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THOLKAPPIYAM WAR-RELATED FLOWERS IN SANGAM LITERATURE

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Abstract: The literature that represents the life of the Sangam Tamils to us is the Patthuppattu and the Ettuththokai. These eighteen literatures also give us a glimpse of the life-related characteristics of the Sangam Tamils. Tolkappiyam is the first and most complete grammar book available to us. In this Tolkapiya, we can see the war-based norms of the Sangam Tamils in exogamy. In this, Tolkappiyar has laid down seven types of war ethics namely Vetchi, Karanthai, Vanchi, Kanchi, Uzhinai, Thumbai and Vaagai. These rules of war are called dinai. Each flower has been created as a symbol of this dinai. This mountain itself will become the symbol of this chapter. The purpose of this article is to record the arrival pattern of these flowers, which are the symbols of these seven dinai pointed out by Tolkappiyar, in Sangam literature.

Index Terms - Vetchi, Karanthai, Vanji, Kanji, Uzhinai, Thumbai, Vaagai, Tolkappiyam, Sangam Literature, flower, War

INTRODUCTION

Tolkappiyar constructs the external seven against the external internal seven in puraththinaiyal.

Veṭcitāṇē kūrīñciyatu purāṇē

vañcitāṇē mullaiyatu purāṇē

uḷiñaitāṇē marutattup purāṇē

tumpaitāṇē neyatalatu purāṇē

vākaitāṇē pālaiyatu purāṇē

kāñcitāṇē perunṭiṇaip purāṇē

pāṭāṇ pakutī kaikkīḷaip purāṇē (Tholkappiyam, Puraththinaiyal)

Now we can see the arrival patterns of war-related flowers found in Sangam literature.

VETCHI

In Sangam literature, the word vetchi is derived from the word flower. This flower is also the symbolic flower of Vetchi Dinai. Exploitation means that the king wants to wage war on the enemy country and attract the support of that country.

Thirumurugattrupadai introduces Vetchi flower as the Red Legged Vetchi flower. Also, the index mentions 99 flowers. It also mentions vetchi flower as a flower.

Cem kāl veṭci cīritai iṭai iṭupu (tirumurukāruppaṭai, 21)

taṇ kaya kuvaḷai kuriñci veṭci

ceṅkoṭuvēri tēmā maṇicikai (kuriñcippāṭṭu, 63,64)

Paribaadal introduces the vetchi flower as the many tusks of the vetchi that flourish in the forest and as the garlanded women touched by the cooling vetchi flower.

Kaṭarril kalitta muṭa ciṇai veṭci

taḷai aviḷ pal pōtu kamaḷum (kuruntokai, 209:5-6)

Īr amai veṭci itai puṇai kōtaiyar (paripāṭal, 22:22)

Itai muḷ oppiṇ mukai mutir veṭci

kol puṇa kuruntoṭu kal aṇai tā'am (akanāṇūru,133:14-15)

Akananooru explains that the mature vetchi flowers of the cane, resembling the thorn on the leg of the quail, are spread over the camphor along with the kurunda flowers of the ground. Also, the scriptures describe the Vetchi flower as having soft petals.

Pul ilai veṭciyum piṭavum taḷavum (kalittokai, 103:2)

Puranaanooru explains about Vetchi flower in two places. They are as follows,

Veṭci mā malar vēṅkaiyoṭu virai'i (puṇanāṇūru, 100:5)

Veṭci kāṇattu vēṭṭuvar āṭṭa (puṇanāṇūru, 202:1)

KARANTHAI

In the Sangam literature, the word karanthai is taken from the words tree, plant, and vine. This flower is also the symbolic flower of Karanthai dinai. Karanthai dinai is the recovery of animals stolen by enemies.

Pathitruppatthu explains the black vine of the fruiting saffron as a field and the red saffron as a wreath made of flowers. Puranaanooru mentions that it is a karanthai flower with a pale flower like the udder of a young cow.

Kāyitta karantai mā koṭi viḷai vayal (patirruppattu, 40:5)

Karantai am ceṇuviṇ veṇ kuruku oṅpam (akanāṇūru, 226:6)

Nāku mulai aṇṇa naṇum pū karantai

viraku aṇiyālar marapiṇ cūṭṭa (puṇanāṇūru, 261:13-14)

Also, records about Karandhai can be found in Kurinchippattu, Aynkurunooru, Akanaanooru, Puranaanooru.

