CHAPTER THREE

3.0 NANNUL: CONTENT ANALYSIS AND IT’S RULES

We have seen in Chapter Two that Nānṉūlār had written four hundred and sixty two Sutras under two main chapters i.e. Eluttiyal and Colliyal.

A chapter on Pataviyal (i.e.) ‘study of word’, is included under Eluttiyal.

3.1 Col

The Tamil word, ‘col’ (word) is divided into single word, compound word (totar moli) and common word (potu moli) on structural basis. According to Tolkāppiyar and Nānṉūlār, ‘col’ consists of many constituents, i.e., it is segmentable, words can be non-segmentable, too. In either form, it is considered to be a single word. If a group of words put together denote one meaning, then it is called a ‘compound word’.

i.e. Single Word : pal (tooth), man (soil)

vannot (came)

Compound Word : pasumpal (cow’s milk)
kutiniir (drinking water)

The third category is known as common word. It takes both the functions of a single word and a compound word.

\[ \text{e.g. } \text{ettu} : \quad (i) \quad \text{el} + \text{tu} - \text{ettu} \text{ (eat the grain)} \]

\[ (ii) \quad \text{ettu} - \text{number eight} \]

\[ \text{tamarai:} \quad (i) \quad \text{tā} + \text{marai} \quad - \quad \text{(the leaping deer)} \]

\[ (ii) \quad \text{lotus} \]

These words are classified into two classes, called tīnai. They are uyar tīnai (the rational category) and akrinai (the non-rational category).

People in this world, people in heaven and people in hell belong to the rational category. The other living things and non-living things as such are included in the non-rational category. (Nan: 261).

The two categories above are further divided in five genders. Masculine, feminine and epicene plural fall under the rational category. On the other
hand, the neuter singular and the neuter plural fall under the non-rational category.

However, hermaphrodites with predominant masculine qualities can be considered to be masculine while those with predominant feminine qualities can be considered to be feminine; if predominant qualities are not identified, they will be considered to be neuter. (Nan:264).

In Sutra 265, Nannūrī states that the idea of tinal and gender always occur only in the third person, not in first or second persons. Consequently, the number which denotes singular and plural applies to all persons.

Thus far, we have seen the word being classified on the basis of category, gender and person. Further, the word can be divided into two categories based on usage (valakku): iyalpu valakku (normal usage) and takuti valakku (euphemism).
Iyalpu valakku is further divided into ilakkanam ǔtayatu, ilakkanappōli and marūu while takuti valakku is further divided into ǔtakkar ātakkal, mangalam and kuluukuri.

When we say something naturally and directly, it is called a normal usage or iyalpu valakku. When we intend to say something but wish to mellow down the bluntness or harshness by using milder equivalents it is called takuti valakku.

Utterances which are normal and grammatical are known to be 'ilakkanam ǔtaiyatu'. Ilakkanappōli indicates those which are accepted as grammatical but do not follow the grammatical norms, in the strict sense.

E.g.  
(i) man + catti - matcatti - ilakkanam ǔtaiyatu

(normal grammatical form)

(ii) ilakkanappōli

kō + ılı - Kōvil - grammatical

- Kōyil - have become acceptable by usage
Maruū is equivalent to the English word, syncope, where certain letters in a word are removed resulting in getting a shorter version of the same word without any change in its meaning.

Itakkar attakkal means saying a message conveyed indirectly because it is not respectful to say the message directly. For instance, when one intends to go to toilet, he/she would just say ‘excuse me’ specially when ‘he/she’ are in a group.

The word, mānglam, means ‘auspiciousness. ‘When one avoids telling a bad news bluntly and says it subtly, it is called māngalam.

e.g. cutu kaatu ‘grave yard’ - (is denoted by the word ‘nalla kaatu’ which literally means (good forest)

Kuluukuri is code language used within a particular group. For instance, youths mention young girls by the term carakku ‘thing’ or mayil ‘peacock’.
Sage Pavananti, also divides the words into four categories basing on their origin. They are, iyarcol, tiricol, ticaiccol and vatacol.

Iyarcol is one which has been in Tamil from ancient time till now without any change. Tiricol is also similar to iyarcol, but its meaning must be understood by the context of its occurrence. In other words these categories are pure Tamil words; the first is easy to understand as it generally has one meaning whereas the second one has either many meanings for one word or many words for one meaning.

