my dear friend (Tō<u>ṟ</u>i!), let us go (ce<u>ṉ</u>mō). In this context the past adverbial participle 'paravi' (having prayed) is modified to 'paravi<u>ṉ</u>am'. The participle 'paravi' goes with the future finite verb 'varukam' as such

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1. <u>Tolkāppiyam</u> - Collatikaram with comm. by Naccinārkkiniyar. Madras, 1941, p. 430-434.

the participle has got the termination -am from 'varukam'. In this context 'paravinam' is not an originally past finite because it goes with a future finite. Therefore 'paravinam' does not even indicate the past tense proper. As explained earlier (Ref.pp. 126-127) expressions like 'naṭantu varuvēṉ' (I will come walking) refer to the future. This last participle 'naṭantu' refers here to 'the past in future'. This important difference between a past participle and past finite verb helps to favour the view that the original form is 'paravi' and not 'paravinam'. On the other hand the participially-used-finite-form 'paravinam' might go with a past verbal form such as 'paravinam vantanam'. Since 'vantanam' is a past finite verb 'paravinam' can be interpreted as a past nominal. (We who prayed, came.) This interpretation is not possible in the content 'tuuy-p-paravinam varukam' because the phrase indicates the future tense. Therefore only the past participles of 'vantu' 'paravi' type have the legitimate right to go with or qualify the past, present or future verbs. Again, in this particular context the word immediately preceding the form 'paravinam' is 'tūuy' a past adverbial participle It is likely that the original expression is 'tūuy paravi

varukam' and the poet modified 'paravi' to paravi̲nam' leaving the other past adverbial participle 'tūuy' as it is.

The following forms occur in the Cankam texts with past adverbial participial usage. The verbal forms immediately following the forms also are given here in order to show their participial nature. The general division of the finite verbs are followed here for the sake of convenience.

Singular.

1st: to̲rutane̲n pa̲ricci-c- celval (Pu̲ram 211)

to̲rutane̲n e̲ruve̲n (Pu̲ram 150)

kanta̲ne̲n varuval (Pu̲ram 23)

konta̲ne̲n cela̲rkena (Pu̲ram 208)

kanta̲ne̲n celku vanta̲ne̲n (Pati̲r 8-6)

alanta̲ne̲n u̲ralve̲n (Akam 45)

peyarttane̲n muyanka (K.T. 84)

ulline̲n ura̲iyum (Na̲rr 370)

uyavine̲n cenru (Na̲rr 106)

ma̲ra̲iyine̲n etir cenru (Akam 56)

Anaittanan kolin (Pu̲ram 255)

2nd: toṭṭaṉai niṉmē (Naṟṟ 300)

aṟutaṉai uṟaiyum (Naṟṟ 102)

nayantaṉai kēṇmati (Puṟam 161)

nayantaṉai koṇmō (Akam 259)

nayantaṉai aruḷāy (Naṟṟ 251)

maṇantaṉai Celaṟku (Akam 240)

civantaṉai nōkkalil (Patiṟ 3-7)

tantaṉai ceṉṉō (K.T. 236: Aink 159)

vantaṉai ceṉṉō (Akam 200)

Aṟintaṉai terimē (Narr 234)

aṟintaṉai celmē (Naṟṟ 247)

aṟintaṉai oṟukumati (Aink 44)

aṟintaṉai aruḷāyāyiṉ (Patiṟ 8-1)

naḷintaṉai varutal (Patiṟ 6-2)

varaintaṉai koṉmō (Aink 180; 186; 289)

varaintaṉai ceṉṉō (Aink 276)

maṟaintaṉai kaṟiyum (Akam 398)

iruntaṉai ceṉṉō (Naṟṟ 146)

cēṟntaṉai ceṉṉō (Akam 350)

cēṟntaṉai ceṉṉati (Naṟṟ 276)

cēṟntaṉai celiṉ (Narr 254: Akam 120: 398)

puṉaṟntaṉai iruntakkāl (Kali 132)

paṭarntaṉai cellum (Patiṟ 7-6)

ceṉṟaṉai kaḻaimō (Kali 133)

koṇṭaṉai ceṉṉō (Akam 132. K.T. 238)

Alkiṉai celiṉē (Naṟṟ 232)

taṅkiṉai ceṉṉō (Puṟam 320)

muyaṅkiṉai ceṉṟīmō (Kali 84)

vaṇaṅkiṉai koṭuttiyāyiṉ (K.T. 382)

nīṭiṉai viḻaimō (Naṟṟ 251)

pāṭiṉai celiṉ (Patiṟ 7-7)

kāṭṭiṉai kaḷaṟku (Puṟam 181)

ēyiṉai uraṉṟiyarō (Naṟṟ 139)

3rd Nas:

iṟantaṉaṉ peṟṟa (Aiṅk 257)

nayantaṉaṉ koṇṭa (K.T. 264)

nayantaṉaṉ varūum (Naṟṟ 399)

iṟintaṉaṉ taṅkātu (Akam 66)

varaintaṉaṉ kaḷaṟkē (Kali 38)

aṉaṟntaṉaṉ koṭutta (Ciṟu 97)

uyntaṉaṉ peyartal (Puṟam 73)

koṇṭaṉaṉ celka (Aiṅk 7, 10)

koṇṭaṉaṉ kaṟiṉta (Akam 263)

viṭuttaṉaṉ pōki (Kali 82)

eṭuttaṉaṉ koṇṭāṉ (Kali 37)

cuvaittaṉaṉ peṟāaṉ (Puṟam 160)

kuṟukiṉaṉ toṭutta (Akam 248)

muyaṅkiṉaṉ nīṭṭa (Kali 147)

muyaṅkiṉaṉ celiṉ (K.T. 204)

ōccinaṉ tuṟantakālai (Puṟam 308)

pāṭiṉaṉ peyartal (Puṟam 165)

uḷḷiṉaṉ koṇṭu (Kuri 200)

naṭaiyiṉaṉ vatinta (Aink 402)

aṭaiyiṉaṉ pukutantu (Akam 102)

3rd Fem:

aṟutaṉaḷ peyarum (Narr 90)

aṟutaṉaḷ eṅki (Akam 176)

koṇṭaṉaḷ niṉṟōl (Akam 16)

ceṭṭaṉaḷ pēṇi (Akam 16)

kalaṅkiṉaḷ uṟaivōḷ (Akam 65)

uyaṅkiṉaḷ uyirkkum (Kali 135)

muyaṅkiṉaḷ aṟum (Akam 165)

muyaṅkiṉaḷ peyarvōḷ (Akam 198)

muyaṅkiṉaḷ vaṭiyum (Akam 17)

oṭuṅkiṉaḷ kiṭanta (Akam 86)

aṅcinaḷ uyirttākalai (Akam 86)

aṅcinaḷ vantu (Akam 198)

varuntinaḷ peritarintu (Akam 57)

ōmpinaḷ etutta (Akam 18)

ōmpinaḷ uraiyum (Akam 298)

pāṭinaḷ varin (Puram 111)

nāninaḷ iraiñciyōl (Akam 136)

mōyinaḷ uyirttakālai (Akam 5)

acaiyinaḷ irunta (Akam 280)

mataiyinaḷ etutta (Akam 275)

parḷiyinaḷ ūṭinaḷ (Akam 306)

No neuter singular forms are used as participles.

Plural

1st: toṟutaṉam viṉavutum (Naṟṟ 155)

toṟutaṉam viṉava (Puṟam 144)

kaṇṭaṉam varukam cemmō (Naṟṟ 182: 235: K.T. 275)

kaṇṭaṉam vararku (Patiṟ 5-9: 6-7)

maṟantaṉam turanta (Naṟṟ 172)

pulantaṉam varukam cenmō (Akam 355)

karantaṉam uraiyum (Akam 359)

koṇṭaṉam celiṉ (Akam 335)

aṭuttaṉam iruppiṉ (Akam 280)

paṭuttaṉam paṇintaṉam (Akam 280)

nīttaṉam vararku (Puram 64)

uraittaṉam varukam (Narr 88)

nalkiṉam vittatu (Narr 176)

alkiṉam varutal (Akam 5)

uḷkiṉam celiṉ (K.T. 274)

ceppiṉam celiṉ (K.T. 207)

ātiṉam varutaliṉ (Narr 368)

pāṭiṉam paravutum (Kali 108)

akaviṉam pāṭuvām (Kali 40)

paraviṉam varukam ceṉmō (Narr 358)

2nd: toṟutaṉir ceṉmiṉ (Pari 15-48)

enṟaṉir celiṉ (Akam 30)

nayantaṉir ceṉṟa (Malai 559)

nayantaṉir celiṉ (Ciru 269)

pirintaṉir akaṟal (Akam 319)

koṇṭaṉir kaṟimiṉ (Malai 224; 477; 433)

cēṉṟaṉir celiṉum (Malai 452)

cēṉṟaṉir kaṟimiṉ (Malai 420)

cēṟṟaṉir celkuvirāyiṉ (Akam 200)

tankiṉir ceṉmō (Puram 333)

iyakkiṉir kaṟimiṉ (Perum 392)

paṟiccinir kaṟimiṉ (Malai 360)

ōmpiṉir kaṟimiṉ (Malai 218)

ātiṉir pāṭiṉir celiṉ (Puṟam 109)

uḷḷiṉir cēṟīrāyiṉ (Malai 65)

iṟāyiṉir micaintu (Malai 249)

ūṉṟiṉir kaṟimiṉ (Malai 372)

acaiyiṉir kaṟimiṉ (Malai 470)

niṉaiyiṉir nōkki (Malai 266)

piṉaiyiṉir kaṟimiṉ (Perum 296)

3rd Mas. Fem:

vittaṉar kaṟiyum (Akam 297)

perraṉar uvakkum (Puṟam 29)

perraṉar nīṅki (Puram 153)

koytaṉar peyarum (Aink 270)

ukantaṉar peyarum (Puṟam 33)

mukantaṉar koṭuppa (Puṟam 33)

pulantaṉar parinta (Natu 660)

ceṟintaṉar nōṉmār (Natu 481)

iṉaintaṉar akava (Natu 166)

acaintaṉar cela (Akam 345)

puṉaintaṉar toṭuttu (Puṟam 265)

ayarntaṉar āṭum (Akam 334)

amarntaṉar āṭum (Natu 381)

makiḻntaṉar āṭi (Natu 585)

koṇṭaṉar celvar (Aiṅk 254)

koṇṭaṉar māyntōr (Malai 553)

uyttaṉar viṯāar (K.T. 305)

nalkiṉar viṯiṉ (Puram 208)

vaṇaṅkiṉar vaḻimoḻintu (Akam 124)

nōkkiṉar peyarntu (Patir 9-9)

aruntiṉar kaḻiyum (Aiṅk 351)

ēttiṉar toṛa (Pari 10-131)

ōmpiṉar uṛaintu (Patir 8-2)

ōmpiṉar kāppōr (Malai 343)

ōmpiṉar vaitta (Akam 258)

ōmpiṉar uṛaiyum (Akam 113)

paṛappiṉar kiṭaṅgi (Puṛam 93)

vārttiṉar varūum (Puṛam 122)

ikaliṉar eṛinta (Puṛam 169)

vauviṉar manti (Akam 236)

taiiṉar makiḻntu (Kali 102)

keḻiiyiṉar oḻukavum (Akam 93)

3rd neuter:

valantaṉa tūṅka (Ceṭu 59)

eccintaṉa tuñcum (Patiṟ 8-1)

ūṭṭiṉa peyarum (Naṟṟ 92)

tāyiṉa kiṭappa (Kali 104)

CHAPTER VII.

The Present.

In the language of the Caṅkam texts there is no distinct form to denote the present tense only. It is likely the Old Tamil had only the past and non-past or future forms. 'The present tense is seldom used in Tamil poetry, and I have never found it in inscriptions' says Dr. Caldwell.[1] But the modern Tamil has three distinct suffixes - āninṟu, kiṉṟu and kiṟu to denote the present tense. These suffixes like the past and future tense signs are added to the verbal roots before the personal termination is added.

cey + āniṉṟu + ān = ceyāniṉṟān

cey + kiṉṟu + ān = ceykiṉṟān

cey - kiṟu + ān = ceykirān

All the three verbs refer to the 'precise present' time and mean 'he does or he is doing'. 'The habitual present' is denoted by another verb called 'the ceyyum type'. The author of viracōḻiyam is the first grammarian in Tamil,

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1. Comparative grammar of the Dravidian Languages. 3rd Ed. London 1913, p. 494.

referring these three present tense suffixes.[1] (His date is about the 10th cen. A.D.)

Of the three present tense suffixes āṉiṉru, kiṉṟu and kiṟu of the medieval and modern Tamil, all but the last owe their origin to the Cankam Tamil. An analysis of the few forms preserved in the Cankam texts show how diversified elements are brought together in the evolution of the present tense suffixes.

āṉiṉru: There are two elements in this suffix. These are 'ā' and 'niṉṟu'. ā is the past tense sign in such forms as ceyyā, vārā etc. (Ref. p. 194 a.) It has been pointed out earlier (Ref. p. 204) that the past participles of 'ceyyā' type denote 'the past continuous' or 'such time as the English perfect'. It should be remembered that of all the past adverbial participles it is the ceyyū type or the ceyyā type that indicate the time nearer to the present. When the past participle niṉṟu (nil + ntu) compounded with either ceyyu or ceyya type the present tense forms evolve

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1. vīracōṛiyam - Ed. Nallūr. Jaffna kiriyāpatappaṭalam cüttiram 4.

ceyyū - niṉṟu (doing)

ceyyā - niṉṟu "

Both these expressions refer to the incompleted action of the past. Thus the continuation of the incompleted action of the past logically becomes the present as there is no border between one time and another time. The expression 'aṭūu niṉṟu (Akam 322) has been explained in the previous pages (p. 202). It seems that almost by pure accident the expression like 'vārā niṉṟaṉal' (Aink 397) became the origin of the present tense suffix and not the expression like 'aṭūu niṉṟu' though both forms refer to the same time. Thus the present tense suffix āniṉṟu originates in the compound form vārā - niṉṟaṉal. The commentator interprets this expression in the present tense as 'she is coming'. Here is the context:

'Kavir mayir eruttir cennāy ēṟṟai
kuruḷai-p-paṉṟi koḷḷātu kaṟiyum
cura naṉi vārāniṉṟaṉal eṉṉatu
muṉṉura viraiṉta nīr uraimiṉ
Iṉ nakai muṟuval eṉ-ṉ-āyattōrkkē.'

(Aiṅkuṟunūṟu 397)

Meaning: 'You who have overtaken me (munnura virainta nīr) please inform (uraimin) my friends whose faces are always bright with smile and laughter (in nakai muruval en āyattōrkku) that she (meaning the speaker) is coming (vārā ninranal) in the desert region (curam) where the male red dogs with long hairs hanging from their neck (kavir mayir eruttir cen nāy ērrai) do not seize the young pigs (kuruḷai-p-panri koḷḷātu kariyum)

In this context the compound form 'vārā ninranal' denotes only the present tense. Thus the present tense suffix 'āninru' evolves from the compound form of two past adverbial participles. It is unfortunate that no other form with the suffix 'āninru' occurs in the extant Cankam texts.

-kinru:

The evolution of the present tense suffix 'kinru' is more clearly seen in the language of the Cankam texts. Its distinct use can be seen in the present adjectival or relative participle cērkinra meaning 'that which reaches or joins' occuring in Paripāṭal the latest of the Cankam texts. It occurs in the context:

Tērunar tērunkiṟ tērtaṟk(u) aritukāṇ
Tīramum vaiyaiyum cērkiṉṟa kaṇkaviṉ
(Paripāṭal 22, lines 34-35)

Meaning: 'The sight or beauty (produced) of the joining (joint) of the river Vaiyai and the shore (Tīramum vaiyaium cērkiṉṟa kaṇkaviṉ) is beyond description (tērtaṟku aritu) even by those who make a special study of it (tērunar tērunkāl). Here, the present adjectival or relative participle 'cērkiṉṟa' qualifies the noun 'kaṇkaviṉ' (beauty). The origin of the present suffix -kiṉṟu- comes from the verb akiṉṟatu (it becomes). The structure of this auxiliary verb ākiṉṟatu is peculiar. It is formed by adding the neuter singular termination -atu to a neuter singular verb ākiṉṟu. (āk(u) + i + ṉ + tu) Compare the following:

ākiṉṟu (āk + i + ṉ + tu) (K.T. 248: 166: Narr 128: 144)

... avaṉ mārpu
uṟuka-v-eṉṟa nāḷē kuṟuki
Iṉk(u) ākiṉṟē tōṟi! ...
(Kuṟuntokai 248, lines 1-3)

Meaning: 'Oh my friend (Tōṟi!) though the day, destined to embrace his breast by you (avaṉ mārpu uṟuka eṉṟa nāḷ)

has approached (kuruki) your condition is becoming (or changing) like this (īnku ākiṉṟu)

In this context the verb ākiṉṟu (is becoming) is used in 'present continuous' but structurally it is a past verb āk - is the root; i- is the past tense sign: ṉ is the euphonic increment and the last member -tu is the neuter singular termination. Again ākiṉṟu is formed on the analogy of the past neuter singular forms like vilankiṉṟu (Kali 16) tūṅkiṉṟu (Narr 320) etc. (Ref. p. ?#). Though the latter forms are used only in the past tense, 'akiṉṟu' is used only in the present tense though it possesses the past tense sign in it. (āk - i - ṉ - tu). The participle āki (K.T. 256: Puṟam 6: Naṟṟ 69) is used as 'past continuous'. But the important thing about this peculiar usage of ākiṉṟu is that it has a past tense form āyiṉṟu (Aink 236).

'Aṉṉaiyum aṟintaṉaḷ alarum āyiṉṟu' (Aink 236) means 'Even my mother (aṉṉai - um) came to know aṟintaṉaḷ) and the gossip among the neighbour also (alar - um) started (āyiṉṟu).

Here āyiṉṟu (started) is used in the past tense. The question, naturally, is to be asked 'how does this

irregularity occur'. Compare the following future forms. M.P. Plur: āpa (Puram 218: Akam 151) Neu. Sing: āvatu (Narr 239). In these two forms the verbal root is ā, but it is the secondary root āk(u) in ākuvatu (Akam 195). Therefore it is likely that the idea of 'present' has something to do with the suffix -ku. Even the past participle 'āki' wherever it is used does not express a 'definite past'. EX: 'iṉaiya āki-t-tōṉṟiṉ' (Narr 69) means 'If it appears (tōṉṟiṉ) like this (iṉaiya āki). Here 'āki' is not used in the past absolutive as in the case of 'aṭū niṉṟu' or vārā niṉṟaṉal' (Ref. p. 129). Therefore it seems that the rise of the secondary verbal root āku - to become, becomes the cause of all these irregularities. How '-kiṉṟu' of 'ākiṉṟu' is identified as the tense suffix of the present can be seen in the following forms:

alar-ākiṉṟatu (Akam 96: 296: 368) kauvai-ākiṉṟatu (Narr 227: 354) nōy-ākiṉṟatu (Narr 272).

All these three compound forms are used only in the present tense. The following illustrations show the precise use of the form ākiṉṟatu in the Caṅkam texts:

Alar-ākiṉṟatu - means 'it is becoming of ill-news'.

'Karaṇiyam paṭappai-k-kāñci-y-ūra
Oṇ toṭi-y- āyattuḷḷu nī nayantu
Koṇṭaṉai-y- eṉpavōr kuṟumakaḷ atuvē
... ...
Alarākiṉṟatu palar vāy-p-paṭṭē'

(Akanānūṟu 96: lines 8-10: and 18)

Meaning: 'Oh Lord of the villages of 'kāñci trees, fields and gardens! (karaṇi-y-am paṭappai-k-kāñci-y-ūra) people say (eṉpa) that you have married (nayantu koṇṭaṉai) a young blond (kuṟu makaḷ) selected from the beautiful bracelets-wearing dancing girls (oṇ toṭi āyattuḷ). This news (atuve) having got into the mouth of many people (palar vāyppaṭṭu) is becoming an ill-news (alar ākiṉṟatu) in this village.

It is interesting to see that the commentator of Akaṉānūṟu began to suspect the presence of the form 'ākiṉṟatu' in the above context. He says 'kiṉṟu' as a particle is of later usage, therefore the reading should be ālarākiṉṟu, or 'atu' should be 'pakuti-p-poruḷ vikuti' (i.e. it seems that he means 'atu' in 'alarākiṉṟu-atu' emphasises the meaning of 'alar')[1]. What makes the

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1. Akanānūṟu, vol. 1. with comm. by N.M. Vēṅkaṭacāmi Naṭṭar and R. Vēṅkaṭācalam pillai. Madras 1947, p. 204.

commentator suggest this is his pre-conceived notion of the idea that the present tense suffix 'kiṉṟu' belongs to the post-Caṅkam literature. Firstly -atu in alarākiṉṟatu cannot be considered a demonstrative pronoun for the simple reason that there is another demonstrative pronoun -atu in the same sentence - 'kuṟumakaḷ, atu-vē ... alarākiṉṟatu...' Secondly the form alarākiṉṟatu cannot be considered a wrong reading because the form ākiṉṟatu occurs in six places in the Naṟṟiṇai and the Akanāṉūṟu. Because of these two strong reasons the pre-conceived notion of the commentator falls flat.

kauvai-ākiṉṟatu (Naṟṟ 227: 354) also means

'it is becoming an ill news'.

'kauvai-ākiṉṟatu aiya niṉ aruḷē (Naṟṟ 227)

'kauvai-ākiṉṟatu aiya niṉ naṭpē (Naṟṟ 354)'

Meaning: Oh my Lord! (Aiya!) your (niṉ) grace (aruḷ) becomes the cause of much ill-news (kauvai-ākiṉṟatu)

Oh my Lord (Aiya) your (niṉ) friendship (naṭpu) becomes the cause of much ill-news (kauvai-ākiṉṟatu).

In both these contexts ākiṉṟatu is used in the present. The third compound verb 'nōyākiṉṟatu' (Naṟṟ 272) means 'it is becoming a disease'.

'Ampal mūtūr alar tantu
Nōyākiṉṟatu nōyiṉum peritē'

Meaning: 'Giving me much ill-fame (alar tantu) in this old village (mūtūr) of gossipping people (ampal) it becomes a greater disease (peritu nōyākiṉṟatu) than the one causedby your disappointment (nōyiṉum). Even here 'nōyākiṉṟatu' is used in the present tense.

Though both 'ākiṉṟu' and ākiṉṟatu are used in the present tense, 'kiṉṟu' evolves a present tense suffix from the latter form ā-kiṉṟ(u)-atu. There is no evidence of the -kiṟu- forms in the Cankam texts. Probably -kiṟu appears only in the Post-Cankam literature as the modified form of -kiṉṟu.

CHAPTER VIII.

The Present-Future.

The Cankam texts have preserved many archaic forms. Some of these forms reflect, probably, the condition of the ancient or Old Tamil. The language of the so-called Third Tamil Academy seems to be very different from that of the earlier academics. Some remnants of the earlier periods preserved in the extant Cankam texts show that the principle of adding personal terminations was non-existent in the primitive Tamil. It is gratifying to note that Dr. Caldwell has observed this peculiar characteristic of the Old Tamil. He summarises his view as follows:

> 'It would appear, therefore, that the Dravidian verb was originally uninflected, and this may partly account for the circumstance that Malayalam so readily lost the inflexions which, in common with Tamil, it had acquired. The period when the Dravidian verb was inflected must have been long prior to the separation of the present tongue into dialects, in all which, even the rudest, a system of inflexions has been developed. The retention of traces of the ancient verb

in Tamil and Canarese, and partly also, as noticed in the previous paragraph, in Telugu, seems to prove the great antiquity of the literary culture of the Dravidian languages.[1]

This view of Dr. Caldwell has been later elaborated in an admirable contribution by Mr. K.N. Sivarājapillai. Before the study of the Cankam texts are undertaken, with the help of a few illustrations, Mr. Sivarājapillai maintains that the Old Unsystematized Tamil must be the same as the non-inflected Malayalam. He argues that the Old Tamil past verb showed the tense with the help of the tense sign but it showed no person: in other words the present past adverbial and adjectival participles were the finite verbs of the Old Tamil. The non-past form was used both in the present and in the future. It had no tense sign in it, instead a suffix was added to the verbal root.[2]

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1. Comparative Grammar of the Dravidian languages. 3rd Ed., London 1913, pp. 485-486.

2. 'Untu' enpum iṭai-c-cor pirayōkam allatu Puṟanānūṟṟin paraimai. Madras 1929, pp. 2-7.

These views of Dr. Caldwell and Mr. K.N. Sivarājapillai fully agree with the findings of the extant Cankam texts. The fact that the modern past-participles are really the finite verbs of the Old Tamil has been explained in the earlier pages. (Ref. p. 183). The present chapter deals only with the non-inflected present-future forms of Old Tamil.

The compound form 'present-future' needs clear elucidation. Some of the archaic forms later identified with particular persons such as the first, second etc. were used one time both in the present and future. Some such forms will be dealt with under 'the Third Future', as their use is mainly confined to the Future tense. The forms ending in -um are found used mainly in the present tense. Even the author of Tolkāppiyam sometimes refers to the 'ceyyum' type verb of the present (nikaṟum kālattu ceyyum eṉ kiḷavi)[1]. In discussing the nature of the form 'ceyyum', he says that general statements, truth or maxim, i.e. things or sayings that are common to the past, present

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1. Tolkāppiyam - Collatikāram. Ed. Cuṉṉākam 1938. cuttiram 227.

future should be referred to by the ceyyum type.[1] What Professor J. Vendryes says of the Greek aorist can be best expressed in Tamil by the 'ceyyum' type verb. He says:

'This aorist is said to be gnomic; it serves to express an action which in fact belongs to no time, and which, like all the truths of experience, can be affirmed of either the future, the present, or the past. In French, as in most languages, it is the present which seems to us best fitted for this gnomic use, but French may also here employ the future and so may Latin.'[2]

Probably owing to this greater affinity in use between the Greek aorist and the Old Tamil present-future form of 'ceyyum' type, Dr. Caldwell calls the latter 'defective aorist future'.[3]

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1. Ibid., cūttiram, 240.

2. Language. A linguistic introduction to History. English trans. London 1931, p. 102.

3. Comparative grammar of the Dravidian languages. 3rd Ed., London, 1913, p. 515.

In the Cankam texts this present-future form 'ceyyum' is used both as finite verb and adjectival or relative participle. Discussing the finite verbal use of the 'ceyyum' type, the author of Tolkāppiyam says that it is used as the finite verb of the third person masculine, feminine, neuter singular and plural.[1] It is extensively used in all these four places in the extant Caṅkam texts.

The following study will show the masculine, feminine, neuter singular and plural use of the 'ceyyum' type verb in the present, the habitual present and the future tenses. Since -um of 'ceyyum' is not a personal termination but a suffix attached to the verbal root, some short comments on the context of the forms used also are given below. Otherwise it will be difficult to understand whether a particular form is used in the masculine etc.

Ex 1: The present finite

Context: A lover and his beloved were together for some days. One day he is trying to go out in search of wealth. Coming to know this, his beloved starts crying at the time

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1. Tolkāppiyam. Collatikāram. Ed. Cunnākam 1938. Cuttiram 227.

of his departure. The lady-in-waiting points out this condition of the Lady and addresses him thus:

'Tañcam aruḷāy nīyē niṉ

Neñcam perṟa ivaḷum-ār aṟum-ē

(Aiṅkuṟuṉūṟu 50, lines 3-4)

Meaning: 'She who has got your bosom as her only support (neñcam perṟa ivaḷum) is crying (aṟum); (therefore) please extend your protection to her (Tañcam aruḷāy nīye)'. In these lines the subject of the verb 'aṟum' (she is crying) is 'ival' (she). Therefore 'aṟum' forms the predicate to the feminine pronoun 'ival'. Since the Lady-in-waiting is pointing out the crying lady and refers to her as 'aṟum' (she is crying), it is in the present tense. Thus in this context 'aṟum' is used to refer to the third person feminine of the present.

Ex: II: The Habitual present finite.

Context: A secret lover used to visit the house of his beloved at odd hours, as such, only his lady and her attendant (lady-in-waiting) knew their secret affairs. The parents being ignorant of this secret love affair of their daughter, invite marriage proposals. Having received a suitable proposal one day they sat together to come to a

final decision. The girls came to know of this and here the lady-in-waiting says to the lady that she is compelled to disclose their secrets to the parents as they might be suspicious of his coming and going. Here she says to the lady,

cuṉai-p-pūṅ kuvaḷai-c-curumpār kaṇṇiyaṉ
naṭu nāḷ vantu nam maṉai-p-peyarum
... (Kuṟuntokai 321, lines 2-3)

Meaning: He who wears bees-swarming garland (curumpār kaṇṇiyaṉ) made of beautiful waterlily that blossoms in the lake (cuṉai-p-pūṅ kuvaḷai) used to come to our house (nam maṉai vantu) in midnights (naṭu nāḷ) and return back (peyarum) ...' Here 'peyarum (used to return) is not referring to any particular tense. Only his movement is referred to here. as such it belongs to the 'habitual present'. The subject of 'peyarum' is 'kaṇṇiyaṉ' a masculine noun. Therefore 'peyarum' denotes masculine 'habitual present'.

EX: III: The future finite.

Context: A lover makes a hint to the lady-in-waiting (of his lady) that he intends to go out for some time in order to acquire new wealth. The lady-in-waiting is

alarmed at his remark and asks him when he will be going out in search of wealth:

'eṉ nāḷō neṭuntakāy nī celvat(u)
an nāḷ koṇṭ(u) iṟakkum ival arumperal uyirē

(Kalittokai 5: lines 17-18)

Meaning: Oh man of virtue! (neṭuntakāy), wher will you go away' (en nāḷō nī celvatu). That Day will take away (an nāḷ koṇṭu iṟakkum) her precious life (ival arum peṟal uyir). Here 'iṟakkum' (will take away) is used in the future. The subject is 'an nāḷ' (that Day) which is a neuter singular. Therefore 'iṟakkum' is used in the neuter singular of the Future.

EX: IV: An examination of the neuter plural verb.