Karantai kuḷavi kaṭi kamaḷ kali mā (kuriñcippāṭṭu, 76)

karantai am ceṇuvil tuṇai turantu kaḷavaṇ (aiṅkurunūru, 26:1)

Cem pū karantai puṇainta kaṇṇi (akanāṇūru, 269:11)

Karantai nīṭiya aṇintu māru ceṇuviṇ (puṇanāṇūru, 269:9)

Karantai am ceṛuvin peyarkkum (puṛanānūru, 340:8)**VANJI**

In the Sangam literature, the word Vanji has been used in terms of Capital, Flower, and War. Vanji dinai means fighting because of greed. Ayngurunooru introduces that Vanji trees can grow. We can see the arrival of the word Vanchi in Kurinjipattu, Ayngurunooru, Akanaanooru and Puranaanooru.

Vañci pittikam cintuvāram (kuriñcippāṭṭu, 89)

vañci oñkiya yāṇar ūra (aiñkurunūru, 50:2)

Vañci viṛakiṇ cuṭṭu vāy uṛukkum (akanānūru, 216:4)

Neṭu veṇ marutoṭu vañci cā'aya (akanānūru, 226:9)

Vañci aṇṇa eṇ vaḷa nakar viḷaṅka (akanānūru, 263:12)

Vañci aṇṇa eṇ nalam tantu ceṇmē (akanānūru, 396:19)

Viṇ poru pukaḷ viṛal vañci

pāṭal cāṇṛa viṛal vētanum'mē (puṛanānūru, 11:6-7)

Pāṭunar vañci pāṭa paṭaiyōr (puṛanānūru, 33:10)

Vāṭā vañci vāṭṭum niṇ (puṛanānūru, 39:17)

Vañci muṛram vāya kaḷaṇ āka (puṛanānūru, 373:24)

Eñcā marapiṇ vañci pāṭa (puṛanānūru, 378:9)

Varu puṇal vāyil vañciyum varitē atā'anru (ciṛupāṇārruppaṭai, 50)

uḷli_vilaviṇ vañciyum ciṛitē (narrīṇai, 234:8)

Vāliya vañciyum kōliyum pōla (paripāṭal, 30:10)

Pūvā vañciyum tarukuvan oṇrō (puṛanānūru, 32:2)

KANCHI

In the Sangam literature, the word kanji is used in terms of flower, pan, women's ornament, and war related flower. Kanchi means defending one's country by stopping an invading king. Kanji's flower is said to be short.

The occurrences of the word kanji can be found in the literature of Porunarattupadai, Sirupanartupadai, Perumpanaratupadai, Kurinchipattu, Malaipadugadam, Ayankurunooru, Padirupattu, Paripadal, Kalidogai, Akanaanooru, Puranaanooru

Muṭa kāñci cem marutiṇ (porunarārruppaṭai, 189)

kuṛum kāl kāñci kompar ēri (ciṛupāṇārruppaṭai, 179)

kuṛum kāl kāñci curriya neṭum koṭi (perumpāṇārruppaṭai, 375)

kāñci maṇi kulai kaḷ kamal neytal (kuriñcippāṭṭu, 84)

pul arai kāñci puṇal poru putaviṇ (malaipaṭukaṭām, 449)

kāñci ūraṇ koṭumai (kuruntokai, 10:4)

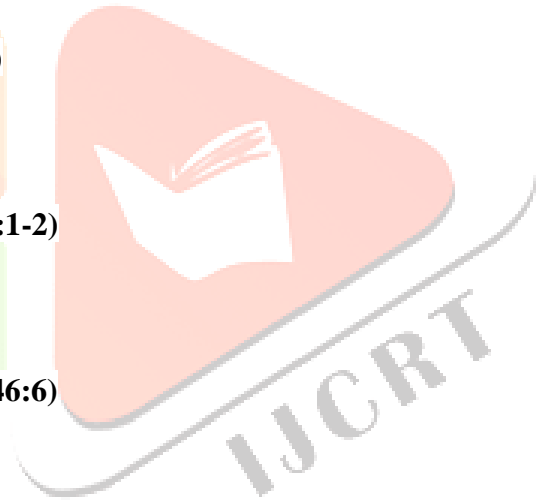
kaḷaṇi am paṭappai kāñci ūra (kuruntokai, 127:3)

Naṇaiya kāñci ciṇaiya ciṛu mīn (aiñkurunūru, 1:4)

Kāñci am perum tuṛai maṇaliṇum palavē (patirruppattu, 48:18)

Kaḷaṇ aṛu kuppai kāñci cērtti (patirruppattu, 62:15)

