



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

ADJECTIVAL PARTICLES EXPRESSING THE SENSE OF EXCESS IN THE SILAPPATIKARAM

Dr. K. SANKARA NARAYANAN

Assistant Professor & Head of the Department (i/c),

Sangappalagai for Tamil Development

University of Madras

Chennai – 600 005, Tamil Nadu

Abstract: Words in Tamil may be classified on the basis of grammar and literature. **Peyar** (noun), **Vinai** (verb), **Idai** (particle), and **Uri** (qualifying word) constitute the grammatical classification of words. **Iyarcol** (native words), **Tiricol** (derived or modified words), **Ticaiccol** (regional words), and **Vaṭacol** (Sanskrit loanwords) are classifications employed in poetic composition. Among these, nouns and verbs are capable of functioning independently, whereas particles and qualifying words function only in association with other words. In modern linguistics, these correspond broadly to **free morphemes** and **bound morphemes**, respectively. The objective of this paper is to identify and analyse the occurrences of the intensifying adjectival particles **sāla**, **uru**, **tava**, **naṇi**, **kūr**, **kaḷi**, and **mikal**, which, according to the grammatical category known as **Kaṭṭurupan**, convey the sense of **intensity (mikuti)**, in the *Silappathikaram*.

Index Terms: Silappathikaram, grammatical element, adjectival word, intensity, Tolkappiyam, Nannul, Puhark Kandam, Maduraik Kandam, Vanjik Kandam

INTRODUCTION

Tolkappiyam states that an urichol (adjectival word) is a word that arises through musical quality, contextual indication, or characteristic quality; that can function like a noun or a verb; that belongs to either of these two classes of words while undergoing changes in its form; and that may possess multiple meanings rather than having only one meaning, or may occur as several words conveying a single meaning. This is explained in Tolkappiyam (Sutra 782). Based on these characteristics, Tolkappiyam classifies adjectival words into two categories: adjectival words associated with a single quality and adjectival words associated with multiple qualities. Nannul also follows the grammatical structure established by Tolkappiyam.

A large number of adjectival words can be found in Sangam literature. These adjectival words express the nature of objects precisely and aesthetically. However, counting all the adjectival words occurring in Silappathikaram would not be appropriate within the scope of this study. Therefore, this study is limited to identifying the patterns of occurrence in Silappathikaram of the adjectival words *sāla*, *uru*, *tava*, *nani*, *kūr*, *kaḷi*, and *mikal*, which convey the meaning of intensity. The relevant grammatical sutras in Tolkappiyam and Nannul are as follows:

“avaithaam

uruthava naniyena varuum moondrum

mikuthi seiyeum porul enba” (thol.sol.uri.784)

“saala uruthava nanikoor kazhimikal” (nan.sol.uri.456)

SĀLA

In the tradition of adjectival words, *sāl* is regarded as an adjectival form conveying the meanings of abundance, completeness, excellence, and suitability.

paadal_saal sirappin pandian perum seer (pukaar.19)

urai_saal paththinikku uyarnththoar eaththalum (pukaar.56)

oorkaan kaathaiyum seer_saal nangai (pukaar.75)

urai_saal adigal arula madurai (pukaar.88)

urai_saal sirappin araichu vizhai thiruvinn (pukaar.2:1)

paadal_saal sirappin pattina paakkamum (pukaar.5:58)

urai_saal mannan kottram kolga ena (pukaar.5:162)

thamaril thanthu thagai_saal sirappin (pukaar.6:15)

araichu veetiruntha urai_saal sirappin (pukaar.8:5)

thaalodu kuyindra thagai_saal sirappin (pukaar.10:7)

saaranar kooriya thagai_saal nal mozhi (mathu.11:7)

than thuyar kaanaa thagai_saal poongodi (mathu.15:141)

saaranar kooriya thagai_saal nalmozhi (mathu.15:192)

urai_saal angkusam vadi vel vadi_kayiru (mathu.22:54)

urai_saal sirappin nedion anna (mathu.22:60)

urai_saal pon niram konda udaiyinan (mathu.22:67)

urai_saal mathuraiyodu araichu kaedurum enum (mathu.23:136)

tham kulakku oodhiya thagai_saal aniyinar (vanchi.26:107)

oozhvinai payan-kol urai_saal sirappin (vanchi.27:70)

poagu uyir thaanga porai_saal_aatti (vanchi.27:81)

paadal_saal muththam pavala ulakkaiyaan (vanchi.29:182)

santhu ural peithu thagai_saal ani muththam (vanchi.29:187)

paadal_saal sirappin pandi nal naattu (vanchi.30:148)

than thiram uraiththa thagai_saal nal mozhi (vanchi.30:184)

The above examples show that the word *sāl* occurs as a form of the adjectival word *sāla*, conveying meanings such as abundant, excellent, and extensive.

