

# TOLKĀPPIYAM

The Earliest Extant Tamil Grammar

With a short commentary in English

VOLUME I  
ELUTTATIKĀRAM

By

P.S. SUBRAHMANYA SASTRI, MA., Ph.D.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE  
CHENNAI - 600 004.

1999

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## PREFACE TO THE SECOND EDITION

The Kuppaswami Sastri Research Institute is privileged to bring out this reprint of the 'Ejuttu' portion of *Tolkāppiyam*, translated with a short commentary in English by Prof. P.S. Subrahmanya Sastri.

Prof. P.S.S Sastri established himself as the foremost interpreter of the ancient Tamil grammatical tradition by publishing the historical and critical analysis and exposition of the *Tolkāppiyam* (*Ejuttu* and *Poru!* portions) through the *Journal of Oriental Research* started by Prof. S. Kuppaswami Sastri in 1927. The *Col* was published by Annamalai University in 1945. A younger contemporary and student of Prof. S. Kuppaswami Sastri in Alankara and Nyāya, Prof. P.S.S. Sastri acquired unequalled mastery of Tamil grammatical works and literature.

Prof. P.S.S. Sastri was the first to translate the whole of *Tolkāppiyam* in English with explanatory notes; he was the first Tamilian to work on comparative literature; a 'father figure' in Tamil historical grammar; and he was awarded the first doctorate in Tamil by the Madras University for his work 'History of Grammatical Theories in Tamil' (first published in 1934 and reprinted in 1997 by the K.S.R. Institute during Dr. P.S.S. Sastri Centenary Endowment Inauguration).

Prof. P.S.S. Sastri's text of *Tolkāppiyam* in Roman transliteration and English Translation, received encomiums from linguists all over the world. Leonard Bloomfield, known

as the 'father of Modern Linguistics' declared that he could learn of such a peerless work, *Tolkāppiyam*, only because of Prof. Sastri's translation of it.

Prof. P.S.S. Sastri, as a true student of Prof. S. Kuppuswami Sastri remained a member of the Research Committee of the K.S.R. Institute from its inception in 1944 until his death in 1978. The Institute in turn deems it an honour to republish his works.

The Institute is grateful to Dr. P.N. Natarajan, Prof. of Mathematics, RKM Vivekananda College, Chennai and grandson of Prof. Sastri for his efforts in creating the Prof. P.S.S. Sastri Centenary Endowment which has enabled the Institute to publish this book.

Most of the mistakes noted in the *errata* of the earlier edition have been corrected in this edition.

M/s. Vignesh Printers are to be thanked for the fine printing and nice get-up.

14th July 1999  
Chennai.

**B. Madhavan**  
Secretary



**Mm. Prof. S. Kuppuswami Sastri**



Dr. P.S. SUBRAHMANYA SASTRI

**Dr. P.S. Subrahmanya Sastri**

(1890 - 1978)

by

Dr. P.N. Natarajan

It is seldom that all those whose contributions to knowledge are significant are remembered for ever or even remembered occasionally. More often the popularity of a scholar depends more on his contacts with his professional colleagues and the general public than on his own standing as a scholar and researcher. A standing example of a great scholar and researcher whose work is very much sought for by scholars in the field even now is that of Dr. P.S. Subrahmanya Sastri. Dr. Sastri deserves to be better known to students of indology and to those particularly interested in Tamil and Sanskrit languages. He was one of the rarest of scholars with deep erudition and insight in both these languages.

He was born in Balakrishnampatti village in Trichi district as the eldest son of Sri Swaminatha Sastriar and Smt. Mangala Ammal. Sastri had to undergo severe ordeals to continue his studies because of financial constraints in the family. He could execute his bachelor's course in SPG College (now Bishop Heber college), Trichi only with the help of the benevolence of Fr. Gardiner (the Principal of the college) whom he held in high esteem till the very end of his life. Even now, a portrait of Fr. Gardiner adorns the walls of the house where Dr. Sastri lived at Thiruvaiyaru, a village in Thanjavur district.

After passing the B.A. degree examination with Mathematics as the optional subject, he did his M.A.

in Sanskrit as a private candidate and the teacher's training course at the Teachers college, Saidapet, Madras. He started his career as a Mathematics teacher at the Central School (now Srinivasa Rao Higher Secondary School) at Thiruvaiyaru. He also served the National High School, Trichi for one year when G. Seshaiyengar was the headmaster of the school. He was appointed Professor of Oriental Studies at SPG College, Trichi by Fr. Gardiner in 1917 and served his *alma mater* till 1926. He then became the Asst. Editor, Tamil Lexicon, University of Madras in which capacity he served till 1932. He served as the Principal, Rajah's College, Thiruvaiyaru between 1932 and 1942 and as the Head of the Department of Sanskrit of the Annamalai University between 1942 and 1947.

It was in 1930, during his tenure at the University of Madras, that he was awarded the Ph.D. degree in Tamil for his thesis "History of Grammatical theories in Tamil and their relation to Grammatical Literature in Sanskrit". He was the first to be awarded a Ph.D. degree in Tamil by the University of Madras. His thesis was highly commended by scholars of repute like Profs. R.L. Turner. L.D. Barnett and J. Bloch. It was pointed out that the thesis threw much light on the evolution of the Tamil language and its grammar. This work of his and his Roman text edition of *Tolkāppiyam* with English translation were originally published as supplements to the *Journal of Oriental Research* and later in the form of a book by the Kuppaswami Sastri Research Institute, Madras.

After his retirement from academic positions in 1947, he spent most of his life at Thiruvaiyaru writing authoritative books in Tamil and Sanskrit on the advice of the Paramacharya

of Kanchi. Among the writings after 1947 are his monumental "Lectures on Patañjali's Mahābhāṣya" in English in about 14 volumes running to about 4,000 pages. The first six volumes of these lectures were published during his lifetime, the first two by the Annamalai University and the rest by himself. The remaining part of the manuscript of these lectures remains unpublished. Besides his scholarship in Tamil and Sanskrit, he was quite in command of the English language too. He had sound knowledge of foreign languages like German and Latin. His expertise in the three languages viz. Tamil, Sanskrit and English got for him the title "Vani Triveni Prayaga" from the Paramacharya of Kanchi. He was a recipient of other titles too, to mention a few of them Vidyaratna, Vidyanidhi etc.

His outstanding contribution to Tamil and its comparative philology with Sanskrit drew praise and encomiums from far and near. Scholars of very high stature like Prof. Dr. A.B. Keith (University of Edinburgh). Dr. L.D. Barnett (British Museum, London) Prof. Dr. Sten Konow (Oslo), Prof. L. Bloomfield (University of Chicago), Prof. S. Kuppaswami Sastri, Prof. V. Rangacharya, Prof. S. Vaiyapuri Pillai, Prof. N.M. Venkataswami Nattar, Sri, S. Narayanaiyengar (Senthamizh, Madurai Tamil Sangam), Prof. M. Raghava Iyengar, Prof. R. Raghava Iyengar, Ulloor Parameswara Iyer, to mention a few, have spoken highly of Dr. Sastri's work. In his letter to Dr. Sastri dated September 21, 1937, Prof. L. Bloomfield wrote: "You deserve everyone's gratitude for having disclosed the grammatical tradition of Tamil" on Dr. Sastri's publication of the Roman edition of the text of *Tolkāppiyam* with English translation in 1930. It was the first of its kind which enabled several Western scholars to take interest and appreciate the earliest

extant Tamil grammar. Prof. Dr. Sten Konow (Oslo), in his letter to Dr. Sastri dated 16th April 1931, wrote: "It has hitherto been difficult to compare the grammatical methods of Tamil grammarians with Sanskrit grammar, and it has often been felt that a work like that you now commenced is a great desideratum. Every scholar, who takes an interest in Indian Scientific literature will, therefore, feel deeply thankful to you". His commentary on *Tolkāppiyam* has come to stay as one of the standard commentaries on the grammatical treatise by a modern scholar. Dr. Sastri's work on *Tolkāppiyam* has served as source material for later writers for the past six decades.

Dr. Sastri's passion for Sanskrit and his unparalleled scholarship in the language were noticed by great scholars like Mr. Kuppuswami Sastri with whom he was interacting when he was working for the Tamil lexicon.

Dr. Sastri was quite individualistic and uncompromising in his convictions. He based his convictions on available literature and his deep insight into the development of languages. He had no inhibitions in recording his findings. There were occasions when such a great scholar, as he was, in both the ancient languages of our land with equal passion for these twin languages was taken as anti-Tamil or anti-Sanskrit by some scholars in Tamil or Sanskrit. It looks that the great educationist Dr. Rajah Sir Annamalai Chettiar appointed Dr. Sastri to head the Department of Sanskrit in his University in spite of sentiments expressed by some of these scholars.

Though very firm in his look, he was always conscious about his own humble beginnings. Very simple in his

style of living, he was extremely kind to his students, particularly the poor among them. Without much ado, he paid the course and examination fees for many of his disciples, not expecting anything, in return from them. He cared very little for pomp, show and praise. He had studied the Ṛg, Yajus and Sāma Vedas in the traditional way and had taught them to many students. He used to tell that hard work, devotion to duty, and absolute faith in God were the three key factors which helped him to come up in life against all odds. He had published about 35 books besides his contribution of research articles in journals. After his demise on 20th May, 1978 at the ripe age of 88 at Thiruvaiyaru, one of his disciples, in his tribute, wrote: "In him we had a rare combination of occidental scientific thinking and oriental orthodox culture".

**Mm. Prof. S. KUPPUSWAMI SASTRI**  
**on the writer**

Annamalainagar

Dated : 2 Jan. 1940

Dr. P. S. Subrahmanya Sastri, M.A., Ph.D., by his work as teacher and researcher for the last fifteen years and more in the sphere of advanced Sanskrit and Tamil studies, has achieved high distinction among Oriental scholars in South India. Besides specialising in Vyākaraṇa and Alamkāra in connection with his M.A. course in 1913-14, he had opportunities of studying the Bhāṭṭadīpikā (the Nivānta portion) in Mīmāṃsā, the Prasthāna-traya-bhāṣya of the Advaita-Vedānta and Gadādhara's Vyutpattivāda in Nyāya. I happen to be one of his teachers and he attended my classes in the Dhvanyāloka and the Vyaktiviveka in 1913-14 and in the Vyutpattivāda in 1926-28. Between 1926 and 1932, he was working as assistant editor in the Tamil Lexicon office of the Madras University. During this period, he qualified himself for the Madras Degree of Ph.D., on a thesis on "Tamil grammatical literature as compared with Sanskrit grammatical literature". This thesis was highly commended by Orientalists like Dr. Jules Bloch and Dr. Barnett and Philologists like Dr. Turner.

He has equipped himself with a high degree of specialistic proficiency in Tamil Grammar and Linguistics; and he combines this qualification with high attainments in Sanskrit, a high standing as teacher of Sanskrit and Tamil in advanced stages of Oriental education and a sound administrative experience in Oriental institutions.

Sd/-

**S. Kuppuswami Sastri**

Hony. Prof. of Sanskrit

&

Dean of the Faculty & Orietal Studies,  
Annamalai University.

**Books written by  
Dr. P.S. Subrahmanya Sastrī**

- 1-14 Lectures on Patañjali's *Mahābhāṣya*  
(1-6 already published; 7-14 to be published)
15. Mahābhāṣya - prakāśikā (āhnikatrayam) (in Sanskrit)-  
manuscript
16. Gairvāṇīgranthānucaritam - manuscript
17. History of Sanskrit Literature (in Tamil)
18. History of Sanskrit Language (in Tamil)
19. Toniviḷakku (Tamil rendering of Dhvanyāloka)
20. A study of Kālidāsa's Kumārasambhava (canto I)
21. A critical study of Vālmiki Rāmāyaṇa
22. Comparative grammar of the Tamil Language
23. Tolkāppiyam - Eḷuttatikāram with Tamil Commentary
24. Tolkāppiyam - Eḷuttatikāram with English Commentary
25. Tolkāppiya-c-Collatikāra-k-kuṛippu.
26. Tolkāppiyam-Collatikāram with English Commentary
- 27-29 Tolkāppiyam-Poruḷ-atikāram
30. Tirukkuṛaḷ - Aṟattuppāl with Bālar-urai
31. Tirukkuṛaḷ - Poruṭpāl and Kāmattuppāl with Bālar-urai
32. Tamil-moḷi-nūl
33. Historical Tamil Reader
34. An enquiry into the relationship of Sanskrit and  
Tamil

35. History of Grammatical Theories in Tamil and their relation to the Grammatical Literature in Sanskrit
36. Saṅganūlgaḷum Vaidikamārgamum (in Tamil)
37. Vāsukivaḷuvam (a drama in Tamil - lost)
38. Synopsis of Indian systems of Philosophy
39. Hindu-mata-vaṇā-vaḍai (in Tamil)
40. Modern Tamil Grammar
41. Research work on Puṛaṇānūru (lost)

## ERRATA

Page	Line	For	Read
22	34	m, y or	m, y, v or
--	12	Words	Words in combination
24	19	or u	v or u
36	29	ponaṇṇa	ponṇaṇṇa
40	34	ā-n-talai	ā-a-n-talai
73	14	pattū	by pattū

SCHEME OF TRANSLITERATION.

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

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

AUTHOR'S PREFACE

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

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

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

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

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

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

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

<sup>1</sup> *Naṇanama ṇayarala .. pulḷi-yiru-ti* (Tol. 78).

*Īṣmāntaḥstha - sōṣma - cakāra - varḡā nāntam yānti anytra visarjanīyāt* (B. V. P. 12, 1).

<sup>2</sup> (i) *Kakāra ṅakāra mutanā vaṇṇam* (Tol. 90).

*Haṇṇmūlē Jihvāmūlēna kavargē sparśayati* (Tai. p. 2, 35).

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

*Tālu jihvāmādhyaṇa cavargē* (Tai. p. 2, 36).

*Tālvyanām madhyajihvam* (Athar. p. 1, 21).

(iii) *Aṇṇam ... nāṇṇi parantu piṟakkun takāra nakāram* (Tol. 93).

*Jihvāgrēna tavargē dantamūlēṣu* (Tai. p. 2, 38).

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

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

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

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

P. S. SUBRAHMANYA SASTRI.

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(iv) *Italiyaintu piṛakkum pakāra* Ṣṣṭhābhyām pavargē (Tai. p. 2, 39).  
*makāram* (Tol. 97).

(v) *Pallita ḷiyaiya vakāram piṛak-* Ṣṣṭhāntābhyām dantaiḥ vakārē (Tai.  
(Tol. 98). p. 2, 43).

Athar. P: Atharvavēda Prātiśākhyā.

B. N.: Bharata's Nāṭyaśāstra.

p: page.

R. V. P.: Ṛgvēda Prātiśākhyā.

Tai. p.: Taittiriya Prātiśākhyā.

Tol.: Tolkāppiyam Eḷuttatikāram.

