The Ceylon Tamil scholars were the first to edit and publish old Tamil works which had been in the form of ola manuscripts. Among the leaders in this field was Arumuka Nāvalar. He established a printing press in Madras and printed works there. The second is C. W. Tamōtaram Pillai who brought out some of the old Sangam and other works. We give a few of their publications.

Arumuka Nāvalar

Tirukkovaiyilr with the commentary 1860
Tirukkuaral with the commentary of Parimel Alakar 1861
Nāyūr Viruṭṭi Uraī 1882
Pirayōka Vivēkan 1880
Nāyūr Kāvika Uraī 1880

G. W. Tamōtaram Pillai

Tolkāppiyam

Collatikāram—Cēvāvarāyam 1868
Collatikāram—Naċiɡarikkīyam 1892
Ellutukatikāram— 1891
Porul-ātikāram—Naćiṅarikkīyam and Pērācirīyam 1885
Vira Cōliyam 1881
Icāyaṅaṣ-aṅkapporul 1883
Tānikaḍi Parūnām 1884
Kalitiṭokai 1887
Iḷakkanā Viṭṭakkan 1889
Calāmaṇi 1889

Besides these two, there have been other scholars who have edited several other works.

Apart from these works, owing to the increased number of schools and the popularity of Tamil education in Ceylon innumerable Tamil books are being produced for children in various fields such as literature, grammar, criticism, history of literature, infant readers, advanced readers, books on religion, geography, arithmetic, algebra, geometry, trigonometry and various sciences. A department established by government is coming scientific vocabulary in Tamil for the needs of authors who write books on scientific subjects. So far lower schools are using Tamil as the medium of their study. Preparations are going on and books are gradually coming out to supply the needs of Tamil studies at the University level.

K. KANAPATHI PILLAI.
which they occur often presents a variation from the accepted form found in the prose idiom. Some of them present interesting phonological changes and might even suggest the preservation of dialectal forms not already attested in Pali prose. Examples: dāka I< Sk. sāka, also found in prose Vin. 1,246,248, but generally used in verse cp. Vv. 20< as against sāka used frequently in Pali (s.v. P.T.S.). The word chāna< Sk. kṣanā, in oblique cases only, “on or to the ground” occurs at 17d, 88c, 112b, 461d, 494c and 514d, but is not restricted to verse elsewhere. The epithets aśeṣanāka lit. unadulterated (sic) and ajaya strength-giving, 55b, 196d are used to describe nibbāna as at M.I, 114 and S.I, 213. The noun adhituttumā an executioner’s block, 58b, 141b, 234b is uniformly used with the verse beginning with sattisālāpamā kāmā. The doublet bāhā f. of bāhū, essentially a poetical form when used absolutely occurs at 68c and 263b side by side with bāhū. The p.p.p. addita (ṣed) 77b, 89d, 328d occurs as often as atta 133a (Sk. ātta) and is confined to verse. The denominative verb addiyāmi//addita occurs at 140c as opposed to the frequently recurring aṭṭiyāti//atta as in the Vinaya phrase aṭṭiyāti harāyati etc. The adjective palokina (ṣed) occurs at 101b as at Sn. 593= S. IV, 205. The poetical forms jānīya 114d, for ajanīyan, sam 136a, for sakan, pos 256< (Vc. pūruṣa), vidamānti 74a cp. pahamsati; ganha 111d for ganha, latthi 291a, 297c instead of the parallel form yathī, Laccini 419d instead of -kkh-, kuthita 504d in place of -kathita as in pakkathita, kha 505c for kho, chuttaḥ 460c, (ṣubh) instead of chuddha as at Dh. 41, chupi 514d to mean khipi and not chupati, to touch, are seen to occur in the Therigatha. The adjectives bhūdara 35a and pabhāgama 140b are restricted to verse. There is further contraction of the numeral cullātī to cullāti at 51c. An unusual p.p.p. form okkita Sk. avokita (ṣekh to sprinkle) occurs at 145b. The old Sanskrit perfect participle from vidvān is represented by both vidi and vidvās, the latter generally in its negative form as aviddas 164d, 354b while the pf. 3 pl. coincides with vidi as at Th. 1, 497d. Three old attributive adjectives (containing -au- in the strong cases) are to be seen in bhaṅgama 204d, vattātīna 487b, (cp. candami) and puttavati 300c (like rupavati 298c). The abstract noun anusattī 211b alternates with anusattā and anusāsā 178b. The pronouns tuṇ 206d, 387c etc. and tuṇa 312c, 327c, 231a etc. are both freely attested while the forms ediskā 397d, 465b, erisa, idisa Th. 1, 118c, trisa, kirisa 385c, 386c, kidisa Th. 1, 1187a are seen to occur in verse. The adjective aḥarīma, “captivating,” 299c is essentially a poetical form. The compound āghālakkuh 386a is explained in the Commentary as āghārakasā, “a pit of embers.” The word āghāra may give āghala in Prakritic dialects cp. āghala in old Marathi, but the aspirate can hardly be explained except on the basis of sporadic unctymological aspiration,” vide Geiger § 40, Pischel § 206 ff., and kha is equally baffling; probably kāsa> kāsu > kāsir> kha cp. agāra < agga as in bhāttagā kharaggā etc. The meaning assigned to the cpd. “a pit of glowing embers” Th. A, 256, leaves no doubt in our minds though the form itself is very doubtful. The noun oṅkā in pīṭukolikā 395c is also of uncertain origin (Munda) cp. oṅgalla s.v. P.T.S. Conjugates with liquids as in aṭṭaya -se- 151d, and parikesa -k- 191c, 345a are seen to occur as the normal forms. The form saccaddāsa 515d is to be taken as an irregular feminine of dassi, for dassini, if it is not a mistake for saccaddāsa. There is change of gender indicated in jārāghara m. 270c in place of the usual neuter and also in kumumakārānī 340b instead of masculine.

