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Verb Conjugation In Pathuppattu Literature

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Abstract: The Pattuppattu and the Ethuththogai are included in the classical literature. The patterns of occurrence of grammatical elements in these eighteen books of Sangam literature are numerous. The main reason why Sangam literature continues to be a literature that is spoken about to this day is its linguistic structure. It is a specialty of our Tamil language to be rich in the five elements of grammar, namely, Ezhuththu, Chol, Porul, Yappu, and Ani, and to be both ancient and new. On the basis of grammar, words are divided into four categories: noun, verb, interjection, and adjectives. The purpose of the study is to identify and explain the pattern of occurrence of the verb conjugation, which is a part of the verb, in the Pattuppattu as Sangam literature.

Index Terms - Tholkappiyam, Sangam Literature, Pathuppattu, Verb, Verb conjugation, Adjectives, Words, Etymology, Grammatical elements

INTRODUCTION

In etymology, the verb is a unique grammatical element. We can take many grammatical elements as a part of the verb. The verb has the basic grammatical structure of showing tense and not accepting a case. The Tolkappiyam clearly explains this in its grammar. verb conjugations are one of the unique grammatical elements. The record of verb conjugations can be found in the Tolkappiyam lexical lexicography.

Vēṛṛumait tokaiyē uvamat tokaiyē

vinaiyiṇ tokaiyē paṇṇiṇ tokaiyē

um'mait tokaiyē anmolit tokaiyenru

avvāru enpa tokaimoliṇi nilaiyē"

(Tol.Col.895)

Tolkappiyam, mentions the six types of conjugation languages: Case conjugation, Vuvamai conjugation, Verb conjugation, Panpu conjugation, Vummai conjugation, Anmozhi conjugations. It also describes the grammar for the Verb conjugation.

Vinaiyiṇ tokuti kālattu iyalum

(Tol.Col.898)

The Verb conjugation is in a state of suspension, meaning that the tense elements disappear and the verb is in a state of suspension.

The Tolkappiyam says that in compound words, the subject stands in the preposition, the postposition, or in both languages, or in a language other than those two languages.

Avaitām

munmoli nilaiyalum pinmoli nilaiyalum

irumoli mēlum oruṅkuṭaṇṇ nilaiyalum

am'moli nilaiyātu anmoli nilaiyalum

annānku enpa poruṇilai marapē

(Tol.Col.902)

The Nannool also provides a definition of the verb conjugation,

Vērrumai vinaiṇṇu uvamai um'mai

anmoli ena'at tokai āru'ākum

(Nan.Col.362)

The Nannool says that Verb conjugation are the remains of nouns that have disappeared, such as adverbs that indicate tense, intermediate participles, etc.

Kālam karanta peyareccam viṇaittokai

(Nan.Col.364)

Grammar books like Veerashozhiyam, Neminatham, Ilakkana Vilakkam, Thonnul Vilakkam, Muthuveeriyam, Swaminatham, Tamilnool, Thennool, and Tamilkaappu Iyam also talk about verb conjugation

Now, let's look at the verb conjugation pattern found in Patuppattu literature!

THIRUMURUGATRUPADI

Imilicai aruviyoṭu inṇiyaṅ karaṅka

(Tirumuru.240)

Imizhisai became a verb conjugation.

Nakkeerar explained the worship of the Kuravas of Kunduthoradal by saying that the musical instruments resonated with the sound of the roaring waterfall. In this verse, the word Imizhisai has the sound of the waterfall as a verb in the sense of roaring.

PORUNARAATDRUPPADAI

Vēyvai pōkiya *viralular narampin*

(Poruna.18)

The word "ulnar narampu" has become a verb conjugation.

palumara mulliya paravavai

(Poruna.64)

The verb "palumaram" became a verb conjugation. In this place, the poet Mundaththaama Kanniyar used the verb "palumaram" to illustrate the scene of the birds visiting the ripe trees, which is similar to the scene of the birds visiting the ripe trees.

CIRUPAANATDRUPPADAI**Celpuṇal** uḷanta cēyvarar kāṇyārru**(Cirupan.3)**

The verb "celpunal" became a verb conjugation.

Nallur Natthathanar used the verb "celpunal" to describe how the river that used to flow wildly during the rainy season in the desert land where Sirupana travels is now in a state of mourning.

Aitu vīḷ **ikupeyal** alākukon ṭaruḷi**(Cirupan.13)**

Ikupeyal became a verb conjugation.

Naṛunīrp poykai **aṭaikarai** nivanta**(Cirupan.68)**

Atikarai became a verb conjugation.

Varumulai aṇṇa vaṇṇumkai uṭaintu**(Cirupan.72)**

Varumulai became a verb conjugation.

When Sirupana described the beauty of the past, he used the verb varumulai, depicting lotus buds standing tall like women's palms in ponds.

PERUMPANATTRUPPADAI**vaṭimaṇip** palakaiyoṭu nirai'i muṭināl**(Perumpan.120)**

Vadimani is a verb conjugation.

Kāyčinan tirukiya kaṭuntirāl vēṇil**(Perumpan.3)**

Kaisinam is a verb conjugation.

Kadiyalur Uruthrangankannar has used the verb Kaisinam to explain the poverty of Pana, saying that the blooming flowers escaped the cruelty of the wind and burned away.