E.g. (i) man - soil
    pen - woman

(ii) killai, tattai - parrot

Ticaiccol means words which have came into Tamil from the various dialects of Tamil or other languages. Vatacol indicates words that have come into Tamil from Sanskrit.
Thus far, Nannūlār has given many classifications about Tamil words.

Nannūlār combines these four with the normal grammatical division of words, namely, peyar ('nouns'), vinai ('verbs'), itai ('non-root forms') and uri ('root words'). (Nan. 270)

3.2 Patam

Though the present research concentrates on Collatikāram, it also has to take note of the section ‘pataviyal’ in the first major section, eluttatikāram, because ‘pataviyal’ deals with words and its morphological structure.

From Sūtras 128 to 145, Nannūlār talks about the constituents of a word. Tolkāppiyar did not deal with this aspect in detail.

In Sūtra 128, Nannūlār uses the term ‘patam’ to denote a word. When a single alphabet or a sequence of alphabets convey a meaning it is known as a ‘patam’. A patam can be either a pakupatam (morphologically divisible) or a pahāpatam (morphologically indivisible).
Pakupatam consists of six parts, namely, pakuti (base/basic word), vikuti (suffix), itainilai (tense/noun affix), sandhi (junction feature), vikaaram (transformed junction feature) and căriyai (empty morph). A word need not have all the six parts always.

\[
\begin{array}{ccccc}
(1) & (2) & (3) & (4) & (5) \\
\text{i.e. Vantanan} & \text{Vaa} + & T + & T + & \text{an} + & \text{an} \\
\text{pakuti} & \text{sandhi} & \text{itainilai} & \text{ căriyai} & \text{vikuti} \\
\text{base} & \text{junction} & \text{tense/empty suffix} & \text{feature} & \text{noun morph affix}
\end{array}
\]

His description of a word coincides quite well with contemporary morphological description of a word. Nānṉulār deals with pakuti, vikuti, itainilai, căriyai and sandhi in sūtra 133 to 145.

He defines ‘pakuti’ as one which possesses a lexical meaning and cannot be segmented further (nūrpa: 134 & 131). It is always the foremost unit in a word. In nūrpa 135, he lists out nouns of quality to indicate that although
they have a suffix, -mai, already attached to them, they are considered to
be the corresponding bases.

e.g.: cemmai  (red)

    cemmai + tamil = cem + tamil

          - centamil

The pakutil can be a noun or a verb. In sutra 137, Nannular lists some of
the verbal roots.

In sutra 140, he talks about vikuti ‘suffix’ and he gives almost about 36
types of vikuti and he adds that the list can be extended; these suffixes
are PNG suffixes, which occur at the end of finite verbs.

P  -  person

N  -  number

G  -  gender
In śūtra 145, Nāṇṇūḷār deals with vikuti which specifically shows time along with person - number - gender. The noun and tense affixes (itainilai) which are respectively added to the noun/verb or verbal bases are given as follows:-

nominal itainilai  -  141
verbal itainilai (past)  -  142  - (t₁,t₂,r₁,n)
verbal itainilai (present)  -  143  - (āninru, kinru, kiru)
verbal itainilai (future)  -  144  - (p, v)

Having seen the contents of pataviyal, we shall go back to the contents of collatikāram.

Nūṟpa 270 which gives the main classification of Tamil words, classifies, words on two major bases, viz., linguistic borrowing-cum-semantics and morphology-cum-syntax. According to nūtpa 270, the following ten word classes are seen: peyariyatcol, vinai iyatcol, ītai iyatcol, uri iyatcol, peyarttiricol, vinaittiricol, ītaittiricol, urittiricol, ticaiccol and vatacol,
iyatcol and tiricol are native words; iyatcol has straightforward meaning while tiricol has either many meanings for a word or many words for a meaning. Ticaicol and vatacol are loanwords; vatacol denotes loanwords from Sanskrit. The two native categories, iyatcol and tiricol have been combined with the four grammatical categories, noun, verb, grammatical morphemes and word roots, viz., peyar, vinal, itai and uri, to give rise to eight classes and on adding loanwords and Sanskrit loanwords it becomes ten in number.

3.3 Nouns

Nevertheless, Nannulār allocates separate chapters only for each of the four grammatical categories.