# TOLKĀPPIYAM

## ELUTTATIKĀRAM

### TOLKĀPPIYAM.

#### Eluttatikāram (Phonology)

#### 1. Nūṅmarapū<sup>1</sup> (Ancient Terminology.)

##### 1. *Eluttenaṅṅpa'ṅpa*

*Akaramutal*

*Nakara viruvāy muṅṅpaḥ tenṅpa*

*Cārntuvaran maraṅṅin mūṅṅralaṅ kaṅaiyē.*

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

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

##### 2. *Avaitām,*

*Kurriya likaram kurriya lukaram*

*Āytameṅṅra*

*Muṅṅpār puḷḷiyu meluttō ranna.*

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

Note.—Civaṅṅaṅamuṅivar takes muṅṅpārpuḷḷiyum to qualify all the three, *viz.*, kurriyalikaram, kurriyalukaram and āytam. But Iṅampūraṅar and Naccinārkkinīyar take muṅṅpārpuḷḷiyum to qualify only āytam.

##### 3. *Avarru!*

*A i u*

*E o eṅṅu maṅṅpā laintu*

*Mōraḷa piṅaiṅkuṅ kurṅṅelut tenṅpa.*

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

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

4. *Ā ī ū*

*Ē ai*

*Ō au ennu maḥḥā lēlu*

*Mīraḷa pīcaikku neṭṭelut tenḥa.*

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

5. *Mūvaḷa pīcailta lōrelut tinṛē.*

One *eḷuttu* never sounds three *mātras*.

6. *Nīṭṭam vēṅṭi navvaḷa puṭaiya*

*Kūṭṭi eḷūta leṇmaṇār pulavar.*

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

7. *Kaṇṇimai noṭiyēna vavvē māttirai*

*Nuṇṇiti nuṇarntōṛ kaṇṭa vārē.*

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

8. *Aukāra viruvāyḥ*

*Paṇṇi reluttu muyireṇa molīḥa.*

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

9. *Nakāra viruvāyḥ*

*Patineṇ neluttu meyyēna molīḥa.*

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

10. *Meyyō ṭiyaiyinu muyiriya ririyā.*

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

11. *Meyyi naḷavē yaraiyēna molīḥa.*

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

12. *Avviya nilaiyu mēṇai mūṇṛē.*

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

13. *Araiyaḷapu kuṛukan makara muṭaittē*  
*Icayīṭa ṇarukun teriyuṇ kālai.*

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

14. *Uṭṭeru pulḷi yuruvā kummē.*

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

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

15. *Meyyi niyarkai pulḷiyoṭu nilaiyal.*

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

16. *Ekara okarat tiyarkaiyu marrē.*

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

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

17. *Pulḷi yillā vellā meyyu*

*Muruvuru vāki yakaramō ṭuyirttalu*

*Mēṇai yuyirō ṭuruvutirin tuyirttalu*

*Māyī riyala vuyirtta lārē.*

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

18. *Meyyin vaḷiya tuyirtōṇṛu nilaiyē.*

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

19. *Valleḷut tenḥa kacaṭa taḥara.*

*K*, *c*, *ṭ*, *t*, *p* and *r* are called, *vallēḷuttu* or hard or voiceless consonants.

20. *Melleḷut tenḥa ṇaṇaṇa namaṇa.*

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

21. *Iṭaiyelut tenṭa yarala valāla.*

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

22. *Ammū vārum valāṅkiyaṅ maruṅkiṅ  
meymmayaṅ kuṭaṅilai teriyuṅ kālai.*

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

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

23. *Taṭalāla veṅṅum ṭuḷḷi muṅṅark  
Kaṭpa veṅṅu mūvelut turiya.*

Only k, c and p can follow ṭ, ṛ, l and ḷ. Ex. kaṭka, kaṭci, kaṭpa; kaṛka, muyarci, kaṛpa; celka, valci, celṭa; koḷka, niṭciṅai and koḷpa.

24. *Avarruḷ  
Laḷaṅkāṅ muṅṅar yavavun tōṅṅum.*

Y and v also can follow l and ḷ. Ex. kolyāṅai, celvam; velyāṅu and kaḷvaṅ.

25. *Nāṅaṅana maṅavenum ṭuḷḷi muṅṅart  
Tatta micaika ḷottaṅa nilaiyē.*

Ṇ, ṅ, ṇ, ṅ, m and ṅ are followed by their corresponding voiceless consonants. Ex. kaṅkaṅ, kaṅcaṅ, kaṅṭaṅ, kantaṅ, kampaṅ and kaṅṛi.

26. *Avarruḷ  
Nāṅaṅkāṅ muṅṅark  
Kacaṅaṅa mayavav vēḷu muriya.*

K, c, ṅ p, m, y and v also can follow ṅ and ṅ. Ex. eṅkū, veṅcāntū, veṅṅāṅ paṅpū, veṅmai, maṅyāṅṛū, eṅvaṭṭū; puṅkū, puṅcey, eṅṅāṅ, aṅpū, vaṅmai, iṅyāl and puṅvarakū.

27. *Nānamava veṅṅum ṭuḷḷi muṅṅar  
yaṅkā ṅiṅṅaṅ meṅṅeṅ ṅaṅṅē.*

Y also may follow ṅ, n, m and v. Ex. uriṅyātū, poruṅyātū, tiruṅyātū and tevyātū.

28. *Maṅkāṅ ṭuḷḷimuy vavvun tōṅṅum.*

V also can follow m.

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

29. *Yarala veṅṅum ṭuḷḷi muṅṅar  
Mutalā keluttu ṅakaramoṭu tōṅṅum.*

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

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

30. *Meyṅṅilai cuṭṭi vēḷā vēḷuttun  
Tammur ṅāṅmvarūum raḷavalaṅ kaṭaiyē.*

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

31. *A i u am mūṅṅuṅ cuṭṭu.*

Demonstratives are the three (sounds) a, i and u. Ex. avaṅ, ivaṅ and uvaṅ.

32. *Ā ē ō am mūṅṅum viṅṅā.*

Interrogatives are the three (sounds) ā, ē, ō. Ex. uṅkā, uṅkē and uṅkō.

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

33. *Āḷapiṅ tuṅirttalū morṅicai nūḷalū  
Muḷaveṅa molīṅa vicaiyoṭu civaiṅiya  
Narampiṅ maṅaiya veṅmaṅar ṭulavar.*

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

(Nūṅmarapū ends.)

2. Moḷimarapū.<sup>1</sup> (Wordology).

34. *Kur̥riya likara nir̥ral vēṅṭum*  
*Yāveṅ ciṅnaimicai uraiyacaik kiḷavik*  
*Kāvayin̄ varūu makara nūrutē.*

Ī stands after m and before yā in the ītaiccol *miyā* used with a verb when a person is addressed. Ex. *kēṅmiyā*, *cēṅmiyā* etc.

35. *Puṅariya ṅilaiyītaik kur̥ukalu murittē*  
*Yun̄arak kūr̄in̄ mun̄ṅari tōṅrum.*

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

36. *Neṅṅelut tim̄paruu toṅarmoli yīṅṅuṅ*  
*Kur̥riya lukaram vallā rūr̄ntē.*

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

37. *Īṅaiṅṅaiṅ kur̥uku miṅṅannū ruṅṅē*  
*Kaṅappā ṅar̄inta puṅariya lāṅa.*

Ū is further shortened in sandhi and it is dealt with in *Kur̥riyalukarappuṅariyal*. Ex. *cukkū + kōṅṅū = cukkūkkōṅṅū*.

38. *Kur̥iyatan̄ mun̄na rāyṅṅaṅ puḷḷi*  
*Uyiroṅṅu puṅar̄ntaval lāṅṅaṅ micaittē.*

ṅ is always preceded by a short vowel and followed by a hard consonant. Ex. *eṅkū*, *kaṅcū*, *aṅtū*, *kaṅṅū*, etc.

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

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

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

39. *Īriyaṅ maruṅkiṅṅu micaimai tōṅrum.*

ṅ appears in sandhi even when the final member of the preceding word combines with the initial member of the succeeding word. Ex. *kal + titu = kaṅṅritu*, *muḷ + titu = muṅṅṅitu*.

40. *Uruviṅṅu micaiyiṅṅu marukit tōṅru*  
*Moḷikkur̄iṅṅaṅ pellā melutti ṅiyalā*  
*Vāyṅta maṅṅkāk kālai yāṅa.*

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

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

41. *Kur̄ricai molivayi ṅiṅricai niṅaikku*  
*Neṅṅelut tim̄pa rottakur̄ reluttē.*

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

42. *Aiau ven̄ṅṅu māyī reluttir*  
*Kikara vukara micainiṅṅai vākum.*

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

43. *Neṅṅelut tēḷē yōrelut torumoli.*

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

44. *Kur̄relut taintu moliniṅṅai pilavē.*

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

45. *Ōrelut torumoli yirelut torumoli*  
*Yiraṅṅiran ticaikkun toṭarmoli yulaṅṅata*  
*Mūnṅṅē molinilai tōnṅṅiya neriyē.*

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

46. *Meysi niyakka makaramoṅu civaṅum.*

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

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

47. *Tammīyal kiṅṅappi nellā veluttu*  
*Meynnilai mayakka māṅa millai.*

When a sound denotes itself, it is not a mistake if it does not follow the grammatical rules of assimilation. Ex. valleṅṅut-tiyaiyīṅ ṅakāramākum. (the use of ṅ before ṅ.)

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

48. *Yarala venṅṅu mūnṅṅu morṅṅak*  
*Kacataṅa ṅaṅṅanama viroṅ ṅākum.*

Y, r and ṅ may be followed by k, c, t, p, ṅ, ṅ, n and m. Ex. vēyṅṅkurai, vēyṅṅkurai; vēṅṅkurai, vēṅṅkurai; viṅṅkurai, viṅṅkurai etc.

49. *Avarruṅ*  
*Rakāra ṅakāraṅ kurroṅ ṅākā.*

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

50. *Kuṅṅumaiyu neṅṅumaiyu maṅaviṅ kōṅṅalir*  
*Roṅṅarmoli yellā neṅṅelut tiyala.*

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

Note.—Nacciṅṅārkkīṅiyar gives a different meaning.

51. *Ceyyu ṅiṅṅutīṅ ṅōli molivayi*  
*Nakāra makāra mīroṅ ṅākum.*

In literary composition the word *pōlum* is changed to *pōṅṅm*.

52. *Nakārai muṅṅṅar makāraṅ kuṅṅukum.*

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

53. *Moliṅṅpaṅṅut ticaṅṅṅinun terintuvē ṅicaṅṅṅinu*  
*Meluttiya ṅiriyā venṅṅaṅar ṅulavar.*

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

54. *Akara ikara maikāra māṅum.*

A and i when pronounced together sound like ai.

55. *Akara ukara maukāra māṅum.*

A and u when pronounced together sound like au.

56. *Akarat timṅṅar yakaraṅ ṅulliṅṅu*  
*Maiye neṅṅuṅṅinai meṅṅerāt tōṅṅum.*

A and y also when pronounced together sound like ai.

57. *Ōraṅa ṅāku miṅṅaṅumā ruṅṅē*  
*Tēruṅ kālai molivayi ṅāṅa.*

In certain positions in words the above-mentioned 'ai' has only one *mātrā*. Ex. Iṅṅaiyaṅ, maṅṅaiyaṅ etc.

Note.—Iṅṅampūraṅar and Nacciṅṅārkkīṅiyar say that 'au' also sometimes has one *mātrā* in the same way as ai.

58. *Ikara yakara miṅṅuli viravum.*

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

59. *Paṅṅṅu ruṅṅiru molimuta lākum.*

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

60. *Uyirmey yallaṅa molimuta lākā.*

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

61. *Katana pamaveṇu māvain teluttu*  
*Mellā vuyiroṭuñ cellumār mutalē.*

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

62. *Cakarak kiḷaviyu mavarrō rarrē*  
*A ai auveṇu mūnralaṅ kaṭaiyē.*

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

63. *U ū o ō veṇṇu nāṅkuyir*  
*Va eṇ neluttoṭu varuta lillai.*

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

64. *Ā e*  
*Oeṇu mūvuyir ṅakārat turiya.*

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

65. *Āvō ṭallatu yakara mutalātu.*

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

66. *Mutalā vēṇa tampeyar mutalum.*

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

67. *Kurriya lukara muraiṭpeyar maruṅki*  
*Noṛriya nakaramicai nakaramoṭu mutalum.*

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

68. *Murriya lukaramoṭu poruḷvēru paṭā*  
*Taṭpeyar maruṅki ṅilaiyiya lāṇa.*

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

69. *Uyiran veṅciya viṛuli yākuṁ.*

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

70. *Kavavō ṭiyaiyi űauvu mākuṁ.*

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

71. *Eeṇa varumuyir meyyi rākātu.*

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

72. *Ovṇu marrē navvalaṅ kaṭaiyē.*

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

73. *Ē Ō eṇṇuyir ṅakārat lillai.*

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

74. *Uū kāra navavoṭu navilā.*

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

75. *Ucca kāra mirumolīk kurittē.*

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

76. *Uṭṭa kāra moṇṇeṇa molīṭa*  
*Viruvayi ṅilaiyum poruṭṭā kummē.*

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

77. *Eṅciya vellā meṅcuta lilavē.*

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

78. *ṅaṇanama vayarala valāḷa veṇṇu*  
*Mappati nonrē ṭulli yiruti.*

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

79. *Ucca kāramoṭu nakāraṅ civaṇṇuṁ.*

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

80. *Uṭṭa kāramoṭu ṅakāraiṇu marrē*  
*yapṭoru ḷiraṭṭā tiraṇai yāṇa.*

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

81. *Vakarak kiḷavi nāṇmoli yirratu.*

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

82. *Makarat toṭarmoli mayānkutaḷa varainta*  
*Ṇakarataḷa toṭarmoli yoṇpaṣṣa tenṭa*  
*Pukararak kiḷanta vaṣṣṛinai mēṇa.*

It is said that there are nine words of neuter gender in which ṇ stands finally without having the chance of being substituted by m. Ex. Ekiṇ, cekiṇ, vilāṇ, payiṇ, kuyiṇ, aḷaṇ, puḷaṇ, kaṭāṇ and vayāṇ.

(Wordology ends.)

3. Pirappiyal (Chapter on production of sounds).

83. *Unti mutalā muntuvāḷi tōṇṛit*  
*Talaiyiṇu miṭarriṇu neṅciṇu nilaiṇ*  
*Pallu mitaḷu nāvu mūḷku*  
*Maṇṇamu muḷappaṭa veṇmurai nilaiyā*  
*Ṇuruppur ramaiya nerippaṭa nāṭi*  
*Yellā veluttuṅ colluṅ kālaiṇ*  
*Piṇṇappi nākkam vēṇuvē riyala*  
*Tiṇṇappaṭat teriyuṅ kāṭci yāṇa.*

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

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

*Aṣṭāu sthānāni varṇānāmuraḥ kaṅṭhaḥ śirastathā*  
*Jihvāmūlaṅca dantāṣca nāsikōṣṭhāu ca tālu ca*

But Jihvāmūla is translated above as nāḷku instead of nāḷkiṇ aṭi.