Malarvāyp piḷāviṭ pulara vārri**(Perumpan.276)**

Malaravai is a verb conjugation.

Vāṇ**maṭi poḷuti** nīrnacai'ik kuḷitta**(Perumpan.107)**

Madi Pohudu is a verb conjugation.

He has used the pouring rain as the verb Madi Pohudu, saying that the sky is covered in rainwater and hidden in the mud.

Mitiyulaik kollaṇ **muṛikoṭṭir** raṇṇa**(Perumpan.207)**

Murikodiru is a verb conjugation.

MADURAIKANCHI**Olimunnīr** varampāka**(Madurai.2)**

The verb "Olimunneer" became a verb conjugation.

Explaining that the sea, which is the shore of the lunar world, has remained a boundary without ceasing its roar throughout the ages, Mangudi Marudhanar used the verb "Olimunneer".

Akalvāṇattu veyilkarappavum**(Madurai.50)**

Akalvanam became a verb conjugation.

paḷantēr vāḷkkaip paṛavaipōla**(Madurai.576)**

Palandher became a verb conjugation.

KURINCHIPPATTUvāṇkaṇ kaḷī'ya **akalaṛaikkuvai'i****(Kurinchi.98)**

The verb "Akalara" became a verb conjugation.

The friend stood up for the nurse with dignity, using the verb "Akalara" to illustrate the scene where the heroine and her friend, who were touching, grinding, and applying 99 types of flowers in the Sunai Yadal, were having fun, and were also chasing away the birds that occasionally came there.

Vaṇṇa **varivil** lēnti ampu terintu**(Kurinchi.124)**

In the line, the verb "ripe" became a verb conjugation.

Paḷumiḷakukka pārai neṭuñcuṇai"**(Kurinchi.187)**

The verb "pazhumailagu" became a verb conjugation.

The friend described the place where the leader and the leader gathered, leaving the millet to guard, and the verb "pazhuma" was used to refer to the rock area where there were ripe pepper vines.

NEDUNALVAADAIvaṇṭōṭṭu nelliṇ **varukatir** vaṇaṅka**(Nedunal.23)**

Varukathir has become a verb conjugation.

To describe the greatness of the city of Pandyas, Nakkhirar has used the verb Varukathir in the sense of a grain of rice to describe the scene of the harvested rice grains standing with their heads bowed.

MALAIPADUKADAMvatuvaī nāṛum **vaṇṭukamaḷ aimpāl****(Malaipadu.30)**

Kamazh Aimpal has become a verb conjugatio, and Perungausikanar, who describes the belly of a pear tree, has used the word Kamazh as a verb conjugation when comparing the smell of the hair falling in front of the woman.

Akaliru vicumpi nā'al pōla**(Malaipadu.100)**

The verb "Akaliru Visumbu" has become a verb conjugation.

Kaṇṇeri yollīṇar kaṭumpoṭu malaintu**(Malaipadu.159)**

The verb "Kandeeri" became a verb conjugation.

viḷaipuṇa niḷattaliṛ kēḷal aṅci**(Malaipadu.193)**

"Vailpunam" became a verb conjugation. Here, when referring to the path along the millet path where the Koothargal travel, where traps have been set for pigs that destroy the crops, the poet uses the verb "Vailpunam" to describe the action of the pigs.

Aḷuntupaṭ ṭalamalarum **puḷakamal cāral****(Malaipadu.219)**

Kamal saral became a verb conjugation.

pulampuk kuṇṇum purivaḷaip **pūcal****(Malaipadu.299)**

Valaippusaal became a verb conjugation.

vaṇaikalat tikiriyaṛ kumiḷi cuḷalum**(Malaipadu.474)**

Vanaikalam became a verb conjugation.

When the Koothars were passing along the banks of the Seya River, they depicted the scene of buffaloes spinning and spinning in the river's whirlpool and the pot as a pot spinning on the potter's wheel, and we can see that the verb vanaikalam was learned

vaḷampīḷaip pariyaṭu *vāyvaḷam* paḷuni

(Malaipadu.578)

Vaivalam became a verb conjugation.

PATTINAPPALAI

*potimūṭai*ppōrēri

(Pattinam.137)

Pothimudai is a verb conjugation.

Karikal Peruvalatan used to describe the commercial excellence of the city, and to tell the story of the goods that were preserved by engraving tiger seals on the bundles of goods and storing them in the archive.

CONCLUSION

Based on the above data, the occurrence of the verb conjugation can be seen in 2 places in Thirumurukatrupai, 2 places in Porunaratrupai, 4 places in Sirupanatrupai, 5 places in Perumanatrupai, 3 places in Maduraikanchi, 3 places in Kurinjipat, 1 place in Nedunalvadai, 8 places in Malaipatugadam, and 1 place in Pattinappalai. The occurrence of the verb could not be seen in Mullaipattu.

The grammatical element " verb conjugation" can be found in a total of 29 places in the Sangam literature, Pathuppattu.

This article demonstrates that the continuous identification, classification, and recording of grammatical elements recorded in literature will be of great help to later studies, especially linguistic studies. It is the need of the hour to identify other grammatical elements in Sangam literature, such as verb conjugation.

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