In Nūrpa 275, Nannulār defines noun (peyar). Noun originates arbitrarily (itukuri) or logically/rationally (kaaraṇam = reason). Though these two kinds of nouns come through tradition, such words can be newly introduced or formed from time to time. Hence, on the basis of origin
noun can be classified as itukuri marapu, kāraṇa marapu (marapu = tradition), itukuri aakkam. Furthermore, nouns accept cases and do not indicate time, except for vinaiyālanaiyum peyar (participial nouns) and gerunds, viz., vaalvatu (living). Nouns belong to any one of the two rational or irrational categories and five gender – number – person categories; nouns can belong to more than one of these categories, too. Nānūlār classifies nouns mainly on the basis of rationality and gender – number.

Hence, in sūtra 276, Nānūlār lists down masculine nouns, which belong to rational category. The six types of nouns, porul (thing), itam (place), kaalam (time), cinai (limb), kunam (quality), toli (action), demonstrative morphemes, interrogative morpheme, pira (other) and maru (other) take the masculine suffix, n, to form masculine nouns.

i.e. oruvan - 'one man' (porul)

maravan - 'brave person' (itam: pālai = desert)

maciyan - 'one born in the mount of maaci'
cënkanan - 'red eyed person' (cinai)
periyan - 'big person' (kuṇam)
taccañ - 'carpenter' (tolil)
avan - 'he' (cuttul = demonstrative)

Besides, these he has listed the following as strictly denoting masculine gender. Nampi (great man), vitalal (brave man), koo (king, father, etc), vel (god of love: Lord Murugan), kuricil (great man/leader) and ṭōnral (leader, king, son).

In nūrpa 277 & 278 he respectively lists down feminine nouns and epicene plural nouns, in a similar manner as seen for masculine nouns. In the case of feminine nouns the suffixes are a or i and in the case of epicene plural the suffixes are -r or -kal.

e.g. Feminine nouns

orutti - one woman (porul)
kuratt - one(female) from mountain region(place)
taiyal - one born in the month of thai
taamarai kannal - lotus-eyed
periyal - great woman (kunam)
ōtuvaṟ - one who chants (tolil)
ival - she (nearness)

Apart from these, he lists a few nouns which are supposed to be exclusively feminine, viz, tōli (friend), cevili (foster mother), mātu (woman), naṅkai (great woman) and taiyal (woman).

Epicene plural nouns:

iruvar - (two people) - porul
ṭesattār - (people of the country) - itam
ilavēnilār - (those born in spring)
cenhkannar - (red-eyed people)
nallār - (good people)
taccarkal - (carpenters)
pirar - (others), etc.
In sūtras 279 and 280, Nāṇḍūrā states the irrational singular and plural nouns, respectively. These are also listed on a similar basis as used for the previous three categories. The suffix for singular nouns is -tu while that for plural nouns are -val and -a.

e.g. singular nouns:

\begin{itemize}
  \item \text{ciriya}tu \quad \text{small one}
  \item \text{atu} \quad \text{that/it}
  \item \text{piritu} \quad \text{the other one, etc.}
\end{itemize}

plural nouns:

\begin{itemize}
  \item \text{ciriya}vai/ciriya\text{ṇa} \quad \text{small things}
  \item \text{avai} \quad \text{those}
  \item \text{pira} \quad \text{the others, etc.}
\end{itemize}

According to Nūṟpā 281, neuter nouns which do not have any one of the singular or plural suffixes are common to both number.

e.g. \text{parava}i va\text{ntatu} \quad \text{the bird came}

\text{parava}i va\text{nta}ṇa \quad \text{birds came}
Apart from the rational and irrational categories, Nannūlār mentions a third category, irutinaippotu (that which is common to both the rational and irrational categories) in nūrpa 282. Personal proper nouns, personal nouns derived from names of limbs, personal proper names derived from the 2nd category, the two kinship terms (father and mother), first and second person pronouns and terms like taan (emphatic/reflective third person singular form), and taam (plural form of taan) and ellam (all) are included in this category. This category, clearly indicates that Nannūlār had divided nouns on a syntactic basis.

The PNG of these nouns can only be identified in a sentence.

e.g. Meenatchi vantaal - Meenatchi (girl) came

Meenatchi vantatu - Meenatchi (cow)(came)

Apart from dividing nouns into three categories mentioned above,

Nannular mentions the first and second person pronouns as follows:-

First person - yaan/naan (singular)
- yaam/naam (plural)

Second person - elliir, nilyir, niir, nii and says all other nouns

Belong to third person (nūrpa 285)

He proceeds to identify certain minute facts as regards person and gender, thus:

1.a. verbal nouns, occur only in third person

e.g. varukai (act of coming)

b. participial nouns occur in all three persons

e.g. vantēnukku (to me who came)

vantāyōtu (with you who came)

vantānantan (with him, who came) (nurpa: 286)

2. Only, human nouns derived from the number, one, can be differentiated for gender.

e.g. oruvan (one man)

orutti (one woman)
Human nouns derived from numbers other than one will be considered to be epicine plural:

e.g.  iruvār  (two people)  (nūrpa: 288)

3. The term ‘oruvar’ can be used for either the masculine or feminine gender and the verb should take the plural suffix, -r, accordingly.