84. *Avvāḷi*  
*Paṇṇi ruyirun tannilai tiriyā*  
*Miṭarriṇuṇ piṇṇanta vaḷiyi ṇicaikkum.*

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

85. *Avarruḷ*  
*Aā āyiraṇ ṭaṅkāṇ tiyalum.*

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

86. *I ī e ē aiyēna vicaikku*  
*Maṇṇā lāintu mavaṇṇō raṇṇa*  
*Vavaiṭā*  
*Maṇṇaṇ mutāṇā viḷimpura luṭaiya.*

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

87. *U ū o ṭ auveṇa vicaikku*  
*Maṇṇā lāintu mitaḷkuvin tiyalum.*

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

88. *Tattan tiripē ciṇiya veṇṭa.*

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

89. *Kakāra ṅakāra mutāṇā vaṇṇam.*

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

90. *Cakāra ṅakāra miṭainā vaṇṇam.*

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

91. *Ṭakāra ṅakāra nuṇinā vaṇṇam.*

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

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

92. *Avvā reluttu mūvakaiṭ pīrappiṇa.*

Hence the above-mentioned six sounds have three different organs of articulation.

Note.—This sūtra is not quite necessary.

93. *Aṇṇa naṇṇiya paṇmutaṇ maruṅki*  
*Nānuni paṇantu meyyura vorṛat*  
*Tāmiṇitu pīrakkun takāra nakāram.*

T and n are produced by the extended tip of the tongue completely touching the upper gums.

94. *Aṇari nuṇinā vaṇṇa morṛa*  
*Rasākā nasākā nāyiraṇṭum pīrakkum.*

R and ṇ are produced by the tip of the tongue being raised and allowed to gently touch the hard palate.

95. *Nuṇinā vaṇari yaṇṇam varuṭa*  
*Rakāra lakāra māyiraṇṭum pīrakkum.*

R and ḷ are produced by the tip of the tongue being raised and allowed to gently rub against the hard palate.

96. *Nāvilimṭu viṅki yaṇpaṇ mutalura*  
*Vāvayi naṇṇa morṛavum varuṭavum*  
*Lakāra lakāramā yiraṇṭum pīrakkum.*

L and ḷ are produced by the extended tip of the tongue respectively touching the upper gums and rubbing against them.

97. *Italiyaintu pīrakkum pakāra makāram.*

P and m are produced by the contact of the lips.

98. *Pallita liyaiya vakāram pīrakkum.*

V is produced by the contact of the (upper) row of teeth and the (lower) lip.

99. *Aṇṇa cērnta miṭarṛeḷu vaḷiyicai*  
*Kaṇṇur ṛataiya yakāram pīrakkum.*

Y is produced by allowing the air which passes through the neck to pass very close to the hard palate.

100. *Melleḷut tārum pīrappi nākkaṅ*  
*Colliya paḷḷi nilaiyiṇa vāyiṇu*  
*Mūkkiṇ vaḷiyicai yāppurāt tōḷṛum.*

The six melleḷuttu noted above (*i. e.*) ṇ, ṅ, ṇ, n, m and ṇ have the nose as an additional organ of articulation.

101. *Cārntuvari nallatu tamakkiyal pīlavenat*  
*Tērntuvelip paṭutta vēnai mūṇṛun*  
*Tattaṅ cārpiṭ pīrappoṭu civaṇi*  
*Yotta kāṭciyir rammiyal pīyalum.*

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

102. *Ellā veluttum velippaṭak kiḷantu*  
*Colliya paḷḷi yeḷutaru vaḷiyir*  
*Pīrappoṭu viṭuvali yuraḷcci vārat*  
*Takattēḷu vaḷiyicai yarirapa nāṭi*  
*Yaḷapir kōṭa lantaṇar maraittē.*

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

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

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

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

(Pīrappiyal ends.)

4. Puṇariyal<sup>1</sup> (Chapter on Sandhi).

104. *Mūṇṛutalai yiṭta muṇṇatir relutti*  
*Nīraṇṭutalai yiṭta mutalā kiruṇaḥ*  
*Tarunāṇ kīrroṭu neriniṇ ṛiyalu*  
*Mellā moḷikku miṇṇutiṇu mutalu*  
*Meyyē yuyireṇ ṛāyī ṛiyala.*

<sup>1</sup> This chapter deals only with the classification, and the general principles, of Sandhi.

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

105. *Avarrul*

*Meyyī rēllām pulḷiyōtu nilaiyal.*

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

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

106. *Kurriya lukaramu marreṇa molīpa.*

The same is the case with Kurriyalukaram.

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

107. *Uyirmey yīru muyirīr riyarrē.*

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

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

108. *Uyirīru coṇmu nuyirvaru valiḷu*  
*Muyirīru coṇmuṅ meyvaru valiḷu*  
*Meyyīru coṇmu nuyirvaru valiḷu*  
*Meyyīru coṇmuṅ meyvaru valiḷuṇ*  
*Rivveṇa variyak kiḷakkuṅ kālai*  
*Nirutta collē kurittuvaru kiḷaviyēṅ*  
*Rāyī riyala puṇarnilaic cuṭṭē.*

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

109. *Avarrul*

*Nirutta colli nīrā keḷuttōtu*  
*Kurittuvaru kiḷavi mutaleḷut tiyaiyap*

*Peyaroṭu peyaraiḷ puṇarkkuṅ kālum*  
*Peyaroṭu toḷilaiḷ puṇarkkuṅ kālum*  
*Toḷiloṭu peyaraiḷ puṇarkkuṅ kālum*  
*Toḷiloṭu toḷilaiḷ puṇarkkuṅ kālu*  
*Mūṇrē tiripiṭa noṇrē yiyalpeṇa*  
*Vāṅkan nāṅkē molīpuṇa riyalpē.*

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

110. *Avaitām*

*Meyyīri tātaṅ mikutaḷ kuṇṇaleṅ*  
*Rivveṇa molīpa tiriyu mārē.*

They [(i.e.) sandhi with change] are assimilation, insertion and elision. Ex. maṅ + kuṭam = maṅkuṭam; yāṅai + kōṭu = yāṅaik-kōṭu; maram + vēr = maravēr.

111. *Nirutta colluṅ kurittuvaru kiḷaviyēṅ*

*Maṭaiyōtu tōṇṇinum puṇarnilaic kuriya.*

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

112. *Maruvin rokuti mayāṅkiyaṅ molīyū*  
*Muriyavai yulavē puṇarnilaic cuṭṭē.*

In sandhi the order of certain marūu or colloquial words is sometimes inverted. Ex. il + muṅ = muṅril.

113. *Vērrumai kuritta puṇarmolī nilaiyūm*  
*Vērrumai yalvaliḷ puṇarmolī nilaiyū*  
*Meluttē cāriyai yāyiru paṇṇi*  
*Nolukkal valiya puṇaruṅ kālai.*

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

114. *Aioṭu kuṇ atukaṇ ṇeṇṇu*  
*Marvā reṇṇa vēṇṇumai yuruṇē.*

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

115. *Valleḷuttu mutaliya vēṇṇumai yuruṇiṇ*  
*Kolvaḷi yorriṇṇai mikutaḷ vēṇṇum.*

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

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

116. *Āra nuruṇi ṇakarak kiḷavi*  
*yīṇā kakaramuṇaik keṭutaḷ vēṇṇum.*

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

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

117. *Vēṇṇumai vaḷiya peyarṇuṇar nilaiyē.*

Case-suffix is suffixed to the base.

118. *Uyartiṇaiṇ peyarē yaṇriṇaiṇ peyaren*  
*Rāyiraṇ teṇṇa peyarnilaic cutṭiē.*

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

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

119. *Avaṇṇuvali maruṇkiṇ cāriyai varumē.*

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

120. *Avaitām*  
*Inṇē vaṇṇē yattē yammē*  
*Yoṇṇē yāṇē yakkē yikkē*  
*Yaṇṇen kiḷavi yuḷappaṭaṭaṭ piṇavu*  
*Maṇṇa venṇa cāriyai moliyē.*

The flexional increments are iṇ, vaṇṇu, attu, am, oṇ, āṇ, akku, ikku, aṇ etc.

121. *Avaṇṇuḷ*  
*Inni nikara māvi niṇṇuti*  
*Muṇṇark keṭuta lurittu māḷum.*

I of iṇ is optionally dropped after the final ā of the base or standing word. Ex. ā + iṇ + ai = āṇai or āviṇai.

122. *Aḷavāku molimuta ṇilaiya vuyirmicai*  
*ṇaṇkāṇ raṇkā ṇākiya nilaitṭē.*

ṇ of iṇ is changed to ṇ before words denoting measure. Ex. pattu + in + uḷakku = patiṇṇuḷakku.

123. *Vaṇkāṇ meykeṭac cutṭumuta laimmu*  
*ṇaṇkā niṇṇa lākiya paṇṇē.*

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

124. *ṇaṇkāṇ raṇkā ṇāṇka nuruṇiṇku.*

ṇ of iṇ, oṇ, āṇ and aṇ is changed to ṇ before ku, the fourth case suffix. viḷa + iṇ + ku = viḷaviṇku.

125. *Āṇi ṇakaramu matanō vaṇṇē*  
*ṇāṇmuṇ varūum vaṇṇmutaṇ roḷiṇkē.*

ṇ of āṇ is similarly changed to ṇ when it comes between a noun denoting a star and a verb beginning with a voiceless consonant. Ex. paraṇi + āṇ + koṇṇāṇ = paraṇiyāṇkoṇṇāṇ.

126. *Atti ṇakara makaramuṇai yillai.*

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

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

127. *Ikki ṇikara miḷaramuṇai vaṇṇē.*

I of ikku is dropped if the base or the standing word ends in i. Ex. āṇi + ikku + koṇṇāṇ = āṇikkukkoṇṇāṇ.

128. *Aiyiṇ muṇṇaru mavviya ṇilaiyum.*

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

129. *Eḥpeyar munnarum valleluttu varuvali*  
*Yakki nirutimeym micaiyoṭuṅ keṭumē*  
*Kurriya lukara murrat tōṅṛātu.*

Kku of akku is dropped when the latter is inserted between any noun and a word beginning with a voiceless consonant. Ex. Tamil + kūtū = tamiḷakkūtū.

130. *Ammi nirutu kacatak kālait*  
*Taṅmey tirintu ṅaṅṅana vākum.*

M of am is changed to ṅ, ṅ̄ and n when it is followed by k, c and t respectively. Ex. puḷi + am + kōṭu = puḷiyaṅkōṭu; similarly, puḷiyaṅcēṭiḷ, puḷiyantōl.

131. *Meṅmaiṅ miṭaimaiyūm varūuṅ kālai*  
*Yiṅmai vēṅṭu meṅmaṅṅār ḥulavar.*

Learned men say that m of am is dropped when it is followed by a nasal or a semivowel. Ex. puḷi + am + ṅeri = puḷiya-ṅeri; similarly puḷiyanuṅi, puḷiyamuṭi, puḷiyayāl etc.

Note.—Iḷampūraṅar adds that the same is the case even when m is followed by a vowel. Ex. puḷiyavilai.

132. *Iṅṅeṅa varūum vēṅṅumai yurupir*  
*Kiṅṅeṅ cāriyai yiṅmai vēṅṅum.*

The flexional increment iṅ is dropped before the case suffix iṅ. Ex. viḷaviṅ.

133. *Peyarun tolilum p̄irintoruṅ kicaiṅṅa*  
*Vēṅṅumai yuruḥu nilaiḥeru valiyun*  
*Tōṅṅam vēṅṅāt tokutik kaṅṅu*  
*Moṭṭutar kolukiya valakkoṭu civaṅic*  
*Coṅcitar maruṅkiṅ valivantu viḷaṅkā*  
*Tiṅṅaiṅ riyaḷuṅ cāriyai yiyaṅkai*  
*Yuṅṅaimaiṅ miṅṅmaiṅ moṭuvayi ṅokkum.*

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

it (flexional increment) both appears and disappears. Ex. viḷaviṅai-k-kuṅṅaittāṅ, viḷaviṅai-k-kuṅṅaittavaṅ; nilāttu-k-koṅṅāṅ, nilāttukkoṅṅavaṅ; p̄uviṅoṭuvirinta-kūntal, p̄uvoṭuvirinta-kūntal.

134. *Attē varṅṅē yāyiru molimē*  
*Loṅṅumey keṭuta reṅṅeṅ varṅṅē*  
*Yavaṅṅumun varūum valleluttu mikumē.*

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

135. *Kāramuṅ karamuṅ kāṅoṭu civaṅi*  
*Nērat tōṅṅru meluttuṅ cāriyai.*

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

Note.—Iḷampūraṅar says that āṅam and oṅam were used instead of ākāram, oṅkāram.

136. *Avaṅṅu!*  
*Karamuṅ kāṅu neṅṅelut tilavē.*

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

137. *Vavaṅṅumurai mūṅṅruṅ kurṅṅelut tuṅṅaiya.*

All the above three are used along with short vowels.

138. *Aikāra aukāraṅ kāṅoṭun tōṅṅrum.*

But kāṅ also is used along with ai and au.

139. *Puḷli yirṅṅumun nuyirtaṅit tiyaḷātu*  
*Meyyoṭuṅ civaṅu mavviyaḷ keṭuttē.*

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

Note.—This sūtra evidently deals with *symbols* and not *sounds*. Ex. மரம் + அது = மரமது.

140. *Meyyuyir nūṅkir raṅṅuru vākum.*

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

Note.—This sūtra also deals with *symbols*.

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

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

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

142. *Eḷuttō ranṇa poruṭeri puṇarcci*  
*Yicaiyir ririta nīlaiiya paṇṇē.*

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

143. *Avaitām*  
*Muṇṇaṭ poruḷa puṇarcci vāyi*  
*Ninna venṇu meluttukkaṭa ṇilavē.*

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

(Puṇariyal ends.)

### 5. Tokaimarapu.

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

144. *Kacalapa mutaliya molimēr rōṇṇu*  
*Melleḷut tiyaṅkai colliya muṇaiyāṇ*  
*Ṇāṇanama venṇu morrā kummē*  
*Yaṇṇa maraṇiṇ molivayi ṇāna.*

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

145. *Ṇanama yavaveṇu mutalāku moliyu*  
*Muyirmuta lākiya moliyu muḷappāṭa*  
*Vaṇṇi yaṇaittu mellā valiyu*  
*Niṇṇa coṇmu ṇiyalṇā kummē.*

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

the final member of the standing word. Ex. Viḷa ṅāṇṇatu, viḷa niṇṇatu etc.

