



Tolkappiyam Interjections And Their Occurrences In Sangam Literature Vu.Ve.Sa Commentary

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Abstract: Tamil Words are divided into two types based on literature and grammar. Words based on literature are called Eyarchol, Thisaichol, Thirichol, Vadachol. Words based on grammar are called Noun, Verb, Interjection and Adjective. Of these, noun and verb have the ability to function independently. Interjection and adjective do not have the ability to function independently and function depending on the noun and verb. Tolkappiyam clearly explains the grammar and types of interjections. The occurrence pattern of most interjections can be seen in Sangam literature. Moreover, we can identify many interjections that are not known through the commentary of the commentators. In this way, the scope of the study is to explain the occurrence pattern of interjections found in the commentary of U.V.Sa, who wrote the Kurunthokai and Ayngurunooru

Index Terms:- Tholkappiyam, Sangam Literature, Vu.Ve.Samainathaiyar, Kurunthokai, Ayngurunooru, commentary, commentators

INTRODUCTION

Tolkappiyam is the first grammar book available in Classical Tamil. The grammatical principles of Tolkappiyam's Eluththathikaram and Sollathikaram serve as the primary text for later grammar books. In the Idaiyial of Tolkappiyam's Sollathikaram, Tolkappiyar explains the grammar for Idaiyial in great detail. He explains the general definition, types, occurrences, and categories of interjections. When stating the grammar of interjections,

It states that an interjection is something that comes dependent on nouns and verbs and does not have its own unique nature. It is also called an interjection because it comes between nouns and verbs. Furthermore, Tolkappiyar mentions seven types of interjections.

Avaitām,

puṇariyal nilaiṭaiṭai poruḷ nilaikku utanavum

viṇai ceyal maruṅkiṇ kālamoṭu varunavum

vērṛumaip poruḷvayin urupu ākunavum

acainilai kiḷavi āki varunavum

icainiraik kiḷavi āki varunavum

tamtam kuṛippin poruḷ ceykunavum

oppu il valiyan poruḷ ceykunavum enru

ap paṇṇinavē nuvalum kālai

(tol.Col.Iṭai.2)

Tholkappiyar considers the seven elements—the augment (saariyai), the tense marker (kaala idainilai), the case marker (vetrumai urubu), the expletive particle (asainilaik kilavi), the euphonic particle (isainiraik kilavi), those that convey meaning by implication (kurippaal porul tharuvan), and the simile marker (uvama urubu)—as interjections (idaichchol).

Tholkappiyam divides interjections into two types: interjections that denote a single meaning and interjections that denote multiple meanings. The following are the patterns of occurrence of interjections found in the commentaries of U. Ve. Sa., who wrote rich commentaries on the Sangam literature Kurunthokai and Ayngurunooru.

Perukaṭil lam'ma yānē perrāṅku

The word til Characteristic of the string

(kuṛun:14-3)

ennai yinriyuṅ kalivatu kollō

The word Kol signifies mercy

(kuṛun:24-2)

tannūr manrat tennan kollō

The word Kol has a mysterious meaning.

(kuṛun:33-2)

taṇvaral vāṭaiyu; pirinticinōrk kalalē

The word Icin came to be an interjection

(kuṛun:35-5)

Uṭaṇuyir pōkuka tilla kaṭaṇarintu

(kuṛun:57-4)

The interjection "tilla" is a word that has been twisted.

Celpa venpavō kalvarai mārpar

(kuṛun:76-2)

The word "Enpavō" gives a sense of Condolences

āmpaṇ malarinun tānran nivalē

(kuṛun:84-5)

The word "thanniyale" has a note of compassion.

konmuṇai yiravūr pōla

(kuṛun:91-7)

The interjection "kon" has come in the fear

am'ma vāli tōli kātalar

(kuṛun:104-1)

" The interjection 'amma' and the prefix 'kel' come together for a reason.

ulenē vāli tōli

(kuṛun:125-2)

'Ullene' contains a gentle tone indicated by the long 'ē'.

'Yankumar mattamaigō yānē'

(kuṛun:132-3)

The word 'amaigō' with the 'ō' sound shows compassion.

urañcettu mulenē tōli

(kuṛun:133-4)

'Ullene' again shows a gentle tone with the long 'ē'.

enmalait tananko rānē tanmalai

(kuṛun:161-5)

The word 'kol' signifies doubt.