So far only the masculine feminine and neuter singular usages have been discussed. It should be pointed out that it is difficult to differentiate the neuter singular and plural nouns in the Cankam language. The same forms were used to denote both singular and plural. For example the Cankam language had only 'yāṉai' to denote elephant or elephants. The singular or plural significance was referred to only by the predicate. EX: 'yāṉai vantatu' 'the elephant came' 'yāṉai vantaṉa' 'the elephants

came'. So here the personal termination -atu and -a denote singular and plural respectively. Only in the Post-Cankam period -kal is added to denote the neuter plural. Though Tolkāppiyar had pointed out that -kal could be added to neuter nouns to denote plurality[1], such forms were so rare in the Cankam texts. So in the verbs of non-personal termination such as 'ceyyum' neither the predicate nor the subject of the sentence will come to help. Only from the context the idea of plurality is to be derived. In the example quoted below, the plurality is understood neither by the help of the verb nor by the subject; but by another reference in the poem.

... pirintōr

Kai-y-aṟa vanta pai-y-uṇ mālai-p-
Pūñcinai-y-iruntu pōṟkaṇ maṉṉai
Tā nīr nanantalai pulampa-k-
Kūum tōṟi perum pētaiya-v-ē

(Kuruntokai 391, lines 5-9)

Meaning: In the melancholy evening (Pai-y-uṇ mālai) that has come to cause unhappiness in the minds of those

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1. Tolkappiyam - Collatikāram. Madras 1941, cūttiram 171.

separated from their lovers, (pirintōr kai-y- aṟa vanta) the peacocks (mañ̃ñai) of deep round eyes, (pōṟkaṉ), which are sitting in the branches of trees full of flowers (pūñcinai-y-iruṉta) begin to scream (kūum), while their places of dwelling where runs the water incessantly (ĩā nīr nanantalai) became deserted by them (pulampa). (These peacocks) are ignorant (birds) (perumpētaiya).

Here 'kūum' (scream) is the predicate of 'mañ̃ñai' (peacock) which is a neuter singular noun. But in this poem fortunately, there is another finite verb 'pētaiya' (are ignorant) which is in the neuter plural. This verb helps to decide the nature of kūum. Therefore both the singular noun 'mañ̃ñai' and the verb 'kūum' are interpreted here as meaning plurality. In the absence of the word 'pētaiya' it is possible to interpret 'kūum' either as singular or plural. Therefore no attempt will be made in the following pages to make an artificial division of the present-future forms of 'ceyyum' type into neuter singular and plural usages.

EX: V: The use of 'ceyyum' as the present-future adjectival participle.

In the Cankam texts forms of 'ceyyum' type are more commonly used as adjectival participles than finite verbs. In contrast to the past adverbial participles, these are not used to denote any specific time, in other words, they are more adjectival than participial in their use. The nearest equivalents of these forms in English are the gerunds ending in -ing: giving: going: reading etc. In English these forms have the force of nouns as well but not in Tamil. The author of Tolkāppiyam[1] names the 'ceyyum' participle 'peyar eṉcu kiḷavi' meaning 'noun defect' or 'noun complement', i.e. a word which requires the complement of a noun to complete its signification. The peculiarity of this participle is that except in usage there is nothing in the structure of the form to differentiate the participle from the finite verb. EX: 'koṭu vari varaṅkum kōṭuyar neṭuvarai' (Puram 135, line 1) means (literally) 'the tiger (koṭuvari) moving (varaṅkum) mountain top

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1. Tolkāppiyam - Collatikāram. Ed. cuṉṉākam, 1938. cūttiram 238.

(kōṭuyar neṭuvarai)' Here the mountain top is described as the abode of the tiger. The tiger moves or lives there. 'Varaṅkum' (living or moving) thus qualifies 'varai' (mountain). Take another example:

'Peṇṭirun tam patañ koṭukkum vaṇpukar-k-
kaṇṭīra-k-kōṉ...'

(Puṟanāṉūṟu 151, lines 5-6)

Meaning: "The king (kōṉ) of the land called 'kaṇṭīram' where even women (peṇṭirum) give (koṭukkum) according to their ability (tam patam)". Here, though 'koṭukkum' is translated as 'give' it is really an adjectival participle because 'give' or 'giving' qualifies the land 'kaṇṭīram'.

The following illustrations show the difference between the finite and adjectival participle 'ceyyum': 'avaṉ ceyyum' means 'he does' or 'he will do' 'ceyyum avaṉ' means 'he who does' or 'he who will do', 'ceyyum is a finite verb in the former and a participle in the latter. Only the word-order is the deciding factor.

The uses of the form 'ceyyum' thus discussed are all sanctioned by the author of Tolkāppiyam. In the Modern Tamil it is used only as the neuter singular. In the Caṅkam texts this 'ceyyum' type is found to be used not

only in the four places (masculine, feminine, neuter singular and plural) mentioned by Tolkāppiyar but also in the other places. The traces of the use of 'ceyyum' in the second person singular and plural can be seen from the following forms:

Second Sing: 'eṟum' 'thou get up'.

'Mallaṟṟu amma im malaikeṟu veṟpeṉa
Pirintōr iraṅkum peruṅkal nāṭa!
Celkam eṟumō ciṟakka niṉ ūṟi'

(Naṟṟiṇai 93: lines 4-6)

Meaning: 'Oh Lord of the big mountainous region' (Perunkal nāṭa!) - the region - that is exclaimed by those departing (pirintōr iraṅkum) as 'wonder! What a fertile mountainous region is this! (Amma! mallaṟṟu im malai keṟu veṟpu eṉa)'. We are leaving this place (celkam). Thou also go on thy way (eṟum). Lond live thee (ciṟakka niṉ ūṟi).

In this context 'eṟum' (get up or go) is used in the second person singular imperative. In the Caṅkam language especially in the earlier texts the same form of the second person singular or plural could be used either in the imperative or the future. Uḷḷum - 'thou remember'.

'Ennum ullumō pillaiyam peruna!' (Puram 389, line 5)

means 'Oh young warrior! (pillaiyam peruna!) will thou remember me)ennum ullumō)'.

Here 'ullum' can be interpreted in the second singular indicative or imperative. (These forms will be treated in detail under the imperative.) Many such forms suffixed with the particles of emphasis ō or ē occur in the Caṅkam texts.

Second Plural.

kollum - 'you pluck'

'...eyiṟu ēykkun taṇṇaruvi naṟumullai

Pōtāra-k- koḷḷum kamaṟ kuraṟ kennum'

(Kalittokai 32, lines 16-17)

Meaning: "Pluck for your smelling hair (kamaṟ kuraṟku koḷḷum) as many teeth-like buds as you can (eyiṟu ēykkum pōtu āra) from the Jasmine tree that grows by the side of the fountain" (taṇṇaruvi naṟumullai) so says she, (ennum)."

The form 'koḷḷum' (you pluck) is used here in the second person plural. Naccinārkkiniyar, the commentator of Kalittokai makes a specific reference to the use of 'koḷḷum' in the second personal plural.[1] In his commentary on

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1. Kalittokai with comm. by Naccinārkkiniyar, 3rd Ed., Madras 1949, p. 91.

Tolkāppiyam he points out -um- endings in forms such as 'unnum', 'tiṉṉum' are used in the second plural.[1]

Third P.F. Plural.

The present-future forms ending in -um should have been used in the third person masculine-feminine plural in the Old Tamil period. Its traces can be seen in the -mār ending forms. EX: Compare the verb puṇarumār (Narr 304) and puṇarmār (Pari 11-67). The form ending in -um-ār occurs in the earlier text Narriṇai whereas the form ending in -m-ār occurs in the Paripātal the latest of the Cankam texts. Therefore the original form is puṇarum-ār and the later form is puṇarm-ār. When -u- of '-um' disappeared from the verb the termination ār preceded by -m- became known as the -mār termination. In Tamil the earlier masculine feminine plural termination is -pa and not ār. Therefore it is likely that 'puṇarum' was once used in the masculine-feminine plural also. When the personal terminations were added to the original forms, -ār was added to -um ending forms on the analogy of the

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1. Tolkāppiyam - Collatikāram with comm. by Naccinārkkiniyar. Madras 1941, p. 227.

first person singular verbs of uṉarkuveṉ type (uṉarku - eṉ = uṉarku - v - eṉ - uṉarkuveṉ).

First Plural.

According to the author of Tolkāppiyam -um is added to ṟ, ṯ, t and r to form the first person plural termination. In the archaic forms of uṉkum (Puram 125 etc.) kāṉkum (Kali 80) etc. the original termination -um is found used in the first person plural verbs. These terminations will be discussed under 'the future'.

Thus the verbs ending in -um are found used once in all the persons but the first singular. This period of non-inflected verbs must be the Old Tamil period, i.e. prior to the separation of Malayalam from Tamil. This view can be supported by the fact that the earliest texts of the Cankam have preserved some present-future forms ending in 'untu'. EX: pukkuntu (Puram 396) iriyuntu (Puram 396). This termination 'untu' is not a different one from the Malayalam present_form ending '-unnu'. The -t of the termination '-untu' is nasalized and becomes 'unnu' in Malayalam.

The formation of the stem.

The structure of the present-future form is simpler than the past or the future. These verbs have no stem in the sense the term is understood. The termination or the suffix -um however it might be called, is directly added to the verbal root. There is no tense sign in the stem. However, some verbal roots add -kk- or -k, such addition of the suffixes kk or -k seems due to euphonic reasons. For example some roots ending in weaker consonants add -k- only: nil + k + um = nirkum: ēl + k + um = ērkum. It is the same -k which is doubled when it is added to the roots ending in a, u, ai etc. Naṭa + k + um becomes naṭakkum. This root has -pp- form in the future and -nt- form in the past. These archaic forms ending in -um belong to a very early period at which time the Tamil verb knew nothing of tense signs. Secondly, the majority of the present-future forms are formed simply by adding the termination to the root. If -k- or -kk of a few forms of the present-future is considered a tense sign, then the absence of any so-called tense signs in the other forms had to be explained.

The verbal roots forming the present-future can he grouped into two main groups. (a) The verbal roots adding the termination direct. (b) The verbal roots adding the suffix -kk- (only a couple of roots add -k) before the termination is added.

(a) <u>The verbal roots adding the termination direct.</u>

(1) All the roots of the Second conjugation past, form the present-future finite by directly adding the termination:

āṭ + um = ā ṭum: añc + um = ancum.

aṭañk + um = aṭañkum.

aṭakk + um = aṭakkum.

akarr + um = akarrum.

(2) The roots of the class I of the First conjugation:

uk(u) + um = ukum.

cuṭ(u) + um = cuṭum.

ar(u) + um = arum.

Those roots of the class I having in addition a transitive or causative -tt- in the past, have in the present-future an additional stem in -kk. EX:

Past: keṭu - keṭṭu + or keṭutt +

Pre-Fut. keṭu - keṭu + (um) or keṭu kk + (um)

(3) The roots of the class II of the First conjugation ending in letters other than l or ḷ. EX:

aṟu - um = aṟum: toṟu - um = toṟum.

Monosyllabic roots ending in Consonants ṉ, ṇ and y and preceded by short vowels, double the final consonants.

eṉ - um = eṉṉum.

uṇ - um = uṇṇum.

cey + um = ceyyum.

(4) With the exception of the Group (a), all the other roots of the class III of the First conjugation having a weak stem in -nt- in the past directly add the termination in the present-future: EX:

akaṟ + um = akaṟum: cēr + um = cēṟum.

akaḷ + um = akaḷum: maruḷ + um = maruḷum.

The roots ending in vowels such as aṇi - amai etc. add an euphonic semi vowel -y- before the termination is added.

aṇi + um = aṇiyum.

amai + um = amaiyum.

(b) <u>The verbal roots adding -kk-um.</u>

Only some roots of the First conjugation (past) belong to this group.

(1) All the roots of the first conjugation having past stems in -tt- add -kk-um to form the present-future finite.

ẹtu + kk + um = ẹtukkum.

uṭu + kk + um = uṭukkum.

kā + kk + um = kākkum.

amai + kk + um = amaikkum.

A majority of these verbs are transitives or causatives.

(2) The roots of Group (a) of Class III which have only -nt- stem in the past, have only -kk- um forms in the present-future.

naṭa + kk + um = naṭakkum.

ira + kk + um = irakkum.

The verbal roots adding -k-um to form the present-future finite are few in number. The root nil and those of the class II of the First conjugation (past) ending in l or ḷ add -k-um; EX:

nil + k + um = nirkum.

kal + k + um = karkum.

kel + k + um = ketkum.

Because of the hard consonant -k by the side, the final consonants l and l change to t and r respectively.

An important feature in the structure of some present-future forms is that the -u of the termination -um with or without the preceding consonant disappears. The author of Tolkāppiyam says that contraction takes place in the 'ceyyum' type used as a participle.[1] But the commentator Cēṉāvaraiyar includes the finite verbs also into the category and gives morim-ē (K.T., 51)[2] and kalum-ē as examples of such finite verbs contracted. The forms occuring in the Caṅkam texts are in harmony with the view expressed by Cēṉāvaraiyar. In the following forms only the -u- of the termination -um is elided.

tēy + um = tēym: cel + um = ceṉm.

cāl + um = cāṉm: pural + um = puraim.

takai + um = takaim: kaliṟ + um = kaliṟṟm.

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1. Tolkāppiyam - Collatikāram with comm. by Cēṉāvaraiyar, ed., Cuṉṉākam 1938, cūttiram 238.

2. Ibid., p. 284.

Of these, the change of l to n of the roots cel- and cāl is due to the presence of the nasal -m by the side of l. The earlier forms of nōm, vēm, pōm and cām should have been nōkum, vēkum, pōkum and cākum respectively. If this supposition is correct, then -u- of the termination, together with its preceding -k- has disappeared.

So far only the underlying principles on the formation of the present-future forms have been given with a few illustrations. The principles thus enunciated strictly apply to all the roots treated under the First and the Second conjugation of the past. The past tense forms of the following roots forming present-future, do not occur in the existing Cankam texts. This might be a mere accident. The following roots forming the present-future verbs may be said to belong to the First Conjugation.

ari-y-um: pori-y-um: piri-y-um.

nali-y-um: ñeli-y-um: nāl-um.

pural-um: ukal-um: cural-um.

naral-um.

The following may be said to belong to the Second conjugation.

koṭk-um: taṭk-um: peṭk-um.

iyaṅk-um: varaṅk-um: karaṅk-um.

uraṅk-um: iḷakk-um:

iyamp-um:	ulamp-um:	ulamp-um:
tulump-um:	iratt-um:	puratt-um:
tevitt-um:	tevutt-um:	varut-um:
ararr-um:	irarr-um:	unarr-um:
kavarr-um	tuvarr-um	navirr-um:
ilirr-um:	utar-um:	kurar-um:
ucav-um:	uyav-um:	turav-um:
kanav-um:	katuv-um:	turāv-um:
tuyar-um:	oyy-um:	tumm-um:

'Vayāam'(Malai 476) is a peculiar form. Vayā + um should be combined as vayā(v) um. Since the semi-vowels y and -v were not used in the early Old Tamil to avoid hiatus, 'vavāam' reflects the nature of the earlier form. Here the initial -u of the termination has disappeared. This is in accordance with the phonetic principles of Tamil and show that ā and u do not normally coalesce. Thus in the absence of the semi-vowel -v- the final long vowel ā of the root lengthens to -āa.

The root of the form koṭkum, according to the Madras Tamil Lexicon is koṭk. But in the Cankam texts a future nominal form koṭpaṉa (Kali 105) appears. Therefore -k- of koṭk- seems to be a phonetic consonant and added on the analogy of the forms like nirkum: karkum: ērkum. The

root of the form koṭkur might be koḷ- 'to whirl'. ~~For the~~ On the analogy of these forms the roots of peṭkum (Akam 86) and taṭkum (Natu 140: Puram 193) might be construed as poḷ and taḷ respectively.

Forms of the Present-Future used as finite verbs.

Third Person: Weak forms:

Mas: Ariyum (Aink 241) amaiyum (K.T. 317) varaiyum (Aink 152) tarum (Puram 171. Akam 195: Puram 298: 394: Kali 106) varum (Kali 26: 38: Narr 307: Puram 275: Akam 50: Aink 218: 272) varūum (Narr 65: 122: 285: Kali 61. Puram 241: K.T. 88) perum (Kali 104) perūum (Kali 104) arum (Aink 424) nukarum (Aink 407) peyarum (K.T. 321) ennum (Aink 31) unṇum (Puram 235: 298) cellum (Akam 330: Aink 214. Narr 344) iyum (Puram 235: 109) tērum (Puram 300) nalkum (Aink 271) āṭum (Aink 33) kaṭavum (Puram 304) collum (Aink 267) nirkum (Puram 235)

Fem: pukum (Kali 92) nakūum (Kali 145: 147) porum (Akam 289) varum (Akam 107: K.T. 10: 63: 293) perum (Kali 38) arum (Aink 50: 251. Kali 142: Akam 165) arūum (Kali 145: 147) inaiyum (Kali 126) ceyum

(Akam 321) ceyyum (Kali 82) uyyum (Patir 2-6)

cellum (Akam 321) kollum (Kali 82) ennum (Kali 4,

Narr 127) kalurum (Narr 157) cērum (Akam 158) ārum

(Aink 168) uyankum (K.T. 324) urakkum (Akam 307)

varuntum (Narr 321. Akam 169) nīntum (Akam 170)

pulampum (Aink 304) nātum (Aink 153) tērum (Akam 101)

Neuter:

ariyum (Pari 16-4) kariyum (Patir 5-10: Narr 180)

poriyum (Narr 387. Akam 128) moriyum (Akam 132: 282)

viliyum (Kali 88) naliyum (Puram 305: 338) meliyum

(K.T. 187) poliyum (Pari 19-83) piriyum (Kali 20)

katiyum (Akam 58) ariyum (K.T. 26) taniyum (Kali 144.

Patir 6-9) muniyum (Puram 96)

amaiyum (Narr 94: Kali 90) iyaiyum (Narr 298) inaiyum

(Kali 126: 130) ninaiyum (Aink 311: 363. Puram 399)

maraiyum (K.T. 215: 240) vilaiyum (Puram 109)

ukum (Aink 19) takum (Puram 157. K.T. 162: 296)

tokum (Kali 78) pukum (Kali 92) nakūum (Kali 145)

mikum (Patir 4-8)

ivarum (K.T. 260: Akam 171) kavarum (Aink 286)

peyarum (K.T. 215: 228) imirum (Narr 348) ūrum

(Kali 7) kaliṟum (Aink 220) kaluṟum (K.T. 176: Narr 66: 143) nikaṟum (Pari 6-42) nekiṟum (Kali 91) makiṟum (Akam 122) uyyum (Kali 140) ceyyum (Kali 9; Aink 244: 305) īyum (Puṟam 119) pāyum (Kali 92) māyum (Akam 239: 251: 330)

muṟalum (Akam 355) naṟalum (K.T. 177: Puṟam 335) kaṉalum (Kali 36: 146) ikalum (K.T. 257) cuṟalum (Narr 48) ālum (Naṟṟ 248) cālum (Pari 6-13) uḷḷum (Puṟam 48: 380) koḷḷum (K.T. 222. Puṟam 307) maruḷum (Kali 145) uṇṇum (K.T. 362) eṉṉum (Akam 198: K.T. 111: 295) iṉum (Puṟam 130)

Oṟukum (Puṟam 115) meṟukum (Puṟam 249) kalaṅkum (Kali 126) tavaṅkum (Kali 40) iraṅkum (K.T. 289) viḷaṅkum (Puṟam 359) otuṅkum (Puṟam 334) tūṅkum (Kali 106) vāṅkum (Kali 56) viḷakkum (Tirum 98) uṟakkum (Pari 17-41) nōkkum (Kali 67: Akam 302) aṉcum (Aink 205: K.T. 153) iraiñcum (Kali 61) nantum (Kali 54: Puṟam 119) nīntum (Akam 170) iyampum (Akam 122. K.T. 190) eṭuppum (Kali 70) āṭum (Kali 11, 41) nāṭum (Aink 153) vāṭum (Aink 211: Kali 3) kūṭum (Pari 20-87) keṭum (Puṟam 184) cuṭum (Kali 144)

paṭum (Narr 61) viṭum (Puram 279. Kali 10) toṭūr (Kali 55) vēṇṭum (Kali 21, 100) kūṟum (Puṟam 125: Kali 46) nāṟum (Akam 78. K.T. 193. Puṟam 380) aṟum (Kali 107) uṟum (K.T. 194) peṟum (K.T. 199) utaṟum (Akam 318) kaṟaṟum (Naṟṟ 377) kuṟaṟum (Akam 122) ūṉṟum (Kali 94) toṉṟum (Kali 41. K.T. 380) āṟṟum (Kali 7) payiṟṟum (Naṟṟ 246: 324) ucavum (Kali 121) uyavum (Naṟṟ 335) eṟum (Puṟam 49) toṟūum (Kali 55: 60) kūum (K.T. 391) uṟūum (K.T. 226)

In the following forms u of the termination -um has disappeared.

nōm (K.T. 4: 202: Aink 50, Naṟṟ 118: Akam 339: 382) vēm (K.T. 102: Naṟṟ 184) tēym (Naṟṟ 68) kaliṟm (Aink 273) takaim (Kali 5) puraim (Kali 54) cāṉṉ (Naṟṟ 381. Malai 319. Pari 22-34) ceṉṉ (Akam 176)

Third Person: Strong forms:

Mas: Alikkum (Aink 89) citaikkum (Aink 139) uraikkum (Naṟṟ 273) uykkum (Akam 195) poykkum (Aink 49)

Fem: pulakkum (Aink 90) irukkum (Akam 321) paṉikkum (Akam 158) matikkum (Kali 126) niṉaikkum (Aink 330)

Neuter:

iṟakkum (Kali 5) ulakkum (Puṟam 324) pulakkum (Aink 87) civakkum (K.T. 354) turakkum (Akam 3)

parakkum (Pari 17-40) pacakkum (Aink 169) payakkum (Aink 268) viyakkum (Puram 167) natakkum (Akam 219) kitakkum (Puram 156)

arikkum (Kali 96: Narr 73) pulikkum (K.T. 354) olikkum (Pari 21-37: Kali 121) ketukkum (Puram 184) kotukkum (Kali 93) citaikkum (Aink 139) uraikkum (Kali 46) uvarkkum (K.T. 193) uyirkkum (Kali 36) eykkum (K.T. 112) okkum (Kali 93, 113. Pari 6-71)

Forms of the Present-Future used as adjectival participles.

Weak forms:

ariyum (Puram 24) poriyum (Akam 267) ariyum (Akam 8) kariyum (Narr 46) piriyum (Narr 57) katiyum (K.T. 360: Narr 328) tatiyum (Puram 36) patiyum (Narr 80) ceriyum (Akam 6) neliyum (Puram 331) muliyum (Puram 266) vatiyum (Patt 15: K.T. 46: Narr 98) uraiyum (Tirum 63. Perum 429. K.T. 298) kanaiyum (Akam 79) micaiyum (Ciru 139) viraiyum (Narr 50: Akam 16)

urukum (Akam 55) perukum (Pari 8-01) orukum (Puram 114) nalkum (Pari 8-45) pōkum (Kali 22: K.T. 352) pukūum (Kali 70) utkum (Puram 201) kotkum

(Malai 274. Akam 20, 220) peṭkum (Akam 86) taṭkum (Katu 140: Puṟam 193) iyaṅkum (Tirum 130) uṟaṅkum (K.T. 5: Akam 102) karaṅkum (K.T. 375) nuṭaṅkum (Aiṅk 14. Patiṟ 2-4: Puṟam 35: Naṟṟ 8: Akam 110) viḷaṅkum (Tirum 19) vaṟaṅkum (Puṟam 135: Naṟṟ 46: Akam 108) oṭuṅkum (Malai 199) ēṅkum (K.T. 194) tāṅkum (Tirum 273) tūṅkum (Perum 146: Kali 43: K.T. 83. Puṟam 209) aṭakkum (Puram 200) mayakkum (Aiṅk 99) iyakkum (Malai 18) vilakkum (Akam 248) iḷakkum (Paṭṭ 172) uṇakkum (Naṟṟ 4) uṟakkum (Akam 36) tuḷakkum (K.T. 158) ūkkum (Puṟam 17. Naṟṟ 400) tūkkum (K.T. 76, 369) nīkkum (Puṟam 154) nakkum (Naṟṟ 168)

aṁcum (Naṟṟ 73) tuṁcum (Perum 151) ~~vīcum (Patiṟ 151)~~ vīcum (Patiṟ 3-3) tolaiccum (Akam 182)

eytum (Akam 2) erutum (Pari 8-81) koṟutum (K.T. 85) katūum (Puṟam 18, 37) nīntum (Naṟṟ 339) māntum (K.T. 170. Akam 165) aruttum (Puṟam 33) ēttum (Tirum 274: Kali 25)

iyampum (K.T. 42) ulampum (Akam 239) uḷampum (Akam 94) tatumpum (K.T. 95: Akam 40) tuḷumpum (Pari 6-1) cāmpum (Kali 78) ōppum (Patiṟ ?-?)

āṭum (Ciru 81) pāṭum (Patiṟ 3-3) varuṭum (Naṟṟ 162) aṭūum (Perum 261: Patiṟ 8-5) iṭūum (Akam 196) toṭūum (Naṟṟ 188) paṭūum (Naṟṟ 119) tiṉṭum (Naṟṟ 343) vēṇṭum (Pari 10-38) maṇṭum (Patiṟ 5-8) āṭṭum (Puṟam 193) ūṭṭum (Puṟam 323) kūṭṭum (K.T. 386) pūṭṭum (Puṟam 310) iraṭṭum (Akam 89) puraṭṭum (Paṭṭ 230: K.T. 18) cavaṭṭum (Patiṟ 6-4) uruṭṭum (Paṭṭ 24: K.T. 38) tevuṭṭum (Akam 301) tevviṭṭum (Neṭu 94)

uṭaṟum (Naṟṟ 4, 122. Akam 172) kaṟaṟum (Pari 2-37) kuraṟum (Naṟṟ 319) piliṟum (Naṟṟ 222) ceṟūum (Aink 218) teṟūum (Kuṟi 45: K.T. 87) peṟūum (Aink 48) nāṟum (Malai 30: Puṟam 48) poṉṟum (Naṟṟ 132) tōṉṟum (Tirum 166) uṉṟṟum (Patiṟ 6-1) akaṟṟum (Pari 13-31. Akam 47, 71) araṟṟum (Ciṟu 24: Kali 48: Puṟam 198) iraṟṟum (Aink 114) kavaṟṟum (Patiṟ 5-4) tuvaṟṟum (Kali 31) miṉṟṟum (Paṭṭ 264) iliṟṟum (Ciṟu 227) payiṟṟum (Malai 327. Naṟṟ 224. Akam 12, 19) piliṟṟum (Aink 55) kuṟṟum (Akam 330) cuṟṟum (Aink 11) āṟṟum (Kali 11, Patiṟ 2-4) tūṟṟum (Kali 25: K.T. 86, 344, Puṟam 72, Naṟṟ 15)

atirum (Naṟṟ 100) imirum (Naṟṟ 30) timirum (Naṟṟ 360) payirum (K.T. 16: 79) ayarum (Malai 322)

ivarum (K.T. 36) ularum (K.T. 273. Puram 260) kavarum (Malai 8, K.T. 68. Akam 3) nukarum (Malai 284: Patir 5-8: Akam 37: 341) pakarum (Aink 13, Narr 138) patarum (Tirum 62: Akam 54) peyarum (K.T. 293) ārum (Aink 5) ōrum (Narr 127) cōrum (K.T. 88) verūum (Aink 166. K. . 34)

akaṟum (Narr 125: 336) uraṟum (K.T. 222) kataṟum (K.T. 117) tavaṟum (K.T. 144. Puram 108: Narr 197) tikaṟum (Matu 448) piraṟum (Aink 179: Akam 356) imiṟum (Puram 15) pōṟum (Narr 73) vīṟum (Ciru 90, Aink 305. Narr 280) viṟūum (Aink 61)

akavum (Akam 85) utavum (Aink 15) uyavum (Puram 3, Narr 3) kaṭavum (Patir 5-3) kaṉavum (Patir 3-1) katuvum (Paṭṭ 278) turavum (K.T. 246: Narr 372) turāvum (Kali 145) vayāam (Malai 476) vavvum (Akam 148) vauvum (Perum 40) tevvum (Matu 89) kūvum (Puram (Puram 362) cīvum (Matu 269)

curalum (Malai 213; Puram 300) muyalum (Narr 186) nuvalum (Kali 24. Puram 9. Narr 20) naralum (Kali 126: K.T. 381) payilum (Akam 344) tuyilum (Kali 128) nālum (Narr 90) cellum (Puram 18, Narr 9: 254)

ukaḷum (Paṭṭ 141: Patiṟ 3-3: K.T. 250: Puṟam 302: Naṟṟ 119: Akam 45) puraḷum (Tirum 11) aruḷum (Malai 275) maruḷum (Patiṟ 3-4) koḷḷum (Ciṟu 46)

oyyum (Patiṟ 8-3: Naṟṟ 74, 100) koyyum (K.T. 311) ceyyum (Kali 93) peyyum (Aink 16) ĭyum (Puṟam 22) kāyum (Matu 106: Kali 45: K.T. 58) tōyum (Paṭṭ 145: Patiṟ 4-1) mēyum (Kali 41)

uṉṉum (Puṟam 20) tiṉṉum (Aink 24) tummum (Naṟṟ 326) kuṟumum (Aink 218: Akam 92)

cām (Kali 78: Naṟṟ 226) pōm (Kali 25)

Two roots add -k

niṟkum (Kali 89: K.T. 78) ēṟkum (Naṟṟ 390)

Strong forms.

ukkakkum (Matu 502: Aink 339) mukakkum (Puṟam 249) kaṭakkum (K.T. 80) naṭakkum (Ciṟu 189) karakkum (Malai 211. Akam 50) curakkum (Malai 68) turakkum (Mul 102: Akam 9) parakkum (K.T. 51: Naṟṟ 70) puṟakkum (Aink 265: Puṟam 40) kiḷakkum (Puṟam 155) piḷakkum (K.T. 388) tiṟakkum (K.T. 370) piṟakkum (Aink 24) nayakkum (K.T. 296) nivakkum (Malai 55) pacakkum (Kali 25) maṉakkum (Paṭṭ 97) niṉakkum (Puṟam 82)

iṭikkum (K.T. 58: 158: Narr 48) kuṭikkum (Pari 8-32) muṭikkum (Puram 206) ocikkum (Akam 164) mocikkum (Akam 257) olikkum (Tirum 76) oṟikkum (Ciru 259) kaṟikkum (K.T. 338: Puram 23) kiṟikkum (Narr 28) koṟikkum (Patt 7) oḷikkum (Puram 321) kuḷikkum (Ciru 16) poḷikkum (K.T. 337) viḷikkum (Malai 405) katikkum (Narr 352) matikkum (Narr 81) mitikkum (Aink 106) kavikkum (Puram 228) tirikkum (Narr 383) parikkum (Akan 6: 112: K.T. 401: Puram 75) varikkum (Aink 28: Akam 70) tuṇikkum (Matu 635) piṇikkum (Patt 31) paṇikkum (Patir 2-2) teṟikkum (Akam 96)

aṟukkum (Aink 21) iṟukkum (Puram 2: 22: Akam 109) uṟukkum (Malai 338) niṟukkum (Kali 33) ikukkum (Akam 77) cekukkum (Puram 302) tokukkum (Puram 13) pakukkum (Patir 3-10: Narr 85: Akam 10) irukkum (K.T. 125: Narr 131) cerukkum (Narr 59) eṭukkum (Akam 258) koṭukkum (Kali 61. Akam 60) paṭukkum (Puram 30) viṭukkum (Ciru 261: Malai 581: Kali 104)

alaikkum (Tirum 50: K.T. 262: Narr 89) cilaikkum (Perum 260: Akam 61) malaikkum (Puram 107) icaikkum (Perum 182) imaikkum (Tirum 3: Puram 270) iraikkum

(Malai 415) uraikkum (Mul 65: Kali 142) iraikkum (K.T. 3) ukaikkum (Aink 192) mukaikkum (K.T. 186. Puram 117) utaikkum (Malai 341: Narr 280) tutaikkum (Puram 38: Narr 158) uraikkum (Ciru 51: Akam 164: Aink 185) maraikkum (Ciru 59: Puram 311. Narr 302) citaikkum (Akam 5, 90) tuvaikkum (Malai 573) nanaikkum (Kali 6) tiṉaikkum (Aink 150: K.T. 209. Akam 34, 285) vaikkum (Puram 190)

kiḷarkkum (Narr 4) taḷarkkum (Malai 206) nikarkkum (Pari 8-11) peyarkkum (Puram 156: Narr 82: Akam 84) puṉarkkum (Patir 2-1) utirkkum (Ciru 23) uyirkkum (Tirum 149. Akam 103) tavirkkum (Puram 157: 381) miḷirkkum (Narr 2) ārkkum (Pari 16-40: Puram 22) pārkkum (Perum 435: Aink 32. K.T. 25: Puram 189, 322) Irkkum (Akam 8, 18, 72) tīrkkum (Kali 83, K.T. 68, 255) tūrkkum (Akam 21) ōrkkum (Paṭṭ 254: K.T. 396: Puram 157. Akam 88, 399)

aviṛkkum (Kali 119: Akam 74) vīṛkkum (Puram 104) uykkum (Puram 98) puykkum (Akam 252) ēykkum (Akam 288) māykkum (Malai 220: K.T. 12) kākkum (Tirum 161: K.T. 58) cīkkum (Kali 100) cēkkum (Perum 52. Puram 209. Akam 247)

The Present-Future adjectival participle ending in -untu.