146. *Avarṇuḷ*  
*Melleḷut tiyaṅkai yuḷalinum varaiyār*  
*Colliya toṭarmoli yiruti yāna.*

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

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

147. *Ṇanaven puḷḷimūṇ yāvū ṅāvum*  
*Viṇaiyō raṇaiya venṇamaṇār puḷavar.*

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

148. *Molimuta lāku mellā veluttum*  
*Varuvali niṇṇa vāyiru puḷḷiyum*  
*Vērrumai yalvalil tiripṇa ṇilavē.*

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

149. *Vērrumaik kaṇṇum velleḷut talvali*  
*Mērkū riyāṅkai yāvayi ṇāna.*

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

150. *Lāṇa venavarūm puḷḷi muṇṇart*  
*Tana venavarir raṇavā kummē.*

If t and n are the initial member of the succeeding word and l and ṇ are the final member of the standing word, the former are respectively changed to ṭ and ṇ. Ex. kal + titu = kaḷṇṇitu; kal + naṇru = kaṇṇaṇru; poṇ + titu = poṇṇṇitu; poṇ + naṇru = poṇṇaṇru.

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

151. *Ṇalaven puḷḷimūṇ taṇavenat tōṇṇum.*

The same t and n are changed to ṭ and ṇ if they are preceded by ṇ and ḷ. Ex. Maṇ + titu = maṇṭitu; Maṇ + naṇru = maṇṇaru; Muḷ + titu = muḷṭitu; Muḷ + naṇru = muṇṇaru.

152. *Uyirī rākiya munnilaik kilaviyum*  
*Puḷḷi yiruti munnilaik kilaviyu*  
*Miyalṭā kunavu muḷalā kunavumen*  
*Rāyī riyala valleluttu variṇē.*

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

153. *Auveṇa varūu muyiriru collum*  
*Ṇanamava veṇṇum puḷḷi yirutiyaṇ*  
*Kurriya lukarat tirutiya muḷappaṭa*  
*Murraṭ tōṇṛā munnilai moḷikkē.*

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

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

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

No change takes place in sandhi when the standing word is uyartiṇai whether the succeeding word is in case-relation to it or not. Ex. nampi kuṛiyaṇ, nampi māṇṭāṇ, nampi yāvaṇ, Nampi aṭaintāṇ; Avaṇ kuṛiyaṇ, Avaṇ māṇṭāṇ, Avaṇ yāvaṇ, Avaṇ aṭaipu; Nampi kai etc.; Avaṇ kai, etc.

155. *Avarruḷ*  
*Ikara viṇuṭeyar tiripṭa nuṭaitṭē.*

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

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

156. *Aṣṣiṇai viravuppeya riyalṭumā ruḷavē.*

Such of those uyartiṇai nouns which are used as aṣṣiṇai also do not, sometimes, have the change. Ex. Cāttāṇ kuṛiyaṇ, etc.

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

157. *Puḷḷi yirutiya muyiriru kilaviyum*  
*Valleluttu mikuti colliya muraiyār*  
*Rammi nākiya toḷiṇcon muṇvariṇ*  
*Meymmai yākalu muḷalat tōṇṛalu*  
*Mammurāi yiraṇṭu muriyavai yuḷavē*  
*Vērrumai maruṅkir pōṇṛal vēṇṭum.*

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

158. *Melleluttu mikuvali valippoṭu tōṇṛalum*  
*Valleluttu mikuvali melippoṭu tōṇṛalu*  
*Miyarkai maruṅkiṇ mikarkai tōṇṛalu*  
*Muyirmika varuvali yuyirkeṭa varutaluṇ*  
*Cāriyai yuḷvalic cāriyai keṭutaluṇ*  
*Cāriyai yuḷvalit tanṇuruṭu nilaiyaluṇ*  
*Cāriyai yiyarkai yuḷalat tōṇṛalu*  
*Muyartiṇai maruṅki noḷiyātu varutalu*  
*Maṣṣiṇai viravuppeyark kavviya nilaiyalu*  
*Meypīri tākiṭat tiyarkai yātu*  
*Manna pīravun tanṇiyaṇ maruṅkiṇ*  
*Meypeṛak kiḷantu poruḷvarain ticaikku*  
*Maikāra vērrumait tiripeṇa moḷiṭa.*

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

(1) Insertion of a voiceless consonant for the nasal or (2) *vice versa*; (3) insertion (of a letter or letters) when there should be no change; (4) absence of a vowel which ought to have been inserted; (5) absence of flexional increment where it ought to be; (6) presence of 'ai' itself along with the flexional increment; (7) optional insertion of letters instead of flexional increment; (8) invariable presence of 'ai' at the end of *uyartiṇai* words and *viravuppeyar*; (9) absence of change when there ought to have been assimilation and substitution etc. Ex. (1) *viḷakkuraittāṅ* for *viḷaṅkuraittāṅ* (*viḷa* + *am* + *kuṛaittāṅ*); (2) *marāṅkuraittāṅ* for *marakkuraittāṅ* (*maram* + *kuṛaittāṅ*); (3) *tāy(k)kolai* for *tāykolai*; (4) *palākkuraittāṅ* for *palāakkuraittāṅ*; (5) *vaṅṅukonaṅrtāṅ* for *vaṅṅuṅkonaṅrtāṅ*; (6) *vaṅṅiṅaikkonaṅrtāṅ* for *vaṅṅuṅkonaṅrtāṅ*; (7) *puḷikuraittāṅ* or *puḷikkuraittāṅ* for *puḷiyaṅkuraittāṅ*; (8) *nampiṅaikkonaṅrtāṅ*; *koṅṅaṅaikkonaṅrtāṅ*; (9) *poṅkonaṅrtavaṅ* for *poṅkonaṅrtavaṅ*.

159. *Vēṅṅumai yaḷvaḷi iai yēṅṅu*  
*Miṅṅuṅṅpeyark kiḷavi mūvakai nilaiya*  
*Vavaiṅṅā*  
*Miyalḷā kunavuṅ valleḷuttu mikunavu*  
*Muraḷā kunavu meṅṅmaṅṅāṅ ḷulavar.*

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

160. *Cuṅṅumuta lākiya vikara viṅṅutiṅṅu*  
*Mekaramutaḷ viṅṅāvi nikara viṅṅutiṅṅu*  
*Cuṅṅuccinai nīṅṅiya vaiye viṅṅutiṅṅu*  
*Yāveṅ viṅṅāvi nāiye viṅṅutiṅṅu*  
*Valleḷuttu mikunavu muraḷā kunavuṅ*  
*Colliyaṅ maruṅki ṅulaṅveṅa molīḷa.*

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

member of interrogative pronouns, and ends in *ai*, a voiceless consonant is inserted between it and the succeeding word either primarily or optionally. Ex. *Atōḷi(k)koṅṅāṅ, etōḷi(k)koṅṅāṅ; Iṅṅai(k)koṅṅāṅ, yāṅṅai(k)koṅṅāṅ; Avvaḷikoṅṅāṅ, avvaḷi(k)koṅṅāṅ; evvaḷi koṅṅāṅ, evvaḷi(k)koṅṅāṅ.*

161. *Neṅṅiyataṅ munṅa rorṅṅumey keṅṅutaluṅ*  
*Kuṅṅiyataṅ munṅart taṅṅuru viratṅṅalu*  
*Maṅṅiyat tōṅṅriya neṅṅiyiya leṅṅba.*

It is said that, in usage, the consonant that stands as the final member of the standing word or base of a word is dropped or doubled according as it respectively follows a long or short vowel. Ex. *tāṅ + nallaṅ = tāṅnallaṅ; poṅ + akal = poṅṅakal.*

162. *Āṅṅa ṅuruṅṅiṅṅu nāṅṅka ṅuruṅṅiṅṅu*  
*Kūṅṅiya kuṅṅror viṅṅatṅṅa lillai*  
*Yiṅṅaku ḷuḷḷi yakaramoṅṅu nilaiṅṅu*  
*Neṅṅumutaḷ kuṅṅuku molīṅṅuṅ nāṅṅa.*

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

Note.—The words which shorten their long vowel in oblique cases are *tāṅ, yāṅ, tām, nām, yām* and *nī*; *nī* becomes *niṅ*.

163. *Numme viṅṅutiṅṅu manṅilai tiriyāṅṅu.*

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

164. *Ukaramoṅṅu ḷuṅṅarum ḷuḷḷi yiṅṅuti*  
*Yakaramu muiyirum varuvaḷi yiṅṅarḷai.*

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

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

165. *Uyirum ḷuḷḷiṅṅu miṅṅuti yāki*  
*Yaḷavu niṅṅaiṅṅu meṅṅṅuṅ cuṅṅṅi*

*Yulavenaḥ paṭṭa vellāc collun  
Tattaṅ kiḷavi tammakaḥ paṭṭa  
Muttai rarūuṅ kālan tōṅṅi  
Notta teṅpa vēyeṅ cāriyai.*

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

166. *Araiyeṅa varūum pālvarai kiḷavikkup  
Puraiya taṅṅāṅ cāriyai yiyarḱai.*

The above ē is not inserted if the succeeding word is arai. Ex. Uḷakkarai, toṭiyarai and oṅṅarai.

167. *Kurāiyēṅ kiḷavi muṅṅvaru kālai  
Nirāiyat tōṅṅum vēṅṅumai yiyarḱai.*

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

168. *Kurṅṅiya lukarak kiṅṅē cāriyai.*

If kurāi follows a word denoting measure, weight or number whose final letter is kurṅṅiyalukaram, the flexional increment in is inserted between them. Ex. Uḷakkinḱurāi, kaḥcinḱurāi, oṅṅinḱurāi.

169. *Attiṅai varūuṅ kalame ṅaḷavē.*

Attu is inserted if kurāi follows kalam. Ex. kalattukkurāi.

170. *Paṅaiye ṅaḷavuṅ kāve nirāiyu  
Nināiyuṅ kālai yinṅoṭu civaṅum.*

On careful consideration it is seen that the cāriyai in is inserted if kurāi follows the word 'paṅai' denoting measure and kā denoting weight. Ex. paṅaiyiṅ kurāi, kāviṅ kurāi; sometimes paṅaikkurāi and kākkurāi.

171. *Aḷaviṅku nirāiyiṅku moḷimuta lāki  
Yulavenaḥ paṭṭa vonṅpatiṅ ṅeluttē  
Yavaitāṅ*

*Kacalaḥa veṅṅā namava veṅṅā  
Vakara vukaramō ṅavaiyeṅa molipa.*

There are only nine letters that stand at the beginning of words denoting measure and weight and they are, k, c, t, p, n, m, v, a and u. Ex. kalam, cāṅi, tūtai, pāṅai, nāḷi, maṅṅai, vaṅṅil, akal, uḷakku; kaḷaṅcu, cīrakam, toṭi, palam, nirai, mā, varai, antai.

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

172. *Īriyaṅ maruṅki nivaivyāṅ ṅiyalṅeṅak  
Kūriya kiḷaviṅ pālā ṅellā  
Meyttalaiṅ paṭṭa vaḷakkoṭu civaṅi  
Yottavai yuriya ṅuṅarmolī nilaiyē.*

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

173. *Palarāṅi conṅuṅ yāva ṅeṅṅum  
Peyariṅai vakaraṅ keṅṅulalu mēṅai  
Yonṅarāṅi conṅuṅ yāteṅ viṅṅāviṅai  
Yonṅriya vakaram varulalu mirāṅṅu  
Maruviṅ pātṅiyiṅ ṅiriyumaṅ ṅayinṅē.*

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

(Tokaimarapu ends.)

## 6. Urupiyal.

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

174. *Aā uū ēau veṅṅu  
Maṅṅpā lāṅa ṅilaimolī muṅṅar  
Vēṅṅumai yurupiṅ kiṅṅē cāriyai.*

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

viḷa + ai = viḷa(v)inai, viḷaviṇoṭu, viḷaviṇku, viḷaviṇatu, viḷaviṇkaṇ;  
palā + ai = palā(v)inai, palāviṇoṭu etc.; kaṭu + ai = kaṭu(v)inai,  
kaṭuviṇoṭu etc.; kaḷū + ai = kaḷū(v)inai, kaḷū(v)iṇoṭu etc.; cē +  
ai = cē(v)inai, cē(v)inoṭu etc.; vau + ai = vau(v)inai, vauviṇoṭu  
etc.

175. *Pallavai mutaliya vakara viṇuṇeyar*  
*Varroṭu civaṇa lecca miṇṇē.*

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

176. *Yāveṇ viṇāvu māyīya rīriyātu.*

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

177. *Cuṭṭumuta lukara maṇṇoṭu civaṇi*  
*Yoṭṭiya meyyolīt tukaraṇ keṭumē.*

The words which begin with a demonstrative root and end in u take 'aṇ' before the case-suffix and drop their final u. Ex. at + ai = at + aṇ + ai = ataṇai, ataṇoṭu etc.; itaṇai itaṇoṭu etc.; utaṇai, utaṇoṭu etc.

178. *Cuṭṭumuta lākiya vaiye nīruti*  
*Varroṭu civaṇi nīrralu murittē.*

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

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

179. *Yāveṇ viṇāvi naiye nīrutiya*  
*Māyīya rīriyā teṇmaṇār pulava*  
*Rāvayin vakara maiyoṭuṇ keṭumē.*

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

180. *Nīye noruṇeyar neṭumutal kuruku*  
*Māvayi nakara morṇā kummē.*

Ī of nī is shortened before case-suffix, when ṇ is inserted between them. Ex. niṇṇai, niṇṇoṭu, niṇakku etc.

181. *Ōkāra viṇutik konṇē cāriyai.*

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

182. *Aā venṇu maraṇṇeyark kiḷavik*  
*Kattoṭuṇ civaṇu mēla nurupē.*

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

183. *Ūnanarēṇ puḷḷik kiṇṇē cāriyai.*

Iṇ is the cāriyai that is inserted after the base ending in ñ and n. Ex. Uriṇṇai, Uriṇṇoṭu; poruṇṇai, poruṇṇoṭu.

184. *Cuṭṭumutal vakara maiyu meyyuṇ*  
*Keṭṭa viṇuti yiyarṇiri piṇṇē.*

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

185. *Ēṇai vakara miṇṇoṭu civaṇum.*

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

186. *Maṣkāṇ puḷḷinu ṇattē cāriyai.*

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

187. *Iṇṇitai varūu moliyumā ruḷavē.*

Some bases ending in m take iṇ instead of attu before case-suffixes. Ex. Urum + ai = urumiṇai, urumiṇoṭu etc.; tirumiṇai, tirumiṇoṭu etc.