'Aasa kenthai andulan kollo'

(kuṛun:176-5)

The word 'kol' implies a sense of doubt. "Kol" gives a doubtful meaning

Eytiṇar kollō poruḷē yalkul

(kuṛun:180-5)

The word "koll" gives a doubtful meaning

arivarkol vāli tōli porivari'

(kuṛun:190-3)

The word "koll" gives a doubtful meaning

vāṇōr piraṅku menrō vatanetir

(kuṛun:194-2)

In the word 'endratho', the 'O' sound has come to mean

yāṇṭuḷar kollō vēṇṭuvinaṅai muṭiṇar

(kuṛun:195-3)

The word "koll" gives a doubtful meaning

Yāṇṭuḷar kollō vēṇṭuvinaṅai muṭiṇar'

(kuṛun:195-3)

The word 'O' appears in the sense of lament.

yānkarin tanruko rōliyen (kuṛun: 205:6)

The word 'kol' gives a doubtful meaning

vāṭa valliyaṅ kāṭīran tōrē (kuṛun:216-1,2)

The final 'Ekaram' in the verse, taking two 'matthirai', stands explaining the element called 'Pa' and gives meaning.

avarō vārār mullaiyum pūttana (kuṛun:221-1)

In the word 'Avaro', the 'Okaram' has come in the sense of lament.

nallōr nalla palavār rilla (kuṛun:223-3)

'Thil' indicates time; 'though many, I have lost my goodness' has come to mean 'yielding and remaining'.

pariyalen manyān paṅṭoru kālē (kuṛun:230-6)

The word 'man' gives the meaning of past sorrow.

uḷḷōr kollō tōli

The word 'kol' gives a doubtful meaning

cenraṅar kollō cēyilāi namarē

The word 'kol' gives a doubtful meaning

varumē cēyilāi yantil

The interjection 'Anthi' gives meaning by indicating place.

Nallaimaṅ nam'ma pālē (kuṛun:229-5)

The word "Amma" appears as an exclamation of wonder.

koṭiyarō nilampeyarn turaiva peṅṅātu (kuṛun:309-4)

The interjection "O" appears in a note of sorrow.

ācā kentai yāṅṭuḷaṅ kollō' (kuṛun:325-4)

The word "koloo" appears in a note of sorrow.

inruko rōliyavar cenra nāṭṭē (kuṛun:330-7)

The word "kol" gives the meaning of doubt.

kāṇār kollō māṇilai namarē (kuṛun:348-6)

The word "kolloo" appears in a sense of sorrow.

yāṅkaṛin taṇaiyō nōkō yāṅē (kuṛun:355-7)

In the word "nokoo," "O" appears in a note of sorrow.

vārarka tilla tōli cāyal (kuṛun:360)

In the word "thilla," the interjection "thil," which came with desire, has come with the ending dropped and gives meaning.

mikanan ram'ma makilnanin cūlē (kuṛun:384-4)

The word "Amma" gives the meaning of wonder.

mālaiyō varivēn mannē mālai (kuṛun:386-4)

The word "man" has come in a sense of excessive sorrow.

eḷitēna vuṇarntanaḷ kollō (kuṛun:396-3)

The interjection "O" appears in a note of sorrow.

Eḷitēna vuṇarntanaḷ kollō (kuṛun:396-3)

The word "kol" gives the meaning of doubt.

INTERJECTIONS FOUND IN AYGURUNOORU COMMENTARIES

tañca maruḷāy nīyēnin (aiṅkuṛu:50:3)

The word 'thanjam' appears as an interjection signifying the meaning of 'easy'.

marantō manra nāṇuṭai neñcē (aiṅkuṛu:112:4)

The word 'mandra' appears as an interjection signifying the meaning of 'clarity'.

Iṅṅini vārā mārukol (aiṅkuṛu:222:3)

'Maaru' appears as an interjection denoting the reason.

pōrveṅ kurucil vanta mārē (aiṅkuṛu:497:5)

'Maaru' appears as an interjection denoting the reason.

kaṇṭiku mallamā koṅkanin kēlē (aiṅkuṛu:121:1)

The interjection 'igum' appears to convey the meaning of selfness.

CONCLUSION

Through the above records, one can understand the usage of interjections such as **thil, kol, isin, o, kon, amma, eaa, mun, and andhi** in U.Ve.Sa's Kurunthokai commentary.

Through the commentaries of Ayngurunooru, the usage patterns of the interjections **Thanjam, Mandram, Maaru, Igum** can be understood.

In Tholkappiyam, the interjections Thil, Kol, Isin, O, Kon, Amma, Eea, Mun, Thanjam, Mandram and the expletive Igum can be found. However, the interjections Anthi and Maaru are not found in Tholkappiyam. The arrival of two new interjections not mentioned in Tholkappiyam can be known through the commentaries of U. Ve. Sa. Commentaries and commentators are important factors for the richness and development of Tamil literature and grammar. They serve as factors for knowing many grammatical elements that cannot be known or understood through the verses composed by Sangam literature poets, and for unraveling grammatical complexities. The contribution of commentators is significant for understanding the vast expanse of Sangam literature and its grammatical theory. This article suggests that the attempt to know the two new interjections not mentioned by Tholkappiyar through the commentaries of U. Ve. Sa should be approached from the perspective of change and development over time.

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