"The poems of Ambapālī 252-270, Subhā Jivakambavanikā 366-399, Isidāś 400-447 and Sumedhā 448-522 are very interesting, inter alia from the point of vocabulary. In spite of the vigorous style of Ambapālī’s verses she seems to be hard put for words to express all she wants to convey. Some ideas are expressed with the aid of apt similes while the symmetry is badly disturbed by the inclusion of verses which contain no similes. She labours the epithet samha 255a, 258a, 262a, 264a, 268a and is ever conscious of her vali, wrinkles, 256c, 259c, 260c, 269c. In spite of the grandeur of the verses the relatively impoverished vocabulary may crown her ballad with her own description in the concluding simile apanaparātita jārāgharo 270c. Subhā’s verses bear the stamp of highest antiquity. The nominal forms of interest occurring in them have already been noted and the various participial and verbal forms will be discussed later. Purely from the point of vocabulary the words hāyaka, tapaniya, dhīkti, rāhitam, bhīsakam, kītandakam, panha, kīrīs, sambha, kasalakā as well as āghālakkuh and pīṭukolikā (already noted), can be said to belong to the poetic language while the forms vissāṭṭhī for vissattā, pakkate for pakkhite, ruppa for rūpiya are evidently of dialectical origin. Isidāś’s verses are a curious combination of old idiom and artificial poetic expression with occasional disregard for grammar (probably a feminine trait!) e.g. p.p.p. jīnā construed with an object 419d, “we have been robbed of Prosperity,” sg. verb with pl. subject at 424ab, dvija used as acc. pl. (a survival of the dual!) and mixed idiom in 428ab. Words of special interest as belonging to the poetic vocabulary are: māvā 400b (not 400c as taken by the P.T.S. text), kariya 402b, abbhādattāsan 402d an analogical form, rālikan 403a for rālikkan=dassov, sakkha 406d (acc. sg. in -an in apposition to man), forms demi 408d, 409c, 410c.

1. Sinhalese editions prefer the variant ingalo- but it look like a “learned” emendation.

SOME LINGUISTIC PECULIARITIES
kārati 424c and sacchikari (all three of which one may see frequently in the Ceylon epics) the dative case cpd. bhattachātām 413a, the historical future sgg, vacchām 415a, 416b, 425c (vivas, gachchām 426c (vīgam), dative infinitives kātyā 418c, marṭuy 426d, old historical forms as karitūti fut. 3 sg. jē̄k 424d, lābbhūsi imper. 2 sg. a' pada 432c, apacissā i-V-Aor, 1 sg. 436b, nīllyachēsi i-Aor, 3 sg. of nīr-jaḷānī lit. deprived one of the characteristics of a male i.e. castrated, and absolutes āpunclitūna 426c and apokaritūna 447b which are usually confined in their usage to verse. The forms that invite our attention in Sumedhā's poem are: sāsanakarēci dat. pl. < -bhūya 448d, bhujhake 3 pl. indic, a' pada 453d, hessamā 460d, chāmā 461d, vārcyayam, "marriage," 464d, 465d, 472d, hohitā 465c, chuttho 468c, chaddāna 469a, pidhatvā 480c, aga 489b, 491bc, kuthitā jē̄vath 504d, jāhanti jhōd 509c, anyūgos 510c, chūpi 514d, saccadāsā 515d, some of which have already been noted while the others will be discussed in their appropriate place.