188. *Numme n̄iruti yiyarkai yācum.*

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

189. *Tānā men̄nu makara virutiyum*

*Yāme n̄irutiya matanō raṇṇa*

*Ā ey yācum yāme n̄iruti*

*Yāvayin̄ yakaramey keṭutal vēṇṭu*

*Mēnai yiraṇṭu neṭumutal kuṛukum.*

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

190. *Ellā men̄nu miruti mun̄nar*

*Var̄ṇē cāriyai murr̄at tōṇru*

*Mummai nilaiyu miruti yāna.*

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

191. *Uyartiṇai yāyi ṇammiṭai varumē.*

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

192. *Ellāru men̄num paṭārkkai yirutiya*

*Mellīru men̄nu mun̄nilai yirutiya*

*Mor̄ru mukaramuṅ keṭumēna molīpa*

*Nir̄ral vēṇṭum rakaraṭ pul̄li*

*Yummai nilaiyu miruti yāna*

*Tanmiṭai var̄ūum paṭarkkai mēna*

*Nummiṭai var̄ūum mun̄nilai molikkē.*

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

193. *Tānyā n̄eȳnu māyī rirutiya*

*Mēnum̄ṭ peyaroṭum vērupā ṭilavē.*

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

194. *Aḷaṇē puḷaṇē yāyiru molikku*

*Mattu miṇṇu muralat tōṇra*

*Lotta teṇpa vunaṇu mōrē.*

Learned men say that the cāriyai aṭtu and iṇ are optionally added after the words aḷaṇ and puḷaṇ in oblique cases. Ex. aḷattai, aḷaṇinai; puḷattai, puḷaṇinai etc.

195. *Anneṇ cāriyai yēla n̄iruti*

*Munnart tōṇru miyarkait teṇpa.*

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

196. *Kur̄riya lukarat tiruti mun̄nar*

*Murr̄at tōṇru miṇṇey cāriyai.*

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

197. *Neṭṭelut timpa ror̄rumikat tōṇru*

*Mappāṇ molika laḷvali yāna.*

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

198. *Avaitām*

*Iyarkaiya vākuṅ ceyarkaiya veṇpa.*

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

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

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

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

199. *Eṇṇi nīrutī yaṇṇoṭu civaṇṇu.*

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

Ex. oṇṇū + ai = oṇṇaṇai etc.

200. *Oṇṇu mutalākaṇ ṭattūrṇu varūṇ*

*Mellā veṇṇuṇ colluṇ kālai*

*Yāṇṇitai varīṇu māṇa millai*

*Yaṣṭeṇ kiḷavi yāvayir keṭumē*

*Yuytal vēṇṇuṇ ṭaṣṭāṇmeyyē.*

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

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

201. *Yāte nīrutīyūṇ cuṭṭumuta lākiya*

*Vāyla vīrutīyū maṇṇoṭu civaṇṇu*

*Māyṭaṇ keṭuta lāvayi nūṇa.*

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

202. *Ēla nūrupīrkul ticaiṣṭeyar muṇṇarc*

*Cāriyaik kiḷavi yiyarkaiyu māku*

*Māvayi nīrutī meyyoṭuṇ keṭumē.*

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

203. *Pullī yīrutīyū muvīriyū kiḷaviyūṇ*

*Colliya valla vēṇaiya vellāṇ*

*Tēruṇ kālai yuruṭoṭu civaṇṇi*

*Cāriyai nilaiyūṇ kaṭappā ṭilavē.*

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

(Urūpiyal ends.)

7. *Uyirmayaṇkiyal.*

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

204. *Akara vīrutīṭ ṭeyarṇilai muṇṇar*

*Vērrumai yalvalik kacataṭal tōṇṇir*

*Ratta molta vorriṭai mikumē.*

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

205. *Vīṇaiyeṇcu kiḷaviyū muvamak kiḷaviyū*

*Meṇave neccamuṇ cuṭṭi nīrutīyū*

*Māṅka veṇṇu muraiyacaik kiḷaviyū*

*Nāṅkark kiḷanta velleḷuttu mikumē.*

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

206. *Cuṭṭiṇ muṇṇar ṇanamal tōṇṇi*

*Noṭṭiya vorriṭai mikutal vēṇṇuṇ.*

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

207. *Yavamūṇ variṇē vakara morṇum.*

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

208. *Uyirmūṇ variṇu māyīya rīriyātu.*

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

209. *Nīṭa varutal ceyyuḷu ḷurittē.*

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

210. *Cāva veṇṇuṅ ceyave neccat  
Tiruti vakaraṅ keṭutalu murittē.*

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

211. *Anṇa veṇṇu muvamak kiḷaviyu  
Maṇmai cuṭṭiya viḷinilaik kiḷaviyuṅ  
Ceymmaṇa veṇṇuṅ toḷiliru collu  
Mēval kaṇṇiya viyaṅkōṭ kiḷaviyuṅ  
Ceyta veṇṇuṅ peyareṅcu kiḷaviyuṅ  
Ceyyiya veṇṇuṅ vinaiyeṅcu kiḷaviyu  
Mamma veṇṇu muraiṭṭoruṭ kiḷaviyumu  
Palavar rirutiṭ peyarkkoṭai yuḷappaṭa  
Vanri yanaittu miyalpeṇa molīpa.*

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

Note.—ḷampūraṇar interprets *palavar riruti-ṭ-peyar* as the pronoun pala which ends in 'a' and denotes plural number; while Nacciṅārkkīṇiyar interprets the same word as the nouns,

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

212. *Vāliya veṇṇuṅ ceyaveṅ kiḷavi  
Yiruti yakaraṅ keṭutalu murittē.*

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

213. *Uraiṭṭoruṭ kiḷavi nīṭtamum varaiyār.*

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

214. *Palavar riruti nūṭumolī yuḷavē  
Ceyyuḷ kaṇṇiya toṭarmolī yāna.*

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

Note.—ḷampūraṇar says (1) that, since the sūtra contains the word uḷḷa (plural number) instead of uṇṭu (singular number), the word cila also must be added to pala (2) that, since the expression *toṭarmolī* is found in the sūtra, pala must be followed by cila and (3) that, since the expression *ceyyuḷ kaṇṇiya toṭarmolī yāna* is found in the sūtra instead of *ceyyuḷāna*, a followed by ṅ will follow ā of palā and a followed by m will follow cila. Ex. 'Palā añcilā amēṇmaṇār pulavar' for pala cila veṇmaṇār pulavar.

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

215. *Toṭara liṇuti tammuṅ rāmvaiṅ  
Lakaram rakaravōṅ rākalu murittē.*

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

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

216. *Valleḷut tiyarkai yuḷaḷat tōṇṇum.*

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

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

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

217. *Vēṛṛumaik kaṇṇu mataṇḍo varṛē.*

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

218. *Marappēyark kiḷavi melleḷuttu mikumē.*

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

219. *Makaḥṣeyark kiḷavik kiṇṇē cāriyai.*

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

220. *Attavaṇ variṇṇum varainilai yiṇṛē.*

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

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

221. *Palavaṇ ṛiṛuti yuruṣiya ṇilaiyum.*

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

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

222. *Ākāra viṛṇṇi yakara viyarrē.*

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

223. *Ceyyā venṇum viṇaiyeṇcu kiḷaviyu*  
*Mavviya ṛiriyā teṇmaṇār ṇulavar.*

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

224. *Ummāi yeṇciya viruṣeyart tokaimoḷi*  
*Meyṇmai yāka vakara mikumē.*

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

225. *Āvu māṇum viḷiḥṣeyark kiḷaviyum*  
*Yāveṇ viṇāṇum ṇalavaṇ ṛiṛutiṇ*  
*Mēval kuṛitta vuraiyacai miyāṇṇ*  
*Taṇṇoḷi luraikkum viṇāviṇ kiḷaviyō*  
*Ṭaṇṇi yaṇaittu miyalṇeṇa moḷiṇa.*

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

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

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

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

226. *Vēṛṛumaik kaṇṇu mataṇḍo varṛē.*

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

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

227. *Kuṛiyataṅ munṇaru mōreḷuttu moḷikku*  
*Maṛiyat tōṇṇu makarak kiḷavi.*

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

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

228. *Irāveṅ kiḷavik kakara millai.*

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

229. *Nilāveṅ kiḷavi yattoṭu civaṇum.*

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

230. *Yāmarak kiḷaviyum piṭāvun taḷāvu*  
*Māmuṣ peyaru melleḷuttu mikumē.*

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

231. *Valleḷuttu mikiṇu māṇa millai.*

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

232. *Māmarak kiḷaviyu māvu māvu*  
*Māmuṣ peyaru mavayrō raṇṇa*  
*Vakaram valleḷut tavaiyavu ṇilaiyā*  
*Ṇakara moṇṇu māvu māvu.*

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

233. *Āṇor rakaramoṭu nilaiyiṭa nuṭaittē.*

If the standing word is ā, it sometimes takes after it ṇ followed by a. Ex. 'Āṇaneytelittunāṇanīvi' for 'Āṇeytelittu-nāṇanīvi.'

234. *Āṇmuṇ varūu mikāra pakaraṅ*  
*Tāṇmikai tōṇṇik kuṇukalu murittē.*

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

235. *Kuṛiyata niṇutic ciṇaikeṭa vukara*  
*Maṛiya varutal ceyyuḷu ḷurittē.*

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

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

236. *Ikara viṇutiṣ peyarnilai munṇar*  
*Vēṇṇumai yāyīṇ valleḷuttu mikumē.*

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

237. *Ṇiṇiyani yēṇṇuṅ kālaiyu miṭaṇum*  
*Viṇaiyeṅcu kiḷaiyuṅ cuṭṭu maṇṇa.*

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

238. *Ṇiṇri yēṇṇum viṇaiyeṅ ciṇuti*  
*Ṇiṇra vikara mukara māta*  
*Ṇoṇṇiyāṅ maruṅkiṇ ceyyuḷu ḷurittē.*

The final 'i' of *in̄ri* is changed to 'u' in old poetry.  
Ex. *upp̄in̄rupur̄kai yuṅkamākoṅkaiyōṅē*.

239. *Cuṭṭi yiyarkai murkīlan tar̄rē*.

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

240. *Patakkumuṅ varin̄ē tūṅik kīlavi*  
*Mutar̄kīlan teṭutta vērr̄umai yiyarr̄ē*.

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

241. *Urivaru kālai nālik kīlavi*  
*Yir̄uti yikara meyyoṭuṅ keṭumē*  
*Ṭakara mor̄ru māvayi nāṅa*.

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

242. *Paṅiyēṅa varūuṅ kāla vērr̄umaik*  
*Kattu min̄nuṅ cāriyai yākuṅ*.

The word 'paṅi' denoting season takes after it the increments 'attu' and 'in̄' in case-relation sandhi. Ex. *paṅi + koṅṭāṅ = paṅi-y-attu-k-koṅṭāṅ* or *paṅi-y-iṅ-koṅṭāṅ*.

243. *Valiyēṅa varūuṅ pūtak kīlaviyu*  
*Mavviya ṅilaiyal cēvi teṅpa*.

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

244. *Uṭimarak kīlavi melleḷuttu mikumē*.

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

245. *Puḷimarak kīlavik kammē cāriyai*.

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

246. *Ēṅaiṅ puḷiṅpeyar melleḷuttu mikumē*.

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

247. *Valleḷuttu mikiyu māṅa millai*  
*Yalvali yaṅital valakkat tāṅa*.

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

248. *Nāṅmur rōṅrun toliṅilaik kīlavik*  
*Kāṅṅitai varuta laiya miṅrē*.

Any noun (ending in 'i' and) denoting a star takes the increment 'āṅ' after it, if it is followed by a verb. Ex. *paraṅi + koṅṭāṅ = paraṅi-y-āṅ-koṅṭāṅ* etc.

249. *Tiṅkaṅ muṅvari ṅikkē cāriyai*.

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

250. *Īkāra viṅuti yākāra viyarr̄ē*.

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

251. *Niyēṅ peyaru miṅakar̄ṅ peyaru*  
*Miyēṅa mar̄.ya vi.amvarai kīlaviyu*  
*Māvayin̄ valleḷut tiyarkai yākuṅ*.

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

252. *Iṅamvarai kīlavimūṅ valleḷuttu mikūṅ*  
*Muṅṅilai moliyu muḷaveṅa molīpa*.

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

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

253. *Vērrumaik kaṇṇu mataṇō rarrē.*

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

254. *Nīye norupeya rurupiya nūlaiyu  
Māvayin vallelut tiyarkai yākum.*

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

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

255. *Ukara virnti yakara viyarrē.*

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

256. *Cuṭṭin munṇaru malloliṇ rākum.*

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

257. *Ēnavai varinē mēṇilai yiyala.*

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

258. *Cuṭṭumuta liṇṇu liṇṇu yiyalṇā kummē.*

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

259. *Aṇṇuvaru kālai yāvā kutalu  
Māvaru kālai meyvaraintu keṭutalū  
Ceyyūṇ maruṇki ṇurilleṇa molīṇa.*

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

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

260. *Vērrumaik kaṇṇu mataṇō rarrē.*

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

261. *Eruvuṇ ceruvu mammoṭu civaṇit  
Tiripīṭa nuṭaiya teriyuṇ kālai  
Yammiṇ makaraṇ ceruvayir keṭumē  
Tammorru mikūum vallelut tiyarkai.*

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

262. *Lakara vukara niṭiṭa nuṭaitṭē  
Yukaram varuta lāvayi ṇāṇa.*

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

263. *Oṭumarak kiḷavi yuṭimara viyarrē.*

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

Note.—Cf. sūtra 244.

264. *Cuṭṭumuta liṇṇu yurupiya  
Morriṭai mikāa vallelut ti*

If the standing word commences with u and is followed by k, c, t or p,

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

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

265. *Ūkāra viṛuti yākāra viyaṛṛē.*

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

Note.—Cf. sūtra 222.

266. *Viṇaiyeṅcu kiḷavikku munṇilai moḷikku  
Niṇaiyuṅ kālai yaṅvakai varaiyār.*

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

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

267. *Vēṛṛumaik kaṅṇu mataṅō vaṛṛē.*

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

Note.—Cf. sūtra 226

268. *Kuṛṛelut timṇaru mōreluttu moḷikku  
Niṛṛal vēṅṇu mukarak kiḷavi.*

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

269. *Pūve noruṇeyu rāyiyal piṅṛē  
Yāvayiy valleluttu mikutalu nurittē.*

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

Note.—Iḷampūraṅar says that the expression 'āyiyalpiṅṛē' suggests that the change in sandhi must be different

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

270. *Ūve noruṇeyu rāvoṭu civaṇum.*

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

Note.—Cf. sūtra 232.

271. *Akkeṅ cāriyai ṇerutalu murittē  
Takkavaḷi yaṅital vaḷakkat lāṅa.*

Learn that, in usage ū takes the increment akkū after ṅ. Ex. *ū + kuṛai = ūṅakkuṛai*.

272. *Āṭūu makaṭūu rāyiru ṇeyarkku  
Miṇṇiṭai variṅṇu māṅa millai.*

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

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

273. *Ekara vokaranu ṇeyarkkī rākā  
Munṇilai moḷiya veṅṇaṅār ṇulavar  
Tēṛṛamuṅ ciṇaṇṇu malvaḷi yāṅa.*

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

274. *Tēṛṛa vekaramuṅ ciṇaṇṇu novvu  
Mēṛkū riyaṅkai valleluttu mikā.*

A voiceless consonant (k, c, t or p) is not inserted after the particles e denoting certainty and o denoting superiority. Ex. *yāṅēe koṅṭēṅ; yāṅōo koṭiyaṅ*.