(nūrpa: 289)

3.4 Metonymy

Nūrpa 290 mentions how nouns can be used figuratively, i.e. a noun can be used to denote another noun which is syntactically related to the former. This is known as ākupeyar:

e.g.  Ulakam cirittatu  - the world laughed

‘World’ denotes the people living in it. Commentators have given about 21 kinds of metonyms in Tamil.
3.5 Cases

The author of Nangul has dealt with 'case' in nurpa 291 – 319.

He says there are eight cases. The case suffixes adjoin with nouns to change the grammatical functions of nouns in sentences. The eight cases are:

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix(s)</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st case</td>
<td>no suffix</td>
<td>(nominative)</td>
</tr>
<tr>
<td>2nd case</td>
<td>'ai' suffix</td>
<td>(objective)</td>
</tr>
<tr>
<td>3rd case</td>
<td>otu, otu, utan, al, an</td>
<td>(sociative/instrumental)</td>
</tr>
<tr>
<td>4th case</td>
<td>ku</td>
<td>(dative)</td>
</tr>
<tr>
<td>5th case</td>
<td>in, il</td>
<td>(ablative)</td>
</tr>
<tr>
<td>6th case</td>
<td>a, atu, ātu</td>
<td>(genitive)</td>
</tr>
<tr>
<td>7th case</td>
<td>-kan (28 suffixes)</td>
<td>(locative)</td>
</tr>
<tr>
<td>8th case</td>
<td>no special suffix</td>
<td>words become modified at the end (vocative)</td>
</tr>
</tbody>
</table>

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He elaborates the function/s of the suffixes concerned. At times, one suffix does only one function. But there could be more than one function for a particular suffix. For example, the suffix ‘ai’ has five specified meanings. Suffix ‘ku’ indicates six specified meanings. At times, a particular casal meaning can be indicated by more than one suffix. Hence, casal ambiguity is also discussed by the author of Nannūl.

There is an opinion that, Nannūlār had followed Pāṇini in identifying the number of cases as eight. We shall evaluate the validity of this claim in chapter four.

The information given by Nannūlār about nouns can be summarised in the following charts:

**CHART 1**

![chart](chart.png)
CHART 2

nominal

rational                                  masculine singular
category                                  feminine singular
                                        epicene plural

non-rational category

neuter                                     neuter
singular                                   plural


CHART 3

Words (nouns)

(a)  Iyalpu valakku
     
     (i)  grammatical
     (ii) ungrammatical forms accepted as grammatical
     (iii) Marūū - syncope

(b)  Takuti valakku
     
     (i)  Itakkaratakkal - indirect indication of delicate things
     (ii) Mangalam - saying inauspicious things auspiciously
(iii) Kulukkuri - code language

<table>
<thead>
<tr>
<th>CHART 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>porul (meaning)</td>
</tr>
<tr>
<td>itam (place)</td>
</tr>
<tr>
<td>kālam (time)</td>
</tr>
<tr>
<td>nouns</td>
</tr>
<tr>
<td>cinai (branch)</td>
</tr>
<tr>
<td>kuṇam (quality)</td>
</tr>
<tr>
<td>tolil (job)</td>
</tr>
</tbody>
</table>

3.6 Verbs

Namūlar deals with verbs in Sūtras 320 to 351. His main division on verbs are terinilai and kurippu.

Terinilai verbs indicate six elements of a sentence.

e.g. camaiṭṭān - he cooked.
As for instance, the verb, camaitān ‘he cooked’ indicates agent (cook), utensil, place (kitchen), action (cooking), time (past tense) and result /object (food).

Kurippu vinai (appellative verb) is derived by adding PNG suffixes to the six types of nouns (thing, place, time, limb, quality and verbal noun); hence, tense is not indicated explicitly. Kurippu vinai would only indicate the agent.

He further divides verbs into finite and participial verbs (ecca vinai). Finite verbs are associated with place, number and gender. The finite verbs will not denote gender in first person and second person.

i.e. Vantān - finite verb
     - masculine singular
     - third person
Participial verbs are further divided into adjectival participles and adverbial participle. He deals with these in nū̄pas 340 and 342 respectively.