Of the flexional forms used, isibhi 206a is a rare instance of the inst. pl. ending -bhī being preserved in Pali while in sāsanakarēci (supra) is to be seen a dative pl. in -hi instead of the usual gen. pl. ending used for the dative. The pronoun ending in kānmasimīna 261a, also rare in old Pali, is to be found in abundance in the later language and here it may have been prompted by exigencies of metre. The acc. pl. form dvijā 430d is equally unusual and the change of gender of ghara to masculine 270c and of the numeral ti to neuter for the feminine tīsā in sakhiyo tīti jānī 518c are definite violations of the rules of grammar.

Sandhi and Samasa

No reference here will be made to sandhis and samāsas which conform to the normal prose idiom but only those forms which present special peculiarities will be touched upon. The behaviour of the final niggahita in sandhi in the Therigāthā is very interesting; its elision seems to be favoured throughout, and at the same time when the second member begins with a vowal as in the case of the personal pronoun there is further coalescence of the two vowels thus brought together as a result of the elision of the niggahita. As a rule, it is the initial vowal which is further elided. Poetic expression seems to demand the order akarir̄haṁ ahaṁ to ahaṁ akariraṁ in either case when the two words are joined by sandhi, in prose, the niggahita is changed to m but here, almost always, both the niggahita and the initial vowel are elided e.g. cāriḥāṁ 79b, 123d, vicari ḍham 92c, 133d, namassāṁ 87d, bhūjīḥmah 88d, aseriḥmah 93b, niraśiḥmah 93d, sansaśiḥmah, 159d, etc. In instances such as sampatīviṣj̄haṁ 149b, and pahin'esam 276c it is the resultant final vowel on the elision of the niggahita, that is further elided. In the case of sandhis where the second member begins with a consonant the final niggahita alone is elided e.g. sōkāna sambhava 138d, mahaṁ vandana 161d, hatthapādāṇā chedanā 191b, sakkāna dhāmmānām 278c. Both these types of sandhi are restricted to verse where-as the reduction of the final vowal of a word coalesced with a second member which is an auxiliary whose initial vowel is also elided is to be found in both prose and verse e.g. patipanaṁhi 94c for patipanaṁ anhi, anejaṁhi 106c, teviṣāmhi 121d. The forms kārav hitā 395a, okassayam'-aham 116b show the mere elision of the final vowal and call for no special attention. There is a large number of sandhis in which an inorganic consonant is augmented to bridge the hiatus between two vowals unlike in prose where the greater percentage of augmented consonants is organic; e.g. turiṣā-iva 381a, kinnariyā-iva 381b, visapatta-iva 386b, puno-aham 292d, javamarīve-iva 394d, vaṭṭan-iva 395a. There is also an example of the semi-vowel replacing the final vowal in pannity athu with the reduction of -nt > -nta 248a.

Of the numerous cpds. found in frequent use in the Therigarhā mention need be made only of unusual forms such as the akut-samāsas: uddhaṁsottā 12d, kālānkalā 219a, udākacāra 241d, pubbekata 243b, the case-cpds. abhiññeristāva 64b, putakate < sk. -kete 303c, bhattachātām 413a, etc. The bv. cpd. kāndhāna 5c is not exclusively poetic. Rāhuṣghato (qualifying cando) 2b is a bv. cpd. and uttamaṁgahāha (comy. -jā) 253b looks like an old upapada-cpd. The latter can as well be a sandhi of uttamaṁgā and bhā a contraction of abhi < sk. abhiṣ. All these forms reflect the old poetic language.