Kāñci cānra vayavar peruma (patirruppattu, 65:4)
 Kāñci cānra ceru pala ceytu nin (patirruppattu, 84:19)
 Kāñci cānra vayavar peruma (patirruppattu, 90:39)
 Mēkalai kāñci vākuvalayam (paripāṭal, 7:47)
 Viri kāñci tātu āṭi irum kuyil viḷippavum (kalittokai, 34:8)
 Koy kuḷai akai kāñci tuṛai aṇi nal ūra (kalittokai, 74:5)
 Kāñci tātu ukku aṇṇa tātu eru maṇrattu (kalittokai, 108:60)
 Kāñci kīl ceytēm kuṛi (kalittokai, 108:63)
 Taṇ kayam naṇṇiya polil-torūm kāñci
 paim tātu aṇinta pōtu mali ekkar (akanānūru, 25:3-4)
 Kāñci nuṇ tātu īrm purattu uraiṇṇa (akanānūru, 56:6)
 Kalāṇi am paṭappai kāñci ūra (akanānūru,96:8)
 Tātu ār kāñci taṇ polil akal yāru (akanānūru,246:6)
 Kāñci nīlal tamar vaḷam pāṭi (akanānūru,286:4)
 Kōtai iṇara kuṛum kāl kāñci
 pōtu avil naṛum tātu aṇinta kūntal (akanānūru,296:1-2)
 Kāñci nīlal kuravai ayaṛum (akanānūru,336:9)
 Kuṛum kāl kāñci kōtai mel iṇar (akanānūru,341:9)
 Kāñci am kuṛum taṛi kutti tīm cuvai (akanānūru,346:6)
 Nīr tālnta kuṛum kāñci
 pū katū'um iṇa vāḷai (puṛanānūru, 18:7-8)
 Icai maṇi eṛintu kāñci pāṭi (puṛanānūru, 281:5)
 Vēmpu ciṇai oṭṭippavum kāñci pāṭavum (puṛanānūru, 296:1)
 Kāñci paṇi muṛi āram kaṇṇi (puṛanānūru, 344:8)
 Kāmaru kāñci tuṇcum (puṛanānūru, 351:11)
 Kāñciyīṇ akattu karumpu arutti yākkum (akanānūru, 156:6)
 Mīṇ ēṛru koṭiyōṇ pōl miṇiru ārkkum kāñciyum
 ēṇōṇ pōl nīram kiḷarpu kaṇaliya nāḷalum (kalittokai, 26:3-4)
 Nilamakaḷ aḷuta kāñciyum
 uṇṭu eṇa uraiṇṇarāl uṇarnticinōrē (puṛanānūru, 365:10-11)
 Maṇal mali perum tuṛai tatainta kāñciyoṭu
 murukku tāḷpu eḷiliya neruppu ural aṭaikarai (patirruppattu, 23:19-20)



UZHINAI

In the Sangam literature, the word Uzhinai is interpreted as a flower and war-related flower. Literature introduces the flower as having small leaves and golden petals. In Pattinappalai, Patirrupattu, and Purananooru you can see the visitation patterns of the Uzhinai flower.

Vēru pal pūlaiyoṭu ulīnai cūṭi (paṭṭinappālai, 235)

poṅ punai ulīnai vel pōr kuṭṭuva (patirrupattu, 22:27)

Tuy vī vākai nuṅ koṭi ulīnai

venri mēval uru keḷu cirappin (patirrupattu, 43:23-24)

Nuṅ koṭi ulīnai vel pōr arukai (patirrupattu, 44:10)

Paṇiyā marapin ulīnai pāṭa (patirrupattu, 46:6)

Ciriyilai ulīnai teriyal cūṭi (patirrupattu, 63:8)

Neṭum koṭi ulīnai pavarōṭu miṭaintu (puranānūru, 76:5)

Neṭum koṭi ulīnai pavarōṭu milaintu (puranānūru, 77:3)

Ilaṅkum pūṇaṅ polam koṭi ulīnaiyan

maṭam perumaiyin uṭaṅru mēl vanta (patirrupattu, 56:5-6)

A war fought when a king lays siege to an enemy king's fort, or when an enemy king besieges his fort and stands guard over that fort is called a war of attrition. At that time, the king used to light a Uzhinai of flowers. Songs that sing in such contexts are known as Uzhinai Thani songs.

THUMBAI

The word Thumbai is used in the Sangam literature to mean flower, war-related flower, and plant. It can be seen from the following lines that the word Thumbai is found in the majority of the Sangam literature. It can be felt through the following lines that Thumbai Malar is more involved in war-related activities.