275. *Ēkāra viṛuti yūkāra viyaṛṛē.*

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

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

276. *Māruko leccamum viṇāvu meṇṇuñ*  
*Kūriya vallelut tiyaṅkai yākum.*

There is no change in sandhi if k, c, t or p follows the particle ē when the latter denotes negation, question or number. Ex. yāṇē koṅṭē etc.; niyē koṅṭāy? nilanē, nīrē, tiyē etc.

277. *Vērrumaik kaṇṇu mataṇḍo rārre.*

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

278. *Ēye niṅutik kekaram varumē.*

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

279. *Cēven maraṅpeya roṭumara viyarre.*

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

Note.—Cf. sūtras 244 & 263.

280. *Perra māyiṅ murre viṇvēṅṭum.*

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

281. *Aikāra viṅutiṅ peyarṅilai muṅṅar*  
*Vērrumai yāyiṅ valleluttu mikumē.*

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

282. *Cuṭṭumuta liṅuti yuṅṅiya ṅilaiyum.*

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

Note.—Cf. sūtras 123 & 178.

283. *Vicaimarak kiṅaviyu ṅemaiyu namaiyu*  
*Mūmuṅ peyarṅū cēmara viyala.*

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

Note.—Cf. sūtras 244, 263 & 279.

284. *Paṅaiyu maraiyu māvirai kiṅaviyu*  
*Niṅaiyuñ kālai yammoṭu civaṅṅu*  
*Maiye niṅuti yaraivaraintu keṭumē*  
*Meyyava ṅoliya veṅmaṅār ṅulavar.*

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

285. *Paṅaiyiṅ muṅṅa raṭṭuvaru kālai*  
*Nilaiyiṅ rāku maiye niṅirē*  
*Yākāram varuta lāvayi ṅāṅa.*

If paṅai and aṭṭu are respectively the standing word and the coming word, ā is substituted for ai. Ex. paṅai + aṭṭu = paṅā-aṭṭu.

286. *Koṭimūṅ varinē yaiyava niṅṅak*  
*Kaṅṅilai yinre valleluttu mikuti.*

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

287. *Tiṅkaṅ nāṅu muntukiṅ taṅṅa.*

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

288. *Malaiyeṅ kiṅavi valiyiya ṅilaiyum.*

The standing word *malai* behaves in sandhi in the same way as the word *vaṅi*. Ex. malai + koṅṭāṅ = malai-y-attu-k-koṅṭāṅ malai-y-iṅ-koṅṭāṅ.

Note.—Cf. sūtra 243.

289. *Ceyyūṇ maruṅkiṇ vēṭkai yeṇṇu*  
*Maiye nīṟuti yavāmuṇ varinē*  
*Meyyoṭuṅ keṭuta leṇmaṇār pulavar*  
*Ṭakāra ṇakāra mūtal vēṇṭum.*

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

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

290. *Ōkāra vīṟuti yēkāra viyarṟē.*

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

Note.—Cf. sūtras 222, 265 & 275.

291. *Mārūko leccamum viṇāvu maiyamūṅ*  
*Kūriya valleḷut tiyarṟai yākum.*

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

292. *Ōḷintata ṇilaiyu molintavar riyarṟē.*

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

Note.—Cf. sūtra 291.

293. *Vēṟṟumaik kaṇṇu mataṇō rarrē*  
*Yokaram varuta lāvayi ṇāṇa.*

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

294. *Illoṭu kiḷaṭṭi nīyarṟai yākum.*

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

295. *Urūṭiya ṇilaiyu moliyumā ruḷavē*  
*Yāvayin valleḷut tiyarṟai yākum.*

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

Note.—Cf. sūtra 181.

296. *Aukāra vīṟutiṭṭi peyarnilai muṇṇa*  
*Ralvaḷi yāṇum vēṟṟumaik kaṇṇum*  
*Valleḷuttu mikutal varainilai yirṟē*  
*Yāvuru vīṟṟu mukaram varutal*  
*Čevvi teṇpa ciṟantici ṇōṟē.*

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

Uyirmayaṅkiyal ends.

### 8. Puḷḷimayaṅkiyal.

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

297. *Ṇākārai yorriya toḷiṟpeyar muṇṇa*  
*Rallatu kiḷaṭṭinum vēṟṟumaik kaṇṇum*  
*Valleḷut tiyaiyi ṇavveḷuttu mikumē*  
*Yukaram varuta lāvayi ṇāṇa.*

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

298. *Ṇanamava viyaiyiṇu mukara ṇilaiyum.*

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

299. *Nakara vīṟutiṇu mataṇō rarrē.*

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

Note.—Cf. sūtras 297 and 298.

300. *Vēṛṛumaik kukkeṭa vakara nilaiyum.*

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

301. *Verine viṛuti muḷutuñ keṭuvali*  
*Varumiṭa nuṭaittē melleḷut tiyaṛkai.*

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

302. *Āvayin velleḷuttu mikutalu murittē.*

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

303. *Ṇakāra viṛuti velleḷut tiyaiyin*  
*Takāra māikum vēṛṛumaiṭ poruṭkē.*

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

304. *Ānum peṇṇu ma : riṇai yiyarṅkai.*

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

Note.—Cf. sūtras 148 and 156.

305. *Āṇmarak kiḷavi yaraṁmara viyarṅṅē.*

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

Note.—Cf. sūtra 284.

306. *Viṇṇeṇa varūuñ kāyaṭ peyarvayi*  
*Nuṇṇmaiṅ murittē yatleṅ cāriyai*  
*Ceyyūṅ maruṅkiṅ roḷiḷvaru kālai.*

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

307. *Toḷiṛpeya rellān toḷiṛpeya riyaḷa.*

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

308. *Kiḷaiṭpeya rellān koḷattiri ṭilavē.*

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

309. *Vēṛṛumai yalvaḷi yeṇṇe nuṇavuppeyar*  
*Vēṛṛumai yiyarṅkai nilaiyalu murittē.*

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

310. *Muraṇeṇ roḷiṛpeyar mutaliya ṇilaiyum.*

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

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

Note 2.—Cf. sūtra 307.

311. *Makāra viṛuti vēṛṛumai yāyir*

*Ruvarak keṭṭu velleḷuttu mikumē.*

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

312. *Akara ākāram varūnū kālai*  
*Yīrṛumicai yakara nīṭalu murittē.*

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

Note:—ā of āmpal is shortened to a.

313. *Melleḷut turālu moliyumā ruḷavē*  
*Celvali yaṛital vaḷakkat tāṇa.*

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

314. *Illā maraṭṭeyar vicaimara viyaṛṛē.*

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

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

315. *Alvali yellā melleḷut tākum.*

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

316. *Akamēṇ kiḷavikkuk kaimuṇ varinē*  
*Mutaṇilai yoliya muṇṇavai keṭutalum*  
*Varainilai yinṛē yāciri yarkka*  
*Melleḷuttu mikuta lāvayi ṇāṇa.*

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

317. *Ilamēṇ kiḷavikkuk paṭuvaru kālai*  
*Nilaiyalu murittē ceyu ḷāṇa.*

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

318. *Alloṭu civaṇṇu māyirat tiṛuti*  
*Yolla veṇṇu muṇṇvaru kālai.*

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

319. *Aṭaiyoṭu tōṇṛiṇu malaṇḍo rarrē.*

The same is the case even if the word *āyiram* is preceded by a qualifying number. Ex. paṭiṇāyirat-tonṛū etc.

320. *Aḷavu nīṛaiyum vēṛṛumai yiyala.*

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

Note.—Cf. sūtra 311.

321. *Paṭarkkaiṭṭ peyaru muṇṇilaiṭṭ peyaruṇ*  
*Toṭakkaṅ kurukkuṇ peyaruṇilaiṭṭ kiḷaviyumu*  
*Vēṛṛumai yāyi nūruṇṇiya ṇilaiyu*  
*Melleḷuttu mikuta lāvayi ṇāṇa.*

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

Note.—Cf. sūtras 189 and 192.

322. *Allatu kiḷappi nīyaṅkai yākum.*

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

323. *Allatu kiḷappiṇṇu vēṛṛumaik kaṇṇu*  
*Mellā meṇṇuṇṇeyar nūruṇṇiya ṇilaiyumu*  
*Vēṛṛumai yalvalic cāriyai ṇilaiyātu.*

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

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

Note.—Cf. sūtra 190.

324. *Melleluttu mikiṇṇu māṇa millai.*

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

325. *Uyartinaṅai yāyi nuruṇiya ṇilaiyum.*

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

Note.—Cf. sūtra 191.

326. *Numme noruṇeyar melleluttu mikumē.*

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

Note.—Cf. sūtra 311.

327. *Allataṅ maruṅkiṛ colluṅ kūlai*  
*Yukkeṭa niṇṇa meyvayī ṇivara*  
*Iyitai nilaiṅ yirukeṭa rakara*  
*Nirṛal vēṇṭum puḷḷiyōṭu puṇarṇē*  
*Yappāṅ molivayī ṇiyarkai yākum.*

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

Note.—Though Tolkāppiaṅār himself has mentioned the word niyir as the second person plural in peyariyal (Tol. Col. 188 & 190.), yet it is clear that he opines that it is the transformed form of num from the expression *nummiṅ riripeyar* in the sūtra *Nummiṅ riripeyar viṇāviṅ peyareṅ—rammuṇai yiraṅṭu mavaṇṇiyal piyalum* (Tol. Col. 143).

328. *Tolirpeya rellān tolirpeya riyaḷa.*

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

Note.—Cf. sūtra 297.

329. *Imuṅ kammu murumeṅ kiḷaviyu*  
*Māmuṇ peyaru mavaṇṇō raṇṇa.*

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

330. *Vērrumai yāyi nēṅai yiraṅṭum*  
*Tōṇṇam vēṇṭu makkeṅ cāriyai.*

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

331. *Vakāra micaiyu makāraṅ kuṇukum.*

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

332. *Nāṭpeyark kiḷavi mēṅkiḷan taṇṇa*  
*Vattu māṇmicai varainilai yinṇē*  
*Yorru meykeṭuta leṇṇaṅṇar puḷavar.*

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

Note.—Cf. sūtra 126 & 248.

333. *Nakāra viṇṭu velleḷut tiyayiyiṅ*  
*Rakāra māḷum vērrumaiṇ poruṅkē.*

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

334. *Maṇṇuṅ ciṇṇu māṇu mūṇum*  
*Piṇṇu muṇṇum viṇāyēṅcu kiḷaviyu*  
*Maṇṇa viyaḷa veṇṇaṅṇar puḷavar.*

Learned men say that the same is the case in sandhi when the words maṅ, ciṅ, āṅ iṅ, piṅ, muṅ and verbal participles are standing words. Ex. atumaṅ koṅ kaṅrē etc.

335. *Cuṭṭumutal vayiṅu mekaramutal vayiṅu*  
*Maṅṅaṅṅu nilaiyu miyaṅkaiya veṅṅa.*

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

336. *Kuyiṅeṅ kiṅavi yiyāṅkai yākuṅ.*

There is no change in sandhi if kuyiṅ is the standing word. Ex. kuyiṅ kuṅlām etc.

337. *Ekiṅmāra māyi nāṅmāra viyaṅṅrē.*

Ekiṅ denoting a tree is of the same nature as āṅ denoting a tree. Ex. ekiṅ + kōṅṅū = ekiṅ-āṅ-kōṅṅū.

Note.—Cf. sūtras 284 & 305.

338. *Ēṅai yekiṅē yakaram varumē*  
*Valleṅṅut tiyaṅkai mikutal vēṅṅum.*

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

339. *Kiṅaiṅpeya rellāṅ kiṅaiṅpeya riyala.*

Words ending in ṅ and denoting groups are of the same nature as those (ending in ṅ) and denoting groups. Ex. eyiṅ kuṅi etc.

Note.—Cf. sūtra 308.

340. *Miṅeṅ kiṅavi valleṅṅut tuṅalvē.*

If miṅ is the standing word, ṅ is optionally changed to ṅ. Ex. miṅ-kaṅ, miṅ-kaṅ etc.

341. *Tēṅeṅ kiṅavi valleṅṅut tiyaiyiṅ*  
*Mēṅilai yottalum valleṅṅuttu mikutalu*  
*Māmuṅṅai yiraṅṅu murimaiyu muṅṅaitṅē*  
*Vaṅṅeṅṅuttu mikuvāli yiruti yillai.*

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

of miṅ) or ṅ is dropped and the following voiceless consonant is doubled. Ex. tēṅ-kutam, tēṅ-kuṅṅam, tē-k-kuṅṅam etc.

342. *Melleṅṅuttu mikiṅu māna millai.*

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

343. *Melleṅṅut tiyaiyi niriṅṅiyo tuṅalṅum.*

If tēṅ is followed by a word commencing with a nasal, ṅ is optionally dropped. Ex. tēṅ + ṅeri = tēṅ ṅeri or tē ṅeri.

344. *Iṅṅaiṅ rōṅṅa miyaṅkai yākuṅ.*

If iṅṅai follows tēṅ, there is no change in sandhi. Ex. tēṅ + iṅṅai = tēṅ iṅṅai.

345. *Oṅṅumiku takaramoṅṅu niriṅṅalu murittē.*

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

346. *Miṅṅum piṅṅum paṅṅuṅ kaṅṅu*  
*Māṅṅai colluṅ toṅṅipeya riyala.*

The four words miṅ, piṅ, paṅ and kaṅ are of the same nature as verbal nouns. Ex. paṅṅu-k-kaṅṅiṅ etc.

Note.—Cf. sūtras 297 & 298.

347. *Vēṅṅumai yāyi nēṅai yekiṅoṅṅu*  
*Tōṅṅa mokkuṅ kaṅṅeṅ kiṅavi.*

In case-relation sandhi the word kaṅ resembles ekiṅ not denoting tree. Ex. kaṅ-ṅ-a-k-kuṅṅam etc.

Note.—Cf. sūtra 338.

348. *Iyaṅṅeyar muṅṅart tantai muṅṅaivariṅ*  
*Mulaṅkaṅ meṅṅeṅa vakara nilaiyu*  
*Meyyolṅit taṅṅeṅṅu marviyaṅ peyarē.*

If proper names ending in ṅ are followed by the word tantai denoting father, the aṅ of the standing word and the initial consonant of the coming word are dropped. Ex. Cātṅṅa + tantai = Cātṅṅantai ; Koṅṅṅantai etc.

349. *Āṅṅum pūṅṅuṅ kūrṅiya viyaṅṅoṅṅu*  
*Peṅṅarōṅ ṅakaraṅ tuṅarakaṅ keṅṅumē.*

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

350. *Ciraṅpoṭu varuvali yiyarkai yākum.*

If such words are preceded by adjectives there is no change (*i. e.*) no dropping of letters. Ex. peruñcāttaṅ rantaṅ, peruñkorraṅ rantaṅ etc.