UrU

uru kaal ottra olki (narrinai 300)

urruzhi udhaviyum uruporul koduththum

pitrainilai muniyaathu katral nandre (puranaanooru 183)

urupasiyum oovaap piniyum serupagaiyum

seraathu iyalvathu naadu (kural 734)

In Natrinai, *uru* conveys the meaning of strength; in Purananuru, it conveys meanings such as appropriate and suitable; and in Tirukkural, it conveys the meaning of abundant. The occurrences of *uru* in Silappathikaram are as follows.

Occurrences expressing intensity

uraiyaadal illai uru thavaththeer yaan (pukaar.10:50)
 uriyathu ondru urai-min uru padaiyeer ena (mathu.16:211)
 uru pasi ondru inriyae ulagu adaiya undanaiyae (mathu.17:136)
 man uru thuyar seitha mara_vinai ariyaathae (mathu.19:41)
 anpu uru nal mozhi arulodum koorinar (vanchi.30:34)

The above examples show that uru alone functions as an adjectival word expressing the meaning of intensity in Silappathikaram.

Occurrences expressing meanings such as appropriate, suitable, possessing, resembling, and attaining

In the other 34 occurrences, the word uru appears with various meanings such as appropriate, suitable, possessing, resembling, and attained, as illustrated below:

vambu uru marabin sempaalai aayathu (pukaar.3:81)
 ul vari koolaththu uru thunai thaedi (pukaar.5:216)
 vaalai paguvaai vanakku uru moadhiram (pukaar.6:95)
 kaazhiyar moathakaththu ul uru vilakkamum (pukaar.6:137)
 udai thirai neer serpparku uru noi uraiyaai (pukaar.7:201)
 pasantha maenial padar uru maalaiyin (pukaar.8:68)
 en uru claikatku than uru thuyaram (pukaar.8:103)
 en uru claikatku than uru thuyaram (pukaar.8:103)
 thevikaal em uru noi theerum entru maevi or (pukaar.9:14)
 oozh adi othukkaththu uru noi kaanin (pukaar.10:92)
 aya uru madanthai arum thuyar theerththu (mathu.11:202)
 vari uru seigai vaainthathaal (mathu.12:74)
 thaiyalum kanavanum thanithu uru thuyaram (mathu.13:185)
 osanikkindra uru veyil kadai naal (mathu.14:125)
 uyyaanaththin uru thunai makilchchiyum (mathu.14:127)
 vaenthu uru sirappin vizhu seer yeithiya (mathu.15:21)
 nenju uru thuyaram neenguga entru aangu (mathu.15:69)
 olkaa selvaththu uru porul koduththu (mathu.15:74)
 suttraththoarkkum thodarbu uru claiatkum (mathu.15:88)
 kai agaththu uru porul kaattum peyarkuvar (mathu.16:175)
 thunpuruvana notru thuyar uru magalirai pol (mathu.18:35)
 thurai pala thiram moozhgi thuyar uru magalirai pol (mathu.18:39)
 tham uru perum kanavan thazhal eri_agam moolga (mathu.18:42)
 en uru thuyar kandum idar urum ival enneer (mathu.19:39)
 pon uru naru maeni podi aadi kidappathoa (mathu.19:40)

Here, uru functions as a comparative marker meaning “like”, conveying the meaning “a fragrant body like gold.”

yen uru vinai kan a ithu ena uraiyaaroa (mathu.19:42)
 yaarum il marul maalai idar uru thamiyaen mun (mathu.19:43)
 konda kozhunar uru kurai thaanguruum (mathu.19:52)
 pul uru punkan theerththoan andriyum (mathu.20:64)
 em uru thuyaram seidhor yaavum (mathu.23:167)
 tham uru thuyaram itrtru aakuka entrae (mathu.23:168)
 karuththu uru kanavan kanda pin allathu (mathu.23:179)
 oongiya nal mani uru kadal veelththoar (vanchi.30:30)

In the above expression, uru conveys the meaning of similarity.

