



A structure of Tolkappiyam

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Abstract

The abstract discusses the ancient tradition of the Tolkappiyam in the history of Tamil grammar. It highlights the work's importance in conveying the old life traditions and literary conventions of the Tamils to later generations. The study then introduces the concept of structuralism, noting how scholars like Vladimir Propp (who identified 31 components in Russian fairy tales) and Lévi-Strauss (who focused on binary oppositions) used it to analyze elements. The key argument is that Tolkappiyam, in a different form, also discusses and demonstrates principles similar to structuralism, which this research aims to establish.

Keywords: Tolkappiyam - linguistic techniques / linguistic subtleties – politics – life traditions / social customs

Introduction

Removing the old language rules. First of all, it is a tool for information exchange. Then it develops into a written language based on speech. It is natural for all languages in which letters have developed to have their own rule of grammar. Tolkappiyam is one of the Tamil grammar books. That's that. It's the first book in a long time. Ancient by time, Tolkappiyam is a system theory that is contemporary by time. While Tolkappiyam describes the grammar of the Tamil language, the theory of systematics is used to delve deeper into all the disciplines and uncover their truths. Nowadays, literature is being explored through systematics and many new facts are being revealed. In this way, Tolkappiyam is examined through the method of structural theory.

A variety of explanations have been offered. Within the peripheral forms of storytelling and literature, there is an internal structure. Underlying the manifestations of Lacan is another orderly internalization. To discover this [12:37, inner law] is to discover the system. In this place, he says that the internal order is the system.

The Western literary jargon states that "structure is the sum total of the relations existing between the parts of a complete literary work."

Basically, grammar and linguistics look similar, but grammar is the field that logically explains the basics of a language. Linguists refer to literature as a signifier. The mark activates the movement of darkness by pointing to itself and to another object. Tolkappiyam's organizing thought is in setting it up as property (to shoot oneself) and meaning (to build something). in general, and vice versa. Similarly, structured thinking can be seen in the formation of forms that allow for difference first in diction and then in the structure of words. When it comes to words, one can see a serious structural thinking in contradicting the name and the action, not just the name and the action, but the difference in the name is time consuming and the difference in the action is time consuming. Similarly, the description of linguistic properties in many works on the basis of chance and some on the basis of sequence shows Tolkappiyam's organizational thinking, says K. Purnachandran.

Recent linguistic studies have demonstrated that the Tolkappiyam is a text based on systematics. Tolkappiyam,

in his treatise on grammar, first described the letters, and then the conventions by which words are formed from these letters. In the traditions of this language also there is a clear structured thinking. First of all, Nun mentioned in the tradition that there is something called Makara Krukkam and its measurement. Next, the shortening of the makara depends on where it comes from - in languages such as Bonam and Senm. This is the culture of Tamil Nadu. He put it in the language. So, whether what is to be taken as traditions belongs to the book or to the language. Tolkappiyam was also well aware of the fact that there must be a very small number of them as required. In the Tolkappiyam tradition of spinning, he first regrets his own limitations. The definitions given by him contain systematic structural ideas. They're.

1. writing-writing (1)
2. Vocabulary (2)
3. Words and Their Sizes (3)
4. Length and Size (4)
5. Threesomes (5, 6)
6. Tablets (7)
7. Huyian writing (8)
8. Spoken Word (9)

Some feel that the definition of the letters life and truth is a little too late. But Tolkappiyam's purpose was to show clearly that the Tamil language system and the Sanskrit language system are different. That is why in the book of Numbers he gives an important place to the Tablets and Measurements, and places them in the 3rd, 4th, 5th, and 6th books. A system is like a language. Its symbols are like the letters of the language. The rules that make it up are similar to the rules of the grammar of the language. Tolkappiyam's ability to construct the grammar of the Tamil language as a system 2000 years ago, in complete harmony with the present-day mathematician's principles that a system is like a language, is quite astounding. We should note that the Tolkappiyam talks about the parable and the reality of poetry as much as it talks about the letter, the word and the sentence.

The genealogy that completes the Tolkābhīya illustrates the strength of the language tradition of their ancestors. Traditionally, evidence is provided in both cases. This word

tradition is the case in the sense of grammar as well as the way in which the superiors-scholars gave words to the word antiquity. So Tolkappiyar.

“Vaḷakkeṇappaṭuva uyarntōr mērrē

nikaḷcci avarkaṭṭāka lāṇē (tol. Poruḷ” 638) He mentions.

Many literary researchers insist that the manipulation of words in books should be done in a way that does not distort tradition.

“Marapunilai tiritai ceyyuṭ killai marapu vaḷipāṭṭa colli nāṇa (tol. Poruḷ. 636) Marapu nilai tiriyaṅ piṛatu piṛitākum (tol. Poruḷ” 637)

The structures of songs were studied and their elements defined even before the time of Tolkappiyar.

“Nallicaip pulavar ceyyuḷ

uṛuppeṇa

vallitir kūṛi

varutturaittāṇarē”

It can be known from the Tolkappiya series. The syllable elements spoken of in economics explain the structural nature of Kalita. This is related to what the structuralist calls "agglomeration." Many of these new results are expressed systematically.

Conclusion

Organizationalism is a powerful method of inquiry in the fields of human culture. Personal preference is considered to be an extrinsic attitude beyond hatred. Emphasizes that literature can be subjected to a scholarly interpretation. Structuralism is the study of how an entire system is divided into smaller parts and the relationship between these parts and the concepts hidden within those parts. In this way, the Tholkappiyam is not structural when the Tholkappiyam virtues are subjected to structural analysis. The literature can be traced back to 2000 years ago. Many of these new results are expressed systematically.

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