In the language of Puranānūru there occur about twenty verbal forms ending in -untu. All the twenty forms occur only in ten verses. The following are the forms ending in -untu:

irIyuntu (Puram 396) irīiyuntu (Puram 395) varaiyuntu (Puram 352) tarūuntu (Puram 24) āruntu (Puram 395) pāyuntu (Puram 24) ukaḷuntu (Puram 339) vaikuntu (Puram 384) tāṅkuntu (Puram 396) tūṅkuntu (Puram 24, 400) varaṅkuntu (Puram 396) ōppuntu (Puram 396)

olikkuntu (Puram 137: 386) parikkuntu (Puram 339: 352) uraikkuntu (Puram 384) marukkuntu (Puram 343) peyarkkuntu (Puram 395) pūkkuntu (Puram 137: 396)

Compound forms: kalakkuruntu (Puram 343) pūkkurūuntu

There has been so much dispute in the recent past about the structure and use of these forms. The appearance of -unnu ending present finite verbs in the sister language Malayalam, made many to consider the 'ceyyuntu' type present-future forms of Old Tamil as reflecting the nature of the Old Tamil verb.[1]

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1. K.N. Sivarājapillai' 'untu ennum iṭai-c-coor pirayōkam allatu puranānūrrin paraimai, Madras 1929, p. 8.

This view is supported by others on the ground that these ten verses of Puranānūru in which these twenty -untu ending forms occur, are linguistically, socially and historically the earliest Tamil poems extant.[1]

It is easier to find the connecting link between the Tamil termination -untu and the Malayalam termination -unnu as the latter seems to be the nasalized form of the former. But in usage there is a difference between these two. In Malayalam -unnu forms are used as finite verbs; but the use of the Tamil forms seems to be adjectival.

The Tamil termination -untu, according to Tolkāppiyam is the modified form of -um.[2] But the important thing is that the author of Tolkāppiyam did not specifically say whether the termination of the present-future finite verb 'ceyyum' or that of the adjectival participle 'ceyyum' that is modified to 'ceyyuntu'. But the commentators of Tolkāppiyam, Cēnāvaraiyar and Naccinārkkiniyar say that it

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1. Rev. Dr. H.S. David. 'The Earliest Tamil poems Extant', Tamil Culture, vol. IV, No. I, p. 90.

2. Tolkāppiyam 2 Collātikaram with comm. by Naccinārkkiniyar Ed. Madras 1941, cūttiram 204.

is the adjectival participle 'ceyyum' that is modified to 'ceyyuntu'.[1] Even the commentators of Puranānūru in which these -untu forms occur, agree that it is the adjectival participle 'ceyyum' that is modified as 'ceyyuntu'.[2] It should be pointed out that neither the commentators of Tolkāppiyam nor those of the Caṅkam texts ever commented that the 'ceyyum' finite could be modified as 'ceyyuntu'.

The nature and use of these adjectival participles ending in -untu is different from those ending in -um. The 'ceyyum' participle qualifies a noun generally following it. EX: 'koṭuvari vaṟaṅkum kōṭuyar neṭuvarai' (Puram 135, line 1). In this context the participle 'vaṟaṅkum' (moving) qualifies the noun 'kōṭu' (top of the hill).[3] Both the noun and the relative or adjectival participle here stand side by side. This is the usual occurence of the 'ceyyum' participle. On the other hand when 'ceyyuntu'

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1. Ibid., p. 303 and ibid., Cēṉāvaraiyam. Ed. Cuṉṉākam, 1938, p. 324

2. Puranānūru with comm. by Auvai Turai Cāmippillai Ed. Madras, 1947. Vol. I, p. 75, Vol. II, Madras 1951, p. 451-452.

3. For further detail refer. p. 247 of this book.

qualifies a noun normally the noun stands far away from the qualifying participle. It is likely the syllable 'tu' in -untu (um + tu) must have something to do with the aspect of a copula or a connecting particle. EX:

1 Kīṟ nīrāṉ mīṉ vaṟaṅkuntu
MĪ nīrāṟ kaṇṇaṉṉa malor pūkkuntu
Kaṟi curṟiya viḷai kaṟaṉi
Aripparaiyār puḷ-ḷ-ōppuntu
5 Neṭu nīr tokūu maṇaṟ(ḷ) taṅkāṉ
Meṉ paraiyāṟ puḷ-ḷ-iriyuntu
Naṉai-k-kaḷḷiṉ maṉai-k-kōcar
Tīntēṟal naṟavu makiṟṉtu
Tīṅkuravai-k-koḷai-t-taṅkuntu
10 Uḷḷilōrkku valiyākuvaṉ
Kēḷilōrkku-k-kēḷākuvaṉ
Kaṟumiya veṉ vēl vēḷē
Valaṉīr vāṭṭaṟṟ(u) Eṟiṉiyātaṉ

(Puranānūru 396, lines 1-13)

In the first nine lines of this piece of the poem, there occur five present-future participles vaṟaṅkuntu (moving) pūkkuntu (blossoming) ōppuntu (driving away)

iriyuntu (departing) and tāṅkuntu (bearing). All these adjectival participles occuring in different lines of this poem qualify the same noun 'vāṭṭāṟu' (proper noun meaning a hig district in S. India) occuring in line 13. The poet describes the greatness of Eṟiṉiyātan (line 13) the king of Vāṭṭāṟu (line 13). The rest of the lines describe or qialify vāṭṭāṟu. Thus the line 13 should he construed with the other lines as given helow:

1 Kīṟ nīrāṉ mīṉ varaṅkuntu

13 Vaḷa nīr vāṭṭāṟṟu Eṟiṉiyātaṉ

2 Mī nīrāṟ kaṇṇaṉṉa malar pūkkuntu

13 Vaḷa nīr vāṭṭāṟṟu Eṟiṉiyātaṉ

3 Kaṟi curriya viḷai karani

4 Ari-p- paṟaiyāṟ puḷ-ḷ-ōppuntu

13 Vaḷa nīr vāṭṭāṟṟ(u) Eṟiṉiyātaṉ

5 Neṭu nīr tokūu maṇar ṟaṇ kāṇ

6 Ken paṟaiyāṟ puḷ-ḷ-iriyuntu

13 Vaḷa nīr vāṭṭāṟṟ(u) Eṟiṉiyātaṉ

7 Naṉai-k-kaḷḷiṉ maṉai-k-kōcar

8 Tīn tēṟal naṟavu makiṟntu

9. Tīñ kuravai-k-koḷai-t-tāṅkuntu
13. Vaḷa nīr vāṭṭārr(u) Eriṉiyātaṉ
Uḷḷilōrkku valiyākuvaṉ
Kēḷillōrkku-k-kēḷākuvaṉ
Kaṟumiya veṉ vēl vēḷē.

The meaning of the lines 1 and 13 is this. The poet says that 'vāṭṭāṟu' the country of the king Eriṉiyātaṉ is full of watery fields and fishes move up and down deep into the water. This meaning is expressed in the best Tamil idiom in a round about way, thus making the English rendering 'un English'. It runs like this: 'Eṟiṉiyātaṉ, the king of ... fishes moving deep in water - fertile - vāṭṭāṟu'. Here 'moving' (vaṟaṅkuntu) qualifies the noun 'vāṭṭāṟu'. Similarly other -untu forms go with the noun 'vāṭṭāṟu' i.e. 'pūkkuntu vāṭṭāṟu', 'ōppuntu vāṭṭāṟu' 'iriyuntu vāṭṭāṟu' and 'tāṅkuntu vāṭṭāṟu'. Therefore it is clear that the forms of 'ōppuntu' type wherever they may stand in the body of the poem, all qualify the one noun which forms the central theme of the poem. The question may be asked 'what will happen if the -untu forms are considered as finite verbs and construed accordingly'?

The reply is that the particular line containing such forms ceases to be a limb of the poem. For example the first line 'kīṟ nīrāṉ mīṉ varaṅkuntu' can be cut off from the rest of the poem and translated as 'the fishes move deep in water'. In this case the subject is 'mīṉ' (fishes) and the predicate is 'varaṅkuntu' (move). The difficulty of making such translation is that the particular line forms a separate existence of its own. But the poet considers the poem as a whole to be one piece; as such all the members form part of the whole. Therefore technically 'varaṅkuntu' cannot be translated by a finite verb. In this poem the poet's intention is to describe the greatness of the king Eṟiṉiyātaṉ of Vāṭṭāṟu. Therefore the rest of the poem contributes its share in shaping the meaning that is central in the poem. Here, the rest of the poem is the description of the fishes, flowers, birds and various sports, If the people drink and happily occupy themselves with various sports the idea is not complete there, unless it qualifies the country of Vāṭṭāṟu. The poet, it is certain, did not think of dancing and music (lines 7-0), except in connection with the life of the people of Vāṭṭāṟu whom he describes

in this poem. Therefore the line like 'kiṟ nīrāṉ miṉ vaṟaṅkuntu'. Under no circumstances whatsoever can be separated from the rest of the poem: that means the line 'Kiṟ nīrāṉ miṉ Vaṟaṅkuntu' forms an adjectival phrase and qualifies the noun vāṭṭāṟu which is the central theme of the poem. Taking this cardinal point into consideration, all the commentators of Tolkāppiyam as well as Puṟanānūṟu are unanimous in their opinion that the forms of 'ceyyuntu' type are adjectival participle in their nature.

In the recent years there have been some objections raised against the said view of the commentators. Both Dr. P.S. Subramanya Sastri and Mr. K.N. Sivarājapillai say that forms ending in -untu can be either adjectival participles or finite verbs. Both of them view this subject from different angles; Dr. P.S. Subramanya Sastri says:

> 'The particle um in 'ceyyum' is also changed to untu in certain places. EX: maintar-el-vaḷai makaḷir talai-k-kai tarūuntu (Puṟam 24) (Men give their first hand to women with dazzling bracelets.)
>
> Note: This modification appears both in the peyar-eccam ceyyum and the finite verb ceyyum, since the author has stated -um without mentioning this or

or that ... ence the statements "i-t-tiripu peyar-eccattiṟku iṟāya vaṟi enpatu karutippōlum" in the Cēṉāvaraiyaṉ, and "itaṉumār uṇṭē enṟataṉāṉ i-t-tiripu peyar-eccattiṟke kolka" in the Naccinārkkiniyam are interpolations.'[1]

Here Dr. P.S. Subramanya Sastri disagrees with the views expressed by the commentators Naccinārkkiniyar and Cēṉāvaraiyar and calls that part of the commentaries 'interpolations'. What a wonderful idea! Interpolations might be possible in the ancient works; but in the works of the fifteenth century such interpolations would be very rare. Indeed it can be said that some interpolations have crept into the work of Cēṉāvaraiyar or Naccinārkkiniyar. But it seems to be rather unwise and also unnatural to select two sentences from two different works and call them interpolations just because the well-known commentators would not make mistakes.

The same poem (Puram 24) which Dr. P.S. Subramanya Sastri quotes is taken here for analysis:

1 Nel-l-ariyum irun toṟuvar
Ceṉ ñāyiṟṟu veyiṉ muṉaiyiṉ
Teṉ kaṭaṟ ṟiṭai micai-p-pāyuntu

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1. Tolkāppiyam - Collatikaram Eng. Comm. Ed. Annamalai University 1945: p. 214.

Iṉṟiṟai vaṉ paraṭavar
Veppuṭaiya maṭṭ(u) uṇṭu
Taṉ kuravai-c-cir tūṅkuntu
Tūvaṟ kaliṭṭa tēmpāy puṉṉai
Mel-l-iṇar-k-kaṇṇi vilainta maintar
El vaḷai makaḷir talai-k-kai taruūntu
Vaṇṭu paṭa malarnta taṉṉaruṅ kāṉal
Muṇṭaka-k-kōtai-y-oṇṭoṭi makaḷir
Irum paṉaiyiṉ kurumpai nīrum
Pūṅ karumpiṉ tīṅ cāṟum
Ōṅku maṇaṟ kuvavu-t-tāṟai-t-
Tī nīrōṭ(u) uṭaṉ virāay
Munnīr uṇṭu munnīr-p-pāyum
Tāṅkā-v-uṟaiyuḷ nallūr keṟīiya
Ōmpā-v-īkai māvēḷ evvi
Puṉalar putaviṉ miṟalaiyoṭu kaṟaṉik
Kayal ār nārai pōr viṟ cēkkum
Poṉṉaṇi yāṉai-t-toṉ mutir vēḷir
Kuppai nelliṉ muttūṟu tanta
Korra nīḷkuṭai-k-koṭittēr-c-ceṟiya!

(Puṟanānūṟu 24, lines 1-23)

This verse is to be construed exactly in the same manner as the verse 396 explained in p. 274. Here the poet describes the achievement of the King 'Ceṟiya' (line 23) as the annexer (tanta - line 22) of the district 'nuttūṟu' (line 22) together with the town 'Miṟalai' (line 19). The theme of the poem, therefore, is 'the annexation of 'Nuttūṟu' and 'Miṟalai' by the King Ceṟiya'. The lines 1-19 is the description of 'Miṟalai' as such they have no separate existence of their own apart from qualifying the noun 'Miṟalai' the central theme of the poem. Thus the first nine lines in which three adjectival participles pāyuntu (running), tūṅkuntu (playing) and tarūuntu (giving) should be construed as follows:

1 Nel-l-ariyum irun toṟuvar
2 Cen ñāyirṟu veyiṉ muṉaiyiṉ
3 Teṉ kaṭaṟ ṟirai micai-p-pāyuntu
19 Puṉalam puṭaviṉ Miṟalai

4 Tiṇṭiṟil vaṉ paraṭavar
5 Vepputaiya maṭṭu uṇṭu
6 Taṇ kuravai-c-cīr tūṅkuntu
19 Puṉalam puṭaviṉ Miṟalai

7 Tūvaṟ kalitta tēmpāy puṉṉai

8 Mel-l-iṇar-k-kaṇṇi ṟilaiṇta maintar

9 El valai makaḷir talai-k-kai taruuntu

10 Puṉalum puṭavin Miṟalai.

Thus lines 1-3 ending in pāyuntu, lines 4-6 ending in tūṅkuntu and the lines 7-9 ending tarūuntu qualify the same noun Miṟalai of the line 10. Therefore the sections lines 1-3, 4-6 and 7-9 are each standing in the place of an adjective. Dr. Subramanya Sastri translates 'tarūuntu' (line 9) as (men) 'give'. As explained above the lines 7-9 cannot be considered a sentence since they qualify the noun 'Miṟalai'. Therefore 'tarūuntu' should be translated as an adjectival participle 'giving' and not as a finite verb 'give'.

Finally, Dr. K.N. Sivarājapiḷḷai feels that since the -unnu forms are used in Malayalam as finite verbs, the Tamil -untu forms also must be used as finite verbs in the very early times.[1] There is no disagreement up to this point, for nobody can base his or her argument except upon the

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1. Untu eṉṉum iṭaiccoṟ pirayōkam allatu Puṟanāṉūṟṟiṉ paraiṉai. Madras 1929, p. 33.

evidence of the extant documents. As the 'ceyyum' form is used both as the finite verb and participle, it might be possible that the 'ceyyuntu' form also would have possessed the same characteristics in the primitive times. Mr. Sivarājapiḷḷai agrees that the commentators' views should be respected for, all of them have given a unanimous verdict. Coming to the conclusion that the author of Tolkāppiyam meant that only the -um of the adjectival participle modifies to -untu and quoting the aphorism

"ceyyum eṉ ecca-v-iṟṟuyirmey cēṟalum
Ceyyuḷuḷ um-unt ākalum muṟṟēl
Uyirum uyirmeyyum ēkalum uḷavē."

Of Naṉṉūl (cūttiram 34\ ) in which it is said that only the adjectival participle changes from -um to -untu, Mr. Sivarājapiḷḷai says that the -untu finite verbs went out of use even before the age of Tolkāppiyam. He quotes verse 366 of Puranānūru in support of his argument and says that this particular verse was composed a few centuries earlier than the age of Tolkāppiyam. And during the period of Tolkāppiyam -untu forms were in usage only as an adjectival participle, therefore the author of the Tolkāppiyam based

his rule only on the usage of the form.[1]

Here is the verse 386 ...

Neṭu nīra nirai kayattu-p-
Paṭumāri-t-tuḷipōla
Neytuḷḷiya varai mukakkavum
Cūṭu kiṟittu vāṭūṉ micaiyavum
Ūṉ koṇṭa veṇmaṇṭai
Āṉ payattāṉ murraṟippavum
Veytuṇṭa viyarppallatu
Ceytoṟilāṉ viyarppaṟiyāmi
Īttōṉ entai-y-icaitaṉatāka
Vayalē, nelliṉ vēli nīṭiya karumpiṉ
Puṟavē, pullaruntu pal-l-āyattāṉ
Vil-l-irunta veṅ kuṟumpiṉṟu
Kaṭaḷē, kāṟanta kalaṉ eṉṉuvōr
Kāṉaṟ puṉṉai-c-ciṉai-y-alaikkuntu
Kaṉiyē, ciṟu veḷ-ḷ-uppiṉ koḷḷai cāṟṟi-p-
Peruṅkal naṉ nāṭṭumaṉ olikkuntu
Aṉṉa naṉ nāṭṭu-p-porunam yāṉē.

(Puṟanānūṟu 386, lines 1-18)

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1. Untu eṉṉum iṭai-c-cor pirayōkam allatu Puranānūṟṟin paraimai. Madras 1929, pp. 58-60.

In this piece of the poem the poet describes the 'country' (line 18) of a Cōḻa king. This poem also should be construed on the same principle as that of the previous poems. The adjectival participles 'alaikkuntu' (shaking) and 'olikkuntu' (roaring) qualify the same noun 'the country' (nāṭu) of line 18. Therefore the lines 14-17 in which the -untu forms appear should be construed as follows:

14 Kaṭalē, kāṟanta kalan eṉṉuvōr
15 Kāṉaṟ puṉṉai-c-ciṉai alaikkuntu
19 Aṉṉa nan nāṭṭu-p-porunam yāmē
16 Kariyē, ciṟu veḷ-ḷ-uppiṉ koḷḷai cāṟṟi-p-
17 Peruṅkal naṉ nāṭṭu maṉ olikkuntu
Aṉṉa naṉ nāṭṭu-p-porunam yāmē.

Mr. Sivarājapillai argues that since 'tatumpiṉṟu' (of the line 11) and 'kurumpiṉṟu' (of the line 13) are finite verbs 'alaikkuntu' (of the line 15) and olikkuntu (of the line 17) also should be of the same nature. No doubt 'tatumpiṉṟu' and 'kuṟumpiṉṟu' also are used in similar context as the 'alaikkuntu' and 'olikkuntu' but all the four forms are used only as participles.

(1) vayalē (line 10) - tatumpiṉṟu (line 11) - nāṭu (line 18)

(2) puṟavē (line 12) - kuṟumpiṉṟu (line 13) - nāṭu (line 18)

(3) kaṭalē (line 14) - alaikkuntu (line 15) - nāṭu (line 18)

(4) kariyē (line 16) - olikkuntu (line 17) - nāṭu (line 18)

Here 'alaikkuntu' and 'olikkuntu' like the 'untu forms of the previous poems qualify the same noun 'nāṭu' which is the central theme of the poem. The only difference in this poem is that the two forms 'tatumpiṉṟu' and kuṟumpiṉṟu' are structurally finite verbs but here they are not expressing a complete idea. The descriptions of the 'fields' (vayal) and the 'forest' (puṟavu) only qualify the bigger 'country' of the King of the Cōḷas. Therefore the lines dealing with the description of the four-fold land in turn stand as adjectival clauses qualifying the noun 'nāṭu'. Therefore all the four verbal forms should be interpreted as adjectival participles and not finite verbs. The cause for the confusion in the minds of some is due to the fact that they judge the nature of a particular grammatical form in its external appearance and not in the usage of the form. It has been pointed out earlier (p. 210) that in the tradition of the line followed by the Tamil grammarians and the commentators a form is well judged by its use. Therefore an adjectival participle is one that needs another noun to

complete its meaning or significance. That is why the equivalent of the 'adjectival participle' in Tamil is called 'peyar-eccam'. Again the 'peyar-eccam' and the 'adjectival participle' do not exactly mean the same thing. The Tamil grammarians and the commentators did not consider a grammatical form in any way important except in their force in sentences. Even the author of Tolkāppiyam calls the 'ceyyum' finite as 'peyar eñcu kiḷavi' (adjectival participle) when it is used as a participle (refer p. 24). It is important to remember that he did not call such forms, as 'the 'ceyyum' finite used as participle' because he pays greater attention to the use of the form than its appearance. Therefore the commentators of Tolkāppiyam and the Cankam texts followed the same principle. Again it is inevitable to make the differentation for the usage and not for the form owing to the simple reason that the Old Tamil used the same forms of the past such as āṭi, vantu etc. both as the finite verb and as participle. Similarly the same future forms such as kāṇku, uṇmār etc. were used both as finite and participle. Therefore there arose no necessity in the ancient days to judge the nature of a particular form merely from its external appearance.

As pointed out so far, it is easy to understand that the -untu ending forms of Puranānūru are named as 'adjectival participles' because all the twenty forms occuring, complete their meaning or significance with the help of nouns. Therefore the verdict of the Tamil grammarians and the commentators is correct. The evidence of the Caṅkam texts fully supports it. There is no necessity, therefore, either to attribute sections of the commentaries of Naccinārkkiniyar and Cēṉāvaraiyar as 'interpolations' or to imagine that the author of Tolkāppiyar did not see some poems of Puranānūru.

A note on the evolution of the Present-Future participles.

One of the important differences between the Modern Tamil and the language of the Cankam is that in the latter the verbal roots were more individual and play separate roles of their own. For example the adjectival participle 'ceyyum' is superfluous in the language of the Cankam age because all its functions were done satisfactorily by the verbal root itself. The presence of the participle 'um' in the adjectival participle 'ceyyum', no way gives to it any importance. Compare the following:

Ulakam uvappa valaṉ ēṛpu tiritaru
Palar pukaṛ ñāyiṛu kaṭaṛ kaṇṭā aṅku(u)
Ōvaṛa-v-iṛaikkum cēṇ viḷaṅk(u) avir oḷi
Uṛunar-t-tāṅkiya mataṉ uṭai nōṉṛāl
Ceṛunar-t-tōytta cel-l-uṛaṛ taṭakkai
Maruvil karpiṉ vāṇutal kaṇavaṉ

(Tirumurukāṛṛuppaṭai, lines 1-6)

In this piece of the poem the limbs of the God Muruka are described. The verbal roots pukaṛ - to praise viḷaṅku - to shine; avir - to shine, uṛaṛ - to be alike, etc. are used as adjectives meaning 'praising' 'shining' 'shining' and 'liking' respectively. Each qualifies a noun and should be construed as follows:

'pukaṛ ñāyiṛu' - 'praising sun'
'viḷaṅku oḷi' - 'shining radiance'
'avir oḷi' - 'shining radiance'
(cel) uṛaṛ taṭakkai - (thunder) like hands

Even the compound form tiritaru (encircling) standing in the place of an adjective is made up of two roots 'tiri' and 'taru'. (These will be treated in detail under the compound verbs.) There seems to be no difference in meaning between these roots used as adjectives and the roots compounded with the particle -um used in the same capacity.

Compare 'vilaṅku' with 'vilaṅkum' and 'urar' with 'urarum' in the following contexts.

'ōvara iṉaikkum cēṇ vilaṅk(u) avir oli'

(Tirum 3); 'cēṇ ikantu vilaṅkum ceyirtīr mēṉi

(Tirum 19)

'vilanku oli' means 'shining radiance'

'vilaṅkum mēṉi' means 'shining body'

Both 'vilaṅku' and 'vilaṅkum' express the same and also stand in the same relationship with the nouns.

'cerunar-t-tēytta cel-l-urar taṭakkai (Tirum 5);

'cev verin urarum koṟuṅkaṭai maṟai-k-kaṇ (K.T. 222)

'(cel)urar taṭakkai' means (thunder like hand

'(verin) urarum kaṇ' means (the back) like eye'

Both 'urar' and 'urarum' mean the same thing and also stand in the same relationship with the nouns they qualify.

Thus in the language of the Caṅkam texts crude roots assume the meaning of adjectives and the meaning so interpreted is derived from the context and not by any internal change of the root. Only in the later stages tense signs were added to the verbal roots and they began to assume the role of the adjectival participles.

CHAPTER IX.

Adverbial participles of Time.

In Tamil, new types of adverbial participles are formed by adding temporal suffixes or particles to the adjectival participles of the past and the present-future. The author of Tolkāppiyam says that the compound forms ending in one of the temporal suffixes or particles such as 'piṉ', 'muṉ' 'kaḷ', kaṭai', vari and 'iṭam' belong to the category of adverbial participles.[1] Of these particles denoting time, 'kāl', 'kaṭai' and 'piṉ' occur frequently in the Caṅkam texts. The other temporal particles 'kālai' 'piṉṟai' and 'uri' occuring in the Caṅkam texts were not mentioned in Tolkāppiyam. The particle 'piṉ' meaning 'after' is also used as an adverb. Similarly the particle 'muṉ' meaning 'before' is used.

Of the twin forms kālai and kāl, piṉṟai and piṉ the shorter ones kāl and piṉ occur mainly in the later texts, and kālai and piṉṟai occur in the earlier texts. This

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1. Tolkāppiyam - Collatikāram. Ed. Cuṉṉākam 1938. Cuttiram 229.

shows that 'kāl' and 'piṉ' are the shortened forms of the earlier temporal particles 'kālai' and 'piṉṟai'. It is likely that all these temporal particles were used once as adverbs and in the later stages of the evolution of the Tamil language some of these forms lost their old significance and stand at the end of the adjectival participles as mere particles.

The examples given below will show how the adjectival participles of the past and the present-future become adverbial in character when compounded with the temporal particles.

EX: puku - to enter in.

The past adverbial participle formed from the root puku- is 'pukka' (having entered).

'puttēḷir kōṭṭam valaṁ ceyt(u) ivaṉoṭu
pukka vaṟi-y-ellāṁ kūṟu'

(Kalittokai 82, lines 4-5)

Meaning: 'Tell me (kūṟu) all the places (lit- paths) you had gone (pukka vaṟi ellām) with him (ivaṉoṭu) after coming round (valaṁ ceytu) the temple (kōṭṭam) of the God (Puttēḷir).'

In this context 'pukka varṛi' means 'the place or path you had gone'. Evidently 'pukka' a past adjectival participle qualifies the noun 'varṛi'.

When the temporal particle 'kāl' is suffixed to 'pukka' the compound form becomes an adverbial (past) participle.

EX: 'Nuttēr muṛuvalāy! nā maṇam pukkakkāl
Ippōṛtu pōṛteṇṛ(u) atu vāyppa-k-kūṛiya
A-k-kaṭavuḷ maṛṛa-k-kaṭavuḷ'

(Kalittokai 93, lines 11-13)

In this context the phrase 'nām maṇam pukkakkāl' means (literal) 'When we entered the marriage'.[1] In other words 'pukkakkāl' (pukka + kāl) stands for 'when (we) entered'[2] Therefore 'pukkakkāl' is a past adverbial participle.

As the temporal particle is added to the past adjectival participle, so also it is added to the present-future adjectival participle.

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1. In idiomatic English this view can be expressed as 'when the auspicious time of the wedding approached'.
2. Ref. Kalittokai with comm. by Naccinārkkiniyar. 2nd Ed. Madras 1943, p. 275.

EX: koṭu - to give.

'Ivaḷ tantai kātaliṉ yārkkum <u>koṭukkum</u>
<u>viṟupporuḷ</u>, yātu nī veṇṭiyatu'

(<u>Kalittokai</u> 61, lines 13-14)

In the context 'koṭukkum viṟupporuḷ' meaning 'valuable thing that you give', the present-future adjectival participle 'koṭukkum' qualifies the noun 'viṟupporuḷ'. But when the temporal particle 'kāl' is added to it the compound form 'koṭukkum kāl' means 'when (you) give'. EX:

'Tātu tēr paravaiyiṉ aruṇt(i) i<u>r</u>al <u>koṭukkuṅkāl</u>
Ētilār kū<u>r</u>uvat(u) eva<u>n</u>ō?'

(<u>Kalittokai</u> 22, lines 7-8)

Meaning: 'When you give (koṭukkuṅkāl) them trouble (i<u>r</u>al) having enjoyed (yourself) like the bees that search for honey (tātutēr pa<u>r</u>avaiyi<u>n</u> aruṇti). What will the others (i.e. enemies) speak of you? (Ētilār kū<u>r</u>uvatu eva<u>n</u>ō?) Here 'koṭukkuṅkāl' is a present-future adverbial participle.

Similarly 'kālai' and 'kaṭai' are suffixed to the past as well as the present-future adjectival participles. Since 'pi<u>n</u>' and 'pi<u>nr</u>ai' mean 'after' they are suffixed only to the past adjectival participles for, the expression will be meaningless if added to the present-future forms. The

participle 'koṭutta piṉ' or 'koṭutta piṉṟai' meaning 'after having given' is sufficient to express a future action.

1. kāl

Adverbial participles of time formed by adding the temporal suffix 'kāl' to the adjectival participles occur mainly in Kalittokai.

Past:

pukkakkāl (Kali 93: 105) aṟṟakkāl (Kali 69) peytakkāl (Kali 144) oṟintakkāl (Kali 15) pirintakkāl (Kali 25) vatintakkāl (Kali 126) maṇantakkāl (Kali 132) payantakkāl (K.T. 264) vantakkāl (Kali 38) tolaintakkāl (Kali 15) iruntakkāl (Kali 132) puṇarntakkāl (Kali 132) koṇṭakkāl (Kali 8) viṭuttakkāl (Kali 35) teḷittakkāl (Kali 124) aḷittakkāl (Kali 43: 122: 136)

Present-Future:

piriyuṁkāl (Kali 8) teriyuṁkāl (Kali 140) niṉaiyuṁkāl (Kali 9) puṇaruṁkāl (Kali 78) peyaruṁkāl (Kali 108) tēṟunkāl (Kali 9) Pari 22-34) kamaṟuṁkāl (Kali 126) cūṟuṁkāl (Kali 9: 47: 63) kāṇuṁkāl (Naṟṟ 230: 393: Puṟam 44. Kali 80: 100: K.T. 252) muyaṁkuṁkāl (K.T. 70) nīṁkuṁkāl (Kali 25: 78) nōkkuṁkāl (Kali 63:

131) pōkkunkāl (Kali 63) āṭuṅkāl (Kali 1) nāṭuṅkāl (Kali 16) pāṭuṅkāl (Puṟam 39) cīṟuṅkāl (Kali 143) tōṉṟunkāl (Puṟam 315) pulluṅkāl (Kali 126) tūvuṅkāl (Puṟam 331)

irakkuṅkāl (Kali 22) kiḷakkuṅkāl (Pari 4-3) taṉakkuṅkāl (Kali 25) maṉakkuṅkāl (Kali 25) aḷikkuṅkāl (Kali 25) oḷikkuṅkāl (Kali 126) paṟikkuṅkāl (Kali 59) viṟikkuṅkāl (Kali 144) uṟaikkuṅkāl (Kali 15) koṭukkuṅkāl (Kali 22)

2. kālai:

Adverbial participles ending in -kālai occur only in the earlier texts.

Past:

maṭintakālai (Akam 122) pirinta kālai (Aink 359) turantakālai (Puṟam 308: Aink 109) uṟantakālai (Naṟṟ 384) peyarntākālai (Naṟṟ 44) kontakālai (Puṟam 25) niṉṟakālai (Poru 89) akaṉṟakālai (Akam 29) ayiṉṟakālai (Poru 116)

mutikkālai (Akam 104) paṭaittakālai (Naṟṟ 337) taputtakālai (Patiṟ 8-8) uyirttakālai (Akam 5: 86)

Present-future:

teriyuṅkālai (Akam 286) niṉaiyunkālai (Puṟam 213) peyaruṅkālai (Akam 318: Patiṟ 7-3) vāruuṅkālai (Puṟam 169: Aiṅk 238) celluṅkālai (Puṟam 169) koḷḷuṅkālai (Puṟam 57) āruṅkālai (Puṟam 367) kāṇuṅkālai (Naṟṟ 72) nīṅkuṅkālai (Puṟam 178) kūṟunkālai (Naṟṟ 57) kararuṅkālai (Akam 275) vauvuṅkālai (Puṟam 357)

pacakkuṅkālai (K.T. 183) irakkuṅkālai (Puṟam 180) kiḷakkuṅkālai (Puṟam 216) maṟakkuṅkālai (Puṟam 175) piṇikkunkālai (Puṟam 195) alaikkuṅkālai (K.T. 397) amaikkuṅkālai (Puṟam 218) niṉaikkuṅkālai (Puṟam 54: 217)

Sometimes 'kālai' is added to the verbal roots. EX: peṟukālai (Akam 86) peykālai (Kali 106) taṇikālai (Naṟṟ 346). It has been explained earlier (Ref. p.268) that the verbal roots sometimes express the same as the present-future participles ending in -um.

3. kaṭai:

Adverbial participles ending in 'kaṭai' occur only in the later texts. Only four forms are found in the literature of the period. These are used in the same contexts as the 'kāl' or 'kālai' ending forms.

Past:

vantakkaṭai (Kali 22) nīttakkaṭai (Kali 147)

Present-Future:

kāṇuṅkaṭai (Kali 87) āṭuṅkaṭai (Pari 7-76)

4. piṉ:

iṟantapiṉ (Kali 15: Akam 327) turantapiṉ (Kali 53) piṟantapiṉ (Puṟam 222) iḻantapiṉ (K.T. 374) kaṇṭapiṉ (K.T. 306) peyarntapiṉ (Puṟam 359) tikaṟntapiṉ (Kali 143) oṟintapiṉ (Akam 120)

muyankiyapiṉ (Akam 19)

paṭuttapiṉ (Kali 5) tīrttapiṉ (Ciṟu 248)

5. Piṉṟai:

Since 'piṉṟai' is used in the earlier texts and 'piṉ' in the later texts as well as earlier texts it is likely piṉ is the shortened form of 'piṉṟai'. If this view is accepted then 'piṉṟai' should be taken as composed of two elements piṉ + tai = piṉṟai. The meaning of the particle 'tai' is obsolete, but its existence can be recognized in some of the archaic forms of the imperatives. EX: kāṇṭai (Kali 92: 12 etc.) meaning 'look' is the compound form of the imperative 'kāṇ' and an expletive 'tai'. The following

forms ending with the temporal particle 'pinrai' occur in the earlier texts:

irantapinrai (Puram 376: Perum 206) cenra pinrai (Aink 239. Natu 620) untapinrai (Puram 269) kaṇṭapinrai (Puram 69) māyntapinrai (Puram 242: 158) ulantapinrai (Akam 345) iṟintapinrai (Perum 238) kaṟintapinrai (Perum 147: 371. Akam 294: 86) kalaintapinrai (Patir 2-2) nekiṟttapinrai (K.T. 176)

nīṅkiyapinrai (Natu 404) paṟicciya pinrai (Malai 538) eytiyapinrai (Akam 318) kaṟippiyapinrai (Poru 52: 102) ōṭiyapinrai (Puram 381) kūṭiyapinrai (Akam 70)

6. uṟi:

The particle 'uṟi' expresses either the 'time' or the 'place'. It is suffixed to the past adjectival participle and the combination is of a peculiar nature. EX:

cenra + uṟi = cenruṟi

ōṭiya + uṟi = ōṭiyuṟi

In the Modern Tamil these forms should be combined as cenra + uṟi = cenravuṟi ōṭiya + uṟi = ōṭiyavuṟi. In these forms the semi vowel -v- enters between a and -u. But in the forms occuring in the Caṅkam texts two things occur.

(1) The adjectival sign -a- appearing as the final element of the participles disappears in combination, and (2) as the result of this disappearance of the -a, the semi vowel -v- is not admitted. Hence,

ceṉṟa + uṟi = ceṉṟuṟi

ōṭiya + uṟi = ōṭiyuṟi

It should be pointed out that combinations of this nature are rare in Tamil. As these forms appear in the language of poetry it is possible that they were used because of the preference for shorter forms to suit the exigences of the metres.

On the other hand if the first member of the compound forms such as ceṉṟuṟi, ōṭiyuṟi is interpreted as the past adverbial participles 'ceṉṟu' and 'ōṭi' respectively then the combination changes are in harmony with the grammatical rules. It is difficult to accept such a theory because all the five forms explained above such as 'vanta-k-kāl', vanta kālai', 'vanta-k-kaṭai', 'vanta piṉ' and 'vanta piṉṟai' are all compounds of adjectival participles and the temporal particles. Secondly the commentators of the Caṅkam texts

interpret 'cenṟuṟi' as 'cenṟa iṭattu'[1] 'ōṭiyuṟi' as 'ōṭiya iṭam'[2] and 'muyaṅkiyuṟi' as 'muyaṅkiya iṭam'.[3] In all such places the participles are interpreted as adjectival. The following are the forms occuring in the Caṅkam texts:

kaṇṭuṟi (Tirum 251) paṭṭuṟi (Kali 69) yāṭṭuṟi (Kali 81) cenṟuṟi (Kali 132) niṉṟuṟi (Pari 11-109) uyarnṭuṟi (Pari 7-15) muyaṅkiyuṟi (Kali 144) ōṭiyuṟi (Kali 144)

'Uṟi' is not suffixed to the present-future participles ending in -um, but it is directly suffixed to the verbal roots. EX: acai + uṟi = acai-v-uṟi. The -v- in the form is only a semi vowel added to avoid hiatus between i and -u and it is not the future tense sign. This temporal particle 'uṟi' is added to the verbal root and expresses the present-future on the analogy of like forms such as 'peykālai', 'peṟukālai' and 'taṇikālai' (Ref. p. 297.). In the following forms occuring in the Caṅkam texts 'uṟi' is suffixed to the verbal roots:

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1. Kalittokai with comm. by Naccinārkkiniyar. 2nd Ed. Madras 1943, p. 411.
2. Ibid., p. 453.
3. Ibid., p. 453.

acaivuṟi (Perum 44) nacaivuṟi (Perum 44)
kuṭaivuṟi (Kuṟi 57) viṭuvuṟi (K.T. 309) toṭuvuṟi
(K.T. 309) peyarvuṟi (Aink 204) tāṟvuṟi (Paṟi 11-110)
celvuṟi (Puṟam 389. Kali 98: 116)

CHAPTER X.

The Future Verb.

The Tamil language of the Caṅkam texts has preserved two main groups of future verbs.

Group I. The verbs of the group have distinct personal terminations and conjugated fully in all the persons. Like the finites of the past, these verbs of the Group I are formed by adding the personal termination to the future stems. The stems of the verbs of this group indicate whether the form is intransitive or transitive.

The verbs of this group can be divided into two:

(a) The First Future: (b) The Second Future.

The First Future

The stems of the First Future are formed by adding the future tense sign -v- -p- or -pp. The stems ending in -v- or -p- are weak and express generally the intransitive whereas those ending in -pp- are strong and express generally the transitive or the causative. EX:

Weak verb: uṉar + v + ēṉ = uṉarvēṉ

uṉ + p + ēṉ = uṉpēṉ

Strong verb: eṭu + pp + ēṉ = aṭuppēṉ

Certain roots of this future form weak as well as strong verb. EX:

aṉai + v + ēṉ = aṉaivēṉ (weak)

aṉai + pp + ēṉ = aṉaippēṉ (strong)

Only the verbs of the First Future are in use in the Modern Tamil.

The Second Future

The second division of the verbs of the Group I belong to the Second Future. Like the verbs of the First Future these are conjugated in all the persons. In this Future a suffix -ku is systematically added to the verbal root and the tense sign -v- is added to this -ku and not to the verbal root as in the case of the First Future. The weak stem of the Second Future is formed thus by adding -kuv- to the verbal root and the strong stem is formed by adding -kkuv-. Apparently the initial -k of the -kuv- is doubled in the formation of strong stems. EX:

aṟi + kuv + eṉ = aṟikuveṉ (weak)

tuṟa + kkuv + eṉ = tuṟakkuveṉ (strong)

The weak forms generally express the intransitive and the strong forms the transitive or the causative.

Compared with the verbs of the First Future the verbs of the Second Future are few in number. Again, the verbs of the Second Future became archaic in the Modern Tamil.

Group II.

The Third Future

The verbs of the Group II are archaic in character, defective in conjugation and belong probably to the Old Tamil period. For the sake of easy reference the verbs of this group may be named as the 'Third Future'. The following types of verbs belong to the Third Future.

1st Sing: ariku 1st Plur: arikum

2nd Sing: ariti 2nd Plur: aritir

3rd N.F. Plu. aripa, ariyumār.

The first person plural have two other types, arikam and aritum.

When the verbs of the Third Future are supplemented with the 'ceyyum' verbs used mainly in the masculine, feminine neuter singular and plural the conjugation of irregular form is completed.

	Sing.	Plur:	
1st	ariku	arikum:	arikam: aritum.
2nd	ariti	aritir	
3rd M.	ariyum)	aripa:	ariyumār
F.	ariyum)		
N.	ariyum	ariyum.	

It is likely that the present-future verbs of 'ceyyum' type were once used in all the persons (Ref. p. 252) and later replaced by the archaic verbs of the Third Future. The following evidence supports this view:

The 'Present-future' verbs of the 'ceyyum' type are less distinct than the verbs of the Third Future. Though the verbs of both the groups are used in the present as well as in the future, the latter use is more prevalent in the Third Future verbs.

This principle points out an important landmark in the history of the Tamil verb. In the primitive Tamil it is likely the non-inflected 'ceyyum' verb was used to indicate the time contrast to the past, i.e. the future. As time went on the need to separate the present from the future arose and in the first instance a certain suffix such as ku, ti or pa was added to the verbal root to express concretely a particular person such as the first singular

second singular etc. At that time the same suffix expressing particular persons denoted the action expressed in the future tense. That is how the suffixes k, t, p, etc. came to be associated with each person. It is only in the later stages especially during the pre-Tolkāppiyam period distinct personal terminations such as en, ēn, am, ām etc. began to be added to the Tamil verb.

Secondly, the fact that some of the archaic forms of the Third Future such as 'kāṇku', kāṇkum, kāṇmār etc. together with the present-future forms of 'ceyyum' type were used both as finite and participle, support the view consistently expressed in these pages that the past forms like 'ceytu' 'ceyta', etc. were used in the primitive or Old Tamil both as the finite verb and the participle.

A careful analysis of the archaic forms occuring in the Cankam texts show that the archaic forms of the past, present-future and the Third-future have some common characteristics. None of these forms have distinct tense signs or personal terminations. EX:

Past: uṇīi, uṇṇā, uṇṇū

Pre-Fut: ceyyum

Third-Fut: ceyku, ceypa

The past terminations i, ā and ū the present-future -um and the Third-future pro-personal terminations ku, kum, ti, etc. were all directly added to the verbal root and not to any stem. This was the condition of the Tamil verb in its early stages of development.

Thus the verbs of the Third Future form a distinct group of their own and throw much light on the nature of the Old future verb.

When one analyses the First, Second and Third Future verbs as a whole, one distinct factor becomes clear, i.e. the future verbs do not proceed or are not formed from the future participles. On the contrary all the past finites are formed from the past participles. The future has no distinct participles of its own. This is the main difference between a past finite and future finite in Tamil. EX: The past finite form naṭantāṉ (he walked) is formed by adding the termination āṉ to the past adverbial participle 'naṭantu'. But in the future finite 'naṭappāṉ' the termination āṉ is added to the stem 'naṭapp-'. Only the infinitive 'naṭappa' is formed from this stem and not any distinct future participle. From this statement one should not conclude that the infinitive is really a Participle

therefore the future has participial forms. A majority of the infinitives are not formed from the future stem. EX: The future finite formed from the root cey - 'to do' is ceyvāṉ (1st Sing.). The verbal stem of this form is ceyv-. The infinitive is 'ceyya' and not 'ceyva'. 'Ceyya' is formed by adding -a to the verbal root.

What is intended by these comparisons is to explain that the principle of forming the future verb is different from that of the past verb. Since the future is lacking in participles, one may ask the question 'Are the future actions all denoted by the future finites only?' The answer is 'no'. The future actions are expressed also by the past participles and the infinitives. EX:

'avaṉ ōṭi varuvāṉ' means 'he will come running'. Here 'ōṭi' as a past adverbial participle means in this context 'running'. The actions expressed by the past participle 'ōṭi' and the future finite 'varuvāṉ' happen simultaneously. Therefore the past participle 'ōṭi' expresses an action that will take place in the future. In other words an equivalent of the 'future perfect' can be expressed in Tamil by the past participles qualifying the future finites.

Secondly the infinitive expresses the incompleted action of the future. Ex: 'avan ceyyiya varuvān' means 'he will come to do (that)'. Here the future action 'to do', i.e. an action to take place in the future is expressed by the infinitive 'ceyyiya'.

Thus the future verb in comparison with the past verb cannot be said 'rich' with varieties of verbal forms and participles.

CHAPTER XI.

Formation of the stems of the First and Second Futures.

The formation of the stems of the First Future Weak stem:

The weak stem of the First Future is formed by adding the tense sign -v- to the root. Of the roots discussed under the past tense, all those belonging to the Second conjugation and a few of the First conjugation form weak stems under the First Future. The following weak stems occuring in the Cankam texts are formed from the roots of the Second Conjugation past:

ākuv-	pōkuv-	ēkuv-	
alkuv-	nalkuv-	palkuv-	olkuv-
urukuv-	orukuv-	kaṭukuv-	mūṛkuv-
tirukuv-	maṛukuv-		
aṭaṅkuv-	nuṇaṅkuv-	vaṇaṅkuv-	iraṅkuv-
kalaṅkuv-	vilaṅkuv-	puyaṅkuv-	
aṛuṅkuv-	naṭuṅkuv	oṭuṅkuv-	taṅkuv-
ēṅkuv-	vāṅkuv-	vīṅkuv-	tūṅkuv-
tākkuv-	nōkkuv-	nīkkuv-	ekkuv-
aṭakkuv-	arakkuv-	vilakkuv-	ñemukkuv-

ēcuv-	pūcuv-	mūcuv-	
aṅcuv-	tuṅcuv-	iṟaiñcuv-	
eytuv-	ēntuv-	nīntuv-	untuv-
nantuv-	vaṟuntuv-	poṟuntuv-	
ārttuv-	cārttuv-	ēttuv-	
uṇarttuv-	tiruttuv-	pularttuv-	
pulampuv-	tatumpuv-	vilampuv-	
cāmpuv-	tempuv-		
āṭuv-	vāṭuv-	pāṭuv-	nāṭuv-
ūṭuv-	kūṭuv-	nīṭuv-	ōṭuv-
īṇṭuv-	veṇṭuv-	taṇṭuv-	
cuṭṭuv-	āṭṭuv-	kāṭṭuv-	ūṭṭuv-
kūṭṭuv-			
māṟuv-	ēṟuv-	tēṟuv-	kūṟuv-
oliṟuv-	kaṟaṟuv-	oṉṟuv-	toṉṟuv-
paṟṟuv-	cuṟṟuv-	cuṟaṟṟuv-	
āṟṟuv-	cāṟṟuv-		
kaṉavuv-	ciṉavuv-	viṉavuv-	tuṟavuv-
akavuv-	taṟuvuv-	koḷuvuv-	veruvuv-
ucāvuv-	nīvuv-	kūvuv-	
elluv-	ulluv-	tuḷluv-	aruḷuv-
olluv-	colluv-		
maṉṉuv-	muṉṉuv-		
eṉṉuv-	nāṉuv-		

The following roots of the First Conjugation past, form weak stems under the First Future by adding -v-

(a) Roots of the Class I of the First conjugation forming the past stem by doubling the final consonant:

nakuv- pukuv- ukuv- mikuv-

iṭuv- viṭuv- cuṭuv- paṭuv-

keṭuv- toṭuv- uṟuv- ceṟuv-

peṟuv- kuṟuv-

Of these the root keṭu- form a strong stem in -pp.

EX: keṭupp-

(b) Roots forming the past stem by adding -t-:

aṟuv- toṟuv- poruv- ceyv-

The other roots of the Class II of the First conjugation which add -t- to form the past stem add -p- to form the future. This future tense sign -p- is only a modified form of the -v-. Even in the past tense, the tense sign -t- added to these roots is modified either to ṭ or ṟ. This explains the phonetic peculiarities of the roots concerned. Compare the past and the First Future weak forms formed from these roots.

Past:	kāṇ	- t	=	kaṇṭ	Fut:	kāṇ	- v	= kāṇp.
"	kēḷ	- t	=	kēṭṭ	"	kēḷ	- v	= kēṭp.
"	en	- t	=	enr	"	en	- v	= enp.
"	ēḷ	- t	=	ēṛṛ	"	ēḷ	- v	= ēṛp.

The root 'nil' which forms the past stem by adding -nt- belongs to this category: nil - v = nirp.

The change of -v- to -p- in these stems shows the natural evolution of the language for, if -v- would not have changed to -p- it will be very difficult to pronounce in the company of l, ḷ, ṇ and l. That is why the past tense sign -t- is hardened to ṭ and ṛ just as the future tense sign -v- is hardened to -p.

(c) The other roots forming a weak stem in -v- have a weak stem in -nt- in the past. In other words the roots of the Class III other than the Group (a) forming a past stem in -nt- add -v- to form the future weak stem. It should be pointed out that the Group (a) class III roots form a weak stem in -nt- in the past but a strong stem in -pp- in the future, as such they do not belong to the category of roots forming a weak stem of the First Future.

coriv-	piriv-	toriv-	potiv-
iṟiv-	oṟiv-	moṟiv-	kaṟiv-
aṟiv-	kaṭiv-	poṭiv-	muṭiv-
aṟiv-	eṟiv-	maliv-	poliv-
paṇiv-			
amaiv-	kaḷaiv-	niṉaiv-	puṉaiv-
uṟaiv-	niṟaiv-	uṟaiv-	varaiv-
viraiv-	puraiv-	iyaiv-	viraiv-
kuṭaiv-	kulaiv-	picaiv-	
ikaṟv-	kataṟv-	akaṟv-	pukaṟv-
~~ṉ~~ekiṟv-	kaliṟv-	vīṟv-	cuṟv-
āṟv-	vāṟv-		
ayarv-	peyarv-	uṇarv-	puṇarv-
nukarv-	vaḷurv-	atirv-	utirv-
avirv-	ūrv-	cōrv-	pērv-
nērv-			
pukalv-	uralv-	nuvalv-	ṉuyalv-
akalv-	pōlv-	celv-	
vekuḷv-	maruḷv-	mīḷv-	kīḷv-
koḷv-			
taruv-	varuv-	viṟuv-	pāyv-
nōv-	pōv-	īv-	

The roots tā - 'to give' and vā - 'to come' form the past stems as tant- and vant- but the future stems as taruv- and varuv- respectively. (Ref. p. 2|) The root ā- 'to become' forms the future stem by adding -v- EX: āv (āvatu - Narr 239). It adds the suffix -ku and forms another stem in the future: āku + v = ākuv. (Ref. p. 3||) The past stems formed from this root are āki and āyi (Ref. p. 20) Though the root pō- 'to go' is very similar to ā- in forming stems the former forms an additional stem in the past. EX:

Fut: pōv- pōkuv-

Past: pōki- pōyi- pōnt-

The root tā- to jump adds -v- to form the weak stem: EX: tāvaṉa (Akam 101). In the Post-Cankam literature the root meaning 'to jump' is tāv- and the future stem is formed as tāvuv-.

All the roots forming weak stems under the First Future, form the present-future simply by adding the termination -um EX: āṭ + um = āṭum. pulamp + um = pulampum. Thus the weak nature of these roots is seen in all their past, present-future and future stems.

Strong Stems:

The strong stems of the First Future are formed by adding -pp- to the roots. The Class III Group (a) and Class IV roots of the First Conjugation form the future stem in -pp-. The following roots of the Class III Group (a) which end in a- together with the root iru- 'to sit' form the past stem in -nt- present-future in -kk- and the first-future in pp-. EX:

alapp-	kalapp-	pulapp-	karapp-
irapp-	purapp-	turapp-	iṟapp-
maṟapp-	tiṟapp-	tuṟapp-	uḷapp-
uvapp-	civapp-	iṟapp-	uṟapp-
pacapp-	irupp-		

The following roots form the past stem in -tt present-future in -kk- and the first-future in pp-. Some of these roots have weak stems as well (Ref. p.313).

paṭupp-	maṭupp-	iṟupp-	niṟupp-
eṭupp-	keṭupp-	koṭupp-	toṭupp-
uṭupp-	oṟupp-		
aripp-	viripp-	aḷipp-	naḷipp-
kaḷipp-	kuḷipp-	teḷipp-	oḷipp-
valipp-	paṟipp-	paṉipp-	tuṉipp-
ceṟipp-			

takaipp-	ukaipp-	alaipp-	kulaipp-
cilaipp-	maraipp-	iraipp-	niraipp-
naraipp-	amaipp-	imaipp-	acaipp-
uraipp-	tuṭaipp-	citaipp-	nuṟaipp-
niṉaipp-			
malarpp-	peyarpp-	uṇarpp-	amarpp-
valarpp-	vitirpp-	pārpp-	ārpp-
tīrpp-	tūrpp-	ōrpp-	pōrpp-
tavirpp-	nekiṟpp-	mukiṟpp-	
yāpp-	kāpp-	māypp-	mēypp-
poypp-	tuypp-	nīpp-	opp-
vaṭṭipp-			

arivipp- is formed from the causative base arivi-

It is very rarely weak as well as strong stems are formed from the same root in the First Future. Only seven roots are found forming future stems both in -v- and -p. EX:

amai-	amaiv-	amaipp.
nirai-	niraiv-	niraipp.
niṉai-	niṉaiv-	niṉaipp.
kulai-	kulaiv-	kulaipp.

uṉar- uṉarv- uṉarpp-

vaḷar- vaḷarv- vaḷarpp-

peyar- peyarv- peyarpp-

It should be pointed out that with the exception of the finite verb ninaival (Akam 171) all the other forms formed from these seven roots are used mainly as nominals and seldom as participles. A comparative study of the -v- and -pp- stems formed from these seven roots throws much light on the history and structure of the future forms. The -v- and -pp- forms formed from the same root shows that -v- forms are historically earlier.

(a) -v- forms:

amai- nom: amaivōrkku (Akam 231)

niṟai- nom: niṟaivatu (Kali 92)

Part: niṟaivaṉa (Akam 291)

niṉai: F. verb niṉaival (Akam 171)

nom: niṉaivār (Kali 126)

Part: niṉaivaṉal (Netu 163. Kali 44)

kulai: nom: kulaivaṉa (Kali 83)

uṉar: nom: uṉarvōr (Puṟam 155)

vaḷar: nom: vaḷarvor (Matu 630)

peyar: nom: peyarvēṉ (Puṟam 161)
peyarvāṉai (Pari 11-47)
peyarvōḷ (Patiṟ 6-2: Akam 198)

(b) -pp- forms:

amai: nom: amaippōr (Pari 12-15)
niṟai: nom: niṟaippōṉ (Puṟam 171)
niṉai: nom: niṉaippāḷ (Kali 57)
nom: niṉaippāṉai (Pari 18-8)
kulai: nom: kulaippataṉ (Kali 101)
uṇar: nom: uṇarppāṉ (Kali 131)
nom: uṇarppaval (Kali 72)
valar: nom: vaḷarppavar (Kali 50)
peyar: nom: peyarppāṉ (Kali 100: 129)
peyarppaval (Pari 21-65)
peyarppavai (Pari 21-66)

With the exception of niṟaippōṉ (Puṟam 171) all the other forms in -pp- occur only in the later texts. Secondly all these -pp- forms are used only as nominals. Even the -v- forms are used mainly as nominals but these occur mainly in the earlier texts. The reason why the -v- and -pp- forms were not used as finite verbs in the earlier

stages of the development of Tamil can be seen from the use of the archaic forms of the present-future, the second and the third future. For example the present-future forms such as amaiyum (Narr 94. Kali 90. K.T. 317) peyarum (K.T. 215: 228: 321) ninaiyum (Aink 311: 363: Puram 399) etc. are the earliest extant finite verbs. These were not used as nominals, therefore it is natural that the forms suffixed with the pronominal terminations such as peyarvēn (peyar-v-ēn) were first used as nominals and later extended to verbal uses. The form ninaikkum (Aink 330) is used as future feminine finite and ninaippāḷ (Kali 57) as future feminine nominal. This is a clear evidence of the change of the -kk- suffix of the verbal form to the -pp- of the nominal. Similarly originated the -v- forms. In the forms of 'amaiyum' type, the -y- is a semi-vowel added between the two vowels -ai and -u to avoid hiatus. The future tense sign -v- also first originated as a semi-vowel. EX:

amai-v-ēn: amai-v-ān etc.

Thus the change of -y- and -kk- of the present-future stems such as amai-y-(um), amai-kk-(um) to -v- and -pp- of the first future stems such as amai-v-(ēn), amai-pp-(ēn)

respectively, is the result of the change of the non-personal termination -um to the personal terminations such as ēn, an, an etc. If this change had not taken place then the present-future stems suffixed with personal terminations would be forming negative verbs in Tamil. EX:

amai-y-ēn = amaiyēn (I will not fit)

amai-kk-ēn - amaikkēn (I will not build)

Both amaiyēn' and 'amaikkēn'[1] are negative verbs. Thus it is interesting to watch the movement of language. Like an intelligent human being the language avoids the path that is very rough and moves on through a different route which is clearer and easier.

The formation of the stems of the Second Future.

Weak stem

The weak stem of the Second Future is formed by adding -uv to the root. Those roots of the First conjugation past which form the First Future weak stem in -v- and -p

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1. Neg. 1st. Plu: pula - pulakkēm (Akam 46)

explained under sections (a) (b) and (c) (p.313-316) belong to this category. EX:

The following roots form -v- stems under the First Future:

aṟikuv-	kaṭikuv-	aṉikuv-	taṉikuv-
tuṉikuv-	moṟikuv-	muṉikuv-	teḷikuv-
amaikuv-	iṉaikuv-	puṉaikuv-	citaikuv-
maṟaikuv-	uṟaikuv-	kaḷaikuv-	
uṉarkuv-	peyarkuv-	paṭarkuv-	ārkuv-
cēṟkuv-	ūṟkuv-	tīṟkuv-	uykuv-
cāykuv-	pāykuv-	koykuv-	ceykuv-
tarukuv-	uṟukuv-	peṟukuv-	paṭukuv-
velkuv-	celkuv-	koḷkuv-	mīḷkuv-

Of these roots forming stems in -kuv, only amai, uṉar and peyar form -v- and -pp- stems under the First Future. The following roots form -p- stems under the First Future.

kāṉkuv-	uṉkuv-	eṉkuv-
kēṭkuv-	vēṭkuv-	niṟkuv-

The root of the future form koṭkuvar (Puṟam 350) is not clear. There occurs no equivalent past form: the present-future is koṭkum (Malai 274: Akam 20: 220) and the nominal form of the Future neuter plural is koṭpaṉa (Kali 105). All these forms are used in the sense of 'whirling' or

'going round and round'. If 'koṭk' is the root meaning 'going round, 'whirling' or 'fearing' then one has to account for the form 'koṭpaṉa'. It is likely that the original root should have been 'koḷ' and on the analogy of the root 'kēḷ' (kēṭṭ- kēṭk(um), kēṭkuv- kēṭp-) it forms stems in -k- kuv- and -p-; koṭk-um; koṭkuv-ar; koṭp-aṉ-a, This root koḷ- 'to whirl round' might be a different one from koḷ- 'to take' (Ref. p.259-260)

Strong stems:

The strong stem of the Second Future is formed by adding -kkuv to the root. Those roots forming the present-future strong stem in -kk- explained under (b) sections (1) and (2) p. 256. belong to this category. EX:

maṟakkuv-	tuṟakkuv-	iṟakkuv-
pulakkuv-	uvakkuv-	muṉakkuv-
kiḷakkuv-	uṟakkuv-	paṭakkuv-
viṭukkuv-	paṭukkuv-	koṭukkuv-
takaikkuv-	maṟaikkuv-	
akaṟkkuv-	viṟkkuv-	tūṟkkuv-
tīṟkkuv-	taviṟkkuv-	taḷiṟkkuv-
kākkuv-	cēkkuv-	

These express mainly the transitive or the causative.

CHAPTER XII.

Terminations of the Future.

In the language of the Canikan, there occur many terminations in the future verbs than in the past verbs. The following are the terminations of the future verbs:

Singulars:

1st: en, ēn, an, al, ku.

2nd: ai, āy, ōy, ti or tti.

3rd. M: aṇ, āṇ, ōṇ.

F: aḷ, āḷ, ōḷ.

N: tu.

Plurals:

1st: am, ām, em, ēm, tum, kam, kum.

2nd: ir, īr, tir.

3rd M.F: ar, ār, ōr, mār, pa.

N: a.

These terminations can be divided purely on historical lines into two main groups. The Group I terminations of the First and Second future verbs are personal in character and later in origin. The terminations of the Group II belong to the Third Future verbs. These terminations

appearing in the defectively conjugated archaic forms of the Third Future are earlier in origin, and though personal in character are not necessarily pronominal.

Group I.

	Sing:	Plur:
1st:	en, ēn, an, al.	am, ām, em, ēm.
2nd:	ai, āy.	ir, īr.
3rd M:	an, ān.)	ar, ār.
F:	aḷ, āḷ.)	
N:	tu.	a.

The terminations with the initial ō such as the 2nd Sing: ōy, 3rd M. ōn; 3rd F. ōḷ. M.F. Plu: ōr, are mentioned in Tolkāppiyam as specifically used in the petical language (Ref. p. 68). Since these terminations ōy, ōn, ōḷ and ōr appearing in the First and Second future verbs are the modified forms of āy, ān, āḷ and ār respectively (Ref. p. 68) they belong to the Group I.

Group II.

	Sing:	Plur:
1st:	-ku	-kum, -kam, -tum.
2nd:	-ti or -tti	-tir or -ttir
3rd M.	-)	
F.	-)	-pa, mār
N.	-	

No Future archaic forms of the Third person masculine, feminine, neuter singular and plural occur in the Caṅkam texts. The causes for the non-occurence of archaic forms in the above four places can be explained easily. It has been explained in the earlier pages (Ref. p. 241.) that the present-future verb 'ceyyum' used in the primitive or Old Tamil as a non-inflected finite probably in all the persons but the first singular, began to be limited in its usage by the time of the composition of Tolkāppiyam, mainly to the third person masculine, feminine, neuter singular and plural. The fact that the archaic forms of the Third Future did not occur only in those four places in which the 'ceyyum' verb was used explains the cause of the non-occurence of archaic forms in the third person singulars and the neuter plural.

The nature and use of the Group I or the First and Second future terminations.

With the exception of the 1st Sing: 'al' and 1st Plur: 'ām' all the terminations of the Group I are common to the past and the future verbs. These are personal terminations owing their origin to the pronouns.

In the past tense verbs it is a general feature that the inflectional increments an or in (n) precede the terminations with initial short vowel EX: vant-an-an; āṭṭi-n-an, but the terminations with initial long vowel are directly added especially to the stem of the First Conjugation.

EX: vant-ān.

These principles do not apply to the future verbs. There is no inflexional increment an or in in the future verbs. Terminations with initial short or long vowel are added directly to the stems. However, the stems of the Second future prefer the termination with initial short vowel.

EX: arikuv-en; marakkuv-en.

Conjugation of the First future verb.

Weak stem: ceyv-

	Sing:		Plur:	
1st:	ceyven:	ceyvēn	1st: ceyvam:	ceyvām.
	ceyvan:	ceyval		ceyvēm.
2nd:	ceyvai:	ceyvāy.	2nd: ceyvir:	ceyvīr.
	ceyvōy.			

3rd M:	ceyvaṉ, ceyvāṉ	3rd M.F.	ceyvar, ceyvār
	ceyvōṉ		ceyvōr
F:	ceyvaḷ, ceyvāḷ		
	ceyvōḷ.		
N:	ceyvatu	N:	ceyva.

Weak Stem: kāṇp-

Sing:		Plur:	
1st:	kāṇpeṉ, kāṇpēṉ	1st:	kāṇpam, kāṇpām.
	kāṇpaṉ, kāṇpal		kāṇpēm.
2nd:	kāṇpai, kāṇpāy	2nd:	kāṇpir, kāṇpīr.
	kāṇpōy		
3rd M:	kāṇpaṉ, kāṇpāṉ	3rd M.F.	kāṇpar, kāṇpār
	kāṇpōṉ		kāṇpōr
F:	kāṇpaḷ, kāṇpāḷ		
	kāṇpōḷ.		
N:	kāṇpatu	N:	kāṇpa

Strong stem: koṭupp-

Sing:		Plur:	
1st:	koṭuppeṉ, koṭuppēṉ	1st:	koṭuppam, koṭuppām
	koṭuppaṉ, koṭuppal		koṭuppēm.

2nd:	koṭuppai, koṭuppāy koṭuppōy	2nd:	koṭuppir, koṭuppīr.
3rd M:	koṭuppaṉ, koṭuppāṉ koṭuppōṉ	3rd N.F:	koṭuppar, koṭuppār koṭuppōr.
F:	koṭuppaḷ, koṭuppāḷ koṭuppōḷ		
N:	koṭuppatu	N:	koṭuppa

Note: The First person plural termination 'em' does not occur in the First future verbs of the Cankam language.

Conjugation of the Second future verb.

The verb of the Second future with termination commonly occuring in the literature of the period is conjugated below. The termination rarely occuring is given in ( ).

Weak stem: ceykuv-

Sing:		Plur:	
1st:	ceykuveṉ (ēṉ, al)	1st:	ceykuvam (em)
2nd:	ceykuvai (āy)	2nd:	ceykuvir
3rd M:	ceykuvaṉ	3rd M.F.	ceykuvar (ōr)
F:	ceykuvaḷ		
N:	ceykuvatu	N:	ceykuva.

Strong stem: koṭukkuv-

Sing:		Plur:	
1st:	koṭukkuveṉ (ēṉ: al)	1st:	koṭukkuvam (em: ēm)
2nd:	-	2nd:	-
3rd M:	koṭukkuvaṉ	3rd M.F.	koṭukkuvar
F:	koṭukkuval		
N:	-	N:	koṭukkuva.

The second person singular and plural, and the neuter singular strong forms in -kkuv- do not occur in the Caṅkam texts.

The personal terminations of the First and Second futures with the exception of the 1st Sing: 'al' need no comments. These are the ordinary terminations of the Tamil verb. The use of 'al' is important. It occurs only in the future verbs and is generally used to express the 'determination' of the speaker. Therefore the verbs ending in -al should be translated as 'I should...' 'I will...' or 'I must...' EX:

'Teriyiṟāy tēṟṟāy civantaṉai kaṟpāy nī
tīṯiṉmai, āṟṟiṉ niṟuppal paṇintu.'

(Kalittokai 91, lines 16-17)

Meaning: 'Oh you wearing precious ornaments! (Teriyiṟāy). Without knowing that fact by investigation you became angry (tēṟṟāy civantaṉai). You must realize that I am not the wrong doer (nī kāṇpāy tīttaṉmai). With due regards to you (paṇintu) I should establish (niṟuppal) that fact by all means (āṟṟiṉ).' Here 'niṟuppal' is translated as 'I should establish'. These 'al' verbs frequently occur in the Caṅkam texts.

<u>The nature and use of the Group II or the Third future terminations</u>.

The terminations of the Third future are not pronominal in character. These are suffixes mainly added to the verbal roots to indicate the person as well as the tense. The author of <u>Tolkāppiyam</u> has included these under 'personal terminations'[1] and did not assign any tense to these suffixes. A majority of the forms of the Third future are used both in the present and future tenses. However, their future use is more prominent. For example, the 1st Sing: -ku and the

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1. <u>Tolkāppiyam</u> - Collatikāram with comm. by Cēṉāvaraiyar. Cuṉṉākam 1938. Cūttiram 202, 203.

plural -kum, -kam and -tum mainly occur in the future and seldom in the present. The second person terminations sing. ti or tti and plu. -tir or -ttir are indiscriminately used in the present, future and the imperative. The mas-fem. termination -mār is used only in the future but the other termination -pa of the same person is mainly used in the future and the 'habitual present' and seldom in the present tense proper. (Further explanation on the use of these forms will be given when the finite verbs are analysed.)

To understand the structure of the Third future verbs, it is necessary that one has to split the terminations into two and analyse each part separately. These archaic forms which probably originated in the Old Tamil period have no distinct tense-sign in them, and only in the later stages pronominal terminations were added to the future stems.[1]

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1. In contrast to the rest of the terminations of this group, the pronominal character of the termination is prominent in -am of -kam. The -m-ār type also is of similar nature.

Terminations of the First Person.

Sing: ku

Plu: kum: tum: kam.

These are directly added to the verbal roots.

uṉ + ku = uṉku.

uṉ + kum = uṉkum.

cey + kam = ceykam.

cey + tum = ceytum.

In the plural termination -kam, -k denotes the future time and -am is the termination of the first person. 'Ceykam' is the earlier form of the 'ceyvam' type and the tense sign -k- is replaced later by -v-.

The singular termination -ku is composed of two letters -k and -u. The plural terminations -kum and -tum can be split as k - um and t - um respectively. It should be pointed out that the author of Tolkāppiyam stated that the first person singular terminations are (1) the letters k, ṭ, t and r on which the short u stands. (2) en, ēn and al.[1] Similarly he classified the first plural terminations as (1) am, ām, em, and ēm. (2) The -um

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1. Tolkāppiyam, - Collatikāram. Ed. Cuṉṉākam 1938. Cūttiram, 203.

compounded with k, ṭ, t, and r.[1] Thus the author of Tolkāppiyam pointed out that the -u is the sign of the singularity and -um is that of the plurality. Again the neuter singular suffixes or terminations are given as the three letters ṭ, t and r on which the short u stands.[2] Even in this reference -u- stands as the sign of the singularity. Thus in the words of the grammarian Tolkāppiyar the -ku appears only as the first singular termination whereas tu, ṭu and ru are common to the first singular and the neuter singular. But in the extant Caṅkam texts only -ku forms occur in the first singular but in the first plural -kum and -tum verbs occur. Therefore it is fair to imagine there was the corresponding singular form in -tu to the -tum plurals.

The other two terminations ṭu and ṟu are the modified forms of -tu. In 'cēṟum' (Kali 110) and 'eṉṟum' (Aiṅk 11, 110) the first plural termination -ṟum appears. From the analogy of these forms it is clear that there once existed 'ceytu' and 'eṉṟu' type forms in the first singular.

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1. Ibid., cūttiram 202.
2. Ibid., " 217.

kāṇku - kāṇkum.

? - ceytum.

? - enṟum.

The forms 'ceytu' and 'enṟu' are the past adverbial participles in the language of the extant Cankam texts. Then how is it possible to differentiate between the first singular forms 'ceytu' and 'enṟu' on the one hand and the past participial forms of 'ceytu' and 'enṟu' on the other hand? So far nobody has given any explanation on this point and it is unlikely any real solution could be found in the near future unless a comparative study of the other Dravidian languages and dialects reveal new light.

The nature of the Old Tamil verb is obscure. From the evidence of the Caṅkam texts it seems that -k indicated the future and seldom the present tense. It was not used as a past tense suffix. Secondly the suffixes t, ṭ and ṟ did not indicate any tense. These three suffixes were used in the past, imperative, present and the future verbs. Compare the following:

(1) vantu, kēṭṭu and cenṟu are the past adverbial participles. These forms, it is likely, were the old finite verbs. The terminations tu, ṭu and ṟu appear in these forms.

(2) Both Naccinārkkiniyar and Cēṉāvaraiyar say that the second singular termination i 'stands on ṭ t and r' and becomes the termination of the future verb. The examples they give are:

unṭi, uraiṭṭi and tiṉṟi.[1]

(3) There occur some archaic forms of kaṇṭī (Pari 6-64: Kali 91) vantī (Kali 85) ceṉṟī (Akam 46: Naṟṟ 360: Kali 79: 91) type in the Cankam texts. These are used as imperatives. The stem in these forms is the past stem kant, vant-and ceṉṟ. ī is added to these and the forms were used as imperatives.

From these comparisons it is clear that t, ṭ and ṟ were not the tense signs in Old Tamil. These were added to -u and i in the singular. While tu, ṭu and ṟu were used in the first person singular verbs ti, ṭi and ṟi were used as the termination of the second person singular. These forms as shown above, did not indicate any specific tense but indicated only specific persons. The fact that

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1. Tolkāppiyam - Collatikāram with comm. by Naccinārkkiniyar, Madras 1941, p. 222. Ibid., Cēṉāvaraiyam. Madras 1952, p. 146.

tu, ṭu and ṟu are said to be the neuter singular as well, indicates that in the primitive Tamil all the singular forms ended in -u. If this theory is accepted then the imperative forms ending in i such as vantI, ceṉṟI and uṇṭI can be taken as secondary. In the early stages the imperative singular also was vantu, ceṉṟu and uṇṭu and later the auxiliary verb I was added to it. vantu - I = vantI ceṉṟu - I = ceṉṟI; uṇṭu - I = uṇṭI.

The -um appearing in the plural terminations such as kum, tum, ṟum etc. (uṇkum: aṟitum, eṉṟum) became to be associated with the sign of plurality by the time of the composition of Tolkāppiyam. In the earlier pages (R.p.252) it has been explained in detail that -um was originally not a termination but only a suffix added to the verbal roots and such forms were used uninflected in all the persons both in the singulars and plurals.

The following is the view of Dr. Caldwell on this subject:

'There are traces in ancient Tamil and Canarese of the existence of a very primitive system of conjugation. A form of the verb is occasionally used by the poets, which must have come down from a period of great antiquity. In High Tamil śeydu (śey-du)

which is now the preterite verbal participle, may be used for the preterite tense of the finite verb in all persons in the singular, and śeydum (śey-d-um) (the same form with the addition of the conjunctive -um used as a pluralizing particle) for all persons in the plural. A somewhat similar form may be used for the future, by means of the addition of -ku or -gu to the root, instead of the sign of the preterite, du. śey-gu is used to mean I will do; śey-g-um 'we will do. The use of this form is not extended to the other persons so widely as that of śey-du, an irregularity which shows that it had become nearly obsolete when it received a place in written compositions. The -um of the aoristic future in modern Tamil is restricted to the neuter gender, but it is used for both numbers indiscriminately. The -gu and -gum of poetical Tamil is found also in classical Canarese in the form of -gum or -kum in which it has a wider range of application than in Tamil. In classical Tamil, its use is confined to the first person; in classical Canarese it is used indiscriminately, for all persons, e.g. 'avar mâḍugum', they do. -ku also survives in

Canarese, e.g. kê-ku[1] (Tam. vêṇḍ-um) must. It would appear, therefore, that the Dravidian verb was originally uninflected.'[2]

This view of Dr. Caldwell is supported by the findings from the Cankam texts. The view of the Kanarese grammarians and also the findings from the Old Kanarese inscriptions are summarized by Dr. A.N. Narasimhia as,

> 'It is also possible that originally verbs were formed without any tense suffix and the same form was used for all tenses, the meaning being determined by the context ... The following forms are used in the future tense: akkum (akum) pirigum ... Later grammarians say that -kkum, -kum, -gum, -ku and -gu are the 3rd per. suffixes used in all tenses in all numbers and genders.'[3]

This subject needs further investigation.

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1. The example 'kê-ku' seems to be a misprint of the form 'bē-ku'.

2. Comparative Grammar of the Dravidian languages: 3rd Ed. London, 1913. Pp. 485-486.

3. A Grammar of the Oldest Kanarese Inscriptions. Mysore 1941; pp. 212-213.

Terminations of the 3econd person.

Sing: -ti or -tti

Plur: -tir or -ttir

The roots forming strong stems in -kk- or -pp add -tti or -ttir and all the other roots add -ti or -tir

EX: ari + ti = ariti

nata + tti = natatti

To form the plural verbs -r- is added to the singulars:

ariti + r = aritir

natatti + r = natattir

When the 1st Plu. termination -tum was analysed in the previous section the nature of the suffix -t- has been explained. -t- is not a tense sign of the future but a suffix that goes with the 2nd. Sing. -i and plu. ir of the present, future and the imperative forms.

Terminations of the Mas-fem. plural.

Both the terminations -pa and -mār are used only with the mas-fem. plural forms. These are archaic terminations no more used in the living language.

-pa:

The verbs ending in -pa are used in the 'habitual present' and the future tenses. -pa consists of two elements -p- and -a. Of these -a- is the sign of plurality and even today it continues to be the termination of the neuter plural. EX:

Past: vant-an-a.

Fut: varu-v-a or varukuv-a.

But the strange thing is that it shows mas-fem. plural when compounded with -p-. EX: ari + pa = aripa

cey + pa = ceypa.

Compare these mas-fem. forms with the neuter plurals:

ari - va = ariva.

cey + va = ceyva.

In the Old Tamil period there was no future tense sign -v-. Therefore these neuter plural verbs should be split into ari + va and cey - va. Since the neuter plural has two terminations -va and a[1] one could split the forms either way. But this cannot be done as far as the mas-fem. plurals are concerned. If -a is separated from -p the

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

verb ceases to be a mas-fem plural. On the other hand these -pa verbs are used only in the 'habitual present and the future, therefore it is easier to see that the idea of futurity is implicitly expressed in the termination -pa.

The structure of the following four forms is worthy of analysing:

irappa (Narr 148) uṟappa (Kali 136)

nīppa (Kali 150) aḻippa (Pari 6-104)

These forms are used as mas-fem. plural. Here the initial -p- of the termination -pa is doubled. This doubling of -p- takes place only when -pa is added to the roots forming the present-future in -kk-, and the future in -pp- or -kkuv.

iṟa + pa = iṟappa: uṟa + pa = uṟappa

nī + pa = nīppa: aḻi + pa = aḻippa.

Compare these forms with the following:

takaippa (Kali 3) koṭuppa (Kali 28)

These are used as neuter plural. The termination here is -a and the stems end in -pp; takai-pp-a; koṭu-pp-a. These roots forming strong stems under the First future form the mas-fem. forms by adding the terminations -ar, ār, and ōr. EX:

koṭupp-ar: koṭupp-ār: koṭupp-ōr.

Such roots form the neuter plural by adding -a- to the -pp- stem.

EX: koṭupp-a.

Thus in the language of the Cankam texts forms of 'koṭuppa' type can be interpreted either as the mas-fem. plural finite or the neuter plural finite. When the form is used as mas-fem. plural the termination is -pa and the -p- of -pa is doubled: koṭu + (p) + pa. When it is used as a neuter plural it is formed by adding the neuter plural termination -a to the -pp stem. Then the context alone decides the character of the form. When these forms are not used as finites they function as infinitives. However, only a few forms in -ppa occur as finite verbs.

<u>mār:</u>

Two types of forms ending in -mār occur in the Cankam texts:

(1) puṇarumār: aṟiyumār, oellumār

(2) puṇarmār: aṇimār, ceṉmār.

The forms of the group (1) occur mainly in the earlier texts. The difference between the group (1) and group (2)

is that in the forms of the former a vowel -u- appears between the root and the termination -mār- while the latter has no such -u-. The presence of tie -u in the group (1) forms help to assess the nature of the -m- of mār. The termination is really ār and it is added to the present-future forms ending in -um:

puṇarum + ār = puṇarumār

aṉiyum + ār = aṉiyumār.

In the course of time the -u- was elided and the people began to pronounce such forms as 'puṇarumār' and 'aṉiyumār' as 'puṇarmār', and 'aṉimār' respectively. Compare 'puṇarumār' (Narr 304) which occurs in the earlier text with puṇarmār (Pari 11-67) which occurs in the latest text.

puṇar - um - ār puṇar - m - ār.

One might question as to why the termination should be called -mār when -m- is a different element from -ār. It is because -um is the termination of the old uninflected verbs of the present-future. Therefore, it is natural that -m- should be compounded with the personal termination -ār.

On the other hand if -m- had gone with the root, then it would have formed part of the stem; in the absence

of any tense-sign in the stem, had it chosen this other way, it would have assumed the role of the future tense-sign in the course of the long history of the development of the Tamil language. The fact remains that -m- would have found difficulty in co-operating with the preceding letters of the root. For example, the strong forms of the present-future have -kk- stem: eṭukk-um: naṭakk-um. When -u is elided -m- follows -k. eṭukk + (u)m + ār, naṭakk + (u)m + ār. The Tamil phonetic rules do not allow a nasal to follow a hard consonant, as such there is no question of the existence of forms like *eṭukkmār, *naṭakkmār etc. The Caṅkam language has preserved forms like nirumār (Akam 389 etc.) koṭumār (Natu 459) tuṭaimār (Akam 269) etc. These roots niru, koṭu and tuṭai form the past stem in -tt- present-future in -kk- and the future in -pp. Therefore in the mār forms there should be the suffix -kk-. In the absence of such suffixes in forms like koṭumār, nirumār and tuṭaimār, the fact remains that the phonetic laws prevented the association of -k and -m.

The stage of the uninflected present-future forms ending in -um receiving the personal termination -ār should have been in very early times. The author of Tolkappiyam

has mentioned -mār and pointed out that -mār forms are used both as finite verb and participle.[1] Therefore, by the time of the composition of Tolkāppiyam -mār assumed the role of an independent termination from that of ār.

1. Tolkāppiyam - Collatikāram - Ed. Cuṉṉākam, 1938. Cuttiram 207.

CHAPTER XIII.

Finite verbs of the First and Second Futures.

The following are the finite verbs of the First and Second Futures occuring in the Cankam texts.

The First Future.

Weak forms in -v-.

Singular

First person:

en: arivẹn (Akam 335) moriven (Akam 222) uṟalven (Akam 45) ākuven (Narr 152: Akam 386: Aink 460) tāṅkuven (Narr 381) kūṟuven (Kali 47) onṟuven (K.T. 208) tanṭuven (Kali 85) Cinavuven (Aink 118)

ēn: arivēn (K.T. 386: Kali 98: 114) nakuvēn (Narr 100: 107) iṭuvēn (Kali 147) cuṭuvēn (Kali 144) viṭuvēn (Kali 117) kolvēn (Kali 147: 144) nōvēn (Aink 378) pukalvēn (K.T. 41) ākuvēn (Kali 143) tākkuvēn (K.T. 28) ōṭuvēn (Kali 144) ūṭuvēn (Kali 67) kūṭuvēn (Kali 67) nāṭuvēn (Kali 144) pāṭuvēn (Kali 139. 144: 146) nīntuvēn (Kali 139) kūṟuvēn (Kali 82: 145) āṟṟuvēn (Kali 141) kūvuvēn (K.T. 28) ucāvuvēn (Kali 94) koḷuvuvēn (Kali 144)

an: pāṭuvaṉ (Puṟam 53) nōkkuvaṉ (Kali 147)

al: aṟival (Kali 91: 112) oṟival (Kali 20) moṟival (Aiṅk 60: 277. K.T. 273) celval (Kali 83. Aiṅk 221. Puṟam 258) koḷval (Puṟam 159) cūṟval (Kali 54) vāṟval (Puṟam 245) āṟval (Kali 84) pōlval (K.T. 286) nōval (Naṟṟ 25. Akam 219: 63) niṉaival (Akam 171) aṟuṅkuval (Aiṅk 430) aṅcuval (Kali 48: Aiṅk 54) varuntuval (Patiṟ 8-3: Kali 47) pāṭuval (Puṟam 152) veṇṭuval (Kali 8: 52, 82) kūṟuval (Puṟam 35: 139. Naṟṟ 265) kaṟaṟuval (Kali 125) viṉavuval (K.T. 148: Aiṅk 137) nāṇuval (Akam 292: Puṟam 83, 326)

Second person:

ai: aṟivai (K.T. 239) peṟuvai (Kali 49) kataṟvai (Kali 143) ākuvai (Kali 96: Puṟam 236: 228) iraṅkuvai (Akam 378) eytuvai (Akam 33) ōṭuvai (Akam 125) kūṟuvai (Naṟṟ 309) veruvuvai (Kali 13)

āy: Forms in -v-āy occur only in Kalittokai. viṭuvāy (Kali 125) moṟivāy (Kali 69) nōvāy (Kali 75) vekuḷvāy (Kali 92) celvāy (Kali 108) eḷḷuvāy (Kali 118) colluvay (Kali 110) ciṉavuvāy (Kali 87, 116) pōkuvāy (Kali 12) pārāṭṭuvāy (Kali 118)

These forms ending in -āy sometimes are used in the imperative, though structurally classified here as future. There was no 'imperative mood' as such in the Cankam age. The author of Tolkāppiyam makes no division between the second person of the future and the imperative. He says, 'The second person verb ceyyāy sometimes shortened to cey.'[1] cey (do) is an imperative singular verb. The commentator Cenavaraiyar says 'Uṇṇāy, tiṉṉāy, kiṭavāy, naṭavāy, tārāy, vārāy, pōvāy become uṇ, tiṉ, kiṭa, naṭa, tā, vā, pō. The termination (āy) disappears from the verb.'[2] Therefore -v- of the future second person verbs is a semi vowel. This suggests that the future tense sign -v- was originally an euphonic semi-vowel. (This subject will be treated in detail under 'the Imperative'.)

Third person Mas:

an: cuṭṭuvaṉ (Puram 319) vaṇaṅkuvaṉ (Puram 211) nalkuvaṉ (Puram 67) ākuvaṉ (Puram 396)

ān: erivāṉ (Puram 296) celvāṉ (Kali 61) ātuvān (Kali 30) urukuvāṉ (Kali 60) pōkuvāṉ (Kali 25)

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1. Tolkāppiyam - Collatikāram with comm. by Cēṉāvaraiyar. Ed. Cuṉṉākam 1938. Cūttiram 450.
2. Ibid.,pp. 412-413.

ōn: pularttuvōṉ (Puram 351)

Fem:

aḷ: ākuvaḷ (K.T. 337) pukuvaḷ (Puram 293) nalkuvaḷ (Kali 31. Akam 337) nantuvaḷ (Narr 236) ārruvaḷ (Kali 28) kalaṅkuvaḷ (Kali 27)

ōḷ: viṉavuvōḷ (Ainк 122) ūṭṭuvōḷ (Ainк 128)

Neuter:

-a-tu: iyaivatu (Kali 16) celvatu (Kali 108) varuvatu (Ainк 295) kīḷvatu (Puram 118) uḷḷuvatu (Kali 4) āvatu (Narr 238)

Of these āvatu is an important form for it shows the original character of the root. The original root is ā - 'to become' and later added the formative suffix -k or -ku. EX:

nom: ākuvatu (Akam 195)

Plural

First person:

am: aṭakkuvam (Akam 328) mūrkuvam (Akam 278) varuntuvam (Akam 183) akavuvam (Kali 42) ucāvuvam (Kali 94) kūruvam (Akam 198) varuvam (Narr 169)

ām: pirivām (Narr 166) celvām (K.T. 223; 322; 284) akalvām (Narr 103) nīḷvām (Narr 103) ceyvām (Kali 60;

K.T. 197. Puṟam 104: 217: 380) pāṭuvām (Kali 40) kūṟuvām (Kali 55) ēttuvām (Kali 43)

kuṟuvam (Kali 42) occurs somewhat of a participial[1] usage. It should be noted that the termination -ām does not go with the past verbs or the other future verbs.

ēm: oṟivēm (Akam 319) potivēm (Kali 106) poruvēm (Paṭṭ 289) celvēm (Kalai 567: Kali 108: Akam 319) muyaṅkuvēm (Kali 94) kuṭṭuvēm (Kali 109)

Second person.

ir: iraṅkuvir (Puṟam 195)

Ir: kūṟuvīr (Kali 20)

Third person. Mas-Fem:

ar: aṟivar (K.T. 190) iṟivar (Pari 6-32) viṭuvar (Puṟam 387) ayarvar (Kali 103) nērvar (Puṟam 393) akalvar (Naṟṟ 24) celvar (K.T. 330: Naṟṟ 4: 125) ceyvar (Puṟam 189) nōvar (Naṟṟ 12) vekuḷvar (Kali 93) oṟukuvar (Kali 93) kaṭukuvar (Akam 122) naṟkuvar (Naṟṟ 14, Akam 241) ēkuvar (Naṟṟ 84, 329) aṟuṅkuvar (Naṟṟ 391. K.T. 135) ēcuvar (K.T. 284) añcuvar

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1. Ref. Kalittokai with Naccinārkkiniyar's comm. 2nd Ed., Madras, Nov. 1943, p. 125.

(Kali 52) pularpuvar (Akam 305) tiruttuvar (Kali 4) pāṭuvar (Puṟam 30) nīṭuvar (Aink 311) kāṭṭuvar (Kali 140) kūṟuvar (Naṟṟ 117) tēṟuvar (Akam 383) nīvuvar (Kali 4)

ār: kuṭaivār (Pari 10-80) picaivār (Pari 10-91) nōvār (Kali 84) ceyvār (Pari 10-88) vāṅkuvār (Pari 9-33) iraiñcuvār (Pari 20-89) āṭuvār (Pari 7-43) ūṭṭuvār (Pari 10-94) cāṟṟuvār (Kali 102) cuṟaṟṟuvār (Pari 9-35)

ōr: moṛivōr (Puṟam 377)

Neuter

a: va: oṛiva (K.T. 311) keṭuva (Naṟṟ 18) nōva (Naṟṟ 29) ākuva (K.T. 104: Naṟṟ 317) palkuva (Naṟṟ 200) tōṉṟuva (Puṟam 4)

The termination of these forms may be interpreted either as -a or -va. (Ref. p. 342.) Since the author of Tolkāppiyam has mentioned both -a and -va as the neuter plural terminations, Cēṉāvaraiyar says that the forms like 'varuva' and 'celva' can be interpreted either as -a ending verbs or -va ending verbs.[1]

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1. Tolkāppiyam - Collatikāram with comm. by Cēṉāvaraiyar. Ed., Cuṉṉākam 1938, pp. 255-256: 22-24.

In the following two forms there appears the inflexionable increment -an. This an rarely appears in the other future verbs. It seems that these are nominal in structure and verbal in usage. EX:

utirvana (Kali 2) tatumpuvana (Pari 18-32)

Weak forms in -p-.

Singular:

First person:

en: kāṉpeṉ (Kali 39)

ēṉ: kāṉpēṉ (Kali 56: Narr 259) eṉpēṉ (Kali 66)

al: kāṉpal (Patir 8-7) kēṭpal (K.T. 27)

Second person:

āy: eṉpāy (Kali 12, 13: Pari 8-62) kāṉpāy (Kali 114)

Third person: Mas. -

Fem: -

Neuter - eṉpatu (Kali 45, 127)

Plural

First person:

ām: eṉpām (Kali 60) kāṉpām (Kali 142: 38)

Second person:

Third person: M.F.

ar: eṉpār (Kali 81: Pari 10-86)

Strong forms in -pp

Singular

First person:

en: alappen (K.T. 41) karappen (Kali 29) valippen (Kali 29) niruppen (Kali 29) maraippen (Kali 34)

ēn: uvappēn (Narr 360) kalappēn (Kali 66) pulappēn (Kali 66) urappēn (Kali 37) olippēn (Kali 44) telippēn (Kali 98) tunippēn (Kali 67) maṭuppēn (Kali 144) uraippēn (Patir 8-3) iraippēn (Kali 144)

an: karappan (Kali 142)

al: irappal (Narr 102) tirappal (K.T. 321) marappal (Kali 75) cerippal (Puram 206) valippal (Kali 11) niruppal (Kali 91) maṭuppal (Kali 80) uraippal (Narr 300. Akam 28)

Second person: -

Third person: Mas: -

Fem: -

Neuter:

-atu: koṭuppatu(ō) (Kali 108)

Plural

First person:

ēm: paṛippēm (Kali 68) keṭuppēm (Kali 101)

arivippēm (Akam 72) is formed from the causative base arivi-

Second person: -

Third person: N.F.

ar: uraippar (Puram 365) kaḷippar (Pari 6-103)

kuḷippar (Pari 6-103)

ār: turappār (Kali 33) niṟuppār (Pari 19-33)

acaippār (Pari 19-31) tuṭaippār (K.T. 82)

ōr: iṟappōr (Puram 203)

Neuter: a.

takaippa (Kali 3) koṭuppa (Kali 28)

The inflexional increment -an appears in takaippana (Kali 3). This form may be interpreted as a nominal.

The Second Future

The following are the finite verbs of the Second Future occuring in the Cankam texts.

Weak forms in -kuv-

Singular:

First person:

en: tarukuven (Aink 391: Akam 54) kaṭikuven (Puram 291) maṟaikuven (Narr 362) uṇarkuven (Akam 226) kāṇkuven (Aink 324)

ēn: arikuvēn (Kali 79) kāṇkuvēn (Kali 145)

al: kāṇkuval (Kali 52. Patir 8-3) tarukuval (Aink 474: Akar 110)

Second person:

ai: perukuvai (Patir 7-7: Akam 92) paṭukuvai (Kali 64) kalaikuvai (Kali 111) ceykuvai (Patir 4-6) uykuvai (Puram 300) velkuvai (Kali 46) ārkuvai (Puram 230) peyarkuvai (Pari 5-18) koḷkuvai (Aink 243) kāṇkuvai (Aink 477) vēṭkuvai (Matu 205) tarukuvai (Puram 35)

āy: paṭukuvāy (Kali 116)

Third person: Mas:

an: perukuvan (Aink 271: Narr 119) tarukuvan (Puram 328: 258: Akam 280) taṇikuvan (Akam 22) tuṇikuvan (K.T. 230) ceykuvan (Puram 23) kēṭkuvan (Puram 225)

Fem:

al: urukuvaḷ (Narr 397) varukuvaḷ (K.T. 313) enkuvaḷ (Narr 6) uykuvaḷ (Narr 55) celkuvaḷ (Pari 19-64) cāykuvaḷ (Kali 26) pāykuvaḷ (Kali 79) tīrkuvaḷ (Narr 53) iṉaikuvaḷ (Aink 306)

Neuter:

Neuter singular forms of 'uṅkuvatu' type occur only as nominals.

Plural

First person:

am: aṉikuvam (Akam 340) muṉikuvam (Poru 107) moṟikuvam (Kali 5) amaikuvam (Kali 71) uṅkuvam (Puram 186) kāṅkuvam (Aink 446: 112: Akam 54: 112) uykuvam (K.T. 11) koykuvam (Akam 48) ceykuvam (Aink 228) celkuvam (Aink 114: Patiṟ 5-6) mēlkuvam (Narr 313)

em: eṉkuvem (K.T. 191) kāṅkuvem (Aink 443)

Second person:

ir: paṭukuvir (Malai 241) peṟukuvir (Malai 417: 157) ārkuvir (Perum 382) niṟkuvir (Poru 150) kēṭkuvir (Malai 201)

Third person M.F.

ar: peṟukuvar (Akam 11) aṉikuvar (Kali 4) aṟikuvar (Puṟam 61) telikuvar (Patiṟ 8-3) uṟaikuvar (Kali 36) paṭarkuvar (Puṟam 154) ceykuvar (Aink 215) koṭkuvar (Puram 350)

Neuter: a.

nunikuva (Narr 380) patukuva (Akam 11)

Strong forms in -kkuv-

Singular

First person:

en: marakkuven (Puram 175) vitukkuven (Narr 350: Akam 386) kotukkuven (Puram 73) takaikkuven (Ainkuru 118) punarkkuven (Akam 263)

ēn: irakkuvēn (Kali 143) marakkuvēn (Narr 397)

al: kilakkuval (Natu 207)

Second person: -

Third person: Mas:

an: maraikkuvan (Puram 290) tūrkkuvan (Patt 271) akarkkuvan (Patt 271) vīrkkuvan (Patt 272)

Fem:

al: uvakkuval (Akam 144) pulakkuval (Kali 79) patukkuval (Akam 60)

Neuter -

Plural

First person:

am: irakkuvam (Narr 125) uvakkuvam (K.T. 189) mukakkuvam (Puram 368: 372) urakkuvam (Akam 135) tavirkkuvam (Narr 78)

em: tīrkkuvem (Puram 381)

ēm: tīrkkuvēm (Kali 83) talirkkuvēm (Kali 143)

Second person: —

Third person N.F. —

ar: turakkuvar (N.T. 287)

Neuter

a: pacakkuva (Kali 142)

CHAPTER XIV.

Nominal forms of the First and Second Futures.

The general characteristics of the nominal forms in Tamil have been explained in p. 97- 104 . The nominal forms of the past have been divided into two main groups, i.e. the finite forms used as nominals and the participial nouns. Somewhat similar divisions can be made of the future nominals as well.

Future finite forms used as nominals.

The finite forms of the Third Future are not used as nominals. Even the forms of the Second future are rarely used as nominals. Only six forms of the Second Future are found used as nominals in the Cankam texts. The reason is that the verbs with the suffix -k-, kk, kkuv or kuv- are historically earlier forms. In the early stages of the development of the Tamil language, the agent nouns (these forms will be dealt with in a later chapter) of 'aṟiyunar' (Narr 392) 'aṟikkunar' (Patiṟ 3-2) 'maḷarkkumar' (Puṟam 103) type were used extensively as present or future nominals. Compare the agent nouns 'aṟiyunar' and

'arikkunar' (3rd Mas. fem. plu.) with the present future forms ariyum and 'arikkum' respectively.

Thus it is needless to point out that the Old Tamil had the finite verbs as well as the nominal forms in -kk- stems. The corresponding 'agent nouns' or the nominal forms of the second future finite verbs of 'amaikuvan' and 'amaikkuvan' type are of 'amaiyunar' and 'amaikkunar' type respectively. (For a detailed study turn to the chapter on the 'Agent nouns'.) Thus what is left here to be treated as nominals are the finite forms of the First Future. EX:

'Niṉṉoṭu, poruvōṉ kaṇṇiyum ār miṭaintaṉṟu (Puṟam 45. lines 3-4) means 'Even the garland of him who will fight (poruvōṉ kaṇṇiyum) with you (niṉṉoṭu) is interwoven (miṭaintaṉṟu) with the flowers of 'Ār' (a tree).'

Here 'poruvōṉ' a masculine form of the First future is used as a nominal in the genitive case. Similarly the other finite forms in -p- and -pp- are used as nominals. As in the case of the past tense forms, the future finites ending in -ōy, ōṉ, ōḷ, and ōr are more frequently used as nominals.

Forms other than the Future finites used as nominals.

The designation 'participial noun' applied to the past nominals such as 'ceytavaṉ' cannot be applied to the future nominals of 'ceypavaṉ' type. As the Future has no participle, the form 'ceypavaṉ' is formed from the future stem ceyp-. The adverbial participles of 'ceypu' type and the infinitive of 'naṭappa' type belong to a different category. Whether the forms of 'ceypavaṉ' type are formed from the participles or not their formation is closely similar to the participial nouns.

Compare the following:

Past verbal	Nominal
ceyt-āṉ	ceyt-avaṉ
irunt-āṉ	irunt-avaṉ
kaṇṭ-āṉ	kaṇṭ-avaṉ

Here the difference between the past finite verb used as nominal and the past participial noun, is that instead of the termination 'āṉ' of the former forms the latter has 'avaṉ'. The stems of both the types are ceyt-, irunt- and kaṇṭ-.

Future verbal	Nominal
ceyv-ān	ceyp-avan
irupp-ān	irupp-avan
kāṇp-ān	kāṇp-avan

The principles of the formation of the future nominals seem to be more or less on the same line as the past. Only the -v- of the stem ceyv- is modified to -p- in ceyp- This modification of -v- to -p- is vital, for the simple reason that the soft letter -v- had to give way to a harder letter -p- in order to carry one more syllable, i.e. -av- in the termination: ceyv-ān - ceyp-av-an. This principle of the hardening of -v- to -p should be understood clearly, otherwise when the two future tense signs -p- and -v- appear in the same form, one may wonder which is the tense sign. Compare the three forms again:

ceyp-avan: iruppavan: kāṇp-avan.

The 'avan' of each form is a separate entity as that -v- is not a future tense sign. Both -pp- and -p- of irupp-avan and kāṇp-avan respectively are the future tense signs as these roots inflect from these stems. But this is not the case of the stem of ceyp- type. The roots such as cey, ari ani etc. have the future verbal stem in -v- only. Ceyv-ān:

aṟiv-āṉ: aṇiv-āṉ. Only in the pure nominal forms -v- gives way to -p-: ceyp-avaṉ: aṟip-avaṉ: aṇip-avaṉ. On the other hand the -p- of the stems like kāṇp-, eṉp-, kaṟp-, etc. is a genuine tense-sign and appears both in the verbal and the nominal forms. EX: kāṇp-āṉ: eṉp-āṉ: kaṟp-aṉ and kāṇp-avaṉ: eṉp-avaṉ: kaṟp-avaṉ.

The roots forming -v- and -pp- stems modify -v- to -p- in the nominals: verbs: amaiv-āṉ: amaipp-āṉ: nominals: amaip-avaṉ: amaipp-avaṉ. These nominals ending in -avaṉ, aval, etc. occur mainly in the language of the later texts especially kalittokai. EX:

'vēṭṭārkku iṉitāyiṉ allatu nīrkkiṉitenṟu
uṇpavō nīruṇpavar.'

(kalittokai 62, lines 10-11)

Meaning: 'Do those who drink water (nīr uṇpavar) drink it (uṇpa-v-ō) because it is good to the water (nīrkku iṉitu eṉṟu) unless it is good to them who are thirsty (vēṭṭārkku iṉitāyiṉ allatu).

In this sentence the subject is 'uṇpavar' (those who drink water) and the predicate is 'uṇpa-v-ō' (Do drink it). Thus 'uṇpavar' a nominal form of the masculine-feminine plural is used here in the nominative case.

Thus on a closer analysis the First future finites used as nominals can be distinguished from the pure nominal forms of 'ceypavan' type.

Nominal forms of the First Future.

(a) First Future finites used as nominals.

The following are the First future finites used as nominals in the Cankam texts.

Weak forms in -v-.

Singular.

First person:

ēn: peyarvēn (Puram 161) aruvēn (Kali 128) celvēn (Akam 14)

Second person:

ōy: pirivōy (Kali 21) arivōy (Puram 213) celvōy (Kali 12) varūuvōy (Akam 398) pōvōy (Narr 200) vinavuvōy (Aink 390)

These nominal forms in -ōy are mainly used in the vocative case.

Third person Mas:

ōn: ān: poruvōn (Puram 45) celvōn (Akam 330) ikaṟvōn (Pari 4-15) akaṟvōn (Akam 282) nōkkuvōn (Pari 12-50) tuñcuvōn (Puram 316)

aṟivāṉ (Narr 136) ceyvāṉ (Kali 136) paṇivāṉ (Kali 128) celvāṉ (Puṟi 12-53) koḷvāṉ (Kali 104) ārttuvāṉ (Kali 101), tirukuvāṉ (Kali 101) aṭaṅkuvāṉ (Kali 104) vāṅkuvāṉ (Kali 103) vilakkuvāṉ (Kali 112) nīkkuvāṉ (Kali 106)

acc: ulḷḷuvōṉai (Puṟam 132) uṟuvāṉai (Puṟi 12-64) varuvāṉai (Puṟi 9-29: 16-22) peyarvāṉai (Puṟi 11-47) aṁcuvāṉai (Kali 103) uṇarttuvāṉai (Puṟi 12-66)

Dat: aṁcuvāṟku (Puṟi 6-96) varuvāṟku (Kali 118)

Fem:

ōḷ: āḷ: kaṟivōḷ (Aiṅk 382) aṟuvōḷ (Akam 57) uṟaivōḷ (Akam 64: Naṟṟ 59) ayarvōḷ (K.T. 396) peyarvōḷ (Patiṟ 6-2: Akam 198) celvōḷ (Naṟṟ 12), pāyvōḷ (Aiṅk 74: 123) vekuḷvōḷ (Aiṅk 84) kaliṟvōḷ (Akam 47) mūṟkuvōḷ (Aiṅk 126) vilaṅkuvōḷ (Aiṅk 127) pulampuvōḷ (Kali 144) āṭṭuvōḷ (Naṟṟ 363) ūṭṭuvōḷ (Aiṅk 128) viṇavuvōḷ (Aiṅk 122) tuṟavuvōḷ (Puṟam 278)

kaṭṭivāḷ (Kali 92) āṭuvāḷ (Kali 39: 79: Puṟi 21-20) ūṭṭuvāḷ (Puṟi 21-28) tiruttuvāḷ (Puṟi 21-24)

acc: pōvāḷai (Puṟi 20-41)

Neuter:

-a-tu: ukuvatu (Kali 33) ṟikuvatu (Kali 33) nakuvatu (Narr 214) peruvatu (K.T. 109) taruvatu (Narr 208) varuvatu (Kali 78: Puram 366) moṟivatu (Kali 64: 98: 100) poṭivatu (Kali 105) aṟivatu (K.T. 89) muṭivatu (Pari 13-46) iyaivatu (Akam 53) puraivatu (Narr 45: 238) niraivatu (Kali 92) ceyvatu (Kali 62: 73: Akam 281; 292) celvatu (Kali 5) kolvatu (Kali 60: 80: Puram 23: Paṭṭ 210) pukaṟvatu (Kali 10) alkuvatu (Narr 159) ākuvatu (Akam 195) tuñcuvatu (Akam 139) vāṭuvatu (Kali 26) kūṟuvatu (Kali 22) tēṟuvatu (Kali 113) ēṟuvatu (Akam 139) uḷḷuvatu (Kali 4) eṇṇuvatu (Kali 4) maṉṉuvatu (Kali 54) olluvatu (Puram 196) colluvatu (Kali 8) ciṉavuvatu (Kali 91) viṉavuvatu (K.T. 362)

acc: cūṟvatai (Kali 4) varuvatai (Kali 49)

Plural

First person:

ēm: varuvēm (Paṭiṟ 3-3)

Second person:

Ir: varuvīr (K.T. 118) nuvalvīr (Kali 146) nōkkuvīr

(Kali 140) vinavuvīr (Kali 144)

Third person N.F.

ōr, ār, ar: paṭuvōr (Pari 19-47) ceṟuvōr (Akam 231) varaivōr (Puṟam 393) uṟaivōr (Naṟṟ 196: Akam 151) aṟivōr (Naṟṟ 281) pirivōr (Narr 366: K.T. 20: Aink 215) eṟivōr (Pari 11-55) celvōr (Akam 87: Perum 39: Kali 6: Aink 301: 311: 351) ceyvōr (Pari 19-45: Akam 323) koḷvōr (Aink 187: Pari 8-105: 12-18: 22: 19-42) vāṟvōr (Puṟam 20: 26: 171: Naṟṟ 153) īvōr (Puṟam 136: 162 171) uṇarvōr (Puṟam 155) nukarvōr (Pari 10-32) vaḷarvōr (Matu 630) ūrvōr (Pari 10-29)

ṉeṉukkuvōr (Puṟam 337) ekkuvōr (Pari 11-57) arakkuvōr (K.T. 398) tākkuvōr (Pari 10-28) pūcuvōr (Pari 12-14) pāṭuvōr (Puṟam 40: Pari 3-28) vēṇṭuvōr (Naṟṟ 41) untuvōr (Pari 10-29) ēntuvōr (Pari 11-50) nīntuvōr (Akam 202) tiruttuvōr (Pari 12-12) cārttuvōr (Pari 8-107) viḷampuvōr (Pari 19-43) kūṟuvōr (Puṟam 10) kaṉaṟuvōr (K.T. 152) āṟṟuvōr (Akam 377) taṉuvuvōr (Pari 10-31) eṇṇuvōr (Puṟam 116)

arivār (Kali 112: Narr 269) ninaivār (Kali 126) kaḷaivār (Kali 144) puṇarvār (Kali 106) punaivār (Kali 23) celvār (Pari 10-100: Kali 116) kolvār (Pari 10-51: Kali 105) oyvār (Pari 10-102) vīṟvār (Pari 11-119. Kali 78: 92: 103: 147) maruḷvār (Kali 88) novār (Kali 84) polvār (Kali 94) oṟukuvār (Kali 93) kalaṅkuvār (Kali 60) tāṅkuvār (Kali 39) tēmpuvār (Kali 97) pāṭuvār (Pari 3-30) āṭuvār (Pari 6-105: 16-43) māṟuvār (Kali 80) cāṟṟuvār (Kali 102) uḷḷuvār (Kali 26) aruḷuvār (Kali 26) kaṉavuvār (Kali 24)

pakarvar (Aink 271) ēkuvar (Narr 84) ṟunnuvar (Akam 197).

The following nominal forms appearing with the inflexional increment an can be interpreted as participles as well. (This will be explained under the Future participles.)

arivaṉar (Narr 8) pukuvaṉar (Aink 432) taruvaṉar (Narr 8) ñekiṟvaṉar (Aink 32) ēkuvaṉar (Akam 354)

acc: varuvārai (Kali 19) kolvārai (Kali 105) muyalvārai (Kali 8) ayarvārai (Kali 114).

All these four forms occur only in Kalittokai.

Dat: arivōrkku (Pari 3-58) amaivōrkku (Akam 231)
toruvōrkku (Pari 13-12) varuvōrkku (Narr 342)
celvōrkku (Narr 43: 137) vāṛvōrkku (Puram 102)
āṛṛuvōrkku (Akam 215)
viṛuvārkku (Pari 6-81) ceyvārkku (Kali 14)
maruḷvārkku (Kali 108) viṇavuvārkku (Kali 144)

Only one form ending in -ar-kku- occurs in the texts. Nacaivarkku (Puram 170: 229)

Loc: terivārkaṇ (Kali 142) vāṛvārkaṇ (Kali 145)
vīṛvārkaṇ (Kali 145). These forms occur only in Kalittokai.

Neuter

va, a: pukuva (Kali 113) cōrva (Kali 82) ekkuva (Pari 22-18) vēṇṭuva (Poru 128) poruntuva (Pari 12-17) kūṛuva (Kali 46) tōṇṛuva (Narr 237. Akam 110)

The inflexional increment -aṇ appears in the following forms:

eṛivaṇa (Narr 375: Pari 22-18) ceyvaṇa (Kali 83) koḷvaṇa (Kali 82) mūcuvaṇa (Perum 717) muṇaṅkuvaṇa (Akam 224) oḻiṛuvaṇa (Akam 162) curṛuvaṇa (Narr 5) tuḷḷuvaṇa (Akam 324)

Weak forms in -p-.

Singular

First person: ēn

Dat: kāṉpēṟku (Narr 332)

Second person:

ōy: āy: kāṉpōy (Narr 251).

The form amarpōy (Narr 121) does not belong to this group. The roots forming stem in -p are kāṉ, eṉ, tiṉ, uṉ, kēḷ, vēḷ, ēḷ, nil and kal. Therefore the root amar should form the stem not in -p- but in -v- and pp. amarvōy and amarppōy are the genuine second person singular future forms. But here the soft -v in 'amarvōy' is hardened to -p-

amarvōy > amarpōy

enpāy (Kali 64) ēṟpāy (Kali 13)

Third person: Mas:

āṉ: enpāṉ (Kali 40: 81)

Fem:

āḷ: enpāḷ (Kali 82)

Acc: enpāḷai (Pari 18-10)

Neuter:

-a-tu: enpatu (Kali 4, 49, Puṟam 186. K.T. 151.

Naṟṟ 32: 210: 303) uṉpatu (Puṟam 189: 333)

kāṉpatu (Kali 110)

acc: eṉpatai (Kali 56)

Plural

First person -

Second person -

Third person N.F.

ōr: ār: eṉpōr (Puram 30: K.T. 200) kāṉpōr (Puram 358: K.T. 344. Pari 10-27) uṉṉōr (Narr 38) niṟpōr (Pari 10-28)

eṉpār (Kali 94) uṉṉār (Kali 35) kēṭpār (Narr 50)

acc: eṉpārai (Kali 62)

Dat: eṉpōrkku (Puram 29) kēṭpōrkku (Akam 97)

Neuter:

-a: unpa (Kali 92). There occur three more forms in -p- formed from the roots of the -v- future. EX: kūṟupa (Kali 144: 146) pēṇupa (Narr 72) vēṇṭupa (Puram 179. Perum 444). The forms formed from the roots kūṟ, pēṇ and vēṇṭ should be kūṟuva, pēṇuva and vēṇṭuva. The change of -v- to -p- in these forms is on the analogy of amarvōy > amarpōy explained in the previous page.

kūṟuva > kūṟupa

pēṇuva > pēṇupa

vēṇṭuva > vēṇṭupa

It should be remembered that the masculine-feminine plural termination is -pa and the neuter plural terminations are -va and -a. Since kūṟupa, pēṇupa and vēṇṭupa are used as neuter plurals, there is no possibility of considering -pa as the genuine termination. On the other hand -p- cannot be considered a future tense sign in such forms as kūṟupa etc. because only such roots as uṇ, kāṇ, eṉ, tiṉ, kēḷ, vēḷ, ēḷ, kal and nil (Ref. p. 372) form -p- stems in Tamil.

In the following neuter plurals the inflexional increment -aṉ appears: eṉpaṉa (Kali 92) ērpaṉa (K.T. 278) koṭpaṉa (Kali 105). The nature of the form 'koṭ-paṉa' has been explained in the earlier pages. (Ref. p. 259; 323)

Strong forms in -pp-

Singular:

First Person:

ēṉ: toṭuppēṉ (Kali 128) alaippēṉ (Kali 128)

Second person:

āy: irappāy (Kali 58) nēyppāy (Kali 112)

Third person Mas:

ōṉ, āṉ: iṟappōṉ (Akam 66) ukaippōṉ (Puṟam 185)

niṟaippoṉ (Puṟam 171).

These forms in ōṉ occur only in the earlier texts, but the following forms ending in āṉ occur only in the later texts:

tuṟappāṉ (Kali 40, 43) irappāṉ (Kali 47)

purappāṉ (Kali 47) uvappāṉ (Pari 19-66) aḷippāṉ (Kali 118, 128) teḷippāṉ (Kali 128) citaippāṉ (Kali 79) nuṉaippāṉ (Kali 120) uṉarppāṉ (Kali 131) peyarppāṉ (Kali 100: 129) tavirppāṉ (Kali 40)

acc: koṭuppāṉai (Pari 9-37) niṉaippāṉai (Pari 18-8)

Fem:

ōḷ, āḷ: uṉappōḷ (Puṟam 160: Aink 477) civappōḷ (Akam 60) paṉippōḷ (Naṟṟ 229: 312) tūṟṟppōḷ (Aink 124)

niṉaippāḷ (Kali 57)

acc: uṉappāḷai (Kali 130) uḷappāḷai (Kali 99) aḷippāḷai (Pari 9-38)

Neuter:

-a-tu: pulappatu (Kali 97) purappatu (Puram 107) irappatu (K.T. 334: Aink 30) pacappatu (Aink 21, 217) turappatu (Aink 24) yāppatu (Kali 7) kāppatu (Kali 38) oruppatu (Kali 58) koṭuppatu (Paṭṭ 210) iṉaippatu (Narr 241: Akam 139) niṉaippatu (Kali 16, 47) poyarppatu (Kali 14) ārppatu (Kali 33: Narr 214) pōrppatu (Kali 33) tīrppatu (Kali 38) mukirppatu (Pari 13-46) poyppatu (Kali 97) māyppatu (Kali 146)

acc: irappatai (Kali 26)

Gen: kulaippatan (Kali 101)

Plural:

First person: -

Second person: -

Third person M.F.

ōr, ār: tirappōr (Puram 175) turappor (Narr 243) irappōr (Puram 196, 235, 368. Akam 389) purappōr (Puram 196, 235) irappōr (Narr 269) alippōr (Pari 19-39) iruppōr (Pari 19-40) koṭuppōr (Pari 19-38) amaippōr (Pari 12-15) uraippōr (Pari 2-35) citaippōr (K.T. 283) puṇarppōr (K.T. 146) pārppōr (Narr 354)

tīrppōr (Puṟam 227) vitirppōr (Pari 11-50) malarppōr (Puṟam 179) oppōr (Puṟam 152) kāppōr (Puṟam 28: Naṟṟ 182: K.T. 276: Pari 8-7: Malai 343)

Forms ending in-ār mostly occur in the later texts: u̱rappār (Kali 80) pularppār (Kali 87) karappār (Pari 10-68) oḷippār (Pari 10-64) tuṭaippār (K.T. 82) nekiṟppār (Pari 18-37) tuyppār (Pari 7-83) oppār (Kali 101: Pari 8-119) kāppār (Kali 143) nīppār (Kali 113)

acc: turappōrai (Pari 11-54) vaṭṭippōrai (Pari 11-56) u̱rappārai (Kali 120)

Dat: irappōrkku (Puṟam 153: 165: 315: 364: Akam 238: Patiṟ 6-2: 8-6)

Loc: u̱rappār kaṇ (Kali 129)

Neuter -

(b) Nominal forms formed from the stems of the First future but incapable of being used as finite verbs:

As in the case of the past participial nouns, these nominal forms of the future occur only in the third person:

Third person: Mas.

varupavaṉ (Kali 76) varaipavaṉ (Kali 146) koḷpavaṉ

(Kali 104) ālpavaṉ (Kali 143) ārpavaṉ (Kali 134)
vārpavaṉ (Kali 34) cārpavaṉ (Kali 104)
urappavaṉ (Kali 38) irappavaṉ (Kali 120)
karappavaṉ (Kali 120) keṭuppavaṉ (Kali 148)

Dat: vīrpavarku (Kali 77)

Fem:

aṟipaval (Kali 10) ocipaval (Pari 21-61) nakupaval (Kali 71: 142) varupaval (Kali 144) iṉaipaval (Kali 10: 77) kaluṟpaval (Kali 10) pōlpaval (Kali 145) nērpaval (K.T. 40)
uṉpaval (Kali 73)
uṟappaval (Kali 48) tuṉippaval (Pari 21-22)
eṭuppaval (Kali 109) uṇarppaval (Kali 72) peyarppaval (Pari 21-65)

Dat: eṉpavaṭku (Kali 145)

Neuter: -

Plural:

Third person. M.F.

aṟipavar (Kali 125) uṟaipavar (Kali 26) varupavar (Kali 31: Pari 20-32) nuṟaipavar (Kali 104) pakarpavar (Kali 66) ūrpavar (Kali 104) vārpavar (Narr 217) ālpavar (Kali 5: 131) kolpavar (Kali 102: Puṟam 37: Akam 100,

114: 296: Matu 94: Narr 132: 207: 292: 304)

Cārrupavar (Kali 104)

eṉpavar (Pari 14-9) uṉpavar (Kali 62: 133)

kāṉpavar (Pari 12-33: 35)

pulappavar (Kali 71) iruppavar (Akam 389)

uṭuppavar (Kali 18) naṟaippavar (Naṟṟ 5) vaḻarppavar (Kali 30)

inst: koḻpavaroṭu (Puṟam 5)

koḻpavarōṭu (Perum 390) vēṇṭupavarōṭu (Kali 145)

Dat: anipavarkku (Kali 9)

muraḻpavarkku (Kali 9) paṭuppavarkku (Kali 9)

Neuter:

moṟipavai (Pari 1-34) ukupavai (Kali 7) Īpavai (Pari 20-85) koḻpavai (Kali 119: 134) pāypavai (Kali 106) peyarpavai (Kalai 291) etirpavai (Kali 7) tavaṟpavai (Perum 328) cāṭupavai (Kali 106)

eṉpavai (Kali 131)

irappavai (Pari 5-78) virippavai (Akam 108) eṭuppavai (Kali 106) uṭuppavai (Puṟam 189) ciḻaippavai (Kali 106) peyarppavai (Pari 21-66)

Nominal forms of the Second Future.

The following six forms of the Second Future are used as nominals in the Caṅkam texts:

Third person Neuter Sing:

citaikuvatu (Akam 120: 3?8)

M.F. Plu:

ōr: puṉaikuvōr (Pari 12-17) ūrkuvōr (Pari 10-27)

cēṟkuvōr (Pari 10-34) ceykuvōr (Pari 10-40)

kāṉkuvōr (Pari 10-41)

With the exception of the form 'citaikuvatu' all the nominal forms of the Second Future occur only in Paripāṭal.

CHAPTER XV.

The Third Future.

Finite verbs

The verbs of the Third future are not used as nominals, instead some of them have the force of the adverbial participles. The following is the list of the forms used as finite verbs in the Cankam texts:

Verbs with the suffix -k-.

First Person. Sing: -ku

ariku (Kali 19) pariku (Puram 383) oriku (Aink 330: Akam 110) moriku (K.T. 191. Puram 49: 39: Narr 224) amaiku (K.T. 132) punaiku (Kali 111) maraiku (Akam 380) totuku (Kali 95) varuku (Narr 204) unarku (Akam 273) nukarku (Kuri 181) peyarku (Puram 209) unku (Akam 32: Kali 90: Pari 9-31) kāṇku (Kali 84) enku (Pari 11-25: Puram 49: 387) ceyku (Aink 133: Narr 30: K.T. 25: 86) tērku (Kali 142) nōku (K.T. 131, 178: 212: Aink 107: 205: Narr 26) pāṭuku (Kali 140) ucāvuku (Kali 7) erutuku (Kali 111) ennuku (K.T. 237) ēttuku (Kali 40)

The -k- of -ku is doubled in the following:

tellikku (Kali 88: 91) uraikku (Akam 358: Narr 396) pirakku (Puram 71)

These forms generally appear suffixed with ō. EX:

pariku + ō = parikō: noku + ō = nōkō.

No importance need be attached to this ō; it is a mere expletive added to the verb, for the sake of euphony.

A certain peculiarity in the use of these forms is seen in the earlier texts especially in the kuruntokai and the Aiṅkuruṅūru. These forms are often followed by the personal pronoun of the same person. EX:

'Nōkō yāṉē nekiṟntaṉa vaḷaiyē' (Narr 26)

'Yārkku nont(u) uraikkō yāṉē' (Narr 396)

'Tuñcāḷ ākutal nōkō yāṉē' (Aink 107)

'Tuñciya veyyaḷ nōkō yāṉē' (Aink 205)

'Peru vituppu(u) urraṉṟāl nōkō yāṉē (K.T. 131)

'Periya nōṉṟaṉir nōkō yāṉē' (K.T. 178)

'Viḷivatu maṉṟa nōkō yāṉē (K.T. 212)

'Yāṅku maṟant(u) amaikō yāṉē' (K.T. 132)

Instances of these natures point out that the forms of 'nōku' type should have been used in the singulars of all persons and later it is found that the 'nōku' type forms

restricted their use to the first person singular. (Ref. pp. 338-340). If 'nōku' 'amaiku', etc. were considered true personal verbs then there would have been no necessity for the personal pronoun 'yāṉ' to follow them so closely. In one place 'kāṉku' meaning 'I will see' is used in the plural.

EX: '... nī toṭṭa
mōtiram yāvō yām kāṉku'
(Kalittokai 84, lines 20-21)

Meaning: 'Where are those rings you put in your fingers? (nī toṭṭa mōtiram yāvo?) Let me see (yām kāṉku).' The pronoun of the first person plural 'yām' means 'we' but here it is translated in the singular because of the singular verb 'kāṉku'. In no other place 'kāṉku' or any other form of the first person is used with the plural form of the pronoun.

As for these first singular forms ending in -ku though they belong to the Future, their use is not restricted to the future tense alone. As the Old Tamil verbs often reveal, these are used in the present tense as well.

EX: 'Tuñcāḷ ākutal nōkō yāṉē (Aink 107)

means 'since she was or is not sleeping (Tuñcāḷ ākutal)

I am in desperate mood, i.e. I feel sorry (nōkō yāṉē).'
Here 'nōku' is used in the distinct present.

'nōkō yāṉē nekirṉtaṉa valaiyē' (Narr 26)

means 'my bracelets have become (became) loose (nekirṉtaṉa valai) I am worried (nōkō yāṉē)
Here also 'nōku' is used in the present tense.

Sometimes these forms are used as participles. The author of Tolkāppiyam says that forms of 'ceyku' type could be used as adverbial participles.[1]

EX: 'kāṇku vanticiṉ' (Patiṟ 2-6: 5-1: 6-4: 7-4: 9-2: 9-10: Puṟam 17: 391: 125)

'kāṇku vantaṉeṉ' (Patiṟ 9-8)

'paiyeṉa-k-kāṇku viṟippa' (Kali 142)

In all these places -ku forms qualify only the first person singular finites. 'kāṇku vantaṉeṉ' means 'I came to see (you)' Thus 'kāṇku' is translated as 'to see' and it completes its significance with the finite verb of the same person, i.e. 'vantaṉeṉ' 'I came'.

First Person.

Plu: -kum

Only two forms occur in the Caṅkam texts:

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1. Tolkāppiyam - Collatikāram with comm. by Naccipārkkiṉiyar. Madras 1941. Cūttiram 206.

uṇkum (Puṟam 125: Akam 133. Kali 112) kāṇkum (Kali 80)

Both these forms are used in the future.

The commentators of Tolkāppiyam say that the -kum plural forms like the -ku singular can be used as participles.[1] In the context 'uṇkum entai niṟ kāṇku vantiṉ-ē (Puṟam 125: line 4) 'uṇkum' meaning 'to eat' or 'we may eat' is used as a participle and qualifies 'vantiṉ' 'I came'.

First Person

Plu: -kam

oṛikam (Akam 65) maṟaikam (Naṟṟ 307) vaikam (Puṟam 221) nakukam (Naṟṟ 250) viṭukam (K.T. 106) eṟukam (Aink 235) cēṟkam (Puṟam 255) koṇarkam (K.T. 113) ayaṟkam (Kuṟi 232) uykam (Akam 65: Narr 78) oelkam (K.T. 114: 219: Kali 44: Naṟṟ 93: Puṟam 207) eṉkam (Aink 235) kāṇkam (Naṟṟ 81: Akam 261: Aink 199: 447) cūṟkam (Aink 317) makiṟkam (Puṟam 364) muyaṅkukam (K.T. 368: Akam 47) aruḷukam (Kali 96) tuṇṇukam (Akam 154) āṭukam (Naṟṟ 68: Akam 312:

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1. Ibid., p. 109.

Puṟam 166) pāṭukam (Kali 41: 101: Puṟam 393) ettukam (Pari 15-18: Puṟam 10)

cēṟukam (Patiṟ 5-9) is a peculiar form. It is formed by adding -k-am the first person plural termination, to cel - tu = 'cēṟu.

Only two forms ending in -kk-am occur in the texts. Kākkam (Puṟam 281) tīrkkam (Naṟṟ 284).

These forms in -kam and -kkam are mainly used in the future. Sometimes these are used as participles. EX: 'pāṭukam vā' (Kali 41) means 'come to sing'. The literal translation is 'come so that we may sing'. Compare another form: 'āṭukam celval' (Puṟam 166) means 'I will go to play' or I will go so that we may play'. Though these plural forms are used as participles still they carry with them the idea of plurality. In other words the termination 'am' refers to the speaker and the person spoken to or a third party (Ref. p. 65- 67). In the expression 'āṭukam celval', the latter form refers to only the speaker. 'Celval' - 'I will go'. But the qualifying plural form 'āṭukam' means 'we will play'. Here the plural number 'we' refers to the speaker and a third party with whom the speaker intends to play. When such 'inclusive plurals'

are not used as finite verbs, instead qualifying the singular form that follows, the whole expression forms a dynamic structure conveying a forceful meaning. Similar is the expression āṭukam varukō (Narr 204).

In the following expressions the -kam plurals qualify another plural form ending in -kam or -tum; celkam eṟukamō (Aink 236) kaṭikam cēṟum (K.T. 108) ayarkam cēṟum (K.T. 80) koṇarkam cēṟum (K.T. 113) kaṭikam ceṉṟum (Narr 288).

Verbs with the suffix -t-.

First Person:

Plu: -tum.

aṟitum (Puṟam 319. Narr 299. K.T. 40) piritum (Akam 5) moṟitum (Akam 293) uṟaitum (Matu 147. Aink 333) peṟutum (Kali 90) poṟutum (Puṟam 71, 76) toṟutum (Pari 2-19; 17-51) viṭutum (Puṟam 9) paṭartum (Puṟam 399) ceytum (Kali 108) cāaytum (Akam 218) vāṟtum (Aink 111. Narr 129) varutum (ciṟu 143. Perum 28; Malai 53: Kali 45)

ākutum (Kali 82) vaikutum (Puram 17: Akam 168) naṭuṅkutum (Akam 217) ōkkutum (Akam 282) añcutum (K.T. 302. Akam 118) cepputum (Narr 73) varuntutum

(Ainк 50) āṭutum (Ainк 77) pāṭutum (Pari 12-51: Puṟam 382) ūṯṯutum (Pari 8-80) ēṟṟutum (Pari 8-80) cāṟṟutum (K.T. 104) oṉṟutum (Naṟṟ 109) nāṟutum (Naṟṟ 45) nāṇutum (Naṟṟ 172) pēṇutum (Pari 2-19: Naṟṟ 83) uḷḷutum (Puṟam 197) ollutum (Akam 300) paravutum (Kali 103: 104: Pari 1-64) vēṟūutum (Kali 87)

kēṭṭutum (Pari 8-81) is a peculiar form. It should have been kēḷ + tum = kēṭṭum. Instead -tu-tum is added to the root. kēḷ + tu + tum = kēṭṭutum. Compare this with the past stem or adverbial participle formed from the root kēḷ. kēḷ + tu = kēṭṭu. It has been explained earlier that the suffix -t- did not denote any tense in the Old Tamil (Ref. p. 337). Dr. U.vē. Cāminātaiyar refers to another reading of the form 'kēṭṭutum' as 'tōṟṟutum'.[1]

-t- changes to -ṟ- in eṉṟum (Ainк 11, 110) ceṉṟum (Naṟṟ 288) cēṟum (Kali 110: Naṟṟ 156: K.T. 198: 80: 113). Of these, cēṟum is formed from cel + tum, an irregular combination. The verb 'ceṉṟum' is used in the past tense and the context gives room for an ambiguous interpretation of the structure of the form.

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1. Paripāṭal, 2nd Ed., Madras 1935, p. 60. Footnote.

Kuṟukiḷi kaṭikam ceṉṟum in
Neṭuvēḷ aṇaṅkiṟṟ(u) eṉṉuṅ kol atuvē.
(Naṟṟiṇai 288, lines 9-10)

In this context 'kiḷi kaṭikam ceṉṟum' means 'we went (ceṉṟum) to drive away (kaṭikam) the parrot (kiḷi)'. Here 'ceṉṟum' is a past finite qualified by another First Plural form kaṭikam. According to the Tolkāppiyam -ṟum forms can be future finite as well. (Ref. p.334-335). Therefore there is nothing strange when 'kaṭikam' qualifies 'ceṉṟum'. Thus 'ceṉṟum' should be interpreted as the -ṟum ending first person plural form of the Old Tamil used in all the tenses.

On the other hand 'ceṉṟu' may be interpreted as a past participle, and 'um' a suffix expressing 'concessive'. In that case the context should be translated as 'even though we had been there to drive away the parrots'. The former interpretation seems to be more appropriate.

The -tum forms are mainly used in the future and seldom in the present. EX: 'em ampu kaṭi viṭutum num araṇ cērmiṉ (Puṟam 9, line 5) means 'we will send (viṭutum) our arrow (em ampu) quickly (kaṭi). Go and hide behind your fortress (num araṇ cērmiṉ)' Here 'viṭutum' is used in the future tense.

'Ciṟukaṇ yāṉaiyoṭu peruntēr eyti
Yām avaṇ niṉṟum varutum' (Ciṟu 143)

Meaning: 'Having obtained (eyti) elephants with small eyes (ciṟu kaṇ yāṉaiyoṭu) and chariots great (peruntēr), we come (yām varutum) from there (avaṇ niṉṟum)'

Here 'varutum' is used in the distinct present.

Second Person.

Sing: -ti, -tti

-ti:

aṟiti (Puṟam 10. Naṟṟ 106: Kali 56: 62: 142: Puṟam 36) taṇiti (Puṟam 10) teriti (Kali 7) poṟiti (Patiṟ 7-4) iṉaiti (Kali 129) uṟaiti (Aink 333) niṉaiti (Aink 363) varaiti (Puṟam 8) varuti (Puṟam 8, Naṟṟ 82: 223: 257: 274: Kali 75: K.T. 141: 295: 324: Aink 60, 296, 471. Akam 318) taruti (Akam 188) peṟuti (Tirum 66) pukuti (Kali 144) ceyti (Akam 327: Kali 147: 28: 145: Puṟam 12: 68: Aink 85) uḷarti (Kali 7) uṇarti (Pari 3-46: Kali 56) paṭarti (K.T. 128) peyarti (Patiṟ 8-1: Naṟṟ 70) kaluṟti (Kali 91) imiṟti (Kali 129) vāṟti (Patiṟ 4-8: Akam 378) keṭuti (Kali 87) viraiti (Puṟam 304)

pōṟuti (Kali 10) mayaṅkuti (Kali 91) muyaṅkuti (Narr 260) iyaṅkuti (Akam 12) viḷaṅkuti (Patiṟ 9-8: Puṟam 374)nōkkuti (Pari 18-13) aṉṉouti (Akam 123) tuṉcuti (Naṟṟ 154) vaṟuntuti (Kuṟi 8) virumputi (Aink 61) ōmputi (Tirum 291) tēmputi (Akam 322) eṭupputi (K.T. 147) vēṇṭuti (Kali 110: Akam 333) vāṭuti (Puṟam 208) kūṟuti (Akam 268) nāṟuti (Pari 8-47) tōṉṟuti (Kali 147) uṭaṟṟuti (Kali 87) pōṟṟuti (Kali 65) viṉavuti (Akam 48: Puṟam 86: 340) pulavuti (Puṟam 219) nīvuti (Kali 7) eṉṉuti (K.T. 63: 218) nāṇuti (Naṟṟ 39)

In the following forms -t- changes to ṟ or ṭ:

pōl - ti = pōṟi (Kali 95: 144: Akam 163. Aink 58): muyal - ti = muyaṟi (Kali 17) eṉ - ti = eṉṟi (Puṟam 300: Akam 378) un - ti = uṇṭi (Kali 85)

-tt-i:

iṟatti (Kali 10: Puṟam 8) maṟatti (K.T. 306) naṭatti (Puṟam 22) kiṭatti (Puṟam 272) pulatti (Akam 39) oḷitti (Puṟam 8) valitti (Kali 17) muṭitti (Patiṟ 6-4) aḷitti (Patiṟ 8-9) alaitti (Akam 125) oṟutti (Puṟam 10) uytti (K.T. 63) pularttti (Pari 3-26) uraitti (Pari 11-92) pūtti (Puṟam 242) otti (Pari 19-100. Puṟam 8)

The second person singular forms ending in -ti or tti are used in the present, the imperative and the future.

EX:

Present

'Puṉai māṇ marīiya-v-ampu teriti-y-ē'

'Valampaṭu tikiri vāy nīvuti-y-ē'

(Kalittokai 7, lines 10 and 14)

Meaning: 'Thou art selecting (teriti) the arrow (ampu) fitted fixing in the bow (puṉai māṇ marīiya)'.

'Thou art sharpening (nīvuti) the edge of the discus (tikiri vāy) destined to bring success (valampaṭu)'

Here 'teriti' and 'nīvuti' are translated as 'thou art selecting' and 'thou art sharpening' respectively. Both of them are in the present tense.

Imperative

'Nuntai pāl uṇṭi cila' (Kali 85, line 25)

Means 'Eat (uṇṭi) the food (pāl) belonging to thy father (nuntai).' The word 'cila' 'some' has no force in this sentence. Uṇṭi (eat is used in the imperative:

'Vaḷḷiyai-y-eṉṟaliṟ kāṇku vanticiṉ-ē

uḷḷiyatu muṭitti ...'

(Patiṟṟuppattu 8-4: lines 1-2)

Meaning: 'Since thou art a benefactor (Vaḷḷiyai eṉṟāḷil) I came to see thee (kāṅku vanticiṉ). Grant (muṭitti) my request (uḷḷiyatu).'

The commentator of Patiṟṟuppattu says that the form 'muṭitti' is in the imperative second person singular (muṭitti eṉṟatu iṉṭu muṉṉilai-y-ēval viṉai)[1]

Future

'Ermoṭu varutiyō pommal ōti'(Naṟṟ 274) means 'Oh Lady with dense hair (pommal ōti)! Will you come (varuti) with me (ermoṭu)'.

In this context 'varuti' is in the future tense.

Second Person:

Plu: -tir -ttir

The following plural forms are formed by adding -r- to the singulars in -ti or -tti. These denote the same time as the singular forms in -ti or -tti.

-tir:

aṟitir (Kali 19; 147) niṉaitir (Puṟam 318) (Puṟam 318) nakutir (Kali 142) varutir (Kali 143) maruḷtir (Kali 143) akaṟir (Poru 123) cēṟir (K.T. 268. Akam 81) ārṟutir (Puṟam 58) ucātir (Kali 143) uḷḷutir (Akam 270)

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1. Patiṟṟuppattu with comm. Edited by Dr. U.Vé. Caminātaiyar. 4th ed. Madras 1945, p. 143.

The root of the form 'ucātir' (Kali 143) is ucā, meaning 'to investigate', 'to inquire'. In the form 'ucāvuvēn' (Kali 94) the root appears with the formative suffix -vu: ucā - vu - v = ēn. The form 'ucavum' (Kali 121) is used in a slightly different meaning (to ponder). In 'ucavum' the base is ucav- formed from the root ucā.

-ttir

irattir (Kali 25) kaṭattir (Kali 7)

Masculine-feminine plurals ending in -pa and -mār.

-pa:

perupa (Kali 94: Patir 7-8: Aink 137) pukupa (Puram 177) urupa (K.T. 229) arupa (Aink 32) karipa (K.T. 231: 377) moripa (Akam 157: 216) enpa (Akam 27: 76: 216. Kali 114: Puram 215: 269: 373. Aink 221: 32: K.T. 76: Narr 129: 148: 296: Puram 27) kāṉpa (Kali 150) celpa (Narr 129: 296: K.T. 76: Akam 27: 285: 370) ūrpa (K.T. 17) nērpa (Kali 108) ayarpa (Kali 115) nukarpa (Puram 287) nuvalpa (K.T. 89) muyalpa (Akam 356) vēṭpa (Puram 270) varupa (K.T. 336: Akam 18) nōpa (Akam 382)

āpa (Puṟam 218: Akam 151) ākupa (K.T. 17. Puṟam 218) iraṅkupa (Akam 95) ēcupa (Akam 336) eytupa (Aiṅk 173: Akam 66: Puṟam 27) āṭupa (Pari 8-104) pāṭupa (Kali 143) nāṇupa (K.T. 252) eṇṇupa (Puṟam 116) uḷḷupa (Kali 150: Akam 253) kaṟaṟupa (Akam 76) ārṟupa (Akam 279) olpa (K.T. 252) orūupa (Patiṟ 4-3: 4-4)

Of these the form āpa is formed from the root ā. (The nature of this root is explained in p. 316). In the following forms the initial consonant -p of the termination -pa is doubled.

iṟappa (Naṟṟ 148) uṟappa (Kali 136) nīppa (Kali 150) aḷippa (Pari 8-104)

The forms in -pa are used mainly in the 'habitual present' and the future. EX:

Habitual present:

... makiṟṟan
orunāḷ nam-m-il vantataṟku eṟunāḷ
aṟupa-v-eṉpa-v- avaṉ peṇṭir

(Ainkurunūṟu 32, lines 1-3)

Meaning: 'My neighbours used to tell me (eṉpa) that because my lover came to our house one day (makiṟṟan

orunāḷ nam-m-il vantataṟku) his (other) girl friends (avaṉ peṇṭir) cry (aṟupa) for seven days (eṟunāḷ)'

In this context both 'eṉpa' and 'aṟupa' denote the 'habitual present'. These 'habitual present' forms occur frequently in the grammatical work Tolkāppiyam. EX:

'Ōraḷapu icaikkuṅ kuṟreṟuttu eṉpa'

'paṉṉir eṟuttum uyireṉa moṟipa' etc.

(Cūttiram 3: 8)

Future:

'Niṉṟatil poruṭ piṇi-e- ceṉṟu ivaṇ tarumār

Celpa eṉpa eṉpōy ...'

(Akanāṉūṟu 27, lines 4-5)

Meaning: "Oh One who says that the people (of this village) say (eṉpa eṉpōy!) 'he will be going away (celpa) with the desire of bringing back wealth that is transitory (niṉṟat-il poruṭ piṇi ceṉṟu ivaṇ tarumār)"

In this context 'celpa' denotes the future time. This mas-fem. plural verb 'celpa' is translated here as 'he will be going away'. It is used in the honorific singular. Thus the mas-fem. plural forms ending in -pa are used in the Caṅkam texts to refer to either the plural or the honorific singular. It should be pointed out that

the Tamil wives never use a singular noun or verb when they address their husbands or refer to them. This custom is observed even today. In the love poems of the Caṅkam texts these honorific forms often come from the mouth of the 'Lady' or the 'Lady-in-Waiting'. When either of them refers to the lover in such expressions as 'avar celpa' 'avar varupa' etc. she means one thing and says it differently. Thus 'avar celpa' though meaning 'they will go' should be translated as 'he will go'. This way of translating is not an exception but a general principle especially when such expressions occur in all the love poems where the speaker is either the 'Lady' or the Lady-in-Waiting'.

-mār

Finite: The masculine-feminine plurals ending in -mār refer only to the future. The following are the finite verbs occuring in the Caṅkam texts.

muṭimār (K.T. 309. Tirum 89) ōrmār (Akam 171)
cāaymār (Kali 80) peymmār (Akam 300) nōṉmār (Naṟṟ 208)
kāṇmār (Kali 103)

In the following forms an -u- appears between the root and the termination:

aṇiyumār (Narr 60) cellumār (Akam 240) puṇarumār (Narr 304) nōvumār (Aink 382) uyavumār (Narr 59)

It has been explained in the earlier pages that the forms in which -u appear are historically earlier than the other forms. (Ref. p. 345-347)

Participle:

The -mār verbs are sometimes used as participles. These participles are adverbial in character and express the purpose. In the extant Cankam texts more forms are used as particoples than finite verbs.

EX:

'Niṉṟat-il poruṭ piṇi-c- ceṉṟu ivaṇ tarumār
Celpa eṉpa enpōy'

(Akanāṉūṟu 27, lines 4-5)

Meaning: "Oh One who ways that the people (of this village) say (eṉpa enpōy) 'he will be going away (celpa) in order to bring (tarumār) back (ivaṇ) the wealth he desired (poruḷ piṇi) which is transitory by nature (niṉṟatu il)'"

Here 'tarumar' meaning 'in order to bring' (or give) is used as a purpose participle.

The following are the forms used as participle.

oṟimār (Akam 343) muṭimār (Akam 375) aṟimār (Malai 304) arumār (Puṟam 93) iṟumār (Puṟam 382) niṟumār (Akum 389: Patiṟ 9-1: Kali 101) teṟumār (Patiṟ 3-7) tarumār (Puṟam 224: K.T. 216: Akam 1: 27: 245) iṭumār (Naṟṟ 74) koṭumār (Matu 459) tuṭaimār (Akam 269) malaimār (Akam 345) ayarmār (Naṟṟ 258: Akam 205: K.T. 155) puṇarmār (Pari 11-67) uymmār (Matu 322) peymmār (Puṟam 115: K.T. 208: Neṭu 54) ceymār (Patiṟ 6-4) cāymār (Puṟam 166) uṇmār (Puṟam 168) kāṇmār (Kali 4: 13: Akam 237: 375) pēṇmār (Naṟṟ 163: Akam 35) koṇmār (Malai 338: Matu 230: Kali 65: Pari 19-10: K.T. 16: Naṟṟ 80: Tirum 173. Akam 12: 67: 77) nōṉmār (Matu 481) ceṉmār (Puṟam 362. Akam 157)

āṭumār (Kali 92) eḷḷumār (Kali 81)

The nominal forms ending in -mōn, -mōr, -mar, etc. will be discussed when the 'agent nouns' ending in -nar, ñar, etc. are analysed.

A note on the structure of the finite verb enmanār (Kali 119: K.T. 234)

This verb is used in the meaning 'they say' or 'they used to say'. It is a popular form in the language of Tolkāppiyam and is used in the 'habitual present'.

It is likely that the form be split as enm + an + ār. 'enm' is the shortened form of the present-future finite 'ennum', and is formed on the analogy of cel - um celm cenm (Akam 176) (Ref. pp. 257)

Again on the analogy of cenmār (Puram 362: Akam 157) 'enm' should add ār and stand as enmār. Compare this with the nominal form enmar (Pari 12-49). The peculiarity of the form 'enmanār', therefore, exists in adding an inflexional increment an between 'enm' and ar: enm - an + ār. If not, for the inflexional increment 'an', it would be a -mār form (enmār) of 'cenmār' type.

-kil verbs.

In the language of the Caṅkam texts sometimes a particle -kil appears between the verbal root and the tense sign of the future verbs. EX:

3rd F. kūr + kil + p + āl = kūrkirpāl

2nd Plu: paṭar - kil - p - ir = paṭarkirpir.

The initial consonant -k- of -kil is doubled when it is added to the roots forming the future in -pp- EX:

1st Sing: kara - kil - p - en = karakkirpen

3rd Mas. kā - kil - p - ān = kākkirpān

The function of this particle in the future verbs of the Caṅkam texts is not quite clear. It is generally used to mean 'to do' or 'to be able to do'. In the Po st-Caṅkam literature it is used more frequently. Not only does it function in the verbal forms but also functions as root forming the verb. EX:

kirpaṉ killēṉ (Tivya-Tiruvāymoḻi 3-26): 'kirpaṉ' means 'I will do' 'kil-l-ēṉ' which is a 'negative' means 'I will not do'. In both the verbs it is the verbal root. In the Cilappatikāram 'kil' is used in the distinct sense 'to be able'. In the contexts

'Av-v-iṭattu avarai yār kāṇkirpār'

'Iru nila maruṅkiṉ yār kāṅkirpār'

(Kātai 16, lines 183 and 187)

'yār kāṇkirpār' means 'who will be able to see.

In the Caṅkam texts, probably only in the following context 'kil' functions as a verbal root.

'Vaṉpiṉ ārṟutal allatu ceppil
Colla kiṟṟām melliyalōyē'

(Kuṟuntokai 368, lines 3-4)

Meaning: 'Oh my friend with soft (nice) features! (Mel-l-iyalōy!). Except (allatu) to resist it (ārṟutal) by our strength (vaṉpiṉ) we are unable (kiṟṟām) to express (colla) it in words (ceppil)'.

In this context 'kiṟṟām' which is a negative verb means 'we are unable'. Dr. Cāminātaiyar rightly interprets it as 'ārṟal illēm'.[1]

The -kil- verbs mainly occur in the language of Kalittokai. In the following context 'kil' means 'can' or 'could':

'Viṇ tōy kal nāṭaṉum nīyum vatuvaiyuḷ
paṇṭaṟiyātīr pōl paṭarkiṟpīr maṟkolō
paṇṭaṟiyātīr pōṟ paṭarntīr paṟaṅ kēṇmai
kaṇṭaṟiyātēṉ pōṟ kurakkiṟpeṉ maṟkolō.'

(Kalittokai 39, lines 37-40)

1. Kuruntokai, Ed. Madras 1937, p. 848.

Meaning: (literal) could you and he the Lord of the region where the mountains touch the sky, behave (paṯarkiṟṟīr) on your wedding day as if you did not know each other before? (unfamiliar). Would it be possible for me then to hide (karakkiṟpeṉ) it and behave pretending that I have neither seen nor heard the old friendship of you both who have behaved as if you were unfamiliar with each other before (the wedding day).

Here 'paṯarkiṟṟīr' means 'could you behave', and 'karakkiṟpeṉ' 'Will it be possible for me to hide' it. Both the verbs are used here as interrogatives. Thus 'kil' in these contexts means 'can' and 'possible' respectively.

From the evidences of the Caṅkam texts it seems that 'kil' was originally a verbal root meaning 'to be able' and later it began to function also as an auxiliary. In the capacity as an auxiliary, 'kil' functions mainly in the future verbs.

The following forms occur in the Caṅkam texts:

Finite verb

Singular

First: karakkiṟpeṉ (Kali 39)

Third F. kūrkiṟpāḷ (Kali 10)

N. mēykkiṟpatu (Kali 108)

payakkiṟpatu (Kali 59)

Plural

Second: paṭarkiṟpīr (Kali 39)

Nominal form:

Singular: Third N. kākkiṟpāṉ (Kali 78)

Plural: Third N.F.

kaṭakkiṟpār (Kali 81)

ārṟukiṟpār (Kali 108)

pirikiṟpavar (K.T. 22: Narr 391)

Dat: irukkiṟpōrkku (Akam 387)

In all these future verbs the tense sign is -p-. It should be understood that the addition of 'kil' to the verbal roots causes the modification of the tense sign i.e. these roots normally do not add -p-. EX: The stem formed from the root 'kara' is karapp or karakkuv- when -kil- is added to 'kara' it takes only -p-. kara - kil - p. Thus all the roots forming the future in -pp- v- or -kkuv-, form only in -p- when compounded with 'kil'.

In the present-future adjectival participle tarukiṟkum (Kali 39) -k- appears instead of -p-.

-kil- also appears in the following forms yet to be analysed:

Conditional: aṟikiṟpiṉ (Akam 195) tarukiṟpāyāyiṉ (Kali 144)

Verbal-noun: tuṇikiṟṟal (Kali 47)

Negative: First Plu: kiṟṟām (K.T. 368)

A note on the structure of the form ōṭaṟpāḷ (Kali 10)

The form 'ōṭaṟpāḷ' is an auxiliary verb compounded with the noun oḷi (lustre). It is a future feminine form ending in -āḷ. The commentator of Kalittokai only says that the form 'oḷiyōṭaṟpāḷ' is an obscure finite verb.[1] (muṟṟu viṉai-t-tiri col) The compound form 'oḷiyōṭaṟpāḷ' means 'Will she loose her lustre'. 'ōṭaṟpāḷ' should be split into four:

ōṭ - al - p - āḷ Of these 'ōṭ' is the verbal root meaning 'to loose', -p- is the future tense sign and -āḷ is the feminine termination. Now, only the function of 'al' should be decided. 'ōṭaṟpāḷ' is a unique form; no similar forms occur in the Cankam texts probably in the later literatures also. So the meaning of 'al' in 'ōṭaṟpāḷ' (ōṭ - al - p - āḷ) should be decided only from the context the form occurs.

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1. Kalittokai with comm. by Naccinārkkiṉiyar. Madras, Nov. 1943, p. 33.

iṭai koṇṭu poruḷ vayiṉ iṟatti nī-y-eṉa-k-kēṭpiṉ
uṭaipu neñc ukavāṅkē-y- oliyōṭarpāḷ maṉṉō
paṭaiyamai cēkkaiyuṭ pāyaliṉ aṟiyāy nī
puṭai peyarvāy āyiṉum pulampukoṇṭ iṉaipaval

muṉi viṉṟi muyal poruṭ kiṟatti nī-y-eṉa-k-kēṭpiṉ
paniya kaṇ pāṭalollā paṭarkūrkiṟpāḷ maṉṉō
naṉi koṇṭa cāyalāḷ nayantu nī nakaiyāka-t-
tuṉi ceytu nīṭiṉun tuṟappañci-k-kaluṟpaval

poruḷ nōkki-p-pirintu nī pōkuti-y-eṉa-k-kēṭpiṉ
maruḷ nōkka maṭintāṅkē mayalkūrkiṟpāḷ maṉṉō
Iruḷ nōkka-m-iṭaiyiṉṟi yīrattiṉ iyaṉṟa niṉ
aruḷ nōkka-m-aṟiyiṉu-m-avalaṅkoṇṭ aṟipaval

(Kalittokai 10, lines 8-19)

In this piece of the poem, the three compound verbs 'oḷi-y-ōṭaṟpāl, 'paṭar-kūrkiṟpāḷ' and 'mayal-kūrkiṟpāḷ' occur in similar contexts. These are used in the interrogative and mean: 'oḷi-y-ōṭaṟpāḷ' - Will she loose lustre?
'paṭar-kūrkiṟpāḷ' - Will she suffer more?
'mayal-kūrkiṟpāḷ - " " " "
The answer for these questions is 'certainly' or 'definitely'. One may wonder where the answer comes from? The answer is

implicitly expressed by the poet and only when one reass the poem as a whole one could get the answer. For example here is the meaning of the lines 8-11.

> 'Will she, who feels lonely and suffer in the bed even for a moment if you unconsciously move further from her and sleep, loose her lustre with her heart broken if she comes to know that you intend to go away for few days to seek new wealth?'

The answer for this question is understood. One of the main characteristics of the Caṅkam poems is 'implication'. Here the poet expresses the consequences of the separations of the husband from his wife. If the wife feels lonely and suffer in the bed even for a moment if her husband move little further, what will be her fate when she is separated for days or months? She cannot bear the separation; her heart will be broken: her colour or beauty will be fading away. This is the answer the poet implicitly expresses in the lines. Therefore the answer for the question, 'Will she with her heart broken, loose her lustre?, is 'of course' or 'certainly'. This is the answer for the other question, 'Will she suffer even more?'

Thus it is easier to understand the force of the three interrogatives occuring in these lines. Split the verbs and analyse each part of the component elements. The first member of the compounds is a noun. Thus when the nouns 'oḷi', 'paṭar' and 'mayal' are removed, those left behind are the auxiliary verbs 'ōṭarpāḷ', and 'kūrkirpāḷ'. Compare them:

ōṭ - al - p - āḷ

kūr - kil - p - āḷ

Ōṭ and kūr are the verbal roots; āḷ is the personal termination-feminine; -p- is the future tense sign. In one form -al- appears, and in the other -kil-. The meanings of the particle -kil- as explained in the previous pages are 'to be able', 'can' or to be possible. (Ref. p. 403) Therefore 'al' also should mean one of these three. It has been explained in p. 331 that the first person singular termination -al occuring in the future verbs such as unpal, arival, etc. is used to express the meaning 'determination' or'certainty'. All the five meanings 'to be able' 'can' 'to be possible' 'determination' and 'certainty' are interrelated. Therefore 'al' and 'kil' mean the same, and in different contexts they are used with a slight change in the shades of their meaning'

Thus 'ōṭarpāl' is a unique form occuring in the Caṅkam texts and its pecularity lies in having 'al' between the verbal root and the tense-sign.

CHAPTER XVI.

Future Participles.

In the language of the Caṅkam texts, the Future is destitute of participial forms of its own. This does not mean that no participial forms are used in the future. There are few participles used mainly in the future but their character is more of infinitival than futuristic. For example, the forms ending in -iya and -iyar such as 'ceyyiya' and 'ceyyiyar' respectively denote according to the commentator Cēṉāvaraiyar, the future time.[1] But these are not formed from the future stem. Since most of the infinitives denote the future apart from their use in the present tense and since their character as infinitives is yet unchallenged by anybody, they will be treated along with the other infinitives. Thus many forms of Old Tamil play more than one role in the language of the Caṅkam texts.

The equivalent of the past adjectival or relative participle in the future is the 'ceyyum' type participle explained under the 'present future' (Ref. pp. 247-248).

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1. Tolkāppiyam. Collatikāram with comm. by Cēṉāvaraiyar. Ed. Cuṉṉākam 1938, p. 271.

Adverbial participles ending in -pu.

The adverbial participles ending in -pu such as iṯupu, iripu, tolaipu, etc. are of a peculiar nature. Though there appears a -p in these forms, it does not indicate in any way the future time. These participles are essentially the past adverbial participles expressing the contemporaneous action as that of the main verb.

Structure of the form.

-pu is added to the verbal roots ending in letters other than -a. EX:

iṟi + pu = iṟipu: viṭu - pu = viṭupu:

amar + pu = amarpu: kāṇ - pu = kāṇpu:

iraṅk(u) - pu = iraṅkupu.

Sometimes -ku or -u is added to the root before -pu is added. EX:

vaḷai - ku + pu = vaḷaikupu.

kaṟal + ku + pu = kaṟalkupu.

-u-pu is generally added to roots ending in -ai. EX:

niṉai + u + pu = niṉai (y) upu.

vaḷai + u + pu = vaḷai (y) upu.

tai + u + pu = tai (y) upu.

In these forms the semi vowel -y- enters between -ai and -u to avoid hiatus.

The absence of the -a ending roots forming adverbial participles in -pu is significant. It is also important to note that the hard consonant -p- of -pu is never doubled when added to the verbal roots. But one should remember that in a few forms of the Mas-Fem. plurals ending in -pa the -p- of -pa is doubled. EX:

ali - pa = alippa (Ref. p. 343.)

It is not difficult to find the reason why -p- is never doubled in the -pu ending adverbial participles; it is because -pu is never added to the roots which form only strong stems in Tamil. For example roots such as aḷi, koṭu, etc. form only strong stems: aḷi-tt-, aḷi-kk-, aḷi-pp-; koṭu-tt, koṭu-kk, koṭu-pp-; there occur no adverbial participles such as aḷipu, koṭupu, etc.

The principles thus enunciated apply only to the -pu ending adverbial participles. In the language of the Caṅkam texts there occur verbal nouns ending in -pu and -ppu.

EX: -pu: paṭarpu (Puṟam 383) toṭarpu (K.T. 42)
aṟipu (K.T. 143) iyalpu (Pari 16-38) etc.

-ppu: iṟappu (K.T. 349) tuṟappu (Kali 10) paṟippu (Puṟam 30) muṯiṟppu (K.T. 35) miḷiṟppu (Kali 45) tīy-ppu (K.T. 4.)

None of these verbal nouns are used as adverbial participles.

The forms 'piṇipu', 'paṇipu' and tuṇipu occuring in the following lines of Kalittokai, interpreted by the commentator Naccinārkkiṉiyar as adverbial participle[1] have the force of the verbal noun as well.

'Piṇipu nī viṭal cūṟiṟ piṟaṟ taru-m-iva‌ḷeṉa
paṇipu vant(u) irappavum pala cūṟvāyāyiṉai
tuṇipu nī cela-k-kaṇṭa-v-āṟṟiṭai-y- Ammarattu
Aṇi cela vāṭiya-v-anta‌ḷir takaippaṉa'

(Kalittokai 3, lines 14-16)

In this context 'tuṇipu nī cela' means 'when you go with courage'. This meaning well suits the context. When 'tuṇipu' is interpreted as a verbal noun meaning 'courage' the idea of 'accompaniment' or 'contemporaneousness', is inherent in the expression. Therefore, 'with' goes with 'courage'. Even when it is interpreted as an adverbial participle, it expresses the contemporaneous

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1. Kalittokai, Ed. 2nd. ed. Madras 1943, p. 13.

action as that expressed by the infinitive 'cela' meaning 'while going'. The two ideas , the act of 'getting courage' and 'going' are inseparable in this context. Both actions take place either simultaneously or at the same period. Therefore it is likely that in the primitive Tamil there was only one form in -pu. It should have been mainly used as a verbal noun and later assumed the role of adverbial participle. This change is exactly on the same line as the English 'courage' being used in the meaning 'with courage'. In the Old Tamil, since the Tamil nominals expressed the case relation not by any case suffix but merely by the word order, there is nothing against the verbal noun being used in the instrumental case. Only in the third stage it is likely that the -p- in such forms as tuṇipu is softened to -v-. EX: tuṇivu (K.T. 366) Thus in the language of the Caṅkam texts the verbal nouns end in -pu, -ppu and -vu but the adverbial participles end only in -pu.

The role of -pu forms as distinct adverbial participles.

According to the commentator Cēṉāvaraiyar, the adverbial participles ending in -pu express the action contemporaneous with that of the main verb, in other words they denote the present.[1] He gives the example 'nakupu vantaṉ', -'he came laughing'. Here 'vantāṉ' is in the past tense and 'nakupu' expressed the simultaneous action, i.e. 'laughing'. But the commentator Naccinārkkiṉiyar says that the -pu forms are mainly used in the past tense and sometimes in the present. Rightly he differentiates between the 'contemporaneous' and 'simultaneous' actions. EX: 'nakupu vantāṉ' 'he came laughing'. Here both 'laughing' and 'coming' take place simultaneously.[2] 'pularā-p-paccilai iṭai-y-iṭupu toṭutta' (Puṟam 33, line 12) means 'the (wreath) woven intermingling (iṭai-y-iṭupu) unfaded (pularā) green leaves (paccilai)'. Here the main action is expressed by the adjectival participle 'toṭutta'

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1. Tolkāppiyam - Collatikāram with comm. by Cēṉāvaraiyar. Ed. Madras 1952, p. 150.

2. Tolkāppiyam - Collatikāram, with comm. by Naccinārkkiṉiyar. Madras 1941, p. 237.

which is in the past tense. The adverbial participle 'iṯupu' meaning 'placing' qualifies 'toṭutta' 'which is tied'. What is important to note here is that one can make a garland not while the act of 'placing' the flowers in a row takes place but only after the flowers or leaves are placed on the thread. Both the actions take place not simultaneously but one after the other. In other words they are 'contemporaneous' as the actions expressed occur about the same time but not exactly on the same time. Therefore Naccinārkkiniyar feels that the forms ending in -pu denote the time prior to that expressed by the main verb. However Cēṉāvaraiyar and Naccinārkkiniyar may disagree in the details of the subject, both of them agree in the main substance i.e. the action expressed by the -pu form is necessarily 'contemporaneous' with that expressed by the main verb. They disagree in the details of ascribing the past and the present tenses to the forms. As the comparison of the -pu adverbial participles and verbal nouns show the suffix -pu is not a tense suffix; the -p- in -pu has no connexion with the future time nor as the commentator Naccinārkkinay points out it expresses the past.

Like the other suffixes -tu -ku etc., -pu was added to the verbal roots and played the role of more than one grammatical expression. Therefore it is wrong to ascribe any tense sign to this form which originated probably during the Old Tamil period at which time the Tamil verb knew nothing of the tense sign. As these forms occur in the poems describing mainly the personal experience of the hero and heroine and thus denoting mainly the 'past continuous' or 'contemporaneous', for the sake of convenience these may be named - 'the past adverbial participles'.

The following forms in -pu are used as adverbial participles:

iṟṟipu (Akam 178: Aink 10) kaṟṟipu (Akam 327) piṟṟipu (Kali 104) coṟipu (Pari 2-47) teṟipu (Kali 103) paṟipu (Kali 92) puṟipu (Kali 103: 141) tuṉipu (Kali 3) paṇipu (Kali 3) piṇipu (Kali 3) vaṭipu (Akam 212: 322) oḻipu (Puṟam 120) taṭipu (Patiṟ 4-6) tuṉipu (Mul 72)

iṭupu (Tirum 21: 190: K.T. 21: Puṟam 33) paṭupu (Pari 2-38) viṭupu (Tirum 106: Patiṟ 4-10) ikupu (Naṟṟ 142) tokupu (Naṟṟ 348: Akam 11) iṟupu (Kali 104) eṟupu (Akam 143) taṟupu (Puṟam 376) akaṟpu

(K.T. 366) aṭaipu (Kali 148: Narr 117) uṭaipu (Kali 10) tolaipu (Kali 17: Pari 2-42) viraipu (Pari 12-30) amarpu (Patir 2-2) ayarpu (Pari 2-33: K.T. 398) peyarpu (Puṟam 22: Narr 271) ivarpu (Patir 2-5) uḷarpu (Narr 241) kavarpu (K.T. 115) nukarpu (Pari 11-66) malarpu (Puṟam 337) atirpu (Akam 294) etirpu (Puṟam 213) mutirpu (Narr 19) avirpu (Akam 293) imirpu (Narr 236) ūrpu (Kali 148) tūrpu (Kali 120) cēṟpu (Tirum 169: Malai 33. Kali 71. Puṟam 22. Narr 33. Akam 289) nēṟpu (Akam 243) cōṟpu (Narr 203) vāṟpu (Malai 114: Akam 128: K.T. 198: 344) tavaṟpu (Patir 2-5) kaluṟpu (Kali 25) aviṟpu (Kali 119) ṉekiṟpu (Kali 83: 146) nekiṟpu (Kali 37) tāṟpu (Tirum 86: Kali 2: Narr 96: 284: Akam 223) pōṟpu (Malai 114) viṟpu (Narr 30) amalpu (Narr 257) karalpu (K.T. 329) kolpu (Kuri 164) koḷpu (Akam 369) uruḷpu (Pari 2-46) kāṉpu (Akam 3) kāypu (Akam 1) pāypu (Kali 52)

melkupu (Ciṟu 46) olkupu (Kali 26) aṉukupu (Poru 149) maṟukupu (K.T. 356) kaṭukupu (Kali 8; K.T. 356) ciṟukupu (Narr 196) tirukupu (Akam 176: 399)

nuṭaṅkupu (Akam 138) viḷaṅkupu (Narr 241) kalaṅkupu (Kali 34) tayaṅkupu (Akam 154) iraṅkupu (Kali 83) poṅkupu (Akam 235) taṅkupu (K.T. 287) tuṅkupu (Patir 3-2) vāṅkupu (Patir 3-3: Narr 292) vīṅkupu (Kali 134: Akam 96: 372) tākkupu (Kali 106) nōkkupu (Kali 37: 55) ōkkupu (Narr 110) vākkupu (Poru 87: 157) aṉcupu (Narr 144) iraiñcupu (Kali 57) karutupu (Matu 738) tiruntupu (Kali 81) aruntupu (Akam 3: 284) tattupu (Kali 103) vittupu (Pari 15-24) kūmpupu (Akam 333) kaṭarupu (Akam 337) ciṟarupu (Kali 88) oḷiṟupu (Narr 255) citaṟupu (Pari 2-47) nāṟupu (Pari 6-42) oṉṟupu (Pari 1-63) tuvaṉṟupu (Peru 434) tōṉṟupu (Matu 452) cuṟṟupu (Akam 101) oṟṟupu (Puṟam 392) kaṉaṟṟupu (Pari 6-86) pōṟṟupu (Poru 151) vāṭupu (Kali 16) cuṭṭupu (K.T. 60) uḷḷupu (Akam 301) eḷḷupu (Kali 84) kiḷḷupu (Tirum 37) colḷupu (Puṟam 152: Narr 121) kaṭavupu (Kali 77: 124: K.T. 252) taṭavupu (Kali 101) aḷavupu (Puṟam 381) tāvupu (Puṟam 259: 302) vauvupu (Puṟam 260) miṉṉupu (K.T. 194) tūṟṟupu (Kali 31)

-u-pu-: taḻuvupu (Kali 28: Narr 86) niṉaḻuvupu (Kali 57) vaḷaḻuvupu (Kali 103)

-ku-pu: karaḷkupu (Kali 27) vaḷaikupu (Kuṟi 132)

Future finite forms used as participles.

The general characteristic of the finite forms used as participles has been explained in detail in pp. 207-218 As far as the future forms are concerned, distinction should be made between the future finite verbs used as participles, and the finite forms appearing with the future tense sign -v- -p- or -pp used as participle.

Very seldom the finite verbs of the First and Second futures are used in Tamil as participles. These are used only as nominals. On the other hand the finite verbs of the Third future such as uṉku, uṉkam, uṉmār, etc. are used as participles. (Ref. pp. 384, 386, 398)

With the exception of a few neuter plurals, the future verb has no inflexional increment an. But there occur many forms with this inflexional increment -an. EX;

-v-	First S.	virai-v- an-en	(Akam 16)
	Third F.	niṉai-v- aṉ-aḷ	(Neṭu 163)
-pp-	"	amar-pp- aṉ-aḷ	(Narr 305)

These forms are used only as participles. It should be recalled that in the past tense, only those finite verbs with the inflexional increment an or n such as vant-an-an; aṭaṅki-n-an etc. are used as participles. Thus while the

-an- forms are used both as finite verbs and participles in the past tense, the participially-used future -an forms cannot be used as finite verbs.

Though these appear the future tense signs -v- and -pp- these finite forms used as participles do not denote the future time as such. On the other hand they should be named the 'present continuous participle' for they denote the 'contemporaneous' or 'simultaneous' action expressed by the main verb. Here the 'main verb' means the verbal form expressing the principal action referred to in the particular context. These 'present continuous' participles may qualify a verbal form even if it is in the past tense. What is important here is that there should not be any interval of time between the actions expressed by the present continuous participle and the verbal form expressing the principal action. EX:

'kol puṉar ṟaḷirin naṭuṅkuvaṉaḷ niṉṟu'

(Patir 6-2: line 21) means 'she, having stood there shivering (naṭuṅkuvaṉaḷ) like a bud caught in the running water'.

Here 'naṭuṅkuvaṉaḷ' 'she, shivering' qualifies the past participle 'niṉṟu' 'having stood'. In idiomatic English

this expression may be put as, 'While she was standing shivering (in cold)'. Thus the use of the present continuous participle emphasizes the fact that she is shivering the whole time while she stands. This is a beautiful expression in Tamil. An absolute participle like 'naṭuṅki' may not give the same force and significance as the form 'naṭuṅkuvaṉaḷ' gives.

In the language of the Caṅkam texts, these present continuous participles of 'naṭuṅkuvaṉaḷ' or 'amarppaṉaḷ' type qualify generally (1) a past participle: (2) a present-future participle or (3) an infinitive.

(1) viraivaṉeṉ kavaiṉiṉaivaṉaḷ nōkki-
amarppaṉaḷ nōkki-

(2) cūṟvaṉa malarumniṟaivaṉa imaikkum-

(3) nakuvaṉar tiḷaippaaṟaivaṉar nuvalamaruḷvaṉa nōkka-

The following is the list of the forms in -v- and -pp- used as adverbial participles. The verbal form immediately following the participle is also given below so that the

sequence of time expressed by the participle could be understood clearly.

Forms in -v-

Singular

First person

viraivaṉeṉ kavaii (Akam 16)

paṟṟuvaṉ ūkki (Naṟṟ 222)

Second person -

Third person - Mas:

viraivaṉeṉ cuttu (Puṟam 150)

Fem:

niṉaivaṇaḷ kāttu (Kali 44)

niṉaivaṇaḷ nōkki (Neṭu 163)

varuvaṇaḷ muyaṅki (Naṟṟ 339)

olkuvaṇaḷ oṭuṅki (Akam 158)

naṭuṅkuvaṇaḷ niṉṟu (Paṭiṟ 6-2)

vīṅkuvaṇaḷ vimmi (Naṟṟ 179)

pērvaṇaḷ niṉṟa (Akam 390)

Plural

Third person. Mas-Fem.

nakuvaṉar tiḷaippa (Maṭu 420)

ēkuvaṉar paṟippa (Naṟṟ 161)

taruvaṉar coriya (Puṟam 177)

eṟivaṉar uyartta (Puṟam 369)

aṟaivaṉar nuvala (Naṟu 362)

tūṅkuvaṉar uṟaṅka (Naṟu 627)

toṟuvaṉar paṟicci (Naṟu 466)

peyarvaṉar āṭṭi (Akam 301)

olkuvaṉar iyali (Paṭiṟ 8-8)

ēṅkuvaṉar iruntu (Naṟu 404)

viṟaivaṉar āynta (Akam 197)

taruvaṉar coṟitalil (Malai 410)

Neuter

polivaṉa tōṉṟa (Naṟu 488)

polivaṉa amartta (Akam 334)

atirvaṉa muṟaṅka (Paṭṭ 237)

maruḷvaṉa nōkka (Akam 82)

olkuvaṉa taḷara (Akam 353)

maṟukuvaṉa ukaḷa (Naṟu 276)

tōṉṟuvaṉa māya (Akam 324)

avirvaṉa imaippa (Tirum 88)

māṟuvaṉa iruppa (Neṭu 48)

cāmpuvaṉa nivappa (Akam 160)

utirvana kaṟiyum (Akam 293)

cūṟvaṉa malarum (Akam 23)

tāvaṉa utirum (Akam 101)

tuḷḷuvaṉa ukaḷum (Puṟam 333)

niṟaivaṉa imaikkum (Akam 291)

malivaṉa maṟuki (Kuṟi 97)

kuṭaivaṉa āṭi (K.T. 46)

corivaṉa payiṟṟi (Akam 374)

toṭuvaṉa kuṟīi (Akam 215)

iṉṭuvaṉa kuṟīi (Akam 334)

oṭuṅkuvaṉa kaṟiṉta (Akam 155)

varuvaṉa peyartaliṉ (Matu 394: 542)

Forms in -pp

Third person: Mas:

naḷippaṉaṉ muyaṅki (Akam 384)

Fem:

amarppaṉaḷ nōkki (Naṟṟ 305)

ōrppaṉaḷ kiṭantōḷ (Nul 86)

Plural: Neuter:

aṟippaṉa oḷippa (Akam 45)

oḷippaṉa maṟaiya (Akam 374)

naḷippaṉa viḷaṅkum (Akam 188)

A note on the evolution of the Future adverbial participles ending in -vāṉ and -pāṉ.

It has been pointed out in the previous section that "very seldom the finite verbs of the First and Second futures are used in Tamil as participle". (Ref. p. 420) In the post-Caṅkam period there arose the necessity of forming future adverbial participles as the result of the decaying of the old infinitive-purpose-participles of 'ceyyiya' and 'ceyyiyar' type used till then to denote future actions. Of the new future participles came into use, those ending in '-vāṉ' and 'pāṉ' are important. EX: cey-vāṉ; kāṇ-pāṉ. These adverbial participles do not occur in the earlier texts.

A few forms occuring in the later texts Kalittokai and Paripāṭal could be interpreted as the future adverbial participle. Julien Vinson points out that these participles owe their origin to the future masculine finite verbs.[1]

Future: ceyv-āṉ: kāṇp-āṉ.

Participle: cey-vāṉ: kāṇ-pāṉ.

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1. 'Le gérondif futur ajoute au radical les suffixes iya, iyar, vâṉ (ou bâṉ pâṉ) et bâkku: les premieres formes sont sans doute des adjectifs pris d'une façon absolue; les secondes, la troisième personne masculine du futur prise impersonnellement et absolument...'
   - Manuel de la Langue Tamoule.
   Paris 1903, p. 130.

The evidence of the Caṅkam texts shows that this view of Julien Vinoon is correct. EX:

'yār ivan eṉ kūntal koḷvāṉ' (Kali 89: line 1)

means (literal) who is he (yār ivaṉ) to touch (koḷvāṉ) my hair (em kūntal)?

Here "koḷvāṉ" is translated as 'to touch', so interprets the commentator of Kalittokai. He says that -vāṉ is the termination of the adverbial participle.[1] It should be noted that though there is a possibility of considering 'koḷvāṉ' as the predicate of the demonstrative pronoun 'ivaṉ', the commentator Naccinārkkiṉiyar preferred to treat it as a future adverbial participle. Here both the subject 'ivan' and the predicate 'koḷvāṉ' are masculine forms, as such the context shows that when the masculine future finite verb is used impersonally it is interpreted as the adverbial participle. Here the term 'impersonal' means 'the distant relationship of the forms of koḷvāṉ type to their masculine nouns'.

The following context also shows that -vāṉ form qualifies a maseuline noun.

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1. 3rd Ed. Madras 1949, p. 260.

'urukeṛu mānilam iyaṛṛuvān
viritirai nīkkuvaṉ viyaṉ kuṟi-p-p-ottaṉar'

(Kali 106: lines 18-19)

Here both 'iyaṟṟuvāṉ' and 'nīkkuvāṉ' are masculine nominals; but the former has lost its significance as a masculine form and qualifies 'nīkkuvāṉ'. 'He who removes (nīkkuvāṉ) the foam of the ocean (viritirai) so that he might create the world or in order to create the world. (mānilam iyaṟṟuvāṉ)

Here 'iyaṟṟuvāṉ' is translated as 'so that he might create' or 'in order to create'. Compare these with the -mār participles:

'kāṇmār vantār' 'they came so that they might see it' or 'in order to see'.

Just as the 'kāṇmār' and 'kāṇku' types are used both as finite and participle, so is used the 'ceyvāṉ' type.

In the following context 'varuvāṉ' is used as a distinct future adverbial participle:

'niṉṉoṭu colliṉ ētamō illai maṉ
ētamaṉṟu ellai varuvāṉ viṭu'

(Kalittokai 113, lines 12-13)

Meaning: 'Surely there is no fault (ētam illai man) if I speak to you (ninnotu collin)'

The other person replies: 'There is no fault (ētam anru). Please permit me to go (vitu) home now, so as to come (so that I may come) tomorrow (ellai varuvān).

Here 'varuvān' 'to come' has no relationship with any masculine forms; on the other hand the context refers to the first person singular. (so that I may come)

Probably this is the first instance where the -vān form is used as a distinct future adverbial participle in Tamil.

One more form in -vān occurs in the literature:

'puṉaṉ maṇṭi āṭal purivāṉ caṉa maṇṭi'

(Paripāṭal 10-9)

Here 'purivāṉ' means 'to play'. It goes with the noun 'caṉam' 'people'.

The -pāṉ forms are formed exactly on the same principle as the -vāṉ forms.

'Mutter muṟuvalāy! nam valai-p-pattatōr puttiyāṉai vantatu kāṉpāṉ yāṉ tankinēṉ'

(Kalittokai 97: lines 6-7)

Meaning: 'Oh my girl with pearl-like teeth! (muttu ēr muruvalāy!). An (ōr) elephant known as 'wisdom' (Putti yāṉai) has come (vantatu) here, having been caught in my trap (nam valai-p-paṭṭatu). I stayed here (yāṉ taṅkiṉēṉ) to look at it (kāṇpāṉ).

Here 'kāṇpāṉ' means 'to look at' or 'so that I may look at'.

This is the only future adverbial participle in -pāṉ occuring in the Caṅkam texts.