Primary Derivatives

There is to be found a fair number of unusual and old Future Passive Participles, Present Participles, Infinitives, Past Participles Passive and Absolutes. As all the forms in the collection belong to old Pali these that call for special attention only will be cited here. F.P.: —apattirāniya (< sk. a-pratirāna-ika: vṛṇa the guna from jyṛ vṛṇi to obstruct) 55a, labbham 308a, desa f. from jīvin 416c, vārcyayam used nominally "a wooing" from jīvān rāti 464d, 472d and abhisamāvīsyaṃ < sk. 1-virya-466c. The pr. p. medial esoṇā 283c has a few parallels in old works like Sn. e.g. kānavāna Sn. 767a, and is an old Vedic form. In dhvini 412b there is perhaps a contraction of dhovanti; vide Comy. Among the infinitives there is an abundance of historical forms such as pappotum 60d
which do not call for special attention, but there occurs a small number of old Vedic dative infinitives which had already disappeared in Classical Sanskrit e.g. samtaye 332b, kātuye 418c, marituye 426d and perhaps etave v.l etave 291d. The form samtaye 342b may be a dative of purpose differing from Sk. only as regards the sibilant, though the pure Pali form is samtīya but is quite probable that it is analogically modelled on marituye. As regards absolutives too the general pattern of old Pali can be observed. Special poetical forms are seen in ovāriyāna 367b, 368d, 369d an extension of ovāriya ava-yā, āpunāthāna 426c, āpakarātāna 447b and chanḍāna 469a, the ending -śāna being a parallel of -tvāna. The forms olubba (i-ʌɪʌmb, with unctynamological aspiration) 17b, 27c, abhirūhiya 27d, nukūriya 30b odhiya (ʌɪʌ with ava or ʌʌ) 73d, adīsa (ʌɪʌ with ʌ) 213a, āhariya 398a and āhariya 460c are quite regular and agree with the usual rule in Sk., but bandhiya 81b, chanḍīya 98b, dakkhiyā (from the future base) 381e, 382e, jāniya 388e, liṅgiya ʌaŋgh with the loss of aspirate and vowel weakening 398b, and kariyā 402b do not contain prefixes to justify the formation of the absolutive with the suffix -ya. Both types, however, belong to gathā-Pāli though the latter is not attested in such large number in other early metrical works. The later Pāli kāvyaśa, including the historical epics have adopted this form and used it as the standard one (besides that ending in -tvā) for the absolutive. Though the ending -śāna is fairly well attested -tvāna is rarer: see cetvāna 103d, 156a. An interesting form is pidhatvā 480c not as an absolutive but as a rare variant of pidhatati without the usual spīt-aspirate.

The Verb

Almost all the types of verbal forms belonging to early Pāli are attested in the Therīgāthā. Among the numerous forms available a few will be mentioned here. In the indicative 2 sg. paccavacchasi 272b represents a dialectical variation of paccavacchasi, but is not unusual cp. paccave Sn. 463c and amuppaccaveyya in the phrase devo ca sanmādhārayam amuppaccaveyya. Samādhāna 50c too contains a vowel change -ī ← interesting from a phonological angle; also cp. pidhatvā for the retention of -dhi-. Other indicatives worthy of note are ṣuddhayase, 2 sg. meda 237d, ṣuddhāre 453d, achare 544c (ʌʌʌʌʌ to sit) both 3 pl. med; pannicare 242d passive 3 pl. with the a'pada ending and sarenhase 389a med. 1 pl. with subjunctive meaning (vide Geiger §122). The imperative forms too are numerous e.g. 2 sg. supahī lə, sehī 16a, ārādhayāhi 6c, phuṣchī 6a (both bases phusa- and phussa- are seen to occur cp. phusayin 149d, 155d, aphassayi 322d, 323c, 324d and phassaye opt. 1 sg.), vajjīsi 307a from the base vajja- extracted from the

optative cp. vajja imper. 2 sg. 323a, vajjīni opt. 1 sg. 308c vide Geiger §143; mediap. pīṭhasi 3a, sikhāsasi 4a, pūjīsasi 5a, paccekkhassan 33c, harassu 390c, labhassu 342c, bhujāsasi 484b, damassu 509a; passive: śucassu 2a; 1 pl. mediap. ramāmase 370d, 371d. Opt. 1 sg. abhāe 80d, abhāgeche 96c, vajjām 308c, icche 332b, pihāye 339d, pabhaye 431b, lágo 341d plural mediap. vihārenasi 375b, vide Geiger §129; 3 sg. avasāya (from osūpēti—not with Morris JPTS 1886, ava- ʌʌʌʌʌ ʌʌʌʌʌ) 12a kātā 61a, nivesaye 391d, 392d.

The forms of the future tense attested in Th2 are most interesting e.g. 1 sg. pahājissan 292d, pakkāmīsas 294a both with connecting vowel i and contraction, dasaṁ 153c (ʌʌʌʌʌ), gaccham 306c, 426c (gam-ʌʌʌʌʌ), vaccham 414c, 416b, 425c (ʌʌʌʌʌ with change to va-ʌʌʌʌʌ), vihīsām 360c (vi-hā-ʌʌʌʌʌ > vihīsa); e涵盖了 460d (bisvīsā- > hessa-); plural: vihīsām 121c; 2 sg.: dakkhi 232c (ʌʌʌʌʌ), and with -ʌʌʌʌʌ contracted to -hī- in ehi 166d (Sk. ehiyā), paddhis 303b (Sk. -dāyiṣyā), auhōhi 510c (Sk. -bhūjīṣyā) and kāsas 57b (*karsa- usually Sk. kariyāsi); 3 sg. with the same contraction, lehi 249d, 250d, 288d, 389d, hohī 465c (from ʌʌʌʌʌ) and karīi 424d. For vacchāi 294b see vaccham; plural khāhinti 50c (ʌʌʌʌʌ).