Vāṭā tumpai vayavar perumakan (perumpāṇārruppaṭai, 101)

puraiyōrkku toṭutta polam pū tumpai

nīr yār enṇātu murai karutupu cūṭi (maturaikkāñci, 737-738)

tumpai tuḷā'ay cuṭar pū tōnri (kuriṅcippāṭṭu, 90)

tumpai mālai iḷa mulai (aiṅkurunūru, 127:2)

Amar kaṭantu malainta tumpai pakaivar (patirrupattu, 14:8)

Tuppu tuṛaipōkiya vepu uṭai tumpai

karutta tevvar kaṭi muṇai alara (patirrupattu, 39:3-4)

Tumpai cūṭātu malainta māṭci (patirrupattu, 42:6)

Polam pū tumpai porī kiḷar tūṇi (patirrupattu, 45:1)

Tolaiyā tumpai tev_vali viḷaṅka (patirrupattu, 52:8)

Tumpai cānra mey tayaṅku uyakkattu (patirrupattu, 79:15)

Tuvaitta tumpai naṇavu-urru viṇavum (patirrupattu, 88:23)

Vittaka tumpai viḷaittalāṅ ven vēlārku (paripāṭal, 9:68)

Nilam talaikkoṅṭa polam pū tum

ir_aimpaṭinmarum porutu kaḷattu oliya (puranānūru, 2:14-15)

Āṭu koḷa kuḷainta tumpai pulavar (puṛanānūru, 21:10)

Polam tōṭṭu paim tumpai

micai alaṅku uḷaiya paṇai pōḷ cerī'i (puṛanānūru,22:20-21)

Alar pū tumpai am pakaṭṭu mārpīṇ (puṛanānūru, 96:1)

Polam tumpai kaḷal pāṇṭil (puṛanānūru,97:15)

Kamal pū tumpai nutal acaittōṇē (puṛanānūru, 283:13)

Oḷiru oḷ vāḷ aṭa kuḷainta paim tumpai

erintu ilai murinta katuvāy vēliṇ (puṛanānūru,347:3-4)

The battle fought by the king who fought against king, who was invading with enmity, considering his own bravery as the greatest, is called Thumbai dinai. When this battle takes place, the players burn the thumbai flower. The songs about this day are known as Thumbai Dinai.

VAAGAI

In the Sangam literature, the word Vaagai is taken to mean tree, city, battlefield. The word Vaagai means victory. A flower is a pledge given to a king who wins a war. Vaagai is not only victory in war but success in life is also a vow, says Tolkappiyar.

Pukalā vākai pūviṇ aṇṇa (perumpāṇāruppaṭai, 109)

vaṭavanam vākai vāṇ pū kuṭacam (kuriṅcippāṭṭu, 67)

vākai veṇ nerru olikkum (kuruntokai, 7/5)

kumari vākai kōḷ uṭai naṛu vī (kuruntokai, 347/2)

atta vākai amalai vāl nerru (kuruntokai, 369/1)

kūkai kōḷi vākai parantalai (kuruntokai, 393/3)

cuṭar vī vākai kaṭi mutal taṭinta (patirruppattu,40/15)

tuy vī vākai nuṇ koṭi uliṇai (patirruppattu,43/23)

kaṭavuḷ vākai tuy vī ēyppa (patirruppattu, 66/15)

cuṭar vī vākai nannan tēyttu (patirruppattu, 88/10)

vākai oṇ pū puraiyum mucciya (patirruppattu, 14/7)

cūṭā vākai parantalai āṭu pera (akanānūru, 125/19)

meṇ pū vākai puṇ puṛa kavaṭṭu ilai (akanānūru, 136/10)

irum poṇ vākai perunturai ceruvil (akanānūru, 199/19)

vaṇ kai eyiṇaṇ vākai aṇṇa (puṛanānūru, 351/6)

CONCLUSION

Through the above evidence, the methods of the arrival of war-related flowers mentioned by Tolkappiyar in the books of Ettyythogai and Patthuppattu can be known. Also, it can be seen that the visit patterns of these flowers are also high. Flowers play an important role in human life from birth to death. The fact that flowers are the basis of boreal morality needs to be examined from a different angle. Here the flower is not just a flower but should be examined as a war medicine. Our identity is the boreal ethics of Sangam Tamils, which is based on science and medicine. This article explains that Sangam is a treasure that tells us the life values of Tamils in particular.

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