Nannūlar used paradigmatic approach to introduce the morphological structures of adjectival and adverbial participles. Adjectival participles are formed on the following pattern of the verbal root, cey 'do': ceyta, ceykinra and ceyyum. Adverbial participles are formed on the following pattern of the verbal root, cey: ceytu, ceypu, ceyya, ceyyu, ceytena, ceya, ceyyiyä, ceyin and ceyyiyar.

In addition, ceyvan, ceypan and ceypākku are also forms for verbal participles. Two nū̄pas discuss about the nature of finite verbs that complete the various kinds of verbal participles.
The third chapter, potuviyal, discusses some general rules applicable for nouns and verbs. These facts are more syntactically oriented.

The general rules in ‘potuviyal’ touch on many areas like gender, suffixes, nouns and verbs, relation between urupu and verbs, tinai, participles, and these areas are mentioned from 352 to 360.

Nūrupa 361 to 419, is clearly syntactically orientated. Nannular tries to explain topics such tokai (compound nouns), tokā nilai (phrase or sentence), viṇa (question), marapu (traditional usage) and porulkol (way of joining phrases in a poem to understand the meaning).

Why did Nannular insert ‘potuviyal’ in the midst of collatikāram? ‘Potuviyal’ emerges after the chapters on nouns and verbs and before the chapters on itaiyiyal (bound morphemes) and uriyiyal (word roots).
Most probably, itaiiyal and uriyyal are strictly morphological in nature.

Moreover, there is a close syntactic relationship between nouns and verbs in sentences. This relationship must have prompted Nannūlar to place the chapter on 'potuviyal' after nouns and verbs. In potuviyal, Nannūlar states rules for exceptional instances as regards verbs and nouns.

Let us see what Nannūlar says about tokai (compound) and tokaanilai (phrase/sentence) in potuviyal. All the compounds are nominal compounds. They are:

Verrumaittokai (casal compound)
Uvamaittokai (compound of comparison)
Vinaittokai (verbal compound)
Panputtokai (qualitative compound)
Ummaittokai (conjunctival compound)
Anmolittokai (metonymical compound)
Nannular defines "Tokai" as a compound word which results when two or more words combine while the morphemes and related constituents which explicitly indicate the syntactic relationship between the words concerned disappear; when two or more words combine, it can be a combination between a noun and a verb or a noun and a noun.

The six kinds of compounds, viz., vēṟrumai, vinal, pānpu, uvamai, ummai and anmoli are characterised by the syntactic relationship between their constituents.

He explains each of the six compounds in separate nūṟpa. He explains that, vēṟrumai tokai is one in which the case suffix is hidden.

* e.g. maruntukkataį - medicine shop - vēṟrumai tokai
    maruntai vitkum kataį - shop where medicine is sold
    - vēṟrumai viri
In the former example, the case ‘ai’ is implied whereas in the latter ‘ai’, is explicit; but both mean the same. All cases, i.e., from the 2nd to the 7th, give rise to verrumaittokai.

In Sutra 364, Nannular explains about vinai tokai. He says that in vinaittokai, the time is implicit.

e.g. cutu katu - crematorium

In Sutra 365 panpu tokai (quality compound), the urupu, aakiya disappears.

e.g. Caturappalakai – caturam aakiya palakai - ‘square wood”

Panpu includes the aspects of colour, shape, taste and measurement.

Uvamaittokai (compound of comparison) is a compound where the comparative particle, etc, disappear.

e.g. matimukam –moon – like face.
The particle which has disappeared is - ‘pōla’/ ‘pōṇra’, etc (Nan: 366).

In Sūtra 368, Ummaittokai is discussed (Conjunctival compound). In this compound, the coordinating suffix, -um, disappears.

e.g. cetī koṭī - plants and creepers

The urupu ‘um’ means ‘and’.

The last compound to be discussed is the anmolittokai (metonymical compound). This occurs when the five compounds mentioned above indirectly indicate a related object instead of the original meanings. Usually, ‘anmolitokai’ refers to persons.

e.g. Porroti vántāl - the girl, wearing golden bangles, came.

Anmolittokai occurs only in sentential contexts. The interesting point about compounds is that they are capable of conveying from two to seven meanings according to how they are expanded and interpreted.
e.g. mara vēli - fence for tree, fence made of wood, fence formed by
trees themselves.