sellum thaeeththukku uru thunai thaedu-min (vanchi.30:201)

TAVA

The following occurrences of tava can be found in Silappathikaram:

saaranar vaaimozhi kaettu thava muthal (pukaar.10:192)
 saaba_vidai seithu thava perum sirappin (pukaar.10:245)
 then thamizh paavai seitha thava kolunthu (mathu.12:48)
 mun naal muraimaiyin irum thava muthalviyodu (mathu.13:135)
 thava perum kolam kondoar-tham mael (vanchi.28:105)

In the above expressions, tava conveys meanings such as intensity, greatness, and abundance. However, in the following instances, tava does not function as an adjectival word:

sei thava payangalum siranthoar padivamum (vanchi.30:143)
 maa thava munivan malai valam kondu (mathu.15:14)
 andru ay pathiyul arum thava maakkalum (mathu.15:194)

In these contexts, tava should instead be considered a shortened form of the noun tavam (austerity/penance).

Furthermore, in the expressions tava-mudal, tava-perum-sirappu, tava-kolundu, and tava-perum-kōlam, the word tava conveys the meaning of intensity or greatness. In contrast, in irum tava mudalvi, mā tava munivan, arum tava mākkal, and sei tava payaṅkal, the form tava should be treated as a shortened form of the noun tavam. Thus, based on this study, it can be observed that the word tava generally occurs in literary texts in these two grammatical functions.

NANI

nal neer pannai nani malar seriyavum (pukaar.2:56)
 seer iyal venkudai kambi nani kondu (pukaar.3:115)
 nagaram kaaval nani siranthathu yen (pukaar.4:84)
 nani seithu andru avan thiru mali moothoor (mathu.13:133)
 thaana nani perithum thakavu udaithu entru aangu (mathu.13:182)
 seer iyal venkudai kambi nani sirantha (vanchi.28:99)
 thammin thunbam thaam nani eytha (vanchi.30:31)
 than mugam nokkalum dhaan nani magizhṇthu (vanchi.30:72)

In the above eight instances, nani conveys meanings such as intensity, greatness, and abundance. In the grammatical tradition, nani is an adjectival word expressing intensity. In Silappathikaram, it occurs in expressions such as nani siranda, nani peritum, nani eita, and nani makiṇtu, strengthening the meanings of nouns, qualities, and verbs and conveying meanings such as “very,” “greatly,” and “exceedingly.” In particular, nani provides clear evidence in Silappathikaram for the use of an adjectival word to intensify a verb.

KŪR

punkan koor maalai pulambum yen kannae pol (pukaar.7:147)
 kaimmai koor thurai moolzhgum kavalaiya magalirai pol (mathu.18:43)
 konthu alal vemmai koor eri poraaal (mathu.22:156)
 pakal sela muthirṇtha padar koor maalai (vanchi.27:144)

In these four lines, kūr occurs with meanings such as intensity, excess, and greatness. However:

koor ugir karanam patri arinthu serththi (pukaar.3:52)
 koor nunai vaalum koomagan koduppa (mathu.14:129)

Although kūr is listed among the adjectival words that can express intensity, it does not convey the meaning “very” in every context. In these instances, kūr functions as an adjectival word modifying the noun ugir (claw) or referring to sharpness. Thus, its meaning must be understood according to its context.

KALI

kadhalar punarnthoar kali magizhvu eytha (pukaar.4:14)
 kaavi am kannaar kali thuyil eytha (pukaar.4:46)
 vizhaa kali sirantha viyalul angkan (pukaar.5:188)
 kaama kali magizhvu eythi kamar (pukaar.5:194)
 kali naravam thaathu uutha thoandritrae kamar (pukaar.6:177)

Here, kaḷi functions as an adjectival word that intensifies the pleasurable and intoxicating quality of the drink.

kali mayil saayalum karanthanal aagi (pukaar.8:87)

This conveys the meaning of a peacock dancing exuberantly with joy.

kallaa kali_magan oruvan kaiyil (mathu.16:212)

Here, kaḷi does not denote an excess of happiness; rather, it conveys the intensity of intoxication or arrogance. In other words, kaḷi functions as an adjectival word expressing an intense state of mind.

mann kali nedu vel mannavan kandu (vanchi.25:64)

kan kali mayakkaththu kathalodu iruntha (vanchi.25:65)

kada kali yaanai pidar thalai etrinan (vanchi.26:60)

kan kali kollum kaatchiyai aaga ena (vanchi.26:73)

kadum kali yaanai or injnjaurum (vanchi.26:133)

Thus, it can be observed that in Silappathikaram, the word kaḷi is predominantly used as an adjectival word expressing an intense degree of emotion or state.