351. *Appayar meyyoḷit taṅkeṭu valiṅu  
Nirralu murittē yammeṅ cāriyai  
Makkaṅ muraitokūu maruṅki nāṅa.*

Aṅ is dropped in such words (cāttaṅ, korraṅ etc.) and the increment am takes its place when the word denoting son is understood between the standing word and the coming word. Ex. cāttaṅ + makaṅ + korraṅ = cāttaṅ-korraṅ.

352. *Tāṅum pēṅuṅ kōṅu menṅu  
Māmurai yiyarpeyar tiripiṭa nilavē.*

There is no dropping off if the words tāṅ, pēṅ and kōṅ are either followed by the word tantai or have the word denoting son understood after them. Ex. tāṅ-rantaṅ etc.; pēṅ-korraṅ etc.

353. *Tāṅyā neṅumpeya ruruṭiya nilaiyum.*

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

Note.—Cf. sūtras 189 & 193:

354. *Vēṅṅumai yalvalik kuṅkalun tiritalum  
Tōṅṅa millai yenmanār ṅulavar.*

Learned men say that there is no change in *non-case-relation sandhi*. Ex. tāṅ kuṅiyaṅ etc.

355. *Aṅaṅe niṅutikeṭa valleḷuttu mikumē.*

If aṅaṅ is the standing word, the final ṅ is dropped and the initial voiceless consonant of the coming word is doubled. Ex. aṅaṅ + kuṭam = aṅa-k-kuṭam etc.

356. *Munneṅ kiḷavi munṅart tōṅṅu  
Milleṅ kiḷavimicai rakara morra  
Rolliyaṅ maruṅkiṅ māriya maraṅē.*

It is an old usage that ṅ is inserted between muṅ and il in sandhi. Ex. muṅ + il = muṅṅil.

357. *Ponneṅ kiḷavi yīṅuke!a muraiyiṅ  
Munṅart tōṅṅum lakāra makāraṅ  
Ceyyūṅ maruṅkiṅ roṅariya lāṅa.*

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

358. *Yakara viṅṅu vēṅṅumaiṅ poruḷvayiyiṅ  
Valleḷut tiyaiyi ṅaveluttu mikumē.*

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

359. *Tāyeṅ kiḷavi yiyarkai yākum.*

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

360. *Makaṅviṅṅai kiḷappiṅ mutaiṅilai yiyarṅē.*

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

361. *Melleḷut turalu moliyumā ruḷavē.*

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

362. *Alvali yellā miya'peṅa molipa.*

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

363. *Rakāra viṅṅu yakāra viyarṅē.*

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

Note.—Cf. sūtra 358.

364. *Ārum vetirun cārum pīru*  
*Melleluttu mikutaṅ meyperaṭ tōṅrum.*

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

365. *Cāreṅ kiḷavi kāvaiṅ valikkum.*

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

366. *Pīreṅ kiḷavi yammoṭu civaṅum.*

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

367. *Lakāra viruti ṅakāra viyarre.*

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

Note.—Cf. sūtra 333.

368. *Melleluttu tiyaiṅ ṅakāra mākam.*

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

369. *Alvali yellā muraḷeṅa molipa.*

*L* is optionally changed to *ṛ* in *non-case-relation sandhi*.  
Ex. *kal + kuṛitū = kal kuṛitū* or *kaṅ-kuṛitū* etc.

370. *Takaram varuvali yāyta nilaiyalum*  
*Pukariṅ reṅṅaṅār ṅulamai yōrē.*

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

371. *Neṅiyata viṅṅuti yialṅumā ruḷavē.*

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

372. *Nellun cellun kollun collu*  
*Mallatu kiḷappiṅum vēṅṅumai yiyala.*

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

373. *Illeṅ kiḷavi yinmai ceppiṅ*  
*Valleluttu mikutalu maiyiṅṅai varutalu*  
*Miyarṅkai yatalu māṅṅaram varutalun*  
*Koḷattaku maraṅṅi ṅākṅiṅa ṅuṅṅaitṅē.*

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

374. *Valleṅ kiḷavi toḷirpeya riyarre.*

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

375. *Nāyum ṅalakaiyum varūṅṅ kālai*  
*Yāvaiṅ ṅukaraṅ keṅṅutalu murittē*  
*Yukaraṅ keṅṅuvali yakara nilaiyum.*

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

376. *Pūlvē leṅṅā vāleṅ kiḷaviyo*  
*ṅāmuṅṅ peyarkku mamniṅṅai varumē.*

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

377. *Toḷirpeya rellān toḷirpeya riyala.*

All verbal nouns ending in *l* have the same change in sandhi as those ending in *ṅ*. Ex. *pul-l-u-k-kaṅṅitū*, *pul-l-u-niṅṅatū* etc.

378. *Veyilen kiḷavi maḷaiyiya nilaiyum.*

The change in sandhi when *veyil* is the standing word is the same as when it is *maḷai*. Ex. *veyil + koṅṅāṅ = veyil-attū-k-koṅṅāṅ* or *veyil-iṅ-koṅṅāṅ* etc.

Note.—Cf. sūtra 243 & 288.

379. *Cuṭṭumuta lākiya vakara viṭuti*  
*Murpaṭak kiḷanta vuruṭiya ṇilaiyum.*

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

Note.—Cf. sūtras 134 & 184.

380. *Vērrumai yalvali yāyta mākuṁ.*

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

381. *Melleḷut tiyaiyi navvelut tākuṁ.*

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

382. *Ēnavai puṇari ṇiyalpeṇa molīpa.*

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

383. *Ēnai vakaran toḷiṭpeya riyarṛē.*

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

384. *Ḷakāra viṭuti rakāra viyarṛē.*

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

Note.—Cf. Sūtras 358 & 363.

385. *Tāḷeṇ kiḷavi kōloṭu puṇari*  
*Ṇakkiṭai varuta lurittu mākuṁ.*

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

Note.—Cf. sūtra 129.

386. *Tamiḷeṇ kiḷaviyu mataṇḍo rarṛē.*

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

387. *Kumiḷeṇ kiḷavi maraṭpeya rāyir*  
*Pireṇ kiḷaviyo tōriyar rākum.*

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

Note.—Cf. sūtras 364 & 366.

388. *Pāḷeṇ kiḷavi melleḷut turāḷvē.*

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

389. *Ēḷeṇ kiḷavi yuruṭiya ṇilaiyum.*

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

Note.—Cf. sūtra 195.

390. *Aḷavu nīraiyyu meṇṇum varuvali*  
*Neṭumutal kuṛukalu mukaram varutaluṇ*  
*Kaṭinilai yinṛē yāciri yarkka.*

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

391. *Pattēṇ kiḷavi yorriṭai keḷuvali*  
*Nīrral vēṇṭu māyṭap puḷḷi.*

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

392. *Āyiram varuvali yukaraṇ keṭumē.*

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

393. *Nūṛūrtu varūṇ māyirak kiḷavikkuk*  
*Kūriya neṭumutal kuṛukka miṇṛē.*

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

394. *Aiyam̄ palleṇa varūu miṟuti*  
*Yalpeya renṇu māyīya ṇilaiyum.*

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

395. *Uyirmuṇ variṇu māyīya ṟiriyātū.*

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

396. *Kīleṇ kiḷavi yuralat tōṇrum.*

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

397. *Īlakāra viṟuti ṇakāra viyarrē.*

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

Note.—Cf. sūtra 303.

398. *Mellelut tiyaiyiṇ ṇakāra māḷum.*

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

399. *Alvaḷi yellā muṟaleṇa molīṣa.*

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

400. *Āyla ṇilaiyalum varainilai yiṇṟē*  
*Takaram varūuṇ kālai yāṇa.*

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

Note.—t changes to ṭ by sūtra 151.

401. *Neṭiyata niṟuti yiyaḷpā kuṇavum*  
*Vēṟṟumai yalvaḷi vēṟṟumai ṇilaiyalum*  
*Pōṟṟal vēṇṭu molīyumaṇ ruḷavē.*

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

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

402. *Tolīṟpeya rellān tolīṟpeya riyaḷa.*

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

403. *Iruḷeṇ kiḷavi veyīliya ṇilaiyum.*

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

Note.—Cf. sūtras 243, 288 & 378.

404. *Puḷḷum vaḷḷun tolīṟpeya riyaḷa.*

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

405. *Makka leṇṇum peyarnilaik kiḷavi*

*Takkavaḷi yaṟintu valittalu murittē.*

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

406. *Uṇarak kūṟiya puṇariyaṇ maruṇkiṟ*

*Kaṇṭuceyar kuriyavai kaṇṇiṇar koḷalē.*

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

Puḷḷimayaṇkiyal ends.

### 9. Kuṟṟiyalukarappuṇar yaḷ

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

407. *Īrelut torumolī yuyirttoṭa riṭaittoṭa*

*Rūylat toḷarmolī vaṇṟoṭar meṇroṭa*

*Rāyiru mūṇṟē yukaraṇ kuṟukiṭaṇ.*

There are only six kinds of words where ū is found. They are *īreluttorumolī* or words like  $\text{நாகு}$  (nāḷū) or  $\text{ஈறு}$  (īrū) made up of two vowel-consonants, or of one long vowel and one vowel-consonant, *yuyirttoṭarmolī* or words like  $\text{வாகு}$  (vāḷū) or

அரசு (aracū) having a vowel-consonant between the first vowel or vowel-consonant and the last vowel-consonant, *iṭaittoṭarmoli* or words like தெற்கு (teḷkū) or எள்ளு (eḷḷū) having a semi-vowel between the first vowel-consonant or vowel and the last vowel-consonant, *āyattoṭarmoli* or words like எஃகு (e.ḥkū) or கஃசு (ka.ḥcū) having an āyṭam between the first vowel or vowel-consonant and last vowel-consonant, *vaṇṇoṭarmoli* or words like கொக்கு (kokkū) or எட்டு (eṭṭū) having a voiceless consonant between the first vowel-consonant or vowel and the last vowel-consonant and *meṇṇoṭarmoli* or words like தெங்கு (teṅkū) or எங்கு (eṅkū) having a nasal between the first vowel consonant or vowel and the last vowel-consonant.

408. *Avarru!*

*Īrorruṭ toṭarmoli yiṭaittoṭa rākā.*

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

409. *Allatu kiḷappinum vērrumaik kaṇṇu*  
*Mellā viṇṇuṭiyu mukara niṇṇaiyumu.*

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

410. *Valloṇṇuṭ toṭarmoli valleḷuttu varuvaliṭ*  
*Tollai yiṇṇai nilaiyalu murillē.*

Ū at the end of *valloṇṇuṭtoṭarmoli* may remain as such if the coming word commences with a voiceless consonant. Ex. kokkū-k-kaṭiṭū etc.

411. *Yakaram varuvali yikaraṇ kuṇṇu*  
*Mukarak kiḷavi tuvarat tōṇṇāṭu.*

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

412. *Īreḷuttu moliyu muyirttoṭar moliyumu*  
*Vērrumai yāyi norriṭai yinamikat*  
*Tōṇṇam vēṇṇum valleḷuttu mikuti,*

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

413. *Oṇṇiṭai yinamikā moliyumū ruḷavē*  
*Yāḷiṭal tillai valleḷuttu mikalē.*

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

414. *Iṭaiyōṇṇuṭ toṭaru māyṭal toṭaru*  
*Naṭa yā yiyala veṇṇmaṇṇar puḷavar.*

When *iṭaiyōṇṇuṭtoṭar* or *āyattoṭar* is the standing word, the sandhi that takes place is the same as is mentioned in the previous sūtra. Ex. teḷkū + kāl = teḷkūkāl; e.ḥkū + kaṭumai = e.ḥku kaṭumai etc.

415. *Vaṇṇoṭar moliyu meṇṇoṭar moliyumu*  
*Vanta valleḷut torriṭai mikumē*  
*Melloṇṇuṭ toṭarmoli melloṇṇuṭ rēllām*  
*Valloṇṇuṭ kiḷaiyōṇṇu rākum.*

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

416. *Marappayark kiḷavik kammē cūriyai.*

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

417. *Melloṛṛu valiyā maraṭṭeyaru muḷavē.*

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

418. *Īreluttu moliyum valloṛrut toṭaru*  
*Mammiṭai vararṅku muriyavai yuḷavē*  
*Yammara poḷuku molivayi nūṇa.*

There are some in *īreluttorumoli* and *valloṛru-t-toṭarmoli* which take the flexional increment 'am' after them. Such words can be ascertained only from usage. Ex. ēṛū + kōl = ēṛaṅkōl; purrū + paḷaṅcōṛū = purrampaḷaṅcōṛū etc.

419. *Oṛṛuṇilai tiriyā takkoṭu varūn*  
*Makkiḷai moliyu muḷaveṇa molīṭa.*

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

Note.—Cf. sūtra 129.

420. *Enṇupṭeyark kiḷavi yuruṭiya ṇilaiyum.*

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

Note.—Cf. sūtra 199.

421. *Vaṅṭum peṅṭu minṇoṭu civaṇum.*

The words vaṅṭū and peṅṭū take the increment 'iṅ' after them. Ex. vaṅṭū + kāl = vaṅṭiṅkāl; peṅṭiṅkāl etc.

422. *Peṅṭeṅ kiḷavik kaṇṇum varaiyār.*

No one prevents the word peṅṭū taking aṅ also after it. Ex. peṅṭū + kai = peṅṭaṅ-kai.

423. *Yāte niṛutiyuṅ cuṭṭumuta lākiya*  
*Vāyṭa viṛutiyu muruṭiya ṇilaiyum.*

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

they are followed by case suffixes (*i.e.*), the increment 'aṅ' is inserted after them. Ex. yātaṅkōṭū, ataṅkōṭū etc.

Note.—Cf. sūtra 201.

424. *Munṇuyir varumiṭat lāyṭaṭ puḷli*  
*Mannal vēṅṭu malvaḷi yāṇa.*

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

425. *Ēṇaimuṅ varinē tāṇilai yinṇē.*

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

426. *Allatu kiḷaṭṭi nellā moliyuṅ*  
*Colliya paṅṭi niyaṅkai yāḅum.*

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

427. *Valloṛrut toṭarmoli valleḷuttu mikumē.*

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

428. *Cuṭṭuccinai nīṭiya menṛoṭar moliyum*  
*Yāvinā mutaliya menṛoṭar moliyu*  
*Māyiyā ririyā valleḷut tiyaṅkai.*

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

Note.—Cf. sūtra 427.

429. *Yāvinā moliyē yiyalṭu māḅum.*

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

430. *Annāṅ moliyun tannilai tiriyā.*

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

Note.—Cf. sūtra 415.

431. *Uṇṭeṇ kilavi yuṇmai ceppin*  
*Muntai yiruti meyyoṭuṅ keṭutalu*  
*Mēṇilai yorṛē lakāra māṭalu*  
*Māmurai yiraṅṭu murimaiyu muṭaittē*  
*Valleluttu varūṅṅ kālai yāṇa.*

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

432. *Iruticai puṇari nēyiṭai varumē.*

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

433. *Tiriṭuvēru kiḷappi norru mirutiyuṅ*  
*Keṭutal vēṇṭu menmanār pulava*  
*Rorrumey tirintu ṇakāra mākun*  
*Terkoṭu puṇaruṅ kālai yāṇa.*

Learned men say that, if the intermediate directions are meant, the final ū and its preceding consonant of the standing word is dropped; and if terḷkū happens to be the standing word, ṛ also is changed to ṇ. Ex. vaṭakilakkū, vaṭamērḷkū; teṅkiḷakkū, teṅmērḷkū.