In contemporary Tamil, compound verbs form a significant category as
most of the newly introduced words in Tamil are compound words.
Sūtras, 375 to 409 speak about grammaticality and forms which are
accepted as the suitable ones for some reason, although they seem
ungrammatical; the latter phenomenon is known as valuvalaiti.

Since Tamil Language is rich in its prose form, like Tolkāppiyar, Nānṉūlār
has also given some guidance on Tamil syntax from nūtpa 375 to 410.

In Tamil, specially in poetry, the meaning has to be comprehended by
combining the right words/ phrases together because related words may
not be arranged in proper order because of the emphasis given to rhyme
and rhythm in a poetry. This process is known as porulkol. Nānṉūlār
has given eight different ways of combining words/ phrases to infer the
right meaning. Nannulār speaks about itaecol from sūtra 420 to 441.

Itaecol is equivalent to bound morphemes. Though itaecol does not have a lexical meaning, it has a grammatical meaning. (Nan: 421). Case suffixes, tense markers, PNG suffixes and many other suffixes and particles are listed as itaiccol.

The last chapter treated by Nannulār is Uriyiyal. Present scholars consider uriccol to be word roots. From sūtra 442 to 459, Nannulār defines and explains uriccol with numerous examples.

Nannulār divides living things into five categories, according to the number of senses they have. They are those with one, two, three, four and five senses.

e.g. living things with one-sense - grass, tree

living things with two-senses - sea shells, etc

living things with three-senses - insects, etc
living things with four-senses - crabs, bees, etc
living things with five-senses - animals, birds etc

Sūtra 450 states that all things which have form but not soul are non-living things. Non-living things are generally explained in sūtra 454, in terms of their shape, smell, colour, taste, texture, etc. Sūtra 455 spells out functions which are common to both living and non-living things viz., appear, disappear, grow, shrink, depart, reach/attain, shiver, bring out noise and give.

He also lists out words which have many meanings or words which convey the same meaning. (Sūtra 456 – 459).

Thus far, we have seen pataviyal, peyariyal, vinaiiyal, potuviyal, itaiiyal and uriyyial. These are the chapters which are taken for the present study.
The inclusion of pataviyal in Eluttiyal may need clarification. Why did Nunnular introduce pataviyal before the chapters on morphophonemics? Why was not pataviyal included in colliyal?

Nunnular has exclusively treated words and phrases under Colliyal; pataviyal deals with the components of words, i.e. morphological explanation of words is dealt with in pataviyal.

In Colliyal, Nunnular deals with syntax under the chapter, potuviyal. Exceptional facts about nouns and verbs are mentioned in potuviyal.

Though it is difficult to draw a clear distinction between compounds and phrases, Nunnular deals with compounds from nūrupa 361 to 373 and phrasal structure is explained in nūrupa 374. As said earlier unique cases, which seem ungrammatical but correct due to some extra grammatical reasons, are discussed from sūtra 375 to 410.
3.7 Syntax

There is a notion claiming that to draw a line between morphology and syntax is difficult. One cannot easily say where morphology ends and syntax begins. Nāṉṉulāṟ did not explicitly say that he was dealing with syntax, since concept about syntax grew later during the period between Leonard Bloomfield (1887 – 1949) to Noam Chomsky.

As for Tamil, the study of syntax is still in its formative stage. It has to go a long way to perform miracles exclaims R. Kothandaraman in his book, ‘Tamil Syntax - New Perspectives.’

There are some who feel that Nāṉṉulāṟ should have included morphophonemics in colliyal. Tolkāppiyar deals with morphophonemics in eluttiyal. Since, Nāṉṉulāṟ adopted many aspects of Tolkāppiyar, in his
book, probably he automatically included morphophonemics in the section on phonology too.

In morphophonemics, the rules state how the end of first word and the beginning of the second word undergo changes when two words combine. Other morphological changes, such as additions and changes in the entire form of words are also mentioned wherever necessary. Since, generally, the changes in the words involved in combination are in terms of letters, Nannūlār must have dealt with morphophonemics in the section on phonology.

Under phonology, Nannūlār deals with the number of letters, their types, their articulation, form and distribution, morphological structure and finally morphophonemics.

Under morphology, nouns, cases, verbs, bound morphemes and some word roots are discussed, besides compound words, phrases, means of
comprehending meanings of compositions and some exceptional facts about the phrases and words. Thus far, the contents of Collatikāram and pataviyal (in Ŭlluttatikāram) have been seen. In the next chapter, the relevance of these facts for contemporary Tamil will be evaluated.