MIKAL

miga per inbam tharum athu kaelaai (mathu.15:150)

miga perum thaanaioodu irum cheru otti (vanchi.28:143)

In the first expression, mika is an adjectival word expressing intensity and strengthening the phrase per inbam (“great pleasure”). It is an excellent example of the use of the adjectival word mikal in the form mika to convey intensity.

Other examples include:

cheru migu sina vel sempian (pukaar.1:69)

viral migu vaentharku vilambi yaan vara yen (mathu.16:123)

paar migu pazhi thoottra pandian thavaru izhaippa (mathu.19:45)

maram migu vaalum maalai venkudaiyum (vanchi.26:44)

According to the grammatical tradition, the adjectival word mikal appears in actual usage in forms such as mika and miku. Here, miku occurs before a noun and functions as an adjectival word conveying the meanings “great,” “abundant,” or “intense.” Therefore, when studying the usage of the adjectival word mikal, it is necessary to include its morphological variants mika and miku. In Silappathikaram, both forms express meanings of intensity or fullness. The above examples provide clear evidence of this usage.

CONCLUSION

The occurrence of adjectival words in literature is essential for clarifying meaning, illustrating qualities and characteristics, enhancing linguistic beauty, conveying distinctions in meaning, emphasizing ideas, enriching literary description, and increasing verbal density. Although an adjectival word may not possess an independent meaning of its own, it has the ability to function in association with nouns and verbs.

Through the data presented above, the occurrences of the adjectival words sāla, uru, tava, nani, kūṛ, kaḷi, and mikal in Silappathikaram have been identified and examined. Although some adjectival words do not occur in precisely the same form as prescribed in grammatical texts, they occur in modified forms without any significant change in their semantic function. In particular, it can be observed that certain adjectival words, depending on their context, also convey meanings such as “similarity” and “like.”

Literature without grammar lacks refinement, while grammar without literature lacks vitality. Therefore, grammatical elements are indispensable for preserving the conceptual richness, linguistic elegance, artistic beauty, musical quality, and semantic subtlety of literature. The fact that the grammatical principles established by Tolkappiyar have been extensively followed in Sangam literature and in epics such as Silappathikaram is clearly demonstrated by the patterns of occurrence and usage of these adjectival words.

REFERENCES

- [1]. Aravinthan.Mu.Vai., Uraiaashiriyargal, 2008, Chennai, Manivasagar Publications.
- [2]. Elampooranar Urai., Tholkappiya Porulathikaaram Moolamum Uraium, 2010, Chennai, Saratha Publication
- [3]. Elavarasu.Soma., Nannol Ezhuthathikaram, 2003, Chennai, Manivasagar Pathippakam
- [4]. Elavarasu.Soma., Nannol Chollathikaram, 2003, Chennai, Manivasagar Pathippakam
- [5]. Sangam Literature, Ettuthogai - Vol I, 2014, Chennai New Century Book House
- [6]. Sangam Literature, Ettuthogai - Vol II, 2014, Chennai New Century Book House
- [7]. Sangam Literature, Ettuthogai - Vol III, 2014, Chennai New Century Book House
- [8]. Sangam Literature Patthupattu - Vol I, 2014, Chennai New Century Book House
- [9]. Sangam Literature Patthupattu - Vol II, 2014, Chennai New Century Book House
- [10]. Subramaniam.Sa.Ve.Su., Sangam Literature, 2006, Chennai, Manivaasagar Publication
- [11]. Sirpi Balasubramaniam & Neelapathmanaban, Puthiya Nokki Tamil Ilakkiya Varalaru, New Delhi, Sakthiya Academy
- [12]. Tamillannal, Tholkappiyam Ezhuthathikaaram, Vol – I, 2006, Chennai, Manivasagar Publications
- [13]. Tamillannal, Tholkappiyam Cholathikaaram, Vol – II, 2006, Chennai, Manivasagar Publications
- [14]. Tamillannal, Tholkappiyam Porullathikaaram, Vol – III, 2006, Chennai, Manivasagar Publications
- [15]. Perachiriyarin Urai, Tholkappiyam Porullathikaaram, 2017, Chennai, Amaravathi Publication