434. *Onṛumuta lāka veḷṭa nṛuti*  
*Yellā veṇṇum paṭṭaṅ muṇvarir*  
*Kurṛiya lukara meyyoṭuṅ keṭumē*  
*Murra viṇvarū miranṭalan kaṭaiyē.*

If pattū is the standing word and is followed by words denoting number from one to eight except two, the final tū is dropped and in is inserted. Ex. pattū + onṛū = patiṅ-onṛū; patiṅ-mūṇṛū etc.

435. *Patta norrukkeṭa ṇakāra miraṭṭa*  
*Lotta teṇṭa viraṅṭu varukūlai.*

If pattū is followed by iranṭū, ttū is dropped and nṇ inserted between them. Ex. pattū + iranṭū = panniranṭū.

436. *Āyiram variṇu māyiya ririyātū.*

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

437. *Niraiyu maḷavum varūṅṅ kālaiyuṅ*  
*Kurāiyā tāku miṇṇeṇ cāriyai.*

If pattū is followed by words denoting weight and measure, the flexional increment 'iṅ' is invariably inserted (and the final tū is dropped). Ex. patiṅ kalaṅcū; patiṅpalam; patiṅkalam.

438. *Onṛumuta loṇṭā nṛuti muṇṇar*  
*Niṇṛa paṭṭa norrukkeṭa vāytam*  
*Vantiṭai nilaiyu miyarkait teṇṭa*  
*Kūriya viyarkai kurriya lukara*  
*Māra nṛuti yalvali yāṇa.*

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

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

439. *Mutālī reṇṇinorru rakara māku*  
*Mukaram varuta lāvayi nāṇa.*

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

440. *Iṭainilai rakara miraṇṭe neṇṇirku*  
*Naṭaimaruṅ kiṇṛē poruḷvayi nāṇa.*

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

441. *Mūṇṛu māru neṭumutal kurukum*  
*Mūṇṛa norṛē paḷāra mākum.*

The long vowels of mūṇṛū and āṛū are shortened, and ṇ of mūṇṛū is replaced by p. Ex. mūṇṛū + pattū = mūṇ + pa. : tū = muppa. : tū; āṛū + pattū = āṛū + pa. : tū = arupa. : tū.

442. *Nāṅka norṛē rakāra mākum.*

N of nāṅkū is replaced by ṛ. Ex. nāṅkū + pattū = nāṅ + pa. : tu = nārpa. : tū.

443. *Ainta ṅorṛē makāra mākum.*

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

444. *Eṭṭa ṅorṛē ṅakāra mākum.*

Ṭ of eṭṭū is changed to ṅ. Ex. eṭṭū + pattū = eṭ + pa.:tū = eṅpa.:tū.

445. *Oṅpā ṅokaramicail takara morṛu  
Muntai yorṛē ṅakāra miraṭṭum  
Pa.:ten kiḷavi yāyṭapaka raṅkeṭa  
Niṛṛal vēṅṭu mūkarak kiḷavi  
Yorṛiya takaram ṅakara mākum.*

When oṅpatū and pattū are combined together, t is inserted before oṅpatū, ṅ is replaced by ṅṅ, pa.: of pa.:tū (the modified form of pattū according to sūtra 438) is dropped, ū is inserted before the final tū of pa.:tū and t of tū is changed to r. Cf.—oṅpatū + pattū = oṅpa + pa.:tū (sūtra 438) = toṅṅpa + ūrū = toṅṅūrū.

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

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

446. *Aḷantari kiḷaviyu niṛaiyiṅ kiḷaviyūṅ  
Kiḷanta viyala tōṅṅūṅ kālai.*

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

447. *Mūṅṛa ṅorṛē vanta tokkum.*

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

448. *Ainta ṅorṛē melleḷut tākum.*

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

449. *Kacataṭa mutaṅṅoli varūṅṅ kālai.*

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

450. *Namava veṅṅu mūṅṛoṭu civaṅi  
Yakaram varṅṅu meṭṭaṅṅu viyaḷṭē.*

Ṭ of eṭṭū is replaced by ṅ even when the coming word commences with n, m, v or a. Ex. eṅṅāli, eṅmaṅṅai, eṅvaṭṭi, eṅṅakal etc.

451. *Aintu mūṅṛu namavaru kālai  
Vanta tokku morṛiya ṅilaiyē.*

N of aintū and ṅ of mūṅṛū are changed to n or m according as the initial of the coming word is n or m. Ex. ainnāli, aimmaṅṅai; munnāli, mummaṅṅai.

452. *Mūṅṛa ṅorṛē vakaram varuvaḷiṭ  
Tōṅṅiya vakarat turuvā kunnē.*

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

453. *Nāṅka ṅorṛē takāra mākum.*

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

454. *Ainta ṅorṛē muntaiyatū keḷumē.*

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

455. *Mutālī veṅṅinṅu viyṅṅ varu kālai  
Tavalēṅa meliṭa vukarak kiḷavi  
Mutaiṅṅai nīṭa lāvayi nāṅa.*

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

456. *Mūṅṛu nāṅku mainteṅ kiḷaviyūn*  
*Tōṅṛiya vakarat tiyaṅkai yākuṁ.*

If mūṅṛu, nāṅkū and aintū are standing words and (if the coming words commence with a vowel), the change in sandhi is the same as when the coming words commence with v. Ex. muvvuḷakkū, nāluḷakkū, aiyuḷakkū etc.

Note.—Cf. sūtras 452 to 454.

457. *Mūṅṛaṅ mutaṅḷai nūḷalu murittē*  
*Yulaḷkenṅ kiḷavi vaḷakkai tāṅa.*

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

458. *Āreṅ kiḷavi mutaṅḷi ḷummē.*

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

Note.—Cf. sūtras 441 & 446.

459. *Oṅṗā nūṛuti yurupuṅḷai tiriyā*  
*Tiṅṗeral vēṅṭuṅ cāriyai moliyē.*

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

460. *Nūṛumunṅ varinṅṅ kūrīya viyaḷṗē.*

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

461. *Mūṅṛa norṛē nakāra mākuṁ.*

N of mūṅṛu is replaced by n. Ex. munnūṛu.

462. *Nāṅku maintu moṅṛumcy tiriyā.*

N of nāṅkū and n of aintū do not undergo any change. Ex. nāṅūṛu; ainnūṛu.

463. *Oṅṗāṅ mutaṅḷai muntukūḷan tarṛē*  
*muntai yorṛē ḷakāra miraiṭṭu*  
*Nūreṅ kiḷavi nakāra meykēṭa*

- Ūā vāku miyaṅkai teṅṗa*  
*Vāyitai varuta likāra rakāra*  
*Mīṛumey keḷuttu makāra moṅṛum.*

When oṅṗatū and nūṛu are respectively the standing and the coming words, t is inserted before oṅṗatū as is mentioned before (i. e., in sūtra 445), ṅ is replaced by ḷḷ, n of nūṛu is dropped, ū is changed to ā and ira is inserted after ā and ṛu of nūṛu is replaced by m. Ex. oṅṗatū + nūṛu = toḷḷ patū + ā-iram = toḷḷā-y-iram.

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

464. *Āyirak kiḷavi varūṅṅ kālai*  
*Mutālī renṅi nūkaraiṅ keḷumē.*

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

465. *Mutaṅḷai nūṅṅ māṅa millai.*

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

466. *Mūṅṛa norṛē vakāra mākuṁ.*

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

467. *Nāṅka norṛē lakāra mākuṁ.*

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

468. *Ainta norṛē yakāra mākuṁ.*

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

469. *Āraṅ maruṅkiṅ kurīya lakāra*  
*Mīṛumey yoliyak keḷuttal vēṅṭum.*

Ū of āṛu is dropped. Ex. āṛāyiram.

470. *Oṅṗā nūṛuti yuruvunḷai tiriyā*  
*Tiṅṗeral vēṅṭuṅ cāriyai maraṗē.*

Oṅṗatū without undergoing any change takes the flexional increment 'iṅ' after it. Ex. oṅṗatiṅāyiram.

Note.—No mention is made in general that the standing words from oṅṛu to oṅṗatū undergo the same change when the coming word is āyiram as when the coming word is pattū or

nūrū. Hence a sūtra similar to 460 is necessary before the sūtra 464.

471. *Nūrā yiramun varūn kālai*  
*Nūra yiyarkai mutanilaik kilavi.*

The changes which the standing words denoting from one to nine undergo in sandhi when the coming word is nūrāyiram are the same as those when it is nūru. Ex. orunūrāyiram etc.

472. *Nūren kilavi yonrumuta lonpār*  
*Kirucinai yoliya viṇavorru mikumē.*

When nūrū is the standing word and the coming words are from onrū to onpatū, the consonant r preceding ū is doubled. Ex. nūrū + onrū = nūr-r-onrū etc.

473. *Avaiyūr pattinu mattolir rākum.*

The same is the case even when the coming words are orupa : tū, irupa : tū etc.

474. *Alavu niraīyu māyiya ririyātu*  
*Kurriya lukaramum vallelul tiyarkaiyu*  
*Murkilan tanna veṇmaṇār pulavar.*

Learned men say that, when nūrū is the standing word and words denoting measure and weight are coming words, the presence of ū and the doubling of r are the same as before. Ex. nūrū + kalam = nūrū-k-kalam etc.

Note.—Cf. sūtra 472.

475. *Onrumuta lākiya pattūr kilavi*  
*Yonrumuta lonpār korriṭai mikumē*  
*Ninra vāytaṅ keṭtal vēṅṅum.*

When orupa : tū, irupa : tū etc. are standing words and the coming words are from onrū to onpatū, r is dropped and t is doubled. Ex. orupatonrū etc.

476. *Āyiram variṇē yinṇen cāriyai*  
*Yāvayi norriṭai mikuta lillai.*

If āyiram is the coming word, t is not doubled, but the flexional increment 'in' is inserted. Ex. orupatiṇāyiram etc.

477. *Alavu niraīyu māyiya ririyā.*

The same is the case when words denoting measure and weight are coming words. Ex. orupatiṅkalam etc.

Note.—Cf. sūtra 476.

478. *Mutanilai yenṇimun valleluttu varinu*  
*Ṇanamat tōnriṇum yavavan tiyaiyinu*  
*Mutanilai yiyarkai yenmaṇār pulavar.*

Learned men say that, if onrū is followed by a voiceless consonant, ṅ, n, m, y or v, it is changed to oru as before. Ex. onrū + kal = orukal etc.

479. *Atanilai yuyirkkum yāvaru kālai*  
*Mutanilai yokara mōvā kummē*  
*Rakaral tukaran tuvarak keṭumē.*

If a vowel or yā is the initial of the coming word, the o of oru mentioned in the previous sūtra is lengthened to ō and u is dropped. Ex. oru + aṭai = ōraṭai; oru + yāl = ōr-yāl etc.

480. *Iraṅṅumuta lonpā nirutu muṇṇar*  
*Valaṅkiyaṅ māven kilavi tōnriṇ*  
*Makara vaḷapoṭu nikaralu murittē.*

If the words from iraṅṅū to onpatū are standing words and if the coming word is mā which denotes extent and which is generally in use, the change in sandhi is optionally the same as that when the coming word denotes measure and commences with 'm'. Ex. iraṅṅū + mā = irumā; mummā, nānmā etc.

Note.—Cf. sūtras 446, 447, 448, 450 & 451.

481. *Laṇavena varūum pulḷi yirutimun*  
*Nummun keluvu muḷappaṭaṭ pīravu*  
*Manṇa maraṇiṇ moliyiṭait tōnriṇ*  
*Ceyyut toṭarvayin meṇpera nilaiyum*  
*Vērrumai kuritta poruḷvayi nāna.*

When the standing words end in l or ṇ, particles like um, kelu etc. are, as usage permits, inserted after them in poetry in case-relation sandhi. Ex. vāṇa-vari-villun-tiṅkaḷum. (Here

villun-tiṅkaḷum means also the moon near the rain-bow.); kal-keḷu-kāṇavar etc.

Note.—This sūtra and the succeeding two sūtras do not deal with the sandhi when the final of the standing word is ū, but form the closing portion of all the sections in sandhi.

482.—*Uyirum puḷḷiyu miṟuti yāḱik*  
*Kuṟippinnum paṇṇinu micaiyinun tōṇṟi*  
*Neṟippaṭa vārāk kuraiccor kiḷaviyu*  
*Muyartiṇai ya.:ṟiṇai yāyiru maruṅki*  
*Naimpā laṟiyum paṇputoku moliyuṅ*  
*Ceyyuṅ ceyta venṇuṅ kiḷaviyiṅ*  
*Meyyoruṅ kiyalun toḷiṟoku moliyun*  
*Tammiyal kiḷappiṟ ṟammur ṟāmvarū*  
*Mennin ṟokuti yuḷappaṭaṭ piṟavu*  
*Mannavai yellā maruviṅ pāttiya*  
*Puṇariya nḷaiyiṭai yuṇarat tōṇṟā.*

The changes that take place in standing words when they are (1) the defective words denoting feeling, paṇṇu (genus, quality or action) and sound and ending in vowel or consonant (*i. e.*, uriccol), (2) the words denoting paṇṇu and pāl when they form the first member of paṇputtokai, (3) the participles ceyyum and ceyta when they form the first member of viṇaittokai, (4) words denoting number preceding the same words etc., have to be determined from usage and are not clearly mentioned here. Ex. (1) vellā + viḷarttatū = veḷviḷarttatū; (2) kariyatū + kutirai = karuṅkutirai; (3) kollum + yāṇai = kol-yāṇai, koṇṟa + yāṇai = kol-yāṇai; (4) pattū + pattū = pappattū, oṇṟū + oṇṟū = oṇṟū etc.

483. *Kiḷanta valla ceyyuluṭ ṭirinaṅum*  
*Valaṅkiyaṅ maruṅkiṅ maruvoṭu tirinaṅum*  
*Viḷampiya viyarkaiyiṅ vērupaṭal tōṇṟin*  
*Valaṅkiyaṅ maruṅki nuṇarutana roḷukka*  
*Naṅmati nāṭṭal tenmaṅār puḷavar.*

Learned men say that, if changes in the forms of words not mentioned in the previous sections are found in literature and usage, they should be taken into account after they are critically examined by scholars.

(Kuṟṟiyalukara-p-puṇariyal ends)

[Eḷuttatikāram ends]

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(2) The Tamil words are given at the beginning in the order of Tamil alphabet and the Non-Tamil words at the end in italics in the order of English alphabet.

(3) The verbal forms of the same root